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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi January 5, 1899 No. 1

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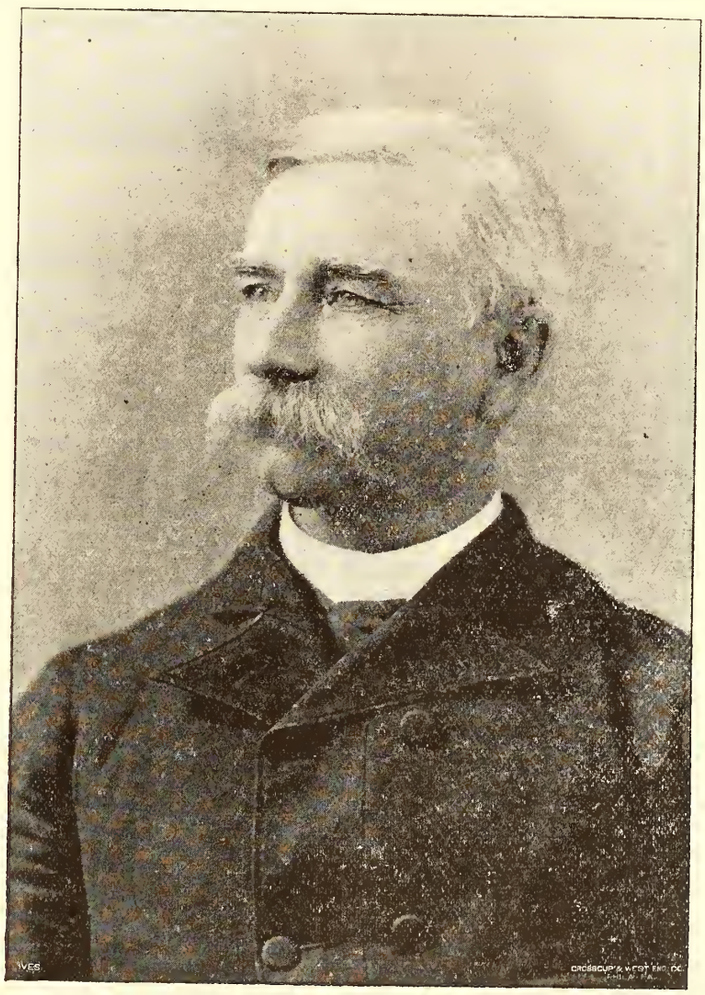
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GEORGE PLATTENBURG.

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THE
CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

What We Plead For.

The Christian-Evangelist pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men—the world's great need.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

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For the weak against the strong;
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For the brighter age to be.
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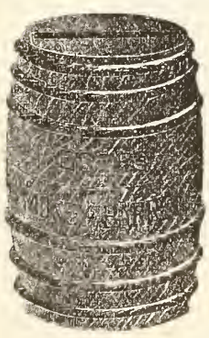
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REFORMATION OF THE 19TH CENTURY

OR

NINE DECADES OF HISTORY

A SERIES OF

HISTORICAL ARTICLES

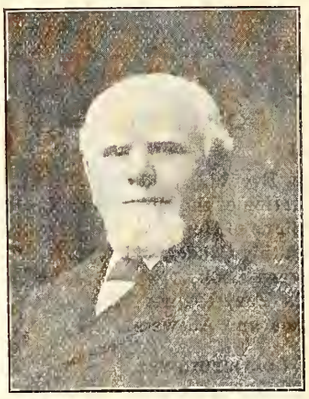
TO RUN THROUGH

THE CHRISTIAN-EVANGELIST

DURING THE YEAR 1899



PROF. CHARLES LOUIS LOOS.



DR. B. B. TYLER.

I. INTRODUCTORY PERIOD—1809 TO 1849.
This will include those stirring events which occurred in the formative period of our reformatory movement with which the present generation should be thoroughly familiar.
BY PROF. CHARLES LOUIS LOOS.

II. FROM THE ORGANIZATION OF THE CHRISTIAN MISSIONARY SOCIETY TO THE OUTBREAK OF THE CIVIL WAR—1849 TO 1861.
This period of our history, embracing the first decade of operations under the American Christian Missionary Society, with Jerusalem and Jamaica missions, will be full of interest to readers of to-day.
BY DR. B. B. TYLER,
Contributing Editor CHRISTIAN-EVANGELIST.

III. THE WAR PERIOD, FROM THE FIRING ON SUMPTER UP TO THE DEATH OF MR. CAMPBELL—1861 TO 1866.
This is a turbulent period in our country's history, and one that tried most severely the principle we had adopted, of unity in Christ, in spite of differences of opinion. It ends with the death of Mr. Campbell, an event which opponents of the Reformation thought would practically end the movement.
BY DR. W. T. MOORE,
Dean of the Missouri Bible College, Columbia.

IV. THE PERIOD BETWEEN THE DEATH OF MR. CAMPBELL AND THE ORGANIZATION OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY—1866 TO 1875.
This period covers one of those turning-points in our history in which our whole future was involved. The conflict between Christian liberty and strict constructionism, and the conception and trial of the "Louisville Plan" of mission work, enter into this part of our history.
BY T. W. GRAFTON,
Pastor Christian Church, Rock Island, Ill.

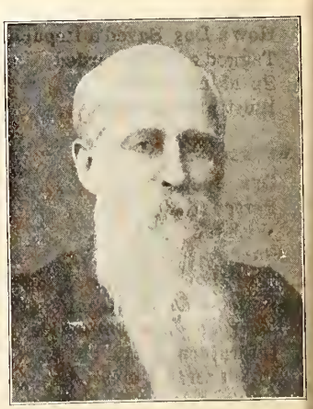
V. THE PERIOD FROM 1875 TO THE CLOSE OF 1899.
1. AMERICAN CHRISTIAN MISSIONARY SOCIETY. B. L. SMITH, Cor. Sec. A. C. M. S.
2. FOREIGN CHRISTIAN MISSIONARY SOCIETY. A. MCLEAN, Cor. Sec. F. C. M. S.
3. CHRISTIAN WOMAN'S BOARD OF MISSIONS, Miss Lois White, Cor Sec. C. W. B. M.



A. MCLEAN.



B. L. SMITH.



DR. W. T. MOORE.

The closing period in our analysis is the period of expansion. Liberty has triumphed in its contest with legalism, and it manifests its power in the formation of new organizations through which to carry on a more aggressive work. The Christian Woman's Board of Missions, and the Foreign Christian Missionary Society came to birth, and the old Mother Society through their aid, soon comes to the consciousness of its own mission. The history of these societies will be given by their respective corresponding secretaries.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, January 5, 1899. No. 1

CURRENT EVENTS.

A few days ago there was every prospect that the transfer of sovereignty in Cuba would not be accomplished without serious friction between the Cubans and the American authorities. The Cuban soldiers were dissatisfied because Gen. Brooke refused to allow them to participate in the exercises of the day as official representatives of the Cuban Republic, a thing which he obviously could not permit, since, in the eyes of the United States Government, there is as yet no Cuban Republic. But a far more serious and widespread discontent was aroused by the prohibition of the six days' carnival with which the Cuban populace proposed to celebrate their emancipation. In consideration of the imperfect organization of the police force, it seemed almost certain that the tremendous enthusiasm of the Cubans over their long-sought liberty would lead to serious collisions with the Spanish soldiers who remain in the island. On the one hand, the Cubans are determined to celebrate, and, what is more, have a perfect right to celebrate; on the other, it is of the first importance that at this critical time they shall give evidence to the world that they are a people capable of maintaining order and exercising self-restraint.

The solution of the difficulty was found in the suggestion that the six days' festival be postponed until the evacuation of the island by the Spanish troops has been completed. This is sensible. In a few weeks the last of the Spanish soldiers will have sailed, and the American administration will have had time to get the situation well in hand. Then the Cubans can pour forth their patriotic souls in any kind of carnival which they can invent, with no great danger to the public peace. Besides, that time will be at least equally appropriate for the jubilee, for it is not the advent of the Americans, but the departure of the Spaniards, which the Cubans want to celebrate. The Cuban Patriotic Committee at Havana has had the good sense to see the force of the objection to an immediate demonstration, and the necessity for orderly behavior on the part of the Cubans, and has promised to do its best to make the populace see it in the same light. A partial arrangement has been made that Feb. 24 shall be the day for the beginning of the Cuban celebration, and upon this day the insurgent army is to be formally disbanded.

The news of the week from the Philippines is the fall of Iloilo, capital of the island of Panay and next to Havana the most important seaport of the group. For months the insurgents have besieged the Spanish garrison in this city. Recently Gen. Otis sent an expedition from Manila, under Gen. Miller to take the city. Before the American expedition arrived, the Spanish troops withdrew and the city was occupied by the insurgents. Gen. Miller's orders are to take the city; the insurgents are not likely to submit meekly to the surrender of their prey. There are all the elements here for a first-class disturbance between Filipinos and Americans unless great precaution is exercised. The armed insurgents in the field far outnumber the American forces and a collision would be a serious matter. The worst effect of it would be that it would render the natives suspicious of every movement of the Americans. The outcome at Iloilo is awaited with anxiety.

With a view to conciliating the Filipinos and assuring them of our regard for their welfare, the President has cabled to Gen. Otis for promulgation a proclamation stating the methods to be pursued in governing the Philippines. Home rule is promised in the fullest possible form. As in Cuba, so here, natives will be eligible to official positions and every effort will be made to prevent our colonial government from degenerating into a carpet-bagging system. Gen. Lawton, who made an enviable record for himself in Cuba, has been appointed to succeed Gen. Otis in command of the U. S. troops in the Philippines, and is to start at once for his new field. General Otis is to be promoted to the position of Military Governor of the islands as soon as the ratification of the treaty makes such a position possible.

The discussion of the quality of the canned beef furnished to the troops in Cuba and Porto Rico, which began as a mere incident in the course of Gen. Miles' testimony before the Board of Inquiry, has now developed into a dispute of such magnitude as to demand an independent investigation by a separate board. Meanwhile, other testimony has been coming in from officers who had occasion to use the canned fresh beef and refrigerated beef in their commands. Gen. Miles has submitted a synopsis of the reports of officers to him on this point and their general tenor is that much of the beef furnished was "of inferior quality," "anything but palatable," "utterly unfit as an article of diet for either sick or well," "not nutritious," "repulsive in appearance, taste and odor," "disgusting," "putrid," "slimy-looking mass." If the meat was all right, there are an extraordinary number of colonels and majors who are the victims of a singular delusion. Gen. Eagan turned the case over to the special board of inquiry with great confidence, apparently, that the commissary department would be vindicated. The board will probably arrive at the facts in the case.

If one were to make a list of five of the most important events of the year that has just closed, perhaps no improvement could be made on that given in the Missionary Review. (1) The Spanish-American war, which has freed millions of people from an oppressive government, contributed to the complete reunion of our own country and brought the United States into a place of prominence among the world-powers. (2) The Anglo-American friendship, an outgrowth of America's entrance into the field of world-politics and the harbinger of a new movement for the spread of Anglo-Saxon civilization over the earth. (3) The Czar's Peace Proposal, a proposition for the disarmament of Europe, made in good faith by the ruler of the nation upon which the burden of militarism weighs most heavily. (4) The opening of the Sudan to the influences of civilization by the victory of Gen. Kitchener over the Dervishes. (5) The beginning of the dismemberment of China on a large scale—a conservative reaction of the native government, accompanied by such an influx of the occidental powers as will compel the native government either to advance or cease to be.

Senator Morrill, of Vermont, died Wednesday, December 28, of grip, at the age of nearly 89 years. He was the senior member of the United States Senate in both age and length of service. As representative and senator he served his state in Congress for forty-four years, and was, at the time of his death, the only member of Congress who had served continuously since before the Civil War. After having served six terms in the House of Representatives he was chosen Senator, and his present term, his sixth in the Senate, would not have expired until 1903. Senator Morrill was never considered a brilliant statesman, nor ranked among the conspicuously able members of Congress, but he was a practical, quiet man, who did his work in a business-like way, and by level-headed and convincing arguments in the committee rooms, rather than by eloquence on the floor of the Senate, carried to a successful issue most of the measures to which he put his hand. It was he who fathered the scheme of building the new Congressional Library, and, having accomplished that after patient and unwearied effort, he was busying himself with a plan for the erection of a building for the Supreme Court. He had secured the passage of a bill to this effect through the Senate, and it is now awaiting the action of the House.

The relations of mutual hostility between the Boers and Uitlanders in the Transvaall give promise of an outbreak unless there is a speedy redress of grievances. The same injustice and oppression which formed the motive for the Jameson

Raid may become the impulse to another movement, which Great Britain will approve and aid, and which will not be marked by the farcical end which characterized that ill-omened expedition. The Uitlanders, or British inhabitants of the Transvaal, who pay most of the taxes of that so-called republic, and furnish most of the capital for the development of its resources, but do not enjoy even such a primary political right as immunity from arbitrary arrest, have sent to the Queen a petition setting forth their grievances and asking for assistance. If the British Colonial Secretary is looking for a chance to define publicly the scope of the suzerainty which Great Britain claims to exercise in South Africa, he will never find a better opportunity than the present. The Uitlanders are far from being in a position to right their own wrongs, but they have friends, while the Boers, by a persistent policy of foolish insolence and arrogance, have estranged the few allies which they had.

During the past week negotiations have been carried on between Lord Salisbury and the French ambassador at London, M. Cambon, looking to the appointment of a joint commission to settle the questions now at issue between Great Britain and France. Those so far taken into consideration are the relations of French and British sovereignty in Newfoundland and the limits of their respective spheres of influence in Central Africa. The difficulty, from the French point of view is that Lord Salisbury demands too much and concedes to little. In his proposal for a joint commission to arrange the compromise he virtually dictates the conclusions which the commission must reach. It will be far better if these disputed matters of boundary and privilege can be settled now, calmly and deliberately, without waiting for a concrete case to arise again, such as the Fashoda incident, to arouse passion and stubbornness on both sides. The present indications, however, are that the negotiations will fail in the preliminary stage on account of the unwillingness of France to agree to the points which Lord Salisbury lays down as beyond controversy.

Another French revolution is at hand, if we can trust the judgment of Henry Norman, an American newspaper correspondent in Paris. Mr. Norman certainly does not belong to the class of "irresponsible journalists," and he stakes his reputation upon the assertion that revolution is probable and imminent. He announces it as a fact of which he is absolutely certain, that the French military leaders have determined that Dreyfus shall never return to France and that they stand ready to uphold the honor of the army by a military *coup d'etat*, the central feature of which shall be the placing of Prince Victor Napoleon on the throne of France. From this there are but two possible ways of escape: *first*, for the civil power to give a public alarm and make a possibly successful appeal to the rank and file of the army before the military leaders can do so; or, *second*, for the Court of Cassation to reaffirm the judgment of court-martial against Dreyfus in spite of the evidence of his innocence, thus clearing the army of the suspicion which now attaches to it and perverting justice for the sake of the immediate safety of the government. It need scarcely be said that such iniquitous course as the latter would be an evidence of national decay and could not long postpone the collapse.

The year 1898 was a good one for the rich. There has been a remarkable increase in the value of stocks and bonds, which has meant the addition of millions to the fortunes of some of the largest holders. Estimates of the resources of multimillionaires are generally inaccurate and frequently highly exaggerated, but the figures are interesting, nevertheless. According to one set of statistics, there are forty-nine American capitalists whose individual wealth was increased by a million or more during the year; a dozen who gained ten millions or more; and one, John D. Rockefeller, who is credited with being richer by the tidy sum of thirty millions this New Year's day than he was last. If Thomas A. Edison has gained the even million which is put to his credit—and we hope he has—it is a safe guess that he has come nearer to rendering to the community a full equivalent for his gains than has any other member of the opulent forty-nine.

REFORMATION OF THE NINETEENTH CENTURY.

In the next issue of the CHRISTIAN-EVANGELIST we begin the series of historical articles relating to our Reformatory Movement from its inception to the present time. The first period, so full of interest to the present generation, will be treated by Prof. Charles Louis Loos, of Kentucky University. The first article, already received, and which will be published next week, treats of the subject of Mr. Campbell's connection with the Baptists in a very able and interesting manner. The article is of great historical value, and no doubt all the others will be, for these men have been gathering their material and making preparation to do work of permanent value. We again call upon all our readers to do us and their friends and the cause the favor of calling attention to this historical series, which is to run, probably, through the entire volume of the CHRISTIAN-EVANGELIST of 1899. The time is opportune for a fresh treatment of these historical questions, and for a fresh study on the part of the present generation of the great events and the great men connected with the earlier days of our movement. The men who have been selected to treat the various periods into which the Nine Decades have been divided are thoroughly competent and will not fail to give us valuable historical material, and to present it in a way that will be both interesting and profitable. See our illustrated advertisement elsewhere. As it is desirable that readers should begin with the beginning of this series of articles, we hope our friends will be prompt in mentioning the matter to those whom they feel will be interested in it.

SOME SIGNS OF HOPE.

As we face the new year with its unknown contents it might be well to look about us for signs of hope to cheer the hearts of the world's weary toilers, who are striving to bring in the golden age to be. Any one can see obstacles, wrongs, moral delinquences and causes for discouragement, but blessed is the man who, by the power of faith, is able to discern some patches of blue in the overcast sky, and streaks of sunlight resting upon distant mountain tops.

Recent events among the governments of the earth have a deep significance in their bearing on the world's progress. The opening up of Cuba, Porto Rico, the Philippine and Caroline Islands, to religious liberty and to the gospel, through the agency of the United States, and the opening up of the Soudan, containing about the same number of people, to the blessings of civil and religious liberty, through the agency of Great Britain, are facts which no man of faith can contemplate without being thrilled with the mighty possibilities which they contain. He must be blind, indeed, who cannot see the hand of God in these great national movements. This spread of Anglo-Saxon civilization—its laws, its language, its institutions, its religious freedom, its spirit of progress—means much for the future of the race.

There be those, however, who see only the disturbance, the expense, the additional responsibility involved in these events, and are displeased with them. They would prefer developing our national wealth, attending to our own affairs and allowing these subject races to do the best they can. They see specters of "imperialism" which loom up in their imaginations to the dimensions of giants, if we reach out a helping hand to these struggling nationalities and peoples to help them into a larger measure of light and of self-government. These same timid souls see danger in cultivating friendly relations with Great Britain to the end that the two countries may bring their united influence to bear in promoting the world's peace and progress. Nothing more hopeful, from the point of view of the well-being of the human race and the advancement of the kingdom of God, has occurred within the last half century than the bringing about of a better understanding and a closer unity between these two nations.

Second only to this is the obliteration of sectional lines in our own country. This is one of the most blessed results of the war with Spain. We once more have a united country. This fact can hardly fail to hasten the union of those churches which have been geographically divided by Mason and Dixon's line. A "North" and "South" church now is so glaring an anachronism that the church that keeps up this sectional division is likely to suffer the consequences.

The Congress of Reform movements recently held in Washington, D. C., indicates a tendency toward concerted action in pushing forward the moral, social and political reforms of the time. There are more people who recognize the need of these reforms than in any previous age of the world. They are coming, too, to recognize the necessity of co-operative effort in order to success. The powers of evil are allied;

so must the forces of righteousness be. Then the issue will not be doubtful.

This growing sentiment in favor of unity is one of the marked features of the closing years of the 19th century. It is manifesting itself everywhere. Religious bodies are laying less emphasis upon the things that divide, and more upon the things that unite. Christian federation, as the first practical step toward Christian union, cannot be far off. Indeed, to a limited extent, it is already being realized. But it is capable of much greater development. In some way the church must arrange to bring its united influence to bear in accomplishing certain great reforms that demand our assistance, and in overthrowing those evils which obstruct the progress of the kingdom.

Limiting our vision to our own religious movement, there are signs of real progress that may well encourage our hearts. Not in numbers only, nor yet in wealth and greater completeness of organization, but in missionary zeal, in a wider outlook on the needs of the world, in educational progress, in the hunger after a deeper spiritual life, and in a holy enthusiasm that all who love Christ may be united for the overthrow of Satan's kingdom, do we see the signs of hope and the harbingers of victory.

Encouraged by these signs, we face the New Year hopefully, and shall do what in us lies to make it a year of advance and of victory.

THE MONTHLY CONCERT OF PRAYER.

The Chattanooga Convention recommended that one prayer-meeting in each month should be devoted to the cause of missions. This recommendation is in harmony with the teaching and practice of Jesus. Before he sent out missionaries the first time "he went out into the mountain to pray; and he continued all night in prayer to God." He would have his disciples unite with him in this exercise. He taught them to "pray the Lord of the harvest that he send forth laborers into his harvest." This was apparently because the harvest was plenteous and the laborers were few. After the victorious Christ had commanded his elect ambassadors to go into all the world and "make disciples of all the nations," he placed a temporary embargo on them. He said: "But tarry ye in the city until ye be clothed with power from on high." They tarried in Jerusalem on their knees. It was thus that the ever-memorable Pentecost was ushered in. The Pentecostal experience was born in a prayer-meeting—a protracted, union prayer-meeting! But this was the beginning of the world's evangelization in obedience to our Lord's command. Prayer and preaching went hand in hand in that beginning time. When a difficulty arose in the Jerusalem church, because the Grecian Jews thought that their widows were neglected in the daily ministration, the apostles suggested to their brethren to look out "seven men of good report, full of the Holy Spirit and of wisdom," who should be appointed over "this business;" "but," said they, "we will continue steadfastly in prayer and in the ministry of the Word." In Samaria there was prayer as well as preaching. When Ananias the devout came to Saul the sinner he prayed as well as imparted instruction to the weeping inquirer. It was when Peter was praying on the housetop in Joppa that the divine call came to him requiring him to go to Cæsarea and open "the door of faith" to the Gentiles. Antioch was the first center of foreign missionary effort. As the brethren were engaged in prayer the Holy Spfrit said: "Separate me Barnabas and Saul for the work whereunto I have called them." "Then when they had fasted and prayed and laid their hands on them, they sent them away." This was the formal inauguration of the Foreign Mission work. Paul and his companions constantly looked to God for guidance in their great work. Thus it ought to be now. If there is any place in which the injunction to "pray without ceasing" is especially applicable it is in connection with the work of world-wide evangelization. This is God's work. His Son was the first foreign missionary. The Holy Spirit formally inaugurated the work after the organization of the church—formally inaugurated the work in the city of Antioch.

The missionaries desired the prayers of their brethren. When Paul wished to go to Rome he prayed. He requested the saints in Rome to unite with him in prayer in regard to this matter. "Now I beseech you, brethren," he said, "by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me, that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; THAT I MAY COME UNTO YOU in joy through the will of God and together with you find rest." To the disciples of Tessalonica he said: "Pray for us, that the Word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men." He was in Corinth when he made this request. The history written by Luke and Paul's epistles to the Corinthians contain intimations concerning the nature of his experiences in the capital of Achaia Out of these experiences came this earnest appeal for the prayers of his brethren in Thessalonica. Think you that our missionaries in heathen lands have not similar experiences and do not need the prayers of their brethren in the home land? "The Week of Prayer" came as the result of an appeal sent out by missionaries in heathen countries. To know that spiritual kinspeople are praying for them gives encouragement to the toilers in the regions beyond. *Let us pray.*

The Chattanooga Convention did well, then, to make this recommendation concerning a concert of prayer in behalf of our missionaries. Have you inaugurated the custom? It is not too late. Begin at once.

This does not mean that prayers will be offered only once in each month in behalf of our missions and missionaries. In every meeting for worship prayer ought to be offered for the coming of the kingdom. The meaning of this recommendation is that the burden of our prayers once a month shall be in behalf of this holy cause. Let special prayers be offered in this meeting for the extension of the kingdom, at home and in foreign lands.

This is the way in wnich to secure open doors, laborers and money.

A while ago the church fell upon its knees and prayed for doors of opportunity. Doors long closed against the light of the gospel turned on their hinges. There are open doors everywhere. The opportunities are abundant. In every land beneath the sun the message of divine love can be proclaimed. God has heard and wonderfully answered this prayer.

The church, according to the teaching of the Lord, petitioned the Lord of the harvest to send laborers into the field. This prayer has also been answered. Laborers by the thousand are waiting to be sent. Noble men and self-sacrificing women say: "Here am I; send me!" They are not sent because there is not money with which to furnish transportation and give to them material support in the field.

Especial prayer ought now to be offered for a spirit of liberality—or, better, for a sense of stewardship. The time has come when there should be faith for preaching and teaching, out of the Good Book, concerning the right use of property. Men of means should be given to understand that for the manner in which they use their wealth they must give account to God. They should be taught that the earth is the Lord's and the fullness therof, that the silver belongs to Jehovah, and the gold likewise, and that those who possess an abundance of these things hold them in trust. Every rich man is a trustee for God, whether he knows it or not. Those whose financial resourses are limited should be taught that he who is faithful in a very little is faithful also in much. This is a principle of the divine government, that "to whomsoever much is given, of him shall much be required," and to whom little is given, but little shall be required. Paul says that "if the readiness is there, it is acceptable according as a man hath, not according as he hath not." In the language of Paul to Titus, "These things speak and exhort, and reprove with all authority." But with the teaching and exhortation let there be much fervent prayer. Let us pray for a spirit of liberality—for a sense of trusteeship. This is the next point to make in the evangelization of the world. The doors are open—the fields are ready for workmen—the men and women are waiting to be sent—they are well equipped for the work—money only is needed to successfully, under the blessing of God, carry on the work of world-wide evangelization. *Let us pray.*

Do not fail to place before the people, in this monthly concert of prayer, facts connected with the work of making disciples of all nations. The newest news—the freshest and the most surprising—to the person of average intellignce, are items concerning the success of the gospel in non-Christian lands. There are those who think—CHRISTIAN, men and women, too—that the greatest victories of the gospel were achieved in the first century of the Christian era. The stories told in "The New Acts of the Apostles" are more wonderful than are the stories in "The Acts of the Apostles" in the New Testament. Greater victories have been secured in the nineteenth century of the missionaries of the cross than were achieved in the first century. Before this statement is calld in question take time to read up on modern missions. The baptism of 2,222 in one day, in Telugu Mission, in India, was more wonderful than the baptism of 3,000 in Jerusalem on Pentecost.

To get the facts before the people in a favorable way engage in a study of mis-

sions, ancient, mediæval and modern, in this meeting. Let the leader be full of facts. He should appoint others to secure and present facts. Take a single field for an evening. The evangelization of the Sandwich Islands is a story of surpassing interest—what the natives were when the islands were discovered by Captain Cook; what they were when the missionaries went to them; how it came to pass that missionaries were sent to that port by the world; what they did; what was done to them, and the present moral and spiritual condition of the islands. Take this story for one evening. Present the facts in consecutive and clean-cut form. See if the prayer-meeting is not considered a better meeting than usual. Consider the evangelization of the City with Sea Islands. Brief biographical sketches can be used with interest and profit. The lives of Williams and Paton are suggested. The evening spent in the study of Japan will be thrillingly interesting. Among other items have some one present in ten minutes, or less, the story of Joseph Hardy Neesima. Proceed to China. Take the story of Robert Morrison, the first Protestant missionary in that far-away empire. Note what has been done, the efforts that have been made, the work now in progress and the successes attending these efforts to Christianize the Chinese. The religions of the Chinese—their names, origin, peculiarities, etc., etc., will be an interesting lesson. Enlist as great a number as possible in the collection and presentation of facts. Go around the world in this way. There is nothing in print better, as a *germ*, than A. McLean's "Circuit of the Globe" and his "Handbook of Missions," prepared for Societies of Christian Endeavor. It is *multum in parvo*. These books will excite a desire to read other similar volumes and will point the way to them. The monthly concert of prayer for missions, conducted in the manner here suggested, will be found to be the best of all the meetings for prayer and conference. Every pastor ought to preach at least once a month on the great commission—the command of Christ to preach the gospel to the whole creation. Tell the story of Paul, of Raymond Lull, of Francis Xavier, of Francis of Assisi, of Zinzendorf and the Moravians, of William Carey, of Adoniram Judson, of David Brainerd, of Henry Martyn, of Livingstone and Moffett, of Bishop Hannington—and in this way fix in the minds of the people the command of the Christ to make disciples of all the nations.

Do not fail in this monthly concert of prayer to make much of our own effort—that of the Disciples of the Christ—to do the will of the Lord in this matter. Assume that the people are not well informed on the subject and proceed to give an account of the American Christian Missionary Society, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society. When? Where? Under what circumstances? For what purpose organized? What have these societies done? What are they doing? What is before them to do? How can we aid in this work? Tell of the Board of Church Extension, of the Board of Negro Education and Evangelization, of the Board of Ministerial Relief and of the Board of Education, all in connection with the American Christian Missionary Society. Fail not to speak of the organized and systematic effort to educate our young people in the principles and practices of New Testament Christianity. Seek to leave the impression that the Disciples are not a mob, but a well-disciplined army, recognizing only the authority of the Son of God. What a field this monthly concert of prayer for missions presents! My soul is on fire! How God honors us by calling us into such a service. Duty is lost sight of. It is a privilege—an unspeakably glorious privilege—to engage in this work. This is the greatest work known among men. All else is insignificant. Men throw themselves into the breaches with a heroism inspired of heaven. Harvey Biddle goes to Africa and dies before he gets to work. While our hearts are sad and our eyes are filled with tears, Royal J. Dye steps to the front and says, "Here am I; send me!" What a privilege! To some of us this is denied. Let us give thanks for those to whom the privilege is given and pray for them that they may be wise and strong and Christly in all their ways. Let us talk of them in our meetings, in one homes and by the way. Let us make their names household words. O Lord, show me how I can get money to be used in their support. Amen!

A NEW ROLL OF HONOR.

A religious magazine has called for the names of churches that contribute more for outside and general Christian causes than for current and local congregational expenses. There are in this country 165,000 churches. Many of these are immensely wealthy. This magazine proposes to put the names of all churches who give more for outside causes than they spend on themselves on a special roll of honor. Several churches have been heard from in response to this call. One church in Brooklyn reports $13.50 a member for outside causes and $7.59 for current expenses. This church has been trained to give from its foundation. For thirty-five years it has taken six collections a year for foreign and six for home missions. Some time ago it undertook to put up a new building and expended in that enterprise $60,000. This building was two years in course of erection. In those years all the collections were taken up as usual, and there was *a gradual increase in the contributions for missions during that period*. This church, which began in a Mission Sunday-school, has now over 900 members. The trustees hold property worth $125,000, absolutely free from debt. Giving liberally has not impoverished this church. The churches that *do* are not the churches that *die*.

Another church, in Reading, Pa., gave for outside causes last year $2,893, and for home expenses $2,849.92. This church is not large, but it is liberal. One of the strong churches in New York City gave for outside causes $59,844.05, against $24.051.76 for home expenses. Dr. A. J. Gordon's church, of Boston, has been giving more for outside causes for years than it has been giving for itself, sometimes twice as much. One church in New London, Conn., gives $1,000 more a year for missions and kindred objects than it does for current expenses. A church in Plainfield, N. J., contributed to foreign causes $20.49 a member, while the congregational expenses were at the rate of $14.83. A church in Newton, Mass., spends $12,000 on itself and gives $23,000 to benevolent objects. Its home missionary contributions alone are nearly equal to its own expenses. This church has a long and highly honorable record of benevolences.

It would be interesting to know just how many churches there are in this country who are entitled to have their names put upon this special roll of honor. Taking the churches as a whole and considering their numerical and financial strength, it is clear that the criticism of selfishness is true. One of the largest and richest religious bodies in America reports ten millions for church expenses and three millions and a half for outside causes. It would seem that the churches should average at least one dollar for missions for every dollar that they may spend upon themselves. This is the one great work of the church, its first concern, its supreme business. It is the one work that our risen Lord gave his disciples to accomplish.

Hour of Prayer.

AN INWARD LOOK.

(Psa. 139:1-13, 23, 24.)

(Uniform Midweek Prayer-meeting Topic. Jan, 11.)

CENTRAL TRUTH: *God's immanence in human life and his perfect knowledge of all our thoughts, desires and purposes.*

It is well at times to look backward. It is prudent, also, frequently to look forward. It is altogether right that we should look upward, but it is none the less important that we should oftentimes look inward. This inward look is necessary to enable us to take an account of our moral assets, in order that we may know ourselves approximately, at least, as God knows us. The backward look is that we may learn from the past. The forward look is that we may have some idea of what we are to meet in the future. The upward look is that we may see in God the source of our help and strength; but the inward look is that we may know the state of our own heart and our readiness for the duties and responsibilities to which we are called.

In the wonderful psalm cited above, which should be read carefully as the best preparation for this lesson, the psalmist declares of the Lord Jehovah: "Thou hast searched and known me." This knowledge of God includes the very details of our lives—our "down-sitting," our "uprising," even our thoughts, our paths, our "lying-down;" in a word, "Thou art acquainted with all my ways."

Men are restrained from wrong-doing frequently by the knowledge that others will know of the deed. Many of the sins committed in secret would be avoided if it were known that they would come to light. But according to this lesson, and according to all our conceptions of God, we know that He is perfectly cognizant of all our thoughts, purposes, ambitions and deeds. We cannot hide anything from Him. We cannot flee from the presence of God:

"If I ascend up into heaven thou art there;
If I make my bed in Sheol, behold, thou art there;
If I take the wings of the morning and dwell in the uttermost parts of the sea,
Even there shall thy hand lead me and thy right hand uphold me."

Neither darkness nor distance prevents

the all-seeing eye of God from knowing our thoughts and our deeds. If we could realize this as we know it, if we could take the fact up into our imagination as well as our faith, so that it would stand out before us continually in all its vast reality and significance, what a mighty influence for good it would have upon human life and conduct! But, alas! we forget God or presume upon His indulgence in a way wholly unauthorized by anything revealed concerning his will and character. "Thou, God, seest us," is a truth that should be burned into the memory and imagination of every accountable being.

It follows that, if God thus knows us in all the secret purposes of our lives, we ought to know ourselves and not be self-deceived. Self-knowledge is essential to that knowledge of God and of Christ Jesus which is said to be "life eternal." But we dread to turn the light inward upon our own hearts, lest we discover a condition of things not pleasant to contemplate. Men prefer darkness rather than light because their deeds are evil (Jno. 3:20). The unwillingness to look into our own secret motives and purposes and desires is a most unfavorable symptom of moral disease.

It is refreshing to hear the psalmist opening his secret soul to the searchlight of God's eye and exclaiming:

"Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting."

The man who can utter that prayer sincerely has caught a vision of holiness, and sincerely desires to realize it in his life. He is on the road of spiritual progress who can utter this prayer sincerely. We can easily make it the test of our spiritual condition at this beginning of a new year. Do we honestly and earnestly invite the searching examination of God into our hearts and lives, and sincerely desire His co-operation with us in removing any "way of wickedness" that He may discover in us? Is it our supreme desire that He lead us in "the way everlasting?" Will we at once examine our own hearts in the light of God's word, and wherein we find anything contrary to God's will make an earnest effort to correct it, seeking the divine help in so doing? We put these questions in order to probe our hearts so that we may know ourselves. If we can answer them affirmatively, then we may anticipate a year of spiritual cleansing and growth and power, which shall result in the conversion of sinners and the extension of God's kingdom on earth.

PRAYER.

O, Thou great Jehovah, whose presence we cannot escape, whose all-seeing eye penetrates through all darkness and all disguises into the very secrets of all hearts, Thou knowest the imperfections of our lives, and how far short we have come to living up to the measure of our light and obligation. We confess our faults and humbly implore Thy forgiveness, for Thou knowest our frame, that we are dust. We implore Thee to assist us in putting away from us every wicked way, and even every unholy thought, and so fill us with Thy Spirit as that we may walk daily in the way everlasting. Help us to look into our own hearts more narrowly, and, discerning the evil therein, may we seek the cleansing power and grace of our Lord Jesus Christ, in whose name and for whose sake we ask it. Amen!

Editor's Easy Chair.

With this number the CHRISTIAN-EVANGELIST begins its 36th volume. Speaking after the manner of men, the paper has reached the stage of mature manhood, having safely passed through the perils of whooping cough, chicken-pox, croup, measles and other diseases incident to childhood. But here the parallel between the life of a paper and the life of a man ends. Man reaches the meridian of his strength, which then wanes until his active life ends on earth to be renewed in another sphere. But a paper knows nothing of the feebleness of age. Its editors may come and go, but it goes on forever. Once it has rooted itself in the confidence and affections of the people, it lives on from generation to generation as long as its fruit ministers to the hunger of the human mind and heart. We sometimes try to imagine what the CHRISTIAN-EVANGELIST will be when it celebrates its centennial. We can scarcely doubt that it will reach that age and still be in the vigor of its youth. It will have a magnificent corps of editors and contributors, superior in every respect to what it has now, but we fancy that something of the same life and spirit which now animates the paper will animate it then, and we should like to believe that the editor-in-chief of the paper at that day will look back over the volumes of the paper which belonged to the 19th century with a feeling of sympathy with it in its struggle then to realize a higher ideal. But what if otherwise? What if in that future time the paper may be very different in its aims and objects from what it is to-day? We must trust the coming generations to see to it that this shall not be.

But we are reminded that it is our duty to deal, not with the distant future, but with the year of our Lord 1899. As we turn our faces to the new year, and assume the duties and responsibilities associated with the management of the CHRISTIAN-EVANGELIST, we feel it is due to our readers that they know how much we are indebted to them for the encouragement and inspiration which have been our support through all the weary, toiling years of the past. It does take some courage and some faith to undertake the piloting of a craft like the CHRISTIAN-EVANGELIST through unknown seas—and the future is always unknown to us. Who can tell what issues will arise, requiring the utmost wisdom, tact, patience, charity and courage, during the year upon which we have entered? We neither know what issues may arise, nor how many of our good friends may censure the policy we shall pursue concerning those issues. No man more highly esteems the good-will and approval of his fellowmen than we do, but the CHRISTIAN-EVANGELIST has never been conducted with a view to courting public favor. We have steadfastly sought to be true to Christ, and pursue the course we believed He would like to have us pursue. Sometimes this has made us enemies, but oftener it has made us friends. For, after all, the great mass of our readers are loyal to Christ in their hearts and purposes, and if sometimes they have had occasion to differ from us, it has often happened that they have afterwards come to see with us and to be all the stronger friends. This is our aim for the future. We shall seek to make the CHRISTIAN-EVANGELIST convey those truths and give emphasis to those things which we think Jesus Christ would like to have it do. In this way only can it serve the highest interest of the cause it is seeking to promote.

But we were speaking of the help we have received from our readers and our sense of obligation to them. This help comes, sometimes in the form of brotherly criticism, advice or suggestion, and sometimes in words of encouragement and approval. There is a bond of sympathy between an editor and his readers which grows stronger with the passing years. An editor comes to live for his readers. He studies continually what things will prove helpful to them. He tries to remember the different classes of his readers and to give something for each. He knows that most of them, like himself, carry heavy burdens and need encouragement, and he seeks to make the tone of the paper optimistic, hopeful, encouraging. He tries to keep the bright side of things before his readers, because he knows that most of them see enough of the dark side. No doubt the reader, on his part, sends up a prayer for God's blessing upon the editor, that he may have wisdom and grace and patience for his arduous work. At least, we love to cherish the hope that our readers do this for us. No doubt, too, there are feelings of gratitude on their part which are often unexpressed. It must be, too, that there are times when the desire to criticise is repressed out of consideration for the editor's feelings. We feel that this must be so in our own case. And so it comes about, by this action and interaction, that a very close feeling of friendship grows up between the editor and his readers. We should not be true to our own feelings if we did not sincerely thank our readers for all their forbearance and for their kind words of appreciation and sympathy.

No one has expressed the sentiment we feel toward our readers more happily than our own American poet, Longfellow, in the following lines from his "Dedication" of "The Seaside and Fireside:"

"If any thought of mine, or sung or told,
Has ever given delight or consolation,
Ye have repaid me a thousandfold
By every friendly sign or salutation.

Thanks for the sympathies that ye have shown!
Thanks for each kindly word, each silent token,
That teaches me, when seeming most alone,
Friends are around us, though no word be spoken.

* * * * * * * * * *

Perhaps on earth I never shall behold,
With eye of sense, your outward form and semblance;
Therefore, to me ye never will grow old,
But live forever, young in my remembrance.

* * * * * * * * * *

Not chance of birth or place has made us friends,
Being oftentimes of different tongues and nations,
But the endeavor for the selfsame ends,
With the same hopes, and fears, and aspirations.

* * * * * * * * * *

Therefore I hope, as no unwelcome guest,
At your warm fireside, when the lamps are lighted,

To have my place reserved among the rest,
Nor stand as one unsought and uninvited."

So feels the "Easy Chair," which hopes to always have a place around the "warm fireside" of our readers, as an invited, welcome guest.

Questions and Answers.

Is it unscriptural to elect a sister to the office of elder? *C. E. M.*

Yes, if we are to be governed by scriptural precedent. The New Testament describes the kind of *man* who should be elected to the office of elder or bishop. While the New Testament clearly teaches that there is neither male nor female in Christ, that sexes stand upon a basis of equality as to rights and privileges in the church, it does not follow from this that there is not a wise selection to be made of different persons for different kinds of work. There are many places of usefulness and responsibility in the church which women may well be called to fill, but it would require a very radical change of present conditions before it would be advisable to elect them to the office of the eldership.

In the light of the New Testament teaching is baptism essential to the highest type of salvation? *A. Dennis.*

It is quite generally conceded that baptism is a requirement of Christ under the present dispensation. He commanded his disciples to "go teach all nations, baptizing them," etc. "The highest type of salvation" involves obedience to Christ in all his requirements. The "highest type" of faith raises no question as to whether obedience to any of Christ's commandments is essential to salvation, but only asks what Christ has commanded, and then promptly obeys.

1. Has the pastor of a congregation authority to act as an elder when he does not hold his membership in that church?

2. Have the elders the authority to bring charges against a member and vote him out before the person is notified of the charges. *W. J. Skinner.*

1. This question implies a distinction between the office of pastor and elder which the New Testament does not recognize. If the preacher acts as pastor of a congregation he is acting as elder, and if he lives in the community he should be identified with and amenable to the local church.

2. No, the elders have no authority to vote anybody out of the church. They may bring charges against an offending member and give him a fair and impartial investigation, and if they find him guilty of unchristian conduct, and are unable to bring him to confession and repentance, they may lay the matter before the congregation with their recommendation that he no longer be recognized as a member of the church, but the action of the church is necessary to give effect to the recommendation of the elders.

1. From whom did Cain and Abel get the idea of making offerings to God?

2. Why did Abel select and bring the firstlings (first born) of his flock? or why would not other of his flock do?

3 In what respect was Abel's sacrifice "more excellent than Cain's?"

4. Would not the hypothesis that there was a law given to the patriarchs, by which sacrifices and everything pertaining to them, be a safe one? *C. M. Drew.*

1. There is a God-implanted instinct or intuition in the human heart that leads to worship. There was probably some divine direction given to Cain and Abel as to their manner of worship.

2. If the answer to the first question be correct, the answer to the second would naturally be that Abel followed the divine direction.

3. In the respect that it was the kind of offering that was required, involving the shedding of blood with its typical significance.

4. There is no evidence of such a law given in an objective form prior to the law given on Sinai; but it is safe to infer that in every age where men have sought divine guidance with sincere hearts they have found some method by which they could approach God acceptably.

You recently urged the necessity of great prayer-meetings, this year, in order that we may realize the highest and most permanent results from our Jubilee Year. Will you tell us how we can have such prayer-meetings? *A. B. C.*

Let the few spiritual minded in each church, who feel the need of improving the prayer-meeting, get together, pray over the matter and plan for such improvement. These plans may differ, and perhaps should differ in different churches, but there must be a definite purpose to improve the prayer-meeting, and the leading members should go about it in a business-like way, as if it were worthy of their time and best thought. We would recommend the use of the uniform series of midweek prayer-meeting topics, arranged by the committee appointed for that purpose and used in this paper, and in most of our other papers. This will give you the benefit of the best thought on these subjects. It would be well to send to our publishing houses for a sufficient number of copies of these uniform topics to put a copy into the hands of each member of the church. These could be kept in a convenient place in the home that the members may know, each week, what the topic will be. Leaders should be appointed sufficiently far ahead to make thorough preparation. The meetings should be thoroughly devotional in character and all discussions and controversies avoided. The prayer-meeting committee of the Endeavor Society might give great assistance in securing a larger attendance at these meetings. An effort should be made to enlist as many as possible of those who attend in active participation in the meeting. It would be well for the pastor to announce the topic and leader for the prayer-meeting at the Sunday service.

The Student Department of the International Committee has decided to recommend the Universal Day of Prayer for Students—the second Sunday of February—adopted by the World's Student Christian Federation, as the regular annual day of prayer for students of the United States and Canada. This day has already been adopted by the Student Christian Movements of all other countries.

CAN I LOVE MY ENEMIES?

N. J. AYLSWORTH.

VII.

It is not the purpose of these articles to treat the subject of the love of enemies exhaustively. Such influences as the love of God, union and communion with him, the individuality of the Holy Spirit, close acquaintance with the Christian Scriptures and association with those of God's people in whom the passion of Christian love is strong—all tend to greaten us and fill us with an abounding benevolence to our kind. We cannot dwell on these subjects nor pause to consider their relation to that hardest task of the heart — the love of enemies; but there is one other condition so indispensable to the success of those already mentioned that it cannot safely be omitted from any consideration of the means by which this duty may be performed.

The parable of the talents is the express enunciation of a law of our nature. Its demand is inexorable. The talent that is hid in a napkin will be lost; the talent that is utilized will be increased. The arm that is unused will wither and grow useless; the arm that is used will grow strong. In nothing is this more emphatically true than in respect to the affections. If, under the influence of divine truth, something of the Christ-love has been quickened within us, it will be greatly enhanced by passing out into the actual blessing of others; the heart will be greatened, the realizing imagination will be quickened, and our love will take on something of that robustness which will enable it to overcome obstacles. There are a thousand subtle influences at play about such an act to strengthen and ennoble, and an indescribable sense of spiritual health fills the heart. But if there is no outgoing of our love to others, no quickening power, however great, can avail to keep it alive.

But there is another sense in which effort in behalf of others assumes an overwhelming importance. If our love be generous, self-bestowing, necessity will be upon us to do good to others; and if we feel no such impulsion, it amounts to nothing short of a revelation that the love is not Christian love at all, but a love which lies within the confines of the selfish nature. Genuine and selfish love have many things in common, and the danger of self-deception here is very great. Such a mistake, moreover, is fatal. Self-bestowment is *the* great test of the existence of generous affection. If there be no such desire, the affection does not exist.

The forms of this selfish emotion are very numerous. Men will flock to listen to an impassioned preacher, and weep under his appeals, or be uplifted by the power of his eloquence; and for the same reason that they visit the theater—that they may enjoy the luxury of excited emotion. There are few to whom an inspiring prayer meeting does not bring a pleasing sense of exalted feeling, but if this feeling is sought that it may be *felt*, it is but a refined voluptuousness. We are making sweetmeats of our emotions. If we are not moved to self-giving, self-sacrifice, these feelings belong to the sphere of selfishness; and such abortions of emotion are harmful to the spiritual nature. They wrench asunder what God has joined together—the heart

and the hand. Such feelings are lacking in the generous element and by so much fall short of being Christian. It is to be feared that many look upon them as of the very essence of religion.

The reflex action of deed upon heart is far-reaching and powerful. A noble deed returns to make its way through every avenue of the soul's life, and quickens and blesses it throughout. So strong is this tendency that some have even claimed that it is only necessary to *do* a righteous act that the feeling proper to it may exist.

It is a common saying, that those whom men injure they hate. For a like reason those whom they bless they will learn to love.

The possible ministries of love are almost infinite. Every moment brings opportunity for its exercise, from the kindly word and the sympathetic light of the eye to the great sacrifice. It is the most royal of ministries. You walk as a prince scattering jewels. Wherever you go there is heaven. Sympathy is the sweet wine of life for which men are famishing, and the more these sweet fountains within you are spent the deeper they grow. Thrice blessed is he who has learned the secret of such a service. Opportunities for the exercise of this holy passion are wide as human life, and by it you grow glorious in heavenly ministry.

There is another condition of great importance in attaining to the love of enemies. If it be felt that the task is beyond the reach of frail human nature, and that Christ somehow could not have meant that we should really *love* our enemies, or that the achievement is only possible to those of exceptional endowment—no effort will be made to conquer our resentments. But if we believe the love of enemies to be possible, that it is an essential element of the Christian spirit, that it belongs to the nature of all generous love (the only love to which any reward is attached), and that Christ demands it of every disciple—we have a condition which makes powerfully toward its fulfillment.

How this can be may not at first appear. Can we command the feelings? Are they subject to the will? When we have recognized that we ought to love our enemy, has our hatred vanished? Like the sea at the feet of Canute, has not the blood rolled on heedless of our bidding? How can it help us to know that Christ says we *must*, or that without that love which "beareth all things" (observe that it is the *love*, not simply a sense of duty, that bears all things) Paul declares that our Christian character is nothing?

Is it of no avail that men are commanded to repent? And yet repentance involves a profound change of feeling. Has the burglar repented when he hears the police and runs away? Has a man repented who is *bought off* from doing wrong, even by such a reward as heaven? What have such things to do with breaking the *love* of sin? Yet let there be no command to repent, or let men believe repentance impossible, and what effect would it have on the work of converting men? Men *can* repent and they *can* love their enemies.

The sharp sword-flash of command across the sinner's path arrests him in his course, and is of infinite worth. It drives him upon other forces which slay his love of sin and redeem him to righteousness. He who realizes that he *must* love his enemy on forfeiture of Christ's approval will be driven in upon himself; will wrestle with God in prayer for strength; will restrain his tongue and hand from retaliation; will study his Bible that he may catch the Christ-spirit; will ask himself if there be no good in his enemy, if he has no sorrow; will see him in eternity, and reflect on his loss and his unspeakable calamity; will pause and listen at those words of the cross, "for they know not what they do," and will see the blindness of sin; will go to men of faith that he may learn from them, if possible, the secret of this loving; and at last, perchance in sheer despair, with a dead heart, will put kindness on the head of the offending one and be lifted to a higher love. In every moment of such a battle the soul is growing mighty. For every such struggle there is victory.

As there are things sometimes which stagger even a strong faith, so there may be wrongs so great that baffle even a great love. But, as to surrender the faith is to be lost, so to suffer love to be overborne is to wreck the spiritual life. A harbored hatred throws its chilling spell on all generous feeling. The little rift in the lute makes the music still. A single falsehood, harbored and persisted in, poisons the whole fountain of truth. No enemy must stop your loving, or you are lost. You must master here at whatever cost. Many such desperate battles are infinitely pathetic. They are battles for the soul, sometimes O, how terrific! They are generally known only in heaven. What histories are being written there! It is well to know that our brothers are fighting these battles, and out of awful struggle are gaining the heights. There is much of love in the world which has been wrestled for as Jacob struggled with the angel.

A Christian lady learned that another person had done her a great wrong. The wrong was so excuseless and aggravating that she was filled with bitter resentment. Weeks passed, and every thought of the wrong but increased her bitterness. She at length became aware that this feeling was poisoning her spiritual life, and she sought to banish it; but it remained like a spot upon the soul. She prayed for strength to overcome, but the unwelcome anger remained. She attended to her usual Christian duties, but a canker was eating at her heart. She felt that her pastor could not help her. Months passed, and a cloud hung between her and heaven. At last, on listening to a noted evangelist (Major Whittle, I believe), she resolved to lay her trouble before him, and seek his counsel. She did so; and through his guidance and help she was enabled to overcome her bitterness, and peace returned.

What was it not worth to that lady to know that that resentment must be conquered, and that that single hatred was blighting her whole Christian life! How many Christian lives are wrecked by such obstacles, and fall to the level of that company—all too numerous—whose love is only that of the heathen-hearted—selfish.

The love of the enemy is the one miracle of character which convinces all men of the divinity of our religion; and it is the one miracle which all Christians are empowered to work. Best of all, while it convinces, it wins. It subdues even the savage, and he is your friend forever. It tames the wicked heart, and you may lead it whither you will. It is a divine presence, going forth into the soul and quickening it. A single such triumph over some great hatred has often caused a revival in a whole community. How much such miracles are needed everywhere! Labor is turning away from the church as not its friend. This great self-bestowing, self-mastering love will win its heart. This is the secret of all success. There is no other. There may be wise expedients, but they must be expedients for the getting on of this love. It must bind the church into one; it must fuse all hatreds in its holy fires. Every church must be a heaven in the midst of the world's winter-heartedness, every Christian a torch from God. Then shall the Word of the Lord prosper in that whereunto he sent it.

The heresy that we cannot love our enemies is a cold, hard feeling for our heart's life. Let us beware! Keep your heart clean; keep it sweet; keep it warm toward all men, as you value your salvation.

COURTESY IN CONTROVERSY.

ERRETT GATES.

It has seemed to me, from observing veyr much of our newspaper controversy, that some of the Christian graces were wanting. I wondered if Christian principles of honesty, fairness and love were not applicable to that sort of intercourse between men who regard each other as Christians. From reading some insinuating criticisms by writers upon other writers one would conclude that they were very unlovely if not unchristian men. It is hard for me to understand how a man is released from ordinary courtesy toward a fellowworker the moment he turns critic in a paper. Is not kindliness of treatment as obligatory on a man in writing as in speaking? If some of our newspaper controversialists should display the irascible and pugnacious spirit in social intercourse that they display in the criticism of a brother, they would be regarded as intolerably boorish. I am convinced that many things written at a man in the papers would not be spoken to him in personal conversation. Why do men assume such a violence of spirit in the papers when they know they would blush in meeting the person afterwards. Concerning such controversialists who hide behind a sheet of paper I want to ask some questions.

1. *Is it brotherly?*

Does not such controversy proceed on the wrong principle? I speak now of controversy between men who regard each other as Christian brethren and would not hesitate to sit down at the Lord's Table and oommune together. You would not recognize those two men as the same persons when they become critics of each other in the papers. Is such a change of demeanor consistent? Men who are as gentle as a zephyr or as mild as a sunbeam in personal conversation become as ferocious as a wolf the moment they begin to write. When a brother is overtaken in a fault in writing, shall he be treated differently than when overtaken in a fault in conduct? "Ye which are spiritual (orthodox) restore such a one in the spirit of meekness, looking to thyself lest thou also be tempted" (mistaken). If that admonition of Paul is not good for iutellectual error, it is not good for moral error.

Some of our writing against supposed error is not done in a spirit consistent with kindness, much less meekness. A man needs to write the truth in love as well as speak the truth in love. We need to learn a lesson from "Our Fathers" in this Reformation; though they themselves were not always true to their principles. I wonder how many of us to-day would be as kind and charitable toward a "Restorationist" as the Campbells were toward Aylett Raines? How the ordinary treatment of a man from whom some of our brethren differ in opinion, is different from the treatment of heretics by the Catholics in the days of the inquisition and auto-da-fe, is hard to see. It is the same spirit, but the spirit is robbed of the mediæval instruments of torture and persecution. There are not wanting, however, means by which the errorist is made to suffer and all others made to shudder. Vitriol is injected into the morals and insinuated into the character instead of the throat and eyes, and with the evident interest and satisfaction of causing the victim uneasiness if not agony. That is thought to be one way of reclaiming him from his error and warning all others against it. The fagot is applied to his reputation rather than his body. What injury is greater, for what possession more precious to a man seeking to preach the gospel or teach the young, than an untarnished reputation? There is a glee in the manner in which a man is put on the rack, simply for a difference of opinion. This is the incredible thing about it, that a people who have learned the difference between faith and opinion should so soon forget it, or neglect to illustrate it in their conduct. Where there is a chance for difference of opinion, give the other man credit for just as much honesty of purpose or intelligence of judgment as yourself. Do not impeach his character to start with or impugn his motives. Some self-appointed defenders of the faith proceed upon the principle that the person of the errorist is as offensive as his error. Or they assume that his error must be due to some defect of character or derangement of mind, and to discover that is to refute his error. Others go upon the assumption that wisdom will die with them, or will only pass down to those whom they bless, or upon whom their intellectual mantle falls. Another familiar method of impeachment is to show that the opinion entertained was once held by a person or sect who has now become offensive.

One of the first things newspaper critics need to learn is that Christianity is good for all the relationships of life, especially the controversial relationship; and that two of the indispensable qualities of a Christian is honesty and courtesy. If some of the writers we read after were transfixing the devil on their pen instead of a Christian brother, there might then be some justification for the hysteria and frothing at the pen manifested. The names that are called, the innuendoes suggested, remind one of a daily newspaper during an election. If the person criticised were half as bad or dangerous as represented, it would lay the writer under moral obligation to disfellowship him in the church or present charges against him before a church council. Since nothing of this sort ever follows, it impresses one as an attempt to "show him up" before the brotherhood or "down him" in argument, neither of which is edifying to the public or beneficial to the reader.

2. *Is it profitable?*

It reduces itself usually to a passage at arms between two "valiant knights of the faith" and a test of their relative ability or scurrility. Many earnest Disciples who want to patronize our own papers are not pleased with such controversy and are ashamed to put such reading matter into the hands of friends or strangers. I want to see the CHRISTIAN-EVANGELIST made an ideal paper and I want to testify to its comparative freedom from questions that gender strife. Still, there is room for improvement.

Hyde Park, Chicago.

THE A B C D OF A GOOD PRAYER-MEETING.

EDWARD BAGBY.

We are expecting great profit from the interchange of ideas in the department of methods in the CHRISTIAN-EVANGELIST as suggested by J. E. Lynn, of Springfield, Ill. It is to be hoped that in this new column the conduct of the prayer-meeting may receive due consideration. How to make the midweek service interesting, spiritual and helpful. For eight years at the Ninth Street Church, Washington, D. C., we have been trying to solve this problem, but find ourselves still far from the ideal. Some account of our efforts may prove suggestive and possibly provoke others to use and relate their experiences.

1. We have considered the first requisite of a good prayer-meeting the *attendance of all always.*

We have found that scolding the non-attendants, especially when they are not present to get the benefit of the scolding, does little good. To arrange attractive topics, have inspiring meetings and draw them as a hungry man is drawn to a well-spread table, as a cold man is to a cheerful fire is a little better plan. On Sunday we tell them what a delightful meeting we had on Wednesday, what a rich spiritual treat was missed by those who stayed away, etc. Personal letters sent through the mail, private exhortation in the homes, giving as many as possible some part in the service, keeping the matter prominently before the people, are some ways found helpful in increasing aud keeping up the attendance.

2. We endeavor to have the meetings *brief and brotherly.*

We keep in mind the motto: "One hour and a quarter is long enough for a good meeting and too long for a bad one." The leader sets an example of brevity and raps down the brother who talks too long. We make prominent the thought that the service is a home gathering for members of the same family, to praise God, pray and exchange views. Mention is made of the names of those who are sick and prayers offered for any in trouble. The members are encouraged to remain after the service for handshaking and social intercourse.

3. We emphasize as the main purpose of the meeting, *communion and consecration.*

We try not to lose sight of the fact that "Christ is in the midst." Whether there be few or many at the service, he will be there and an hour's fellowship with him will lighten the load, ease the heartaches and strengthen for the conflicts to come.

Communion with Christ leads to consecration. His purity makes us sensible of our impurity; his love constrains us to give ourselves wholly and unreservedly to him. No matter how entertaining and instructive the prayer-meeting may be, it is not a success unless it brings to those present a desire and determination to live a better life.

4. In the conduct of the meetings we try to have them *diversified and delectable.*

In arranging the menu we endeavor to present a variety, in running the meeting we try to keep out of ruts. As a rule we take the topic published in the CHRISTIAN-EVANGELIST, have the prayer-meeting committee of C. E. Society distribute verses and clippings bearing on the topic, have a brief introductory talk by the pastor who always leads, and throw the meeting open for voluntary participation.

Frequently we use half the time in a Bible reading. Some such subject as "Angels" or "The Office and Work of the Holy Spirit" is chosen and Scripture texts are called for and read, the leader explaining and commenting upon each passage. At one service we will spend most of the time in song, at another in prayers and another in testimonies. There have been times when the pastor has consumed the whole hour, reading, for example, some booklet as A. J. Gordon's "How Christ came to Church," or a story with a moral like that of "Thanksgiving Ann." At another time (mirabile dictu!) the pastor will keep still and the members will speak to edification. One such night we broke the record and heard from 161 persons in a single meeting! We had once a delightful experience meeting, calling on those who had served Christ for fifty years or longer to testify, then those who had been 25 years or more in his service, then on down until the young converts were given a chance to tell of their "new-born joys of sins forgiven."

A service possible in cosmopolitan Washington was a state experience meeting. I announced that I would call a roll of the states and as each one's state was called he would be expected to rise and give his experience. If he did not we would take it as evidence that he was ashamed of his state. When I made that remark a young lady from Old Virginia said, "I am certainly not ashamed of my state and I can't speak in meeting. I am going home." And out she walked. Her sister did better. When Virginia was called she arose and said, "I love my native state. I cannot tell how much I love Old Virginia. But I love Christ better." No midweek services during the eight years of our history have been more enjoyable than the evenings with the hymn writers. "An evening with Frances R. Havergal," "An evening with Fanny Crosby," "An evening with Alice and Phœbe Carey," singing their hymns, quoting their verses and discussing their characters are among "the beautiful pictures that hang on memory's walls."

A profitable meeting is one conducted after this plan: The leader says, "Now I will give you the subject, but you must preach the sermon. 'A Good Fight' is the theme. Give us the qualifications of a good soldier? Tell us about the enemy? The rewards of a good fight."

A skillful leader will be able to bring out all he knows and develop many bright

thoughts which would never have occurred to him. The average congregation will manifest surprising homiletic ability when thus put on their mettle.

In the regulation prayer-meeting of the olden time the leader would select a chapter and give a running comment as he read. This method is said to have possessed advantages, for when the speaker was persecuted in one verse he could flee to the next. Some paper, I think the Church Economist, has suggested a plan which gives greater variety than the former and besides avoids persecution in any place. A chapter is chosen and announced from the pulpit and printed slips. Every member is asked to read the chapter and select his favorite verse. The prayer-meeting committee collects the slips containing the favorite verses, counts them and announces the result. The leader asks those who have voted to give an exposition of the verses chosen and a reason for so choosing. We have recently spent three delightful evenings discussing Phil. 4, Col. 3 and 1 Thess. 5.

There is much yet to be said concerning the conduct of the prayer-meeting. We are strongly tempted to keep on through the alphabet, but fear we might get stuck before getting to X and Z. If we were to add one more it would be the advice of Paul, "speaking to men to *edification*." We realize that in spite of all one's plans and good intentions the meeting sometimes will not go; or if it goes, it reminds one of a ride over an East Virginia corduroy road in an ox cart. Such an insignificant thing as a bat or a bug or even a baby will upset the best of meetings. Or sometimes a brother with more zeal that common sense will counteract in the closing moment the good impressions of a whole hour.

Just one illustration of a brother who spoke, but not to edfication, and we will close.

One evening when the names of several of our sick had been mentioned, a brother whose peculiar manner of speaking usually excited the risibilities of the young people arose and said, "There is a lady down the street here who is sick, and I think some of the prominent sisters ought to call and pray with her. She has the jaundice; that is, I think it is the jaundice. She is very yellow. She is exceedingly yellow around the eyes. It looks like the jaundice," etc.

When he began to tell of the lady's ailments, some of the young people smiled and looked at the pastor. When they saw the leader's face relaxing they tittered and when the pastor strove in vain to repress a smile they were convulsed. But the speaker went on, enlarging upon the lady's yellowness and giving his reasons for supposing it was the jaundice.

The pastor with as much solemnity as he could command, turned to the hymn which had been selected as the closing one and said, "Let us sing 682 and be dismissed." The order in the meeting was not at all improved as he gave out the lines of the hymn: "'Mid scenes of confusion and creature complaints," etc.

Dr. John Henry Barrows has been elected president of Oberlin College. This college has been without a president for two years. Its prestige will not suffer while under the management of Dr. Barrows.

What Our Home Missionaries Are Doing.

Arkansas.—E. C. Browning writes:—"M. D. Smith has had 54 additions at Bald Knob in the last two months; he was about leaving for more support, but your appropriation will enable us to make arrangements to keep him. Hot Springs should receive at least one hundred dollars during the year. Can the board increase the appropriation that much? Oh, these bricks that are to be made without straw! God help us to do our whole duty."

Shreveport, Louisiana.—Claude E. Jones writes:—"I can hardly find words to express to you and the board the gratitude of our hearts for the appropriation you have made to us. The glad word reaches us when the struggle seems hardest, and your help insures the continuance of our effort to plant the cause of primitive Christianity in Shreveport, the second city of Louisiana. May the Jubilee Year witness the establishment of a church possessing the missionary spirit which brings it into existence and cares for its infant life."

Massachusetts.—S. M. Hunt writes:—"My heart yearns for a church in New Hampshire this Jubilee Year. You know that we have no church in that entire state. I do urge your help in establishing a church in the Old Granite state. If we can get five hundred dollars from some of our well-to-do friends in the West the New England Board will guarantee the success of the undertaking. Let us know you will do your part."

Utah, Salt Lake City.—W. H. Bagby writes:—"The church is in good condition. If our house were completed we would be self-supporting, and second to none in the city. C. E. Millard will spend January with us in a special meeting."

Texas, Galveston.—Jesse B. Haston writes:—"We have had ten additions lately; our work is growing, audiences are growing constantly. We could never have had a church here without the assistance of the Home Board."

Illinois, Chicago.—Errett Gates writes:—"The Hyde Park Church appreciates what the Home Board has done for us during the past four years; you adopted the child at birth, and like a patient mother you have nursed it through infancy to self-support, which we now assume. Your investment here was justifiable and profitable, for during the year 1898 this church has returned to our various missionary treasuries not less than four hundred dollars."

South Dakota, Sioux Falls.—L. H. Humphrey writes:—"My wife and I are doing the best work of our lives, but it is a source of comfort to know that our efforts are successful. We are working and praying for a Jubilee blessing upon the American Christian Missionary Society."

"We owe much more to the negroes at home than in Africa, yet it is much easier to interest people in Africa than in the negroes of Arkansas. We covet your help to do this great work."—E. C. Browning.

Southern California.—H. Elliott Ward writes:—We have engaged Cal Ogburn to do mission work under the direction of our board. We thank the board for your help in the past, and we covet your help for this year."

New Orleans, Louisiana.—S. R. Hawkins writes:—"Your check was most welcome. With sickness in my family which promises to be far more serious than we hoped, your help is truly an angel of mercy. When I whispered it in the ear of my afflicted wife it cheered her and she seemed for a time to forget her suffering. I hope I soon can be in a work where I can show my gratitude to the home board. I must thank you for your kind words, which have been not less helpful than the help of the board."

Oklahoma, Stillwater.—"We dedicated our new church last Lord's day. It is a monument to Home Missions; without the help of the American Christian Missionary Society it could never have been built. The expenditure of about four hundred dollars by the society has led to the raising and expending for the Lord's work of over seventeen hundred dollars in the last seventeen months. The churches I have organized will have large increase in membership this year. This work started by you will go on with increasing power as the years come and go. Count me always an enthusiastic friend of Home Missions; my work on the frontier has shown me the great need of your help to start the weak, scattered brethren to work for the King."—Vertes Williams.

Tempe, Arizona.—"Dear Bro. Smith:—We are in the West and things do not move on as they do in the East. But still they move, and move in the right direction. My audiences are much better and the interest is growing We commence this morning hauling rock and sand for the foundation of the church. We will commence whether we finish or not. We will pay as we go. I have commenced a subscription asking ten persons to give a hundred dollars each on the condition that we get the ten. I have three names, including my own, which heads the list. We are compelled to lead in this new field or things will not go. Just here the first load of rock came and now it is unloaded at 9:00 A. M. Three cheers for the Jubilee Convention—$100,000! 100,000 sou's for Christ, more consecration, more growth in grace. Amen! Fraternally yours.—R. A. Hopper."

Alameda, California.—"The Missionary Society is helping us to gain a victory in Alameda. The outlook is getting brighter, the brethren are encouraged, and we are gaining friends. We take hope and press forward. These old mistakes and frictions of the past are hard things to overcome, but with Christ in our lead and the Home Society at our back, we'll hold the fort and throw out new lines into the enemy's district.—A. R. Hathaway."

Salt Lake City.—"How thoughtful and kind it was of you to send the check in advance. You can imagine how much happiness it brought with it when I tell you that for some time I have been seeing the eyes of a brave, true little woman swimming in tears as she saw Christmas coming on apace and did *not* see the way open to do the little things that loving hearts prompt at that glad season. It is a joy to know that though the mighty mountains intervene between us, we are not forgotten, but true hearts, interested in us for our work's sake, think of us and do something to cause us to sing in our hearts the song of joy that gathers volume and strength as the years go marching on. God bless you and cause his face to shine upon you and fill your hearts with joy and crown your labors with success and your years with abundance of peace. Gradually but surely our work is gathering force. With the blessing of God, '99 will be the best year the church has ever known. We will end '98 with every obligation promptly met, a thing no previous year has witnessed. Fraternally. —W. H. Bagby."

These letters show the work we are doing; we have seventy-three missionaries, not counting their wives, on our pay roll. We hope the friends of Home Missions will remember this work in personal offerings. It is yet four months until the harvest of the May offering, and our missionaries must not be allowed to suffer. Let the Sunday-schools send in the offerings from Children's Day to help in this time of especial need.

Benj. L. Smith,
C. C. Smith,
Secretaries.

Y. M. C. A. Building, Cincinnati, O.

An all-day prayer-meeting of the ladies of all the Protestant churches in this city will be observed on Friday of this week, Jan. 6, at the Central Presbyterian Church. The half hour to be occupied by the Christian Church of this city will be from 2:30 to 3 P. M.

Our Budget.

—What, under God, shall we make the year 1899 to *us?*

—What progress shall it witness in our religious life?

—What kind of history shall we make for this Reformation?

—What solution awaits the problems that confront the nation?

—These are questions we naturally ask, but we must await the issues of the year for their answer.

—It is not necessary that we should see a year ahead. It is well, indeed, that we do not. It is far better to trust God by doing our duty each day as we are able to see it.

—It is likely to be an important year in the history of our own religious movement, because of the Jubilee Convention and the effort to advance all the lines of our work, and our ideal of Christian living to a higher standard.

—This means that we must make it a year of watchfulness, activity and prayer. Watch, Work and Worship, are the three W's that will bring success, especially if accompanied by the three P's—Pluck, Patience and Perseverance.

—Is it not about time to call a halt on the musical craze that seems to prevail in some of the churches? In an announcement that we have seen for Christmas day an apology was offered by the pastor for delivering a sermon! The music had the right of way in the church on that Lord's day. In another paper the following announcement appears: "The splendid musical program to be rendered Sunday evening has been arranged by * * * The singers are among the finest in the city, and we have no doubt the house will be crowded. *There will be no sermon!*" Has not the time come to call a halt? In the case last mentioned the crowning attraction was the fact that "there will be no sermon!" "Preach the Word," is the command. "Be instant in season, out of season," is the accompanying word of exhortation.

—A reader sends us a clipping from the Word and Way, a Baptist paper, entitled "Dr. Whitsitt and Jeremiah Vardeman," in which the writer attempts to vindicate Vardeman against the implication from Dr. Whitsitt's writings that he was a convert to Mr. Campbell's views. To do this he quotes from the elder Vardeman's son who makes his father say that Alexander Campbell, on being pressed by him to express his views on the Holy Spirit, said to him, "Bro. Vardeman, I regard the whole doctrine of the regenerative agency of the Holy Spirit as a figment of the brain." Vardeman is said to have replied, "If that is what you believe and intend to teach, the back of my hand to you forever." This, of course, is an utter perversion of Mr. Campbell's view of the Holy Spirit's agency in conversion and regeneration. It was in his debate with Rice, we think, that Mr. Campbell said "he would not give a farthing for any man's conversion that was not begun, carried on and completed by the Holy Spirit." It was some false theory of the Holy Spirit's operation, no doubt, that he regarded as "a figment of the brain."

—Dr. Peck, in Zion's Herald, suggests that the General Conference pass a resolution that no person be appointed a member of the official board who does not take a church paper. This sort of regulation among us, we fear, would decapitate a great many elders, deacons and Sunday-school superintendents.

—H. M. Beadle, in a long article in a recent number of the Catholic News, tries to make it appear that the Roman Catholic Church is the great champion of the Bible. That some of the facts cited in the article concerning uses made of the Bible by the Roman Catholic clergy in other centuries are not to be questioned, we admit; but it is also patent that their efforts to circulate copies of the Bible among the masses of the people have not been and are not to-day as conspicuous as those of Protestants. The Bible is not one of the commonest visible books in the homes of Roman Catholics to-day, especially in countries where their religion has been dominant for centuries. If, however, they want to excel in a zeal for circulating the Word of God among the masses of the people we are sure that the chasm between Roman Catholics and Protestants will not be widened thereby.

—Our announcement last week of our new publication, the Christian Portrait Gallery, to be published quarterly, each number containing 32 8vo pages, and to contain portraits of our leading men and women, past and present, is already awakening interest among our readers and eliciting responses. The first number of this publication will appear in February. It will be both pictorial and biographical, and will be such a volume as every one connected with the present Reformatory Movement would desire to have in his home. To make this possible the price has been put at $1.00 per year. Prompt responses will enable us to determine as to the number to be printed in the first edition, Address Christian Pulishing Co., St. Louis.

—We are receiving a number of expressions of interest in the forthcoming congress of our brotherhood, to be held in St. Louis in the latter part of April, and appreciation of the high character of the program, as published in our last issue. This program should be preserved for reference. As it is the first meeting of the kind we have ever had, it is hoped that this one will be truly representative in its personnel and in the character of its discussions.

—In another place will be found an article on "Our Colleges in Missouri," by Pres. Lockhart, of Christian University. What he says about the influence of the educational conference at Moberly, in removing a good deal of misunderstanding among the friends of education in Missouri, is quite true. The editor of this paper has always felt a warm interest in the school at Canton, but his efforts to establish biblical instruction at the seat of the State University have been understood by many of the friends of that school and perhaps of our other colleges as hostile to their interests. This idea, we think, has been thoroughly dissipated, and it is now understood that the success of the Bible College will not interfere with any of our other schools and *vice versa.* Each has its own appropriate field which the other cannot occupy. The Bible College will find all the work it can do among the students of the University, who ought to find in our Bible College whatever instruction they may need to fit them for their calling—whether it be that of a lawyer, a doctor or a preacher of the gospel. This is a field all its own, and it impinges on that of no other school.

—On the other hand, there is a work for an institution like that of Christian University, for instance, which will never be done by the state university and the Bible College combined. There is a widespread demand among the brotherhodd of the state for an institution of our own so endowed and equipped as to be able to cope with other schools of similar character in this and other states. Many of the brethren—most of them, indeed—prefer to send their sons and daughters to one of our own schools, so equipped, believing that the religious atmosphere of such a school will be more favorable for the spiritual welfare of their children. We sympathize with that feeling and have always done so. We believe our colleges have an important work to do in helping forward our reformatory work. Here, then, is an ample field for such colleges. Let us endow them and enable them to occupy it.

—Peace Hymn of the Republic, is the title of a beautiful poem by Miss Anna M. Saunders, of Lincoln, Neb. The poem occupies only seven pages, but is beautifully printed and bound as a peace souvenir. It celebrates the achievement of our army and navy during the war. Also those of the Red Cross Sisters; but interprets these great events in the light of a divine purpose. In conception and execution, in thought and poetic form, the poem is worthy to live with the best productions born of the late war. The poem sells for 25 cents and the author pledges a per cent. of the receipts from its sale to Home Missions.

—We are still receiving letters from all sections of the country, urging us not to discontinue any of the departments of the paper which have been running during the past year. We have been very much gratified at the uniform expression of appreciation of the value of these departments and of the manner in which they have been conducted. If we had entertained any doubt concerning the propriety of continuing these departments it would have been removed by the numerous testimonials we have received from every section of the country as to the appreciation in which they are held. The departments will be continued, and the effort will be greater than ever, no doubt, on the part of those conducting them, to make them still more valuable to our readers.

—Those who attended the meeting of the Board of Managers of the Foreign Christian Missionary Society at Chattanooga will probably remember the name of Dr. Hammond in connection with the proposed work in Cuba. He was spoken of by those who met him as a man of fine scholarship and ability, who had but recently come among us from one of the religious bodies. He has, we believe, contributed articles to one or more papers, and succeeded in making an impression of his sincerity and ability. It has come to pass concerning him, him, however, as it has concerning others who, though strangers to us, have been taken up and treated as men worthy of our confidence. It turns out that he is a consummate fraud, an exceedingly clever swindler, a religious adventurer, who has been through all the ecclesiastical ranks from that of the Catholic priest to the Plymouth brother. He is likewise a matrimonial adventurer, having been married nine ttmes. This information has come through the Chief of Detectives of Chicego. This adventurer is now in Havana pretending to do religious work, and what is worse, pretending to do it in our name. He is defiant and may cause us some trouble. The Master's warning against impostors is still needed: "Beware of false prophets that come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them." The trouble, is we are generally too impatient to wait for the fruits, but judge men by their professions. The sheep's clothing must be stripped from this wolf, that his real nature may be understood.

—The third number of Vol. I. of Pulpit Diagrams, edited by Z. T. Sweeney, has reached our table and after a hasty glance at its contents we do not hesitate to commend it as an aid to pastors and evangelists. The Diagrams will not only suggest sermons for the preacher, but if used before an audience will help the hearer to clearer perceptions of the facts and commandments of the gospel, the analysis of the Bible, the ordinances of the church and to more deeply impress them upon his mind. The diagrams are not all above criticism, neither are any without merit. As a whole, however, they seem to be too much confined to the outward things of the gospel and not as inclusive of its spiritual phases as seems essential to the best interests of the church. But perhaps the editor intends to devote another number as exclusively to the spiritual essentials of Christian life and living.

—As there are two series of Prayer-meeting Topics issued by the Christian Publishing Co., those desiring the Uniform Series prepared by the committee appointed at Chattanooga should so state in sending in their order. This is the series that is being used in the CHRISTIAN-EVANGELIST in the "Hour of Prayer" department.

—Geo. Plattenburg, whose picture appears as our frontispiece this week, ranks high among our Missouri preachers both as a writer and a speaker, though the has been for the past few years living quietly on his farm near Dover, Mo. He was born in Wellsburg, Va., March 25, 1828, a place and time that would throw his life in the current of the Reformation, then in the flush of its early triumphs. He graduated in Bethany College in 1851. He afterwards studied law and was admitted to the bar at Selma, Ala. But in 1855 he was ordained to the ministry, which has been his life calling. He has promised the readers of this paper a series of articles during the present year entitled, "Traces of Half-forgotten Sermons."

—On the evening of Jan. 1st, Kentucky University celebrated the centennial anniversary of its founding. Gov Bradley and staff were present. President Warfield, of La Fayette College delivered the principal address and Pres. J. W. McGarvey, of the Bible College, delivered the historical address, embracing the most important events in the history of the institution since the founding of Transylvania Seminary 115 years ago. Kentucky University is the successor of Transylvania University.

—Henry Waterson, of the Louisville Courier-Journal, advises the Democratic party to nominate George Dewey, of Vermont, for President and Fitzhugh Lee, of Va., for Vice-President on the platform—"The Stars and Stripes—God bless them." This he thinks is the only combination that would have any show against Wm. McKinley and Joe Wheeler on a platform of national unification and expansion.

—The editorial staff of the CHRISTIAN-EVANGELIST will remain unchanged for 1899. Besides W. W. Hopkins, the Assistant Editor, B. B. Tyler, J. J. Haley and W. E. Garrison will contribute editorially as they have done during the past few years. The departments to which our readers have become accustomed and attached will be continued. A few new features will be added, the most important of which is the Outlined History of the Reformation of the 19th Century, by a number of our ablest writers. There is no reason, therefore, why our readers may not expect the volume of the CHRISTIAN-EVANGELIST to eclipse anything in its past history. We are making but little noise about the new subscribers that are coming in, as space forbids, but we are doing quite well, thank you, and hope to do even better.

—It is said that O. H. Rockefeller, a second cousin to the great multi-millionaire, recently died in poverty in a lodging house in Chicago. For four years he had eked out a scanty living by selling artificial flowers made from scraps of paper. One cannot keep from thinking that a man of such wealth as that of the oil king could find a position for such a kinsman without seriously jeopardizing either his business reputation or his enormous wealth.

—I see many letters of congratulation to you concerning your good paper. There is one thing I must congratulate you on, and that is the nice cuts that you give us each week of our brethren. We hope you will continue this plan. C. H. HILTON.
Larned, Kan.

—It was reported in the office of the CHRISTIAN-EVANGELIST a few days ago by a brother that a man had said to him that he had a friend in Texas who was "a strong Cammeliter and was well reversed in the Scriptures." If we are correctly informed there are several people down in Texas who are quite well "reversed in the Scriptures." The Christian Courier, of Dallas, comes in contact with them occasionally.

—A little partisan paper down South advertises a booklet in which "two distinguished Campbellites, A. M. McGary and T. R. Burnett," are utterly extinguished. Really, now! Can it be possible that these Goliaths, who must be known throughout the counties in which they live, have been unhorsed by this Baptist David? If this can be proven to be a fact, the Baptist editor is entitled to a vote of thanks.

—Our esteemed Texas correspondent, M. M. Davis, pastor of the church at Dallas, has recently passed through an experience that was new to him, but is as old as the race. His only daughter, Una, was married to William M. Peck on Dec. 21st, and the happy couple are in the East on their wedding tour. Una was as bright and cheery a daughter as ever cheered a parental hearthstone, and we do not wonder that Bro. Davis says in a personal letter:

I had often heard people talk of having the heartache, but I never fully realized what it was till Mrs. Davis and I sat down to the table alone the first time after she had left. But with quaint, tender Whitcomb Riley we can say:

"Nothin' to say, my daughther! Nothin' at all to say—
Gyrls that's in love, I've noticed, ginerally has their way!"

—The greatest sorrow of my life is upon me. My precious wife departed this life on the 14th inst. Your broken-hearted brother,
Hickory, Wis. P. S. OLSON.

May the loving hand of our Heavenly Father bind up the broken heart of our dear brother, by his tender promises, and heal it with His comforting grace.

—The Church Progress, a Roman Catholic journal published in this city, of date Nov. 26th, contains the following significant confession:

The Protestants of the United States contributed last year over $3,800,000 to the "foreign missionary" operations of their sects; while the Catholics, who outnumber the church-going Protestants for the country at large, and in the great centers of population are several times as numerous, gave only $35-000 for the propogation of the true faith. Many little sects, with not one-tenth our numbers or wealth, send many times as much to their missionaries. There is no excuse which we can give, which the sectaries could not have availed themselves of with equal propriety. Until our apostolic zeal surpasses that of the Scribes and Pharisees and our charity is Christike enough to extend like our Master's to all the ends of the earth, we cannot expect the full blessing of heaven or to successfully prevent the leakage which is the necessary outcome of indifferentism. The church is apostolic by its very nature; her primary commission is to "preach the gospel to every creature." The charity which begins at home and stays there is not the genuine article.

—It is calculated that a fluent speaker utters between 7,000 and 7,500 words in the course of an hour's uninterrupted speaking; many orators, of more than usually rapid utterance, will reach 8,000 and even 9,000. But a 125 words a minute, or 7,500 an hour is a fair average. The average number of ideas given in an hour's speaking could be represented by three figures—sometimes by ciphers.—*The Watchword.*

—J. Fraise Richard, of Washington, D.C., a frequent contributor to our columns, expresses himself in the Washington Evening Star on the subject of Expansion, from which we make an extract. We freely pardon his appropriation of our poetry, seeing that it is used in a good cause:

Let us appeal to history. Ask the thirteen colonies in the days of the revolution: "Do you believe in expansion?" With one accord they would answer in the affirmative.

Ask President Jefferson when he was negotiating the Louisiana purchase: "Do you believe in expansion?" His answer would be in harmony with his acts—"Yes."

Ask President Polk when Texas, the lone star, a mighty empire in herself, was seeking to shine in the galaxy of free republics: "Do you believe in expanion?" His countenance would radiate with the consciousness of having done a worthy deed to struggling humanity as he pointed to his acts in securing that state and other valuable territory.

Ask Secretary Seward, while engaged in securing the purchase of Alaska: "Do you believe in expansion?" and his reply would be in harmony with those of his historic and official predecessors.

Who that believes in growth and progress can sit down and weep because Uncle Sam's dominions did not confine themselves to the original narrow limits of the Atlantic Ocean? Who regrets the addition of the orange fields of Florida, the fertile valley of the great Mississippi, the ore-producing mines of the Rockies, the untold wealth of the Pacific Coast, or the icy gold fields of Alaska? Who dare lament that a form of government which in its incipiency required its founders to pledge to each other their lives, their fortunes and their sacred honor has outstripped the most sanguine expectations of its framers, and attained a position and an influence outshining "the beauty of the Chaldees' excellency?" Who, believing in the right and the capacity of man for self-government, and recognizing the desirability of allowing the principles of civil and religious liberty to prevail throughout the earth, would purposely take such steps as shall fossilize this modern type of republican government, and end its leavening influence among the nations? Who does not believe in expansion?

So long as the Government of the United States shall stand—

"For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be,"

it will command the favor of God and receive the support of its own subjects.

—We find the following unpublished card from Bro. Munnell, sent, perhaps, in response to a request made to a number of persons that they suggest some things that need emphasis:

As to suitable subjects for weekly articles, the following seem to me to be much needed:

1. The Salvation of Rationalism—What it is.
2. The Sin of the Man of One Talent.
3. Christ's Dual Nature.
4. Limits of Religious Thought.
5. The Punishment Due to Sin.
6. Why God Hardened Pharaoh's Heart.
7. "Repented Not that Ye Might Believe."
8. Why God "Shut Their Eyes Lest they Should See."

Much would depend, of course, upon the manner of handling such, or any theme, but the above seem to me to be among the needed.
THOMAS MUNNELL.
Mt. Sterling, Ky., May 17, 1897.

—The trustees of Bethany College have been notified that by the will of the late Bro. Robert Macdougald, of Edinburgh, Scotland, the whole of his estate comes, at the expiration of certain annuities, to Bethany College. Particulars are promised as early as practicable, but it is known that the amount of this bequest is considerable.

—The New York Voice recently presented a very striking illustration of an unequal enforcement of municipal authority in New York City. Through the kindness of a restaurant keeper on the Bowery, near Fifth Street, New York City, from two to three hundred hungry men were given a cup of coffee and piece of bread as a midnight lunch. At the complaint of a near-by saloon keeper the police raided these men and carried away fifty of them to the station house. The next day the police court refused to punish any of them on the ground that they were a body of honest but unfortunate men without work and without money. Over against this the Voice places another scene which is not calculated to increase one's appreciation of the impartial administration of municipal laws. The Voice says:

But come again, as a Voice representative did, on the next Sunday night, to that same part of the city. On every corner law is being violated with a pretense of secrecy: dance-halls that outrage decency are open as all outdoors and the house of shame advertised as plainly as a department store. Within 100 feet of the door of the station house of the precinct where the police captain who arrests hungry men sits as the representative of the people's power, Rum's anarchy defies law, and liquor is being illegally sold with only a pretended disguise, so thin that the veriest innocent must see the fraud. This is organized society exhibiting its usual respect for its own laws and its usual care for public interests.

Educational Work in Missouri.

The Executive Committee appointed by the Educational Conference at Moberly, Mo., on the 6th and 7th insts., met in this city on the 28th inst. and had a very important and harmonious session. One of the methods agreed upon for carrying out the purpose for which it was appointed is presented in the following preamble and resolutions:

WHEREAS, the Educational Conference at Moberly on the 6th and 7th insts. arranged a program of educational work which harmonizes all our educational interests in the state, and whereas, this program involves the raising of a sum of over $150,000, to meet immediate and pressing wants, and whereas, it is desirable that the entire brotherhood of the state participate in this forward movement in behalf of our colleges—

Therefore, be it Resolved by this Executive Committee, appointed to carry out the recommendations of the Conference above mentioned,

(1) That each congregation in the state be requested to contribute a sum that will be equal to one dollar for each member in its membership for this purpose.

(2) That each congregation be requested to appoint a committee of three to have charge of this matter, to canvass the church for subscriptions and to collect and forward same to the proper person.

(3) That the churches be earnestly requested to complete the canvass for subscriptions as far as possible by Educational Day, the first Sunday in July next, and that the subscriptions be collected by that time, if possible, and reported to the treasurer of this educational fund.

(4) That the press and our ministers in the state be and are hereby solicited to co-operate heartily with this Executive Committee in bringing this matter to the attention of our churches and urging its paramount importance upon them.

(5) That all moneys coming into this educational fund, without instructions, be prorated among the institutions mentioned at the Moberly Conference according to the resolutions there passed.

This ought to inaugurate a popular movement in the state among the churches which will enlist a large number of donors and bring the churches into more vital touch with our colleges. Much depends upon how heartily our ministers in the state enter into this work of endowing and otherwise assisting our institutions of learning.

Another method agreed upon was the employment of a suitable man to represent our educational interest in the state, awaken interest in them and secure endowment from persons able to give larger sums, so soon as such a man can be found and his compensation provided for.

The perfect harmony of feeling which has been brought about in the state ought to be followed, and we hope will be, by a genuine revival of interest in education bearing substantial fruit.

"Maintains its High Standard."

The grand old C.-E. does more than maintain its high standard of excellence, it is always pressing forward to get greater heights. The Christmas number is delightful. Its splendid pages could not be read by any one without profit. Then the Editorial Easy Chair musings—they awake sweet melodies as they strike the chords of symapthy and memory in the heart of the reader. And where Bro. E. Ditor softly blooms out into poetry, in "Christmass Chimes!"—I know that brother. Not to be disrespectful, "he's cute, he is," to hide in the faint shadow of such a guise. I have known him a long time. His head is gray, but his heart is young. He preaches in a great many places; indeed, there's no telling how many thousands of places are made better every week by his words. The C.-E. needs not fear nor need the most watchful and stalwart brethren anywhere fear, while *he* has a guiding hand in its course. As stanchly loyal to Christ as he is lovingly liberal to Christ's people—*the heart of his brethren may safely confide in him.* Long life and blessings to the veteran E. Ditor and his loved ones, and perpetual prosperity to the C.-E. G. E. IRELAND.

Princeton, Ind., Dec. 27, 1898.

PERSONAL MENTION.

S. M. Martin begins a meeting at Mason City, Ia., with Sumner T. Martin, Jan. 7.

Prof. Sherman Kirk, of Des Moines, is in a meeting at Lincoln Schoolhouse, Johnson County, Ia.

C. M. Hugbes, singing evangelist, changes his address from 187 South Upper Street to 207 South Limestone Street, Lexington, Ky.

C. M. Hughes, singing evangelist, will correspond with church or evangelist desiring his services for February. Address him at West Salem, Ill.

J. S. Smith reports a prosperous year at Carrollton, Ill., and the church so well pleased that it gave him a Bible for a Christmas present.

W. H Hanna, of Carnegie, Pa., sailed from New York, Dec. 31, on the Cunarder, "Etruria," to join J. A. L. Romig in England and act as singing evangelist with him during the remainder of his English campaign. Bro. Hanna's permanent address will be 47 Lidderdale Road, Sefton Park, Liverpool.

T. E. Cramblet, of Pittsburg, succeeds Bro. Hanna as Cor. Sec. of West Pennsyluania C. M. S.

Otha Wilkison has resigned the work at Clay Center, Kan., on account of ill health, and gone to McLoud, Okla., where he will remain a couple of months, after which time he will be ready for work again. The church at Clay Center has not yet chosen a minister, but Bro. M. S. Jameson, of Nebraska, is with them at present.

G. Halleck Rowe has closed his work at La-Fayette, but continues at Woodhull, and will correspond with churches wanting a pastor for half time. He would also like to hear from churches which would be interested in his illustrated lecture, "Scenes in Dixie." Bro. Rowe himself admits that it is a thrilling lecture.

David N. Wetzell, of Farmer City, Ill., was the recipient of a Christmas surprise party from his appreciative congregation. The presentation of a purse as a testimonial of esteem was a pleasing variation of the familar and often calamitous "donation." Bro. Wetzell and his able wife deserve well of their people.

E. P. Grow has finished his work at Grayson, Ky., and as evangelist of Center County under the auspices of the Kentucky State Board. Two additions in December. Any desiring his services address Grayson, Ky.

T. F. Driskill, preacher and dentist, of Corsicana, Texas, has resigned the pastorate of the church in that city, closing a successful year with many additions. Dr. Driskill has for three years been preaching once a month at the State Orphan Home, where he had five confessions Dec. 25.

H. A. Denton, pastor of the church at Centralia, Mo., sends us a report of his year's work showing the congregation to be in healthy condition, growing and giving as it should. The pastor's statement of what he is trying to do, the immediate objects of his work, shows a clear conception of the function of the ministry and the need of the church.

E. A. Cantrell has been called unanimously by the church at Englewood, Chicago, and has entered upon his work. Bro. Cantrell was born near Springfield, Mo., in 1872. He has shown excellent ability, both as pastor and evangelist, and begins his work at Englewood with the prospect of accomplishing great good for the cause. We fondly trust that such may be the case.

W. F. Turner began his work at Joplin, Mo., on the first Lord's day in the year, preaching in the morning on "The Ideal Preacher," and in the evening on "The Ideal Church." There were two additions, and the church is hopeful.

William Garrison, brother of the editor of the CHRISTIAN EVANGELIST, has been re-elected to the Oklahoma Senate. While here he does not forget the services of the church, often presiding at the communion table, teaching in the Sunday-school and meeting with us in prayer-meetings. What an example as a legislator! He proved a terror to the encroachment of a certain trust at the session of the last legislature. May his tribe increase, especially in this growing territory.—*M. T. Hurlbut, in Christian Standard.*

J. C. Hanna has been called to remain as pastor of the church at Newton, Iowa, for an indefinite period of years with a substantial increase of salary. At a dinner given by the congregation recently, the church presented to the pastor and his wife valuable Christmas presents which they highly appreciate. Thus are the hearts of pastor and people knit more closely together for the work of the future. The church is now in the midst of a great union meeting.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

L. W. Kinker has closed his work at Herington, Kan., to give his full time to the church at Peabody during the coming year. He reports for the past year 116 sermons, five lectures, 25 additions to the church, and that the church at Peabody has paid all its debts and repaired its building.

Z. T. Sweeney, of Indiana, lectured at Decatur, Ill., Tuesday evening of Christmas week on "The Golden Age." A local paper aptly characterizes Mr. Sweeney as "a torrent of eloquence and a mine of wit."

C. H. Hilton, of Larned, Kan., has been visited by his members in a body, who took possession of the house and left many good things to testify of their appreciation of their preacher.

Herbert L. Willett, writing us from Germany, under date of Dec. 7, sends us "greetings from Berlin" and says: "We are greatly enjoying our stay in Berlin. The weather is delightful, even though we are so far North. There has been no indication of cold or stormy weather as yet, and the days are sunny, though of course very short. We are making many pleasant acquaintances both in the American Colony and among the Germans."

L. B. Pickerill has recently moved to De Land, Ill., and has taken charge of the work in the church at that place. This is the home of Bro. T. E. Bondurant, who has been the leader in the movement for the endowment of Eureka College, and whose example ought to inspire many others of like ability to do a like work.

W. W. Hopkins, of this paper, has been confined for a few days to his home, at Kirkwood, in consequence of an attack of the grip. His eldest daughter, Nellie, was married on the 26th ult., to Geo. Walling, grandson of J. C. Reynolds, of Macomb, Ill.

W. F. Turner closes his work at La Belle, Mo., with the close of the year and begins on New Year's Day his work at Joplin, in the Southwestern part of the state, where he has been employed. During Bro. Turner's four years' work at La Belle the church has built a new house of worship and given liberally to all departments of our missionary work, besides greatly increasing its membership. The church desired Bro. Turner to remain, but he felt it his duty to accept the call from Joplin as offering larger opportunities for doing good. Joplin is certainly to be congratulated on this arrangement, for the Missouri preachers have not in their ranks a more consecrated man than Bro. Turner. We regret to learn of the recent loss of their little baby-girl 20 months old, and tender both Bro. Turner and wife our sincere sympathy.

CHANGES.

E. E. Manley, from Howard, Pa., to Altoona, Pa.

W. F. Turner, from LaBelle, Mo., to Joplin, Mo.

W. H. Trainum, from Manor, Texas, to Ada, O.

W. H. Rust, from Garden City, Minn., to Viroqua, Wis.

A. M. Growden, from Clarksville, Tenn., to Findlay, O.

E. S. Conner, from Noblesville, Ind., to Irvington, Ind.

W. D. McCulley, from Center, Mo., to Frankford, Mo.

L B. Pickerill, from Clinton, Ill., to De-Land, Ill.

W. L. Ennefer, from Blue Mound, Ill., to Robinson, Ill.

Correspondence.

English Topics.

OUR POLITICS IN CONFUSION.

In this dear old country there are some strange mixtures. One of these is the medley of politics and religion, through the fact that we have, like most other old nations, a national system of religion established by law. Thus we can never be long concerned with religious matters without coming into contact with things political; while on the other hand, we at almost every point in civil and secular issues come across religious considerations. At this moment England is entering on a political crisis of a crucial character. The great Liberal leader, the prime favorite and trusted friend of the late Mr. Gladstone, Sir William Harcourt, has resigned his position as head of the Opposition in the House of Commons. This incident is this week creating intense excitement. Harcourt is the finest orator in the British Parliament. He is perhaps the most powerful debater living in the world. We have not his equal in this land in ready and spontaneous controversy. He is an instance of the way in which, as I have just observed, religion and politics are intertwined, like an old ivy that has for centuries been growing round an ancient oak. During the last few months a violent controversy has raged in the Church of England over the development of Ritualism. This has created a perfect cyclone in the press, and above the jangling voices of the storm of passionate opinion the clear tones of Harcourt have been heard ringing through the land. He has plunged into the fray against the High Church in a style which has struck terror into the hearts of the Sacerdotalists, and his numerous magnificent letters in the Times have marked an era in this great discussion, on which perhaps depends the fate of the Church of England.

THE CRY FOR A LEADER.

A party without a head is not always in a hopeless condition. Neither is a party without a program. The Liberal party, the party to which I belong and to which England owes its modern progress, is by some derisive critics regarded as an amorphous monstrosity. But we all know that a church which happens for a time to be without a pastor is by no means necessarily doomed to collapse. A party is not an organic body, but a vast collection of separate units which may be more or less loosely scattered at this or that time, or more or less compacted at certain other times. The great party of progress has for some years been under a cloud, because it had done a mighty work and seemed to have exhausted its powers of stimulating the nation to a further series of immense reforms. A reaction came in the Tory direction, and when this is played out then Liberalism will spring into action with overwhelming force. Some hoary old systems of abuse will then topple over with crash after crash. One of these will be the Established Church, which is doing all it can to put off the evil day by backing up Toryism without scruple or principle. Knowing that they will want a grand and fearless leader, the British Liberals are for the moment dismayed at the retirement of the redoubtable and eloquent Harcourt. But it is not forgotten that he is nearly seventy years old, and that several brilliant younger men are eligible for leadership. Mr. Asquith, Sir Henry Campbell-Bannerman and Lord Rosebery are as popular as they are talented, and any one of these may be regarded as the future field marshall of the forces of progress.

AN UNEXPECTED PLEA FOR MISSIONS.

Those who love Foreign Missions are meeting with some very unlooked-for encouragements. Terrible things have been happening in West Central Africa, in the Congo Free State. The administration of the Congo Free State by the Roman Catholic Belgians has been of the very wickedest description, and is a diabolical failure. Not long ago missionaries disclosed that the officers had been in the habit of punishing natives who refused to obtain rubber by cutting off their hands. Then, again, we in England were all indignant at the murder of Mr. Stokes, an English trader who was falsely accused of supplying arms to natives, and was executed by Major Lothair. This Lothair was tried, England demanding that he should be brought to justice; but the trial was a farce, and he was not only acquitted, but has been appointed to important command again in the province. Since this appointment the cruelty and oppression have much increased. In Mongalla, the richest district in the Congo State in rubber, probably to avenge some native protest against his tyranny, Lothair seems to have organized a force of about 700 soldiers and native levies to uphold civilization in the district. Dividing his force, he sent one small party forward, and the natives slew and devoured them all. The cannibal negroes inflicted the same tragic fate on the next party. Thus a horrible disaster has occurred and another black page is added to the annals of Darkest Africa. About all this Mr. Courtney, one of our most respected members of Parliament, has been making a speech before the Royal Statistical Society. He says that the appalling failure of the Congo administration to introduce civilization would not have happened if the country had first been opened up, not by Belgian officers, but by Christian missionaries of every sect and nation. This is a remarkable admission from a leading politician.

THE DAILY CHRONICLE ON MISSIONARIES.

It is very significant that the most popular of the great London daily papers, the Daily Chronicle, has at once taken special and most favorable note of Mr. Courtney's remarks about the Congo State and missionaries. Here are its words, lying before me in the issue of this morning. The editor says: "That missionary method is also one of our own methods of founding colonies, and it sometimes prospers very well. Mr. Courtney is not hopeful about the future of the district in any case, and he thinks the best intentions of missionary work must yield commercial results both slow and small. But we may at least assume that as a philanthropic adventure the Congo Free State would have been a greater success under missionaries than under emissaries of civilization like Major Lothair." Now, I have quoted both the politician and the newspaper because it is a phenomenal rarity to find a good word for missionaries from either of these sources. Our secular papers, read by millions of people, and our politicians, listened to by multitudes with profound attention, have generally joined in wanton and reckless disparagement of missionaries. The tide is slowly turning, and the missionary will be one day reckoned the only true pioneer of civilization.

A WONDERFUL RELIC.

One of the most extraordinary as well as most precious and beautiful of archæological relics in England has just been presented to the public by an accomplished and learned clergyman. Canon Greenwell, of Durham Cathedral, has just finished the curious task of piecing together the coffin of St. Cuthbert. The shrine of the great Saxon saint was despoiled by the commissioners of Henry the Eighth over three hundred years ago, and the body, which was found to be intact, was reburied in its original coffin in the nave of the church. In 1827 it was again dug up by Dean Hall, who was anxious to verify the condition of the body. On this occasion the outer coffin was broken up and thrown aside. The fragments were, however, eventually saved. They have for many years been preserved in the Episcopal Library. Canon Greenwell has now put these hundreds of pieces together, with the result that it is now possible to decipher rough drawings representing St. Cuthbert, the four Evangelists, the Virgin and Child, St. Martin, the Archangel and the Crucifixion, which were rudely but deeply carved upon this interesting relic of Saxon art in the year A. D. 860. Thus we have the privilege of seeing in a restored shape a relic of pathetic interest belonging to the Christian history of this country more than a thousand years ago.

PERSONALIA.

Brother Remfrey Hunt has returned to England after the great privilege of visiting the Chattanooga Convention. He will now tell us much about China. Brother Arnold has started for China, with Sister Arnold and the children. Brother Romig has begun an evangelistic campaign, starting the work in Chester. About his excellent beginning I shall have the pleasure of saying something as results come forth shortly. W. DURBAN.

43 Park Road, South Tottenham, London.

A Term or a Year

At the New England Conservatory, including room, board, etc., all at our expense; any other conservatory or college if preferred. Send for illustrated booklet showing just how hundreds of girls have earned, through us, a complete musical education.

THE LADIES' HOME JOURNAL

The Curtis Publishing Company
Philadelphia, Pa.

New York Letter.

Christmas has come and gone, and the New Year of grace is here! However many hardships may have come to us in the course of the old year, the Christmas love and good cheer seem always to renew the youth of men and prepare us to say farewell to the old year as to a friend, and also to start us into the unknown of the new one with gladness and hope. This is pre-eminently true of the Christmastide in New York City, for hundreds of the rich vie with each other in substantial expressions of good-will to the poor. Every grade of the poor, from the wee tot in the cradle to the aged and infirm, is in the thought of the generous rich, and thousands of the city's poor rejoice and sing for joy on Christmas Day, if on no other in all the year. To the reflective Christian the source of this generous disposition on the part of the rich is indeed beautiful. While it may be that some give to have praise of men, the origin of the Christmas custom of presenting gifts of friendship and good-will is found in the heart of God, who freely gave us life and salvation in giving us the Babe of Bethlehem. The Christmas time always leads us to think of the *Better* New York, and brings before us the fact that there is much more Christianity in New York than is usually credited to her. If one will but look, he will find genuine evidences of Christianity on every hand in this city, and is it not time that New

York had credit for the great good she is doing because of the Christian spirit in her?

***

Dr. Edward B. Coe, senior pastor of the Collegiate Church in this city, has just resigned his charge of the congregation at Fifth Ave. and 48th St., in order to devote his whole time to the oversight of the collegiate parish and the other duties of senior pastor. The Collegiate Church polity is somewhat peculiar. It embraces four large churches and five chapels and a large number of schools and other public institutions. The church is "Reformed" in doctrine and consequently not unlike the Presbyterians in teachings. In the collegiate corportion the senior minister assumes duties somewhat similar to those of a bishop having upon him the care of all the churches. Besides its educational and religious duties this corporation also has great financial interests, being one of the wealthiest church corporations in America, perhaps the richest, except old Trinity at the head of Wall St. on Broadway. The Collegiate Reformed Church is the oldest church in this city, having been organized in 1628 and chartered in 1696. The four churches and five chapels have ten members on its ministerial staff. The consistory consists of twelve deacons, one half of whom are chosen every year. This governing body has called in Dr. Coe's stead the Rev. Dr. Donald Sage McKay, of Newark, N. J., "who is one of the most called ministers" in the country. It is reported that he has refused twelve calls to important pulpits within the last year. He appeared to have been one of the most favorably considered men, as successor to Dr. Hall in the Fifth Ave. Presbyterian Church, until he was called to follow Dr. Coe.

***

The remarkable exhibition of four hundred pictures illustrating the life of our Lord, being displayed at the American Art Galleries in this city, has called forth the warmest praise from many ministers and others. Here is part of a letter from Dr. Lyman Abbott:

The spiritual and religious quality of your pictures has so impressed me that I wish they might be open to the public on Sunday, as my son tells me they were in Paris. I do not know whether the American Art Galleries are open on Sunday afternoon, but I make this suggestion, believing that a few hours spent before the pictures on Sunday would be of the greatest benefit to a large number of people. I am prompted to write because, as you know, the Sunday opening of picture galleries in this country is a debatable question, some very good and sincere people objecting on the ground that the public exhibition of pictures is not suitable on Sunday. I think otherwise, and am always glad to see the right sort of picture galleries open on that day.

As a result the exhibition has been open on Lord's day afternoons and large numbers have been in attendance.

***

The uniting of weak down-town churches goes on. Not long since the Ephiphany Baptist Church at Madison Ave. and 64th St. absorbed the Trinity Baptist in East 55th St. Dr. J. W. Putnam of the latter accepted a call in the West, and 131 members go into the Ephiphany Church under the pastoral care of Dr. H. L. Jones. The financial weakness of the Trinity Church is the immediate cause of this union.

Recently, also, the New York Presbyterian Church at 131st St. and the 13th St. Presbyterian Church arranged to unite and form one congregation of the two. Dr. John R. Paxton, of the former congregation, has resigned his charge on account of failing health, and so the new church has called the Rev. W. D. Buchanan, the pastor of the 13th St. Church, to serve them. It is sad to think retrenchment of this is necessary while the population around these weak and dying churches is not diminished, but is continually on the increase. Verily, we have not solved the problem of city evangelization.

S. T. WILLIS.

1281 *Union Ave.*

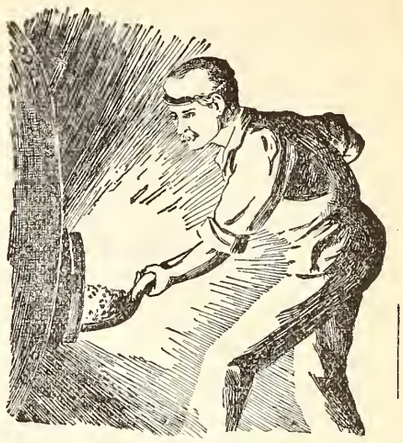
Persian Letter.

DR. J. H. GARRISON, Editor-in-Chief of the CHRISTIAN-EVANGELIST, St. Louis, Mo., U. S. A.—

Dear Brother: In reply to your kind letter a year ago in September, I have then expressed to you my heartfelt gratitude and thanks for your kind intervention and merciful action in my behalf at the Oskaloosa Convention, 1897, in a letter containing also some information about my work in this field for publication, which evidently failed to reach you, as I did not see anything of it in the dear CHRISTIAN-EVANGELIST. Permit me, therefore, to apologize and to thank you again for that great kindness bestowed upon me then, by which I was enabled to remain in this Persian field for another year to labor for God and suffering humanity in this far-off corner of the ancient world. Through the generous aid of our Iowa brotherhood, our work here in Persia has been continued for another year and I want to thank one and all of the friends, patrons and donors of our Iowa Armenian Mission for the help and assistance they granted us so willingly and cheerfully for the cause of Christ. May the great Captain of our salvation richly bless and reward each and all of them for the good they have done to many souls in this field, and may he make their noble Christian hearts ready and willing to attempt and accomplish greater things in the future at home and abroad in his name and for his sake, who loved us so much!

All my friends will remember very well that I was sent at first to establish a Christian Mission in Aroomia, and I have done so; but last year our mission was transferred to Salmas, two days journey between Tahriz and Aroomia, where a large Armenian population offers a better field for missionary activity, as no other missionary society is laboring at present in this important field and we shall have no denominational controversy here as in in other parts of the ancient world is unfortunately the case. Salmas being so near to bleeding Armenia, separated only by a chain of lofty mountains; we have in this field a large number of Armenian fugitives, with many orphan children whose parents have been cruelly slaughtered by the Turkish soldiers add their own Kurdish neighbors in the great massacres of 1896, and even last year the work of devastation and modern vandalism was continued in that unfortunate country before the eyes of the mighty Christian nations of Europe. I gathered at once some of the destitute and orphanized children —boys and girls—and we had a good work of Christian philanthropy, of which the Rev. Dr. G. D. Mathews, general secretary of the Presbyterian Alliance, gave the following testimonial of his visit in Salmas last year: "A home for Armenian orphans and the children of penniless refugees must awaken sympathy and tenderness in the heart of each one that hears of it. Such a home has been established in the village of Kalassar, and which under the efficient supervision of Mr. Baghdasarian and family promises to be a great blessing to many a homeless, friendless, helpless child. The buildings seem well adapted to the object. The number of inmates has been reduced owing to recent troubles in the district, but now that order has been restored there are already many applicants for admissian. I earnestly trust that the most sanguine hopes of its benevolent promoters may be abundantly realized and that the Kalassar Home may receive the prayerful remembrance and support to which it is entitled." There was great hope that the great signatory powers of Europe, led by the famous Treaty of Berlin, would at least make some effort to obtain a better treatment of the Armenians by the Sultan after so much bloodshed and horrors as we have witnessed, and all the fugitives from Armenia would be allowed to return home, but unfortunately nothing was done and the situation of these poor refugees here in Salmas is this year even worse than it really was last year. Because a terrible famine began to prevail now in this part of Persia owing to bad harvest, and while the whole native population has to buy wheat at high prices (the bushel rising from 20 cents to one dollar), the poor refugees are starving, having no means to depend on in this terrible time of general need. Visiting these poor people in the villages of Salmas last week, I made a list of the most suffering and found out that 1,300 souls are completely deprived of all means of sustenance, at the mercy of sure starvation unless help reaches them from somewhere. Terrible as the situation now is, the distress not only shows no sign of abating, but will certainly be far greater in this winter, already at our doors, when the famine will have for its prey a population already impoverished and exhausted by continued oppressions and robbery which are every-day occurences here in Persia. I am doing all I can to obtain help for both the refugees as well as the native Armenians in Salmas threatened by the formidable enemy of mankind—*the famine*.

I wrote to Dr. H. O. Breeden, I. N. McCash and Bro. W. W. Williams, members of our Iowa Armenian Mission Board, in behalf of poor people and I hope and trust all our brethren and sisters in the United States by reading these lines in our beloved CHRISTIAN-EVANGELIST will surely take to their noble Christian hearts my earnest appeal to help and enable me, their brother, only and own missionary in Persia to "visit the orphans and widows in their affliction" in these terrible times of need and "to strengthen the things which remain that is rerdy to die" in this field of missionary labor and activity. All contributions for this good and worthy purpose



Feeding the Fire.

The most powerful engine must stop if the fires are not fed. Man is the most wonderful piece of machinery in the world, yet no matter how strong and well-made his bodily frame may be, if the fire of life within him is not constantly fed his limbs and muscles become powerless and useless.

The reason men become helpless and diseased is because the food they eat, which is the fuel of life, is not properly digested and appropriated by the stomach and nutritive organs. It is not completely transformed into the strength and working power which is to man what steam is to the engine.

That wonderful power-making "Golden Medical Discovery," invented by Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., imbues the human digestive juices and blood-making glands with capacity to extract abundant nourishment from the food. It builds up organic tissue, nerve fiber, hard muscular flesh and working force. It gives a man *steam*.

What it did for Mr. F. S. Hughes, of Junction, Hunterdon Co., N. J., is given in his own words. He writes: "I received your kind letter, and in reply would say that mine was a bad case of kidney and liver trouble, and that six bottles of Dr. Pierce's Golden Medical Discovery and four bottles of little 'Pellets' effected a complete cure. It is well known that almost every engineer is troubled more or less with kidney trouble, especially on our fast express trains. I run one hundred and forty-four miles on these trains every day in the week, and have had no return of the trouble since taking the remedies, nearly three years ago."

may be sent to Bro. W. W. Williams, treasurer of our Iowa Armenian Mission, central office, 206 W. Fourth Street, DesMoines, Ia., and may the Lord help, bless and enable us all to do our duty at this time, is my ardent prayer. Yours in fraternal love and esteem,

MIHRAN BAGHDASARIAN,
Missionary of the Disciples of Christ in Persia.

Kalassar, Salmas, Persia, Nov. 15, 1898.

The Professor Sleeps.

Professor James B. Crane was born at Mentz, Cayuga county, N. Y., on the 22nd day of September, 1822, and died suddenly of apoplexy at his home at Waynesboro, Va., on the 18th day of October, 1898.

When 14 years of age he united with the Church of Disciples at Throopsville, in Cayuga county. Meetings were held there by Alexander Campbell, Dr. Silas E. Shepherd, Erastus Lathrop and Bro. Benedict; so that the young man became thoroughly instructed in the great principles which those men advanced and from them received a spirit and inspiration which made him an ardent Disciple until his death.

In 1842 he moved to Paw Paw, Mich., where there were a number of other members from the Throopsville Church, and united with the little congregation which they had organized.

A few years later he and his wife, Mrs. Charlotte R. Crane, went to Hiram to attend the Eclectic Institute, and from there they went to Kentucky and took charge of the Kentucky Female College and Highland Institute.

In 1860 they returned to Paw Paw, and for two years had charge of the Union School in that place, where the writer first made their acquaintance and attended their school.

As a teacher he was thorough and genial, and possessed remarkable powers for arousing the noblest ambitions in his students, and winning their highest admiration and love. The young men felt that he was a father to them, and he gave freely of his out-of-school time to consult and advise with them in regard to their future lives and how to acquire the success for which they hoped. While he was teaching there he was a strong helper in a protracted meeting held by Bro. Wilcox, who was then pastor of the church. Many of the students and others of the young people in the town were converts at the meeting, and the refining and strengthening influences of the pastor and professor upon that large company of young people is felt for good until this day, wherever they have gone.

A fine church was built, and the counsel and subscriptions of the Professor and his family were great aids to the struggling congregation. He was peculiarly entertaining in private conversation and was ever entertaining young Disciples with the history and anecdotes of our prominent preachers. Michigan was a little north of the line along which the people of Ohio and Indiana moved to the West, so that not many of the early preachers visited the state.

The writer recalls Peter T. Russell, Timothy J. Newcomb, Benjamin Franklin and A. S. Hayden as preachers from other states who visited Paw Paw before 1860, and from them learned much concerning their worthy compeers, Thomas and Alexander Campbell, Walter Scott, D. S. Burnet, William Hayden, Harrison Jones, Dr. Hopson and many others.

The generation of to-day will never comprehend the inspiration and strength there was in those names as their fearless struggles for religious liberty and the "Word of God" were recounted by firesides 40 years ago. America will never see a greater generation of men and women than that which was in action from 1850 to 1880; they were pioneers in their wild settlements, and they were equally daring pioneers in the undeveloped fields of the highest and noblest civil and religious freedom.

The Professor came to us full of reminiscences and history of many of those men whom he had personally met, and it was an abiding pleasure to sit at his feet and listen as in his charming and learned way he analyzed and gave the peculiarities and powers of those preachers and often enlivened the scene by reciting striking instances of their tact, or some brilliant flashes of their wit, until the listener felt that he knew the men described. He regarded Dr. Hopson as our most polished pulpit orator.

In 1860 two rising men had impressed the professor very deeply; they were Isaac Errett, then residing at Ionia, Mich., and James A. Garfield, then president of Hiram Institute. And during that fall the professor said to the writer, "Garfield has made up his mind to be President of the United States."

He lived to see James A. Garfield make his name immortal and honor the death of a President with the exalted and undying glory of a great Christian spirit. He saw Isaac Errett, pure, strong and peerless, rising to lead the thought and culture of his people as they were having an increase of a million adherents with all the attendant increase in wealth, schools, missions, literature and power, and at last, while yet holding the freshness of youth and crowned with the wisdom of age, falling into beautiful sleep, and leaving a name and a memory which will be loved and cherished by his people forever.

In the fall of 1861 Bro. Errett was called to dedicate the church, but having been to Cincinnati to attend a convention, and having missed a train, he did not reach the church until evening when, attended by Bro. Wilcox and the Professor, and with a cape thrown gracefully over his shoulder, he walked down the chuch aisle to the platform, and turning his majestic form and expressive face to see the audience for a moment, he looked the orator and was at once recognized as a "master of assemblies," "a prince in Israel." He spoke that evening on the subject, "What Think Ye of Christ?"

The speaker was at his best, and as he stood upon the platform his fine physique never appeared more majestic and commanding, and he was full of the fire and logic and eloquence of the orator. In those days he was often vivid and dramatic in his descriptions and seemed to have a master's command of those deep and subtle emotions which will not be put upon paper. On that occasion he seemed to be particularly happy and all that was loftiest and deepest in his nature seemed aroused to make an impressive and splendid effort. The freedom of his overflowing nature had not been curbed by the calmness and precision of the editorial rooms.

As he drew to his close he rose to a great height in oratory in describing the dying moments of Daniel Webster and thrilled the audience as he recited the cry of that mighty spirit struggling to be free—"Thy rod and thy staff are what I want!"

Many years have passed since, but that scene and description rise as clearly and distinctly before me as they did on that November night. A meeting of several days followed, during which time he made his home with the Professor, and where the writer was often kindly permitted to hear the conversation of Bro. Errett, Bro. Wilcox and the Professor in regard to the wonderful achievements which the future held in store for their people.

It was a rare blessing to a country boy to have fall upon his pathway the light of three such inspiring lives.

After the close of the school the Professor spent several years in preaching, at which he made a fine success. He had an easy and pleasing delivery and was scholarly, strong, impressive and fearless in declaring the truth.

For several years before his death he had been practicing medicine, but to his old students he will ever remain the Professor. He has fallen into that sleep which God gives to his beloved, and we stand again before the solemn query of the ages: "Your fathers, where are they? and the prophets, do they live forever?"

J. E. BARNUM.

Denver, Col., Dec. 18, 1898.

BILIOUSNESS

bosses many a body and burdens many a mind. You can't enjoy the food you like because you are bilious. You take all sorts of precautions, and yet the bilious attack leaps on you like a tiger from ambush. You know the feeling! The blood seeming on fire with a dull heat; the boring pains in the eyes; the head seeming to open and shut; the horrible nausea. You know the irritability which precedes and the languor that follows the attack. It's miserable, isn't it? Why not cure the trouble? There's a pill that will cure biliousness. Dr. J. C. AYER'S PILLS are an acknowledged specific for this derangement.

A. Swanger, Texarkana, Tex., writes: "For fifteen years I have used Ayer's Pills, and find them very effective in bilious complaints. I have yet to see the case where they have failed to cure."

If You are Bilious DO NOT FAIL TO **Try AYER'S PILLS**

"Golden Expectations."

The historian, Justin Winsor, in his Life of Christopher Columbus, speaks of the great explorer as "a speculator who overstepped them all in audacious vision and golden expectations." He saw what no other man saw and expected what no other man expected. What he saw was an "audacious vision" and what he expected was "golden expectations." Like Columbus the child of God must have "audacious visions," else he will not "see the King in his beauty, or behold the land that is very far off." The Christian must have before him continually "golden expectations," else he will not "sow beside all waters," or "see the effect of righteousness, quietness and assurance forever."

This is the year of "golden expectations" for the Disciples of Christ. Not many of those who helped to organize the American Christian Missionary Society in 1849 will be present in Cincinnati in 1899. Not many of those who have fought the battles for organized missionary work will be present. A new generation is at the front. New names fill the long lists of workers and contributors. Let us hope that those who will contribute to the interest of the occasion of their treasures of mind, heart and purse may be those who possess "clear minds, pure hearts, true faith and ready hands;" and that the churches which they in any way or degree represent shall be large-thoughted

churches; "churches which believe in God and assert God's truth, which believe that God's opinions should be our opinions; churches whose theology is axiomatic and which push self-evident truths; churches which eschew speculation and unworkable hypotheses, and put their strength into the affirmation of essentials which ask no more questions than they can answer; churches which strike at all things that debauch public sentiment, which touch the entire life of the community, which never discuss great and living issues in a whisper, but openly; churches which refuse to be controlled by gold, submitting only to the rule of principle; churches which are up to God in their aims and plans, and not behind God; churches which believe in real Christians and not in nominal Chistians, which believe in men and women with the kingdom of heaven built into them; churches which are pillars of fire in dark places, which preach a full salvation through Jesus Christ; churches which, under God, lead in truth and duty."

If such shall be at the front, "audacious visions" will be realized and "golden expectations" will crown the work of the "Jubilee Year."

Kent, O. F. M. GREEN.

Iowa Letter.

I am holding a meeting in Anita, Cass County, Iowa. C. A. Lockhart, brother of President Clinton Lockhart, of Christian University, Canton, Mo., is pastor here. Below is a letter received by us and my answer thereto. Without a word of discussion we each wrote an answer and have forwarded them to our querist. Before sending we compared our answers and were happy to find them in perfect harmony. It is not generally known and some will not believed it, but I can tell of more than one church and of more than one preacher (the letter below was not written by a preacher) in proud Iowa that faces Satan and the saloon in the wilderness of temptation. Which is easier, the lot of the ancient martyrs or that of the modern witness for Christ? One gave his body to be burned at the stake, the other gives his soul and his heart to burn in hotter fires from fagots all but quenchless:

———, IA., Dec. 20, 1898.

A. M. HAGGARD AND C. A. LOCKHART, Anita, Ia.—*Dear Brethren*: I write you for your opinion on the matter which I will state as follows: This county has circulated a petition for a saloon and the churches have been silent on the matter until the petitioners had the required per cent. and petition was filed with the auditor. Then the churches took the matter up and are trying to defeat it. In the first place they got out a circular with all the names of the signers thereon and scattered them all over our county. Now we have kept out of it as much as possible, simply because it was too late when they commenced the fight, we thinking it only hurtful to the cause by prejudicing the people against the church and keeping them away. As you probably know, this is a free whiskey town, as it is sold here in at least five or six places. It has aroused a great feeling against the churches here by the signers. Yesterday they took the matter up and circulated a petition to raise money for our church and raised a considerable amount. They also say they will help build us a church. Now do you think it right to go ahead and accept this money? They have done this of their own free will. I believe we could go ahead and build now; the other churches have always done what they could to keep us down and we were about done up.

Now I want you to understand that we are not advocating a saloon. But can we do more for the cause by accepting this offering, which we could not have gotten under any other circumstances, or should we decline to accept it and go down? I look at it in this light: That it is money that we could get under no other circumstances, and that it would give us a standing among outside people that we could not get in any other way; and it will be the means of getting many into the church that we could never have touched. Now this donation is not confined to those only who signed the petition; many others have subscribed and a good many who have helped the other churches, but say they will not help them any more. Please answer me at once.

Yours for the cause of Christ,

—. —. ———.

ANITA, IA., Dec. 21, 1898.

——— *Dear Brother:* Your letter of Dec. 20th is before me. Since it was written to both of us, Bro. Lockhart and I, without discussing it, are writing answers which we will compare before sending to you. Taking your candid letter as my only basis of reasoning from the facts in the case—in the absence of personal investigation on the ground where this interesting drama is transpiring—I am perfectly clear in my own mind. I have no doubts on the points of advice which follow:

(1) You must not take that money as it is now offered. The tender of it is so clothed with conditions and circumstances that the taking of the money will do great harm to you as individuals and as a church, besides the harm done to all our Iowa churches and the cause of reform everywhere. Let me specify a few things which will be clear to you all: (a) In the first stages of this drama between the petitioners and the churches, you held aloof because the churches blundered in attacking an evil. They were on the right side of the question but were foolish or unwise in their attack. This was their great fault as you understand it (I cannot form a judgment of my own at this distance and with meager facts, hence I will assume that you are correct). Because of this fault you took no part with them in the attack—you stood neutral or at least tried hard to do so. Now in the latter stage of this same drama the petitioners—those on the wrong side of the real question at issue—are hotly attacking the churches—those on the right side of the real question. It is a very doubtful thing, but let me suppose it and for argument's sake grant it, viz., that this attack is wholly free from folly and blunders. Now since you started out to be neutral, it is at least reasonable to expect you to continue that neutrality. But how can you do so, if you take this money? (b) Your neutrality in the first stage was interpreted by the petitioners as putting you far from the other churches and very near the petitioners. You do not mean itso, but the fact is that the men on the wrong side so looked at it. Why not this time shape your neutrality so that the interpretation will fall in favor of the blundering right side and against the wrong? This would be plausible proof that your neutrality was honest in purpose and meant to be evenly balanced. But how can you do this and take the money under present conditions?

(2) This will involve some serious difficulties, but none insurmountable. (a) Such a course to forget and forgive. It means doing good to those churches which have spitefully treated you. But to meet such a hard place in the spirit of Christ brings a blessing from God (Matt. 5:43-45). (b) Such neutrality probably (not certainly) means the loss of large funds much needed for a church house. And how much you need a house of your own no one knows better than I. But if at last the house is interpreted as standing for wrong and not for right, what real good is it? No matter how many influential members you get with it, will God stand by it and prosper it? (c) Such a course involves the apparent downfall (certain downfall some of you think) of your congregation. This is the nick of time. Take this money and live, or refuse it and die. That is the way it looks to some of you and to everybody outside. You stand at the parting of the ways. You have been led into a wilderness to be tempted as was Jesus. There are just two roads before you. These lead into eternity. The heroes of the ages have stood on the very same spot. Your feet are now in their tracks. One road is dark and impenetrable to human eyes. The other is light. Those choosing the dark way must walk, not by sight, but by faith. Those choosing the apparently light way must walk by sight, not by faith. Abraham and Moses, Paul and the martyrs, Luther and the reformers, Campbell and our pioneer heroes, chose the way of faith. They counted not the cost. It leads to light eternal. He that saveth his life or his church shall lose it and he that loseth his life or his church for my sake shall find it. I must advise you to walk by faith.

(3) If I were on the ground and could I meet the citizens and set before them our attidue against the greatest curse of the age—the rum power—I think I could so change the complications that (a) some of that money (not all) would be still offered and (b) that the taking of it would not compromise the cause of Christ. May God's good providence encompass and guide you in this critical hour.

Yours for faith in Christ and right.

A. M. HAGGARD.

Brain-Workers Should Use Horsford's Acid Phosphate.

Dr. C. A. GOODMAN, St. Louis, Mo., says: "I have used it for several years, with especially good results in nervous prostration, the result of mental efforts; also in sleepless condition of brain-workers."

A GOOD PRACTICE.

If You Want a Good Appetite and Perfect Digestion.

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before *it has time to ferment*, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

They increase flesh by digesting flesh-forming foods.

Stuart's Dyspepsia Tablets is the only remedy designed especially for the cure of stomach troubles and nothing else.

One disease, one remedy, the successful physician of today is the specialist, the successful medicine is the medicine prepared especially for one disease.

A whole package taken at one time would not hurt you, but would simply be a waste of good material.

Over six thousand men and women in the state of Michigan alone have been cured of indigestion and dyspesia by the use of Stuart's Dyspepsia Tablets.

Sold by all druggists at 50 cents per package.

Send for Free Book on stomach diseases to F. A. Stuart Co., Marshall, Mich.

Minnesota Letter.

Merry Christmas and a happy New Year to all readers! Bro. C. M. McCurdy started to Litchfield this morning. Bro. Merredith is to lead the singing. The state board does not pay his expenses, as our singers are "laid off" on account of finances. Bro. McCurdy has held two meetings prior to this. One at Olivia and and at Eden Valley. Twenty additions at Eden Valley and the church is in fine condition.

Hurrah for Austin! 37 to date and interest and attention increasing. Bro. Muller is well liked and his work and earnestness is gaining the day. They dedicate next Lord's day. They organized an Endeavor Society Christmas day with 23 active members. Brethren, rejoice over their success and pray for their further prosperity.

Notices have been sent to all churches who have made no response to former letters. *Churches, pastors, missionary secretaries, we must have money!* The $500 fund is coming in, but where are the churches? Never was time so opportune, never such numbers of open doors as now.

A. D. Harmon goes to David City, Neb., Thursday to dedicate the church there. He organized this church some five years ago.

I expect to be present at Austin to rejoice and dedicate with them Lord's day. All are interested in the work.

If all moneys due up to date were in these men could be retained in Minnesota and Bro. Greggs brought back.

W. O. King, of Garden City has accepted the work at Cleveland.

H. Goodacre will begin a meeting soon at Redwood Falls, with his own church. R. A. Givens, now with Bro. Miller at Austin, will sing for him.

$100,000 for Home Mission this Jubilee Year means that Minnesota must keep busy.

Don't fail to remit at once if you are behind. *Remit all moneys to treasurer.*

E. F. GADD, Cor. Sec.

769 *Laurel Ave., St. Paul, Minn, Dec.* 27, 1897.

The "Dalkullan."

The characteristic tall blonde of the Northern races is illustrated in another column by a "Dalkullan," or native of Dalarne, a mountainous interior district of Sweden, where the old fashions and costumes are still preserved.

The two great silver buttons fastening the flowing collar, the brooches at the throat and bow, the belt clasp and other jewelry are silver heirlooms; the apron is homespun, in brilliant colors, similar to a Roman scarf. Sweden has given to us Jenny Lind, Nillson and other sweet singers. We send annually to her many thousand "American Singers," silent but useful.

China Letter.

I find this old city a very interesting study. In the eyes of the Chinese there is but one more important city in all the "Middle Kingdom." That is Pekin, the capital. When Columbus was planning his voyage of discovery, Nankin had been the capital of China for over 100 years and one of her most historic dynasties was upon the throne. In 1421 the capital was changed to Pekin, and although the great Taiping rebellion desolated the city by thousands of homes and hundred thousands of lives, yet everywhere can be seen the decaying splendor of the "Ming Dynasty." Their tombs still have the approaches guarded by life-size stone horses, lions, camels, elephants and men, standing in grim silence upon the plains. On approaching the city from the interior, one rides under stone archways inscribed, "Officials and teachers must dismount here."

In 1850, near Canton, the Taiping rebellion broke out. Its leaders had learned a little of Christianity, and influenced by dreams, believed that they were called of God to establish Christianity in the empire by force of arms. They gained rapidly in members and began moving north until early in 1853 they captured Nankin and made it their capital. Before they came the city was filled with comfortable Chinese homes and a large population lived just outside her walls. Now, while the walls are only 30 miles in circumference, I ride nearly four miles from the wharf within the city walls before I reach the city. While the Taipings ruled a reign of terror surpassing the French Revolution existed. Women and children were murdered or mutilated by soldiers to decide wagers. In 11 years a city of one million was reduced to a few hundred thousand. Old men still shudder as they recall the deeds of those days done by merciless men in the name of Jesus Christ. The other day a man stepped into the Methodist hospital with a pad over his throat which on being removed disclosed a hole into the thorax made by the spear of a Taiping soldier.

Now another crusade in the name of Jesus Christ is taking Nankin, "not by might nor by power, but by my Spirit, saith the Lord of hosts." Hardly had the Taipings vacated the city when the advance guard of Christianity entered. Now the Quakers, Second Adventists, Presbyterians, Methodists and Churches of Christ are represented by about 40 workers, three hospitals, one university, several schools, and many chapels are sustained. The Church of Christ entered its walls in 1886 in the person of Dr. W. E. Macklin, and for three years found its home in a Buddhist temple which has been rented in part almost continually since by missionaries. F. E. Meigs and E. T. Williams with their wives followed and soon a hospital, chapels and schools were opened. In 1892 Mrs. Williams, who was a daughter of Pres. Loos, of Kentucky University, laid down her life for those whom she came to save. The Christian Girls' School, over which Miss Lyon presides so well, assisted by Miss Kelley is a memorial erected to her memory. Very often do the missionaries recall the impressions made by that life. Dr. Buchart was in the mission four years, then went on into the interior to establish at Lu Cheo fu another central station. Five years ago E. T. Williams withdrew from work and no one was left to systematically evangelize. Frank Garrett and wife, who arrived in 1896, are now doing most acceptably this important work. Last May Bro. Saw, who had carried on the work at Chu Cheo, was stricken with typhus fever while attending the annual conference here and died within a week. Mrs. Saw now carries on the evangelistic work among the women here. Wherever she goes "Saw Semu" is respected and loved.

The results are seen in 50 boys and girls in the schools, the latter of whom being entirely Christians, children of or engaged to Christians. They are seen in the hundreds healed of diseases, but most of all can one trace the results in those who, the poor or beggars, "have the gospel preached to them," not only in the city, but in a score of surrounding villages. The church roll numbers 150 native Christians, some weak, some strong. One beggar, the sole of whose foot was a raw ulcer, was picked up and cared for and became a Christian. He has won a score more since. When Bro. Saw was sick with the malignant typhus fever another native Christian watched over him day and night. Surely, the word that is going forth from his mouth is not returning unto him void.

ELLIOTT I. OSGOOD, M. D.

Nankin, China, Nov. 12, 1898.



Soak your bicycle

lamps and chains in Pearline and hot water. Lamps will give more light; chains run easier. Dirt's to blame when they bother you —and Pearline is death on dirt

A little box or bottle of Pearline ought to be in every tool-bag Takes little or no room; is the best thing in the world for mud or grease stains. 579

Millions NOW USE Pearline Beware of imitations

Some Things in the Way of the Success of Churches.

1. *A lack of proper organization.* Members are brought into these churches and left to look after themselves. If they are healthy and vigorous they may live and become, in time, useful members; if not, they soon grow discouraged and go back into their old life again. The want of proper organization breeds confusion in churches and allows things to run at "loose ends," so to speak. In such churches every one seems to be "out on his own hook." There is no union of forces, or concert of action; and on this account the energies of the church are spent without accomplishing very much.

Every church needs a good head to organize and direct its forces. This head should consist of a good preacher and board of other officers who would come together, at least monthly, to study out plans and how to execute them for the utilizing of all the power in the church. They should consider in detail the finances of the church; the lives of the members from the least to the greatest—watching for their souls as those who must give account to God—the Sunday-school and its wants; the Endeavor Society; Aid Society and Missionary Society—how to make them bring the greatest results for the cause of the Master. If such organizations do not exist in the church they should see to it that they are established just as soon as possible. A place for every one and every one in his place is as essential to success in church as in anything else.

2. *A kind of selfish idea that dominates some churches.* Nearly everything that is done is done with a selfish object in view. They are not at all inclined to take stock in any enterprise unless they can see how it is in the end going to bring some good directly to their church or themselves. They invariably act upon the principle of *getting* They live within themselves and for themselves. Such people never know much about the cause of Christ beyond their own neighborhood. If you were to talk to them about foreign missions they couldn't tell you whether China was on the Continent of America or not. A church that does not lay aside this selfishness and reach out its arms to save the lost and perishing can not prosper. God will not allow it to prosper, because he cannot.

3. *A lack of industry upon the part of the members.* The successful business man studies how he can make the very most out of his time and resources to advance his business and make it prosperous. He watches all the corners, is at it late and early that he may produce the greatest possible results. Not so with the membership of some churches. They put neither mind, time nor energy into that which pertains to the church. In one word, they are lazy Christians, and act in everything they attempt to do, in the department of religion, as if they had been "born tired." I know members of some churches, who show considerable action in their business if even one dollar is at stake, but who have so little energy when it comes to church work that you have to fix your eye on some object beyond them to determine whether they are moving or not. In such churches dilapidation is written all over the meeting house, inside and out, and over their meetings, finances and even the membership. Dilapidation stares you in the face, no matter which way you turn. What did you say was the cause of this condition of things? RELIGIOUS LAZINESS.

4. *Members tryiny to fill places they are not cut out for.* There are too many members in some churches that want to be teachers of religion, and be at the head of affairs, who are hardly fit to fill the place of common soldiers in the ranks. This mistake of members either getting into or constantly trying to get into places they were never intended for in the church is one of the most serious drawbacks many churches have to contend with. When any member of a church finds his proper sphere and there abides, and *there* continues to work for the Master, the church will prosper, and not until then, as it should.

5. *Members not pulling together.* I once saw a team of horses with a cord of wood on a wagon stuck in the mud. They were amply able to pull it out, but could not, simply because when one would pull the other would not. Another man hitched onto the load with a span of horses that were no stronger than the ones which could not pull it out, and the wagon moved forward at the first effort, because they pulled in concert. Members of the church must be of the same mind and of the same judgment and pull together for Christ, or the cause will not move forward.

6. *And lastly, some churches do not succeed because the members lack religion.* When I say they lack religion I mean they are not pious and devoted. They are carnal and worldly minded. They do not love to pray and worship God. They have made no effort to cultivate their hearts and minds by studying the Word of God and religious books and papers. All you can say of them religiously is that they are members of the church. No one would ever dream of their being Christians by any piety seen in their lives. The worldly man sets them down as belonging to his class, notwithstanding that he may know they are church members. Now, flesh and blood and bones will never make a successful church. Men's spiritual natures must be touched and consecrated to God within their bodies, if they would become a force to move the world around them and lead the church to any considerable degree of success. H. T. MORRISON.

Our Colleges in Missouri.

On account of division of sentiment, or what was just as great a hindrance, a misapprehension of sentiment, the colleges of the Christian Church in this state have for many years been sadly languishing. A sufficient reason for this condition of things has never been apparent to an unpartisan observer. Missouri is a large state, and the Disciples in Missouri are a great people. There is certainly abundant room for both orphan schools, while there are means and patronage for many colleges; and all the while the need of them all has daily become more patent and pressing. But the bugbear of divided sentiment, supposed to be based on local interests or private policies, has restrained liberality until the very life of our colleges came to be a serious question. Careful inquiry outside of immediate college circles revealed generally a common attitude among thinking men throughout the state; but how and when would this will of the great majority find free and easy expression? If it should not find expression, how could right prevail, and a precious cause be rescued from imminent peril?

Only a peaceful conference could unlock these mysteries and disclose a remedy. In the very nature of things, taking account of the character and disposition of the leading actors, the evil could be only a misunderstanding. Chiefly, no doubt, wrong impressions were fixed in the minds of both sides of a controversy between the friends of Christian University at Canton and those of the Bible College at Columbia. The former supposed the College at Columbia to be intended to become a seminary to educate men for the ministry, to which at present nearly the whole state is opposed; while the latter, no doubt, thought the friends of Christian University to be arrayed against the work at Columbia even with State University students. Canton people and thousands of others throughout the state are ready to approve and aid the Bible College at Columbia if it devote its energies simply to giving instruction to State University students after the manner of the Ann Arbor Bible Chairs. The announcement of this purpose in the conference immediately put at rest the minds of the majority; and a prompt avowal of favor by the Canton people to such a work removed the last vestige of distrust. Thus a complete understanding was reached, and a prompt exchange of support was expressed. Now it makes no difference how the wrong impressions were made; they are settled. Let no reckless tongue or pen disturb their long rest. These colleges are all vital to the work of the church, and let every heart and hand unite to make them worthy of a numerous and noble-hearted brotherhood. Our peace is precious; let it be sealed with love and labor.

At present the payment of the debt on the Fulton Orphan School and the erection of a college building at Columbia are sincerely and earnestly commended to the favor of liberal people, and an endowment fund of $100,000 for Christian University will be diligently sought by the executive committee appointod by the conference. In this work the committee are encouraged by the prompt subscription of $1,000 by the editor of the CHRISTIAN-EVANGELIST. Their first effort will be to raise several thousands of dollars in Canton and Lewis County; and after that they will come confidently to the brethren of other parts of the state to help give assured permanence and strength to an institution that under the most trying circumstances and through many years has brought untold blessings to the church.

If this endowment can be promptly raised, it will instantly inspire the entire brotherhood in the state with a new hope that will give a forward bound to every enterprise in their hands. Schools, missions, church extension and church expansion will feel a thrill of confidence and prospect that will richly reward our generosity. A few gifts of $5,000 to $25,000 would immediately insure the success of the whole work of the Moberly Conference, and place before our colleges an outlook a hundredfold brighter and better than they have ever had in the past. I had confidence in our people to believe that the conference would not fail, as I freely expressed to the Preachers' Meeting at Kansas City a few days before the conference was held. I was not humiliated by the result. I still believe in this brotherhood, and I shall not be disappointed. They have a great plea to maintain, and they will maintain it. God is with them

CLINTON LOCKHART.

A poor woman was advised by a charitable lady to avail herself of a free distribution of soup. "Do you call that stuff soup?" she cried. "Why, ye only get a quart of water and boil it down to a pint to make it strong."

Have You Tried Swamp-Root?

This Eminent Physician's Great Discovery Promptly Cures all Kidney, Bladder and Uric Acid Troubles.

To Prove its Wonderful Merits Every Christian-Evangelist Reader May Have a Sample Bottle Sent Free By Mail.

It is now conceded by eminent scientists that the most important organs of the whole body are the kidneys.

They filter your blood and work away night and day, whether you sleep or are awake.

People are apt to believe that kidney disease is a rather rare disease, but recent discoveries have proven that it is a more common trouble.

And the proof of this is that most diseases, perhaps 85 per cent, are caused in the beginning by disorders of the kidneys.

BECAUSE they fail to filter your blood.

You cannot be sick if your blood is pure—free from kidney poision and disease-breeding germs.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

When your kidneys are not doing their work it will be manifested by pain or dull ache in the back, rhumatic pains, sciatica, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and get up during the night, uric acid, sleeplessness, nervousness irritability, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of energy and ambition.

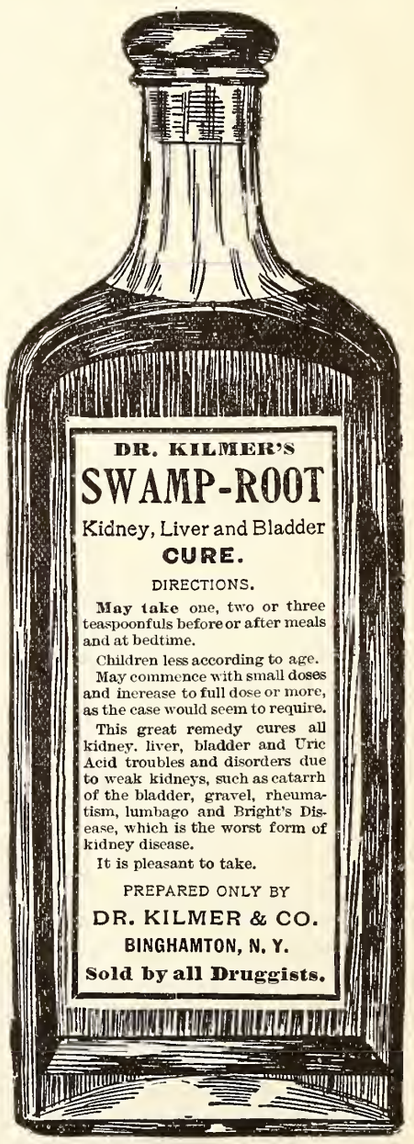
If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is a vegetable remedy, the great discovery of Dr. Kilmer (the eminent kidney and bladder specialist) and has truly wonderful restorative powers over the kidneys. It will be found by both men and women just what is needed in all cases of kidney, liver, bladder and uric acid troubles.

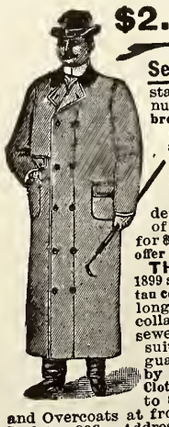
Swamp-Root will set your whole system right.

The best proof of this is a trial, and nothing could be fairer than the offer to send a sample bottle of this great remedy and a book telling all about it, both sent absolutely free by mail to any address.

The great discovery, Swamp-Root, is so remarkably successful that our readers are advised to write for a free sample bottle and to kindly mention the St. Louis CHRISTIAN-EVANGELIST when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.



If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one dollar bottles at the drug stores.



$2.75 BOX RAIN COAT

A REGULAR $5.00 WATERPROOF MACKINTOSH FOR $2.75.

Send No Money. Cut this ad. out and send to us, state your height and weight, state number of inches around body at breast taken over vest under coat close up under arms, and we will send you this coat by express, C. O. D., subject to examination; examine and try it on at your nearest express office and if found exactly as represented and the most wonderful value you ever saw or heard of and equal to any coat you can buy for $5.00, pay the express agent our special offer price, $2.75, and express charges. **THIS MACKINTOSH** is latest 1899 style, made from heavy waterproof, tan color, genuine Davis Covert Cloth; extra long, double breasted, Sager velvet collar, fancy plaid lining, waterproof sewed, strapped and cemented seams, suitable for both rain or overcoat, and guaranteed greatest value ever offered by us or any other house. For Free Cloth Samples of Men's Mackintoshes up to $5.00, and Made-to-Measure Suits and Overcoats at from $5.00 to $10.00, write for Free Book No. 80C. Address,

SEARS, ROEBUCK & CO., CHICAGO, ILL.

(Sears, Roebuck & Co. are thoroughly reliable.)

Notes and News.

I desire to acknowledge the following receipts, as district evangelist—Clinton district, from July 24 to Dec. 12, 1898:

Appelton City, $12.75; Freedom, $21.25; La-Due, $2.30; Myers Church, $17.20; Merwin, $1.50; Kenoma, $5.10; Sheldon, $28.00; Walker, $56.50; Eldorado, $4.45; Montrose, $3.00; Garden City, $5.50; Harrisonville, $5.00. Total, $162.55. F. B. ELMORE.

Samuel Gregg, pastor of the church at Sueur, Minn., writes of the encouraging condition of the cause in that new and growing city, and calls attention to the fact that that place offers exceptional advantages to any seeking in the Northwest for places of business, as physician, merchant, photographer, butcher, or as a farmer. He will be glad to furnish information to any who care for it.

In answer to many letters of inquiry which I have received, the following facts about Pea Ridge may be stated for the benefit of those seeking homes. Benton county is in the northwest corner of Arkansas. Three railroads run through the county, the nearest being five miles from Pea Ridge. The Mt. Vernon Normal College, an undenominational school, is located here. The town has Baptist, Christian and Cumberland Presbyterian Churches. This is the great fruit section of Arkansas and is especially noted for its strawberries and apples. Land is cheap, water plentiful and good, and the climate healthful. I am not a land agent, but a farmer, interested in developing this section by bringing into it the right sort of people. I will be glad to answer further inquiries. T. M. JONES,
Elder Christian Church.

Pea Ridge, Ark.

Annual Meeting.

Yesterday was our annual meeting for the Christian Church, Centralia, Ill. We had reports of work done during the year. Every department of the work has advanced. We had a roll call of the members, and we had a good response. We now have two good Endeavor Societies, a good Sunday-school, a good prayer-meeting, a good Aid Society, a good Auxiliary to the C. W. B. M. During 1898 we had 88 additions; 52 of these were conversions. We did not lose a member by death. We are now enlarging the house so as to give us better working room. J. H. SMART.

Centralia, Ill., Jan. 2, 1899.

On last Saturday evening, to round out the old year, the members gave the pastor and family a genuine surprise. The rest you know. S.

Bethany's Prospects.

Another legacy has been announced for Bethany College, making at least a dozen on the list now known to have been given for her benefit, with several others that are not yet fully confirmed. The last one comes all the way from Edinburg, Scotland, and, while the exact amount is not yet certainly known, it may be placed somewhere from $25,000 to $50,000. Bethany has many staunch friends all over our country and in the British Provinces. It would not be surprising if many more bequests will be forthcoming; in fact, it ought to be the fashion for every old student and friend of the college to provide something substantial for her before he dies. In the East, to fail to do this for Yale ,Harvard or some other of the older institutions, would almost endanger one's chances for heaven. We need a conscience something like this in favor of our own colleges, and they will always be crippled until we realize it. After studying thoroughly the financial situation, it is my deliberate opinion, based on reliable information, that Bethany has, in present and prospective resources, aside from buildings, equipment, defunct notes, pledges, etc., at least $100,000, and it may go considerably beyond this amount.

Added to this, we have reason to expect much more in course of time, if what is already known to have been bequeathed is any promise of what has not yet been reported to us, or is yet to be given by will for her benefit. Nothing but the grossest kind of mismanagement and pessimism can destroy or cripple her usefulness, so firmly is she intrenched in the affections of our people. At present she is seriously menaced with debts, which are yielding slowly to scanty contributions that are being secured. A number of persons have expressed a desire to *do something handsome* for Bethany as soon as they can be assured of a stable, settled and efficient policy, that will not be attended by injurious reports as to her future existence. That we have reason to expect such a policy on the part of her management, there is every indication of realizing it from this time forward.

Lack of confidence has done more to injure her usefulness in the last few years than lack of funds; yet it is true that sufficient funds, wisely and economically administered, is bound to bring the desired new era in her time-honored history. J. L. DARSIE.

Bethany, W. Va.

An Iowa Evangelist's Report.

About seven weeks ago I left Des Moines and visited a few days at Iowa Falls. Here I found my old friend, S. C. Platt, editor of the Sentinel, whom I had not seen for nearly 20 years. He and his wife are both members of the Christian Church. We have several other members there that have identified themselves with other congregations, simply because we have no organization there. One of these served as chairman of the building committee for the Baptists who have just completed a fine church building. We have several influential families in that town that would make a fine beginning for a congregation. What we need is money that would enable us to go in and hold a meeting of eight or ten weeks. This is one of the finest towns in Iowa, and in my judgment one of the most promising fields.

If some man or congregation would donate to the board $500 with which to enter this field it would mean much for the cause. Iowa Falls' natural and picturesque scenery, and its fine water supply, together with its location, insures for it a fine future. It was my pleasure to make a brief call on Bro. Ruby, pastor at Cedar Rapids. I found him busy in his work. The brethren say they have the man they need, and that he and his good wife are much loved and appreciated already by the church.

Nov. 13 the writer began a meeting at Central City, which lasted nearly six weeks. The result of the meeting in the way of additions was, in all, 47. Three of these may not, however, be baptized. The little band there has made a great struggle. Especially Bros. Davis, Anderson, Wilkinson and Dr. Fisher are among the number worthy of special mention. These men carried the principal burden in erecting their new house, which cost $3,000. They worked trusting the Lord, and already he is beginning to reward them in this life for their effort. Why do we not have more men who are willing to use their means for the work of the Lord? Or, if you do not want to give it, loan it unto the Lord. You will never make a safer investment. At the close of the meeting a Bible - school was organized, an Endeavor Society with more than 30 members, and about 16 will read the Bethany C. E. Reading Course this year. While in this meeting the writer visited of afternoons and spoke in the interest of the state work, at Coggen, Albernett and LaFayette. Bro. Murphy has been preaching at the two last-named places during the past year, and has done good work. He is now ready to locate in another field. Bro. Semones, who is just returning from Colorado, will begin work at Albernett and LaFayette the first of January. Bro. F. L. Platt, of Waterloo, has received and accepted a call from Central City and Coggen. Will begin his work with them in January. After closing meeting at Central City the writer visited Oelwein, where Bro. Ross is pastor and doing good work. From there returned and spent Lord's day at Waterloo. Bro. F. L. Platt has done splendid work there the past two years, and has many very warm friends. We wish to see the work at Waterloo soon become one of our strong fields in Iowa. This field is also needing more help from the state. In closing let me urge upon the brethren of Iowa to respond to our secretary, S. B. Denny, in his call for money. We should raise in Iowa this year not less than $5,000 for state work. The writer secured three life memberships in the little congregation at Central City.

There are many in the state who can well afford to take life directorship, and if not a life membership. Am now at home for a few days, but expect soon to begin a meeting at Coggen.

D. A. WICKIZER.

918 *East 12th St., DesMoines, Ia.*

LAGRIPPE CLAIMING VICTIMS.

Several Deaths from the Disease are Reported in London. Timely Warning.

Influenza or LaGrippe has made its reappearance on the continent. Reports from London, England, are of an alarming nature and there are serious apprehensions that it will assume an epidemic form. It is highly probable that the dreadful disease will reach our shores ere long. Westward was its course, when it first spread its sable wings over the New World. It was at that time called by some people "The Eastern Disease," also "The Russian Influenza."

A Swiss herb remedy, called Dr. Peter's Blood Vitaltzer, proved very effective during the fearful epidemic of 1889 and 1890. This valuable remedy not only effected a speedy recovery of people attacked by LaGrippe, but it was found to be a sure preventive against the dreaded disease. Past experience has taught us that we should not wait until the calamity is upon us, but fortify our systems against the enemy by the timely use of Dr. Peter's Blood Vitalizer. The danger is not always over when the disease has apparently left us. There is no ailment which is followed by such serious after-effects as LaGrippe. The patient, apparently cured, will be suddenly seized with heart-failure, rheumatism, pneumonia or other ailment until his condition will become really critical. This is the time when the Blood Vitalizer demonstrates its merit. It not only drives the disease out of the body, but it invigorates and renovates the system. Mr. Thomas Voigt, Mound City, S. Dak., has had some experience in the matter, which he relates as follows: "Last winter my mother became dangerously sick, having caught a terrible cold. The doctors declared that she was suffering with an attack of La Grippe. They succeeded in relieving her somewhat of her ailment, but she was never entirely cured. She experienced extreme weakness, had occasional chills, poor appetite, in fact, her entire system seemed to be out of order. Her condition prompted me to send for a trial box of Dr. Peter's Blood Vitalizer. Now, to our great joy, mother is well again, and that also before the contents of the box was used up. She is now as spry and active as her age can admit. We are very thankful for the results."

Dr. Peter's Blood Vitalizer is not handled by druggists, but by special local agents. If there is none in your neighborhood write to Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

Dedication at Grape Creek, Ill.

Christmas day was a joyful one for the church at Grape Creek, Ill. It was the occasion of the opening and dedication of the new house of worship just completed by the Christian Church at that place.

The house is located in the midst of the famous Grape Creek coal region of Illinois, said to be the most extensive coal region west of the Allegheny Mountains. Christmas day is not the very best day in the calendar for a dedication, as many people have their family reunions and Christmas dinners, etc. And yet the dedication at Grape Creek was fairly well attended and proved to be successful.

Two-thirds the cost of the house was to be provided for at the dedication. Most of the brethren were confident that the money could not be raised. But failure to raise the amount necessary to pay a church debt when the house is opened for worship is not in our dedication vocabulary, so we asked the people to give and they responded. We solicited at the forenoon, afternoon and night service, and before the close of the night service every dollar was pledged and the congregation sang, "Praise God from whom all blessings flow," and with prayer and great rejoicing the house was given to Almighty God. Bro. Martin, the resident preacher, and Bro. Cunningham, of Danville, were present and assisted in the service.

Bro. Cunningham was to continue with a protracted meeting. We shall expect to hear of a good ingathering into the fold of the world's Redeemer.

We shall always remember the kindness of the brethren toward us and shall ever pray for the success of the "old gospel" in that community. L. L. CARPENTER.

Wabash, Ind.

Hiram College Jubilee Movement.

What will the issue be? This is the question that our brethren everywhere are asking. Will it be possible to endow a college by a great popular movement? Expressions of sympathy are coming in from our leading brethren all over the country. All feel that the movement ought to succeed. Success in this undertaking ought to put hope into the hearts of our college faculties and college boards. How easy it will be to endow Hiram College if the brethren everywhere will respond even in a moderate way! Surely, we ought to get from fifty to a hundred thousand names from more than a million communicants! Do not, however, think there will be enough without you. Sit down and write quickly while your attention is called to this most important enterprise.

We herewith submit an additional list of 122 names, and we have many more to follow as soon as we can get them in order for publication.

Send your name to E. V. Zollars, Hiram, O., and lend your assistance to this supreme effort to secure an adequate endowment.

E. V. ZOLLARS.

A Tender Farewell Service.

Never in its history has LaBelle known a more tender farewell service than on last Lord's day, when Bro. W. T. Turner closed his four years' labor with the church here for his new field at Joplin, Mo.

Never was a man more universally loved. By his clear, logical sermons, his pure, unselfish life and his heart so full of love for all, he has won the love and admiration of those in the church as well as out, the old as well as young.

So when his words, so fitly chosen from Paul's exhortation to the "Corinthians"—"Finally, brethren, farewell," etc., fell on the ears of a large audience there was scarcely a dry eye in the house and *many* sobs were heard.

We shall sorely miss his able sermons, his godly counsel and the influence of his consistent, Christian life, but we are thankful that he has come into our lives, and feel we are better men and women and better Christians for having known him and his consecrated wife. His presence will rest as a benediction on any community; so, into the hands of the people in his chosen field of labor we commend him and his estimable family.

GEORGE S. WASHBURN AND WIFE.

LaBelle, Mo., Dec. 20, 1898.

Dedication at Perry, Iowa, Dec. 25, 1898.

Perry is a good town of nearly 5,000 inhabitants, some 35 miles from Des Moines. It is the center of influence and of commercial life for a large section in the best part of the state. We have a church of about 350 members, active and awake to their large opportunities. Bro. C. C. Morrison, the former pastor of the church, was the one to inaugurate the work of building, and to his untiring energy much of the success is due. He was present at the dedication and rejoiced in the completion of of his work.

The church is a beautiful frame building, the best church house in the county of Dallas. The auditorium is 60x60 feet, with circular pews and a gallery seating about 200 people. These are beautiful flake-oak pews. The acoustics of the house are perfect, and the room one of the prettiest I have ever seen. A good Sunday-school room opens into the auditorium. There are six class rooms, a large pastor's study, a basement under the whole building, furnace heat, electric light, etc. It is a complete house for beauty and for a workshop, and the marvel is that it cost less than $7,000. This, with the value of the lot, makes the value of the property about $9,000. Of this sum about $2,200 was to be provided at the dedication. The church and the community had been very thoroughly canvassed, but when the call was made the people gave cheerfully and liberally. The membership gave out of their poverty, as of old, for there was no wealth represented. But $2,500 was contributed, and the church and their neighbors rejoiced together. It was a privilege to lead their services and share their joys on that happy occasion. It was a happy Christmas time.

On Tuesday evening following Bro. J. P. Rowlison was installed as pastor of the church—not with formal words and ceremonies, but with informal words and prayer and singing. He began his work here some weeks ago, and is already installed in the hearts of the people. His brother, C. C. Rowlison, of Marshalltown, Ia., delivered the address of the evening, and short talks were made by C. C. Morrison, of Chicago, Rev. Brown, of the Presbyterian Church, of Perry, and others. There is promise of a successful pastorate and a great church in Perry. JOHN E. POUNDS.

Irvington, Ind.

Evangelistic.

OREGON.

Junction City.—Forty-five additions in meeting by D. C. Kellems.

ARIZONA.

Springerville reports through Edward Beal three added by confession and baptism, with interesting Christmas exercises by the children.

OHIO.

Bellaire.—On Decision Day in the Sunday-school, Dec. 25, there were four confessions; two more in the evening. Ten additions at regular services in the last three weeks.—C. M. WATSON.

NEW YORK.

Buffalo.—Three persons confessed their faith at the close of the evening service, Dec. 25, at Richmond Ave. Church. We have had a remarkable interest during the last three months, with confessions every Lord's day with one exception.—LLOYD DARSIE.

MINNESOTA.

Eden Valley.—Twenty-one additions in 30 days' meeting by C. M. McCurdy, assisted by T. A. Meredith.—B. F. SHOEMAKER, pastor.

Austin.—Forty-four additions up to Dec. 29; 18 of them the last three nights. New house of worship will be dedicated Jan. 1, and meeting closes that night.—R. A. GIVENS.

INDIANA.

Tipton.—A three weeks' meeting by A. P. Cobb, of Decatur, Ill., closed with 39 additions.—E. COLE, pastor.

Walesboro.—Four additions in eight days' meeting by Eugene Martin, closing Dec. 26. Meeting begun by some evangelist at Jonesville, Dec. 27.

Morocco.—Three weeks' meeting by District Evangelist T. J. Shuey; closed with 22 additions, 19 by baptism.—R. L. CARTWRIGHT.

MISSOURI.

Cameron.—Two additions at regular services Dec. 25; eight in all during December.—S. J. WHITE.

Canton.—One addition at regular service Dec. 25, and a Christmas gift of $11.50 for Ministerial Relief.—ARTHUR N. LINDSEY.

New Point.—Eight additions in two weeks' meeting by Geo. E. Dew. He will serve the church there a part of the time during the coming year.

Oxford.—Three weeks' meeting by W. H. Harris and son, with 31 additions and Oxford elevated from a mission point to a church.

KANSAS.

Argentine.—E. T. Davis, of Armourdale, and his brother, Robert, singing evangelist, have closed a meeting with seven additions.—R. L. HANDLEY, pastor.

Highland Station, Dec. 30.—Our meeting of 17 days closed at this place with 20 additions. We are baptizing to-day. Bro. N. A. Stull has been preaching for this church the past year, but has resigned recently to take the work for all his time elsewhere. I go next to Hebron, Neb., where Bro. R. A. Schell is the faithful and hopeful pastor.—D. D. BOYLE, evangelist, 1048 Spruce St., Topeka, Kan.

ILLINOIS.

Eureka.—A two weeks' meeting closed Christmas night at Mt. Zion, with six additions; preaching by J. T. Alsup, singing led by Mr. Sealoch.

Elkhart.—A meeting is being conducted by M. L. Anthony.

Williamsville.—A series of revival services by the pastor will begin Jan 1. One confession Dec. 25.—W. W. WEEDON, pastor.

Metcalf.—Meeting closed Dec. 23 with four additions.—C. H. BERRY AND C. M. HUGHES.

West Salem.—Meeting begun by M. L. Anthony and C. M. Hughes.

Broadwell.—C. B. Dabney is assisting the pastor, S. R. Lewis, in a meeting, with three additions up to Dec. 26.

Blandinsville.—Meeting closed Dec. 18, with 35 additions.—J. S. CLEMENTS.

IOWA.

Bedford.—Six weeks' meeting by R. A. Omer closed Dec. 21; 54 additions. Total number of additions during the 17 months of the present pastorate, 107.—J. W. WALTERS, pastor.

Dows.—Five additions in 28 days' meeting by L. F. McCray, assisted by J. Will Landrum.—F. L. DAVIS, pastor.

Monticello.—Four weeks' meeting by local minister closed Dec. 25, with 12 baptisms.—F. A. SWORD, minister.

Fremont, Dec. 31.—Closed a meeting Dec. 28, of near four weeks' duration, which resulted in eight accessions by confession and baptism and one by letter. Evangelist Geo. F. De Vol did the preaching. Bro. De Vol is an able and bold defender of the truth. The brethren were well satisfied with the good work done in the meeting.—IRA BARR, pastor.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance to save book-keeping.

FOR SALE.—Brand New, High Grade Piano. Bargain if taken at once. For further particulars address Christian Pub. Co., 1522 Locust St., St. Louis.

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

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Family Circle.

Forget us Not.

EUGENE CLAY FERGUSON.

Again the circle of the years
Has crowned our days with blessings rare,
Of garnerd grain, of corn and wine,
Of peace with all its blessings fair.

God of the nations in whose hands
We are but dust, we are but clay,
Our pilot thou has surely been;
We bow in thakfulness to-day.

We thank thee for the uplifted arm,
That makes our victories complete,
And for that banner's proud advance,
That never, never knew retreat.

Amid the pine trees of the North,
The eternal snows thy folds may thrill,
While freedom's shout rolls round the earth,
From Lexington and Bunker Hill.

The islands of the Southern seas,
Where crystal waves arise and swell,
Bright as the jewels ruddy gleam
Upon the breast of Isabel,

There floats the emblems of the free,
Upraised that it may also bless,
As was the brazen serpent raised,
By Moses in the wilderness.

But Nineveh remembered not,
And Babylon spurned thee in her pride;
And where is Tyre and Memphis—where?
Ask of the desert sands that hide.

God of the nations in whose hand
The nations rise, the nations set,
Be with us in our hour of pride,
Lest we forget, lest we forget.

Normal, Ill., Dec. 20, 1898.

What Two Boys Did.—III.

BY ALFRED BRUNK.

(Continued from last week.)

After a few days Mr. Latham, Harry and Fred held an earnest consultation.

"Yes," said Fred, "I think for the present it would be wise to reopen the mission on or near Wharf Street. My plans are not fully matured, but I can get a suitable hall near the one we did have, and an abundance of material to work on."

"Mr. Gotleib, Harry and I have set apart a portion of our earnings for your mission, and why not buy some building suitable for your purpose, where you can hold your meetings, teach the children and feed the extremely poor?"

"Yes," said Harry, "and I was down there the other day and saw the house which I think will answer the purpose."

"That would be much better than renting," replied Fred, "but before we go any further with this business, there is another matter I wish to speak about. Mr. Latham, I have long loved your daughter, and we have decided that with your permission we will be married, Christmas."

Mr. Latham's heart contracted with pain and his face became deathly pale. It was some moments before he spoke. Harry could scarcely contain himself for joy.

"Mr. Gotleib," said Mr. Latham, with difficulty, "such a thought had never entered my mind. Do you consider, sir, thar this is a Christlike act to take advantage of my generosity, to steal my daughter?"

"You misjudge me, Mr. Latham," said Fred, with dignity. "I have never called upon you for a cent. Of your own free will you placed money in my hands to use in any manner I thought would most materially advance the kingdom of Christ. I have done so to the best of my knowledge and ability. As for your daughter, we have loved each other for years. She is as much interested in uplifting the wretched masses as I am. I cannot, therefore, see where it would be wrong for us to spend our lives together in a cause we both love better than all the world besides."

"No, no! Say no more! You have proved a base deceiver. Under the guise of religion you enter my home, take my money, and then proceed to steal my dearest treasure. Go! And never set foot in my house again!"

Fred left the house, followed by Harry. Mr. Latham walked the floor of the library in great perturbation. Finally he touched an electric button and a servant appeared. "Sally, send Hulie here, immediately."

"Yes sir," she said, and disappeared. He sat down and hastily wrote a note. "Here, Hulie," said he to the boy who now stood in the doorway, "take this to Mr. Hollingbrook, at once."

In the course of some twenty or thirty minutes that gentleman arrived and was ushered into the library. After the usual salutations, Mr. Latham told his pastor in detail of his dealings with the poor German boy, from the time he entered his home with a broken leg, to the conversation that very morning.

"And now just to think that he aspires to the hand of my daughter! I didn't object so much to Harry working with him, especially as he seemed earnest and religious, but now to wish to marry into my family; and to my beautiful and darling Myrtle! Why, sir, the very idea is preposterous."

Mr. Hollingbrook was a wise, judicious counselor. He discreetly led the enraged man from the present into the past, back to his boyhood days; had him telling of his boyish pranks on his father's small, rocky farm. How he fell in love with and courted pretty Emma Hamsworth. How her parents had objected and how the objections were finally overcome, and they were happily married.

"Now," said the minister, "you gave me an interesting account of your youthful days, and from this account let us make some deductions: Your father was a poor but an industrous man. The same can be said of your wife's father. It can be said of Fred's mother, that she is poor, but in dustrious. Nothing is known of his father, except that he was lost at sea. So, then, so far as we know, you and your family have nothing to boast of more than Fred has. By taking advantage of the tide of immigration and the material advancement of the city and surrounding country, you have built up a large wholesale and retail trade. Fred's activities have been in another direction, and he would have made a name for himself, even if you had never let him have a dollar, but, of course, he could not so soon have equipped himself for his work. As to mission work, he takes that up entirely from choice, for I know that he has refused calls to some of our best pulpits. While I appreciate your great worth and your daughter's varied talents and accomplishments, yet I hesitate not to say that you cannot find a more worthy son-in-law, nor your daughter a better husband, than Frederick Gotleib."

That Christmas there was a quiet marriage at Mr. Latham's Mr. Frederick Gotleib and Miss Myrtle Latham were the contracting parties, the marriage service being performed by Mr. Hollingbrook.

Fred and Myrtle now threw themselves heart and soul into their work. They taught the children of the poor foreigners in one room of the house Harry and Fred had bought. Fred preached to the older people, sometimes in one language, sometimes in another. On the ground floor they fitted up a kitchen and eating room. In about six months there was one convert, Fred's own mother. She was baptized by her son in the baptistery in Cedar Avenue Church. Many foreigners of various nations assembled to witness the impressive scene, among them being some who had never before been inside of a Protestant church. Conversions were frequent after that, and a house of worship became a necessity. One day Mr. Latham, Harry and Fred met in Mr. Latham's library and held an earnest consultation.

"Fred," said Mr. Latham, "our business has grown to large proportions, and Harry and I have determined that from this time onward all the profits shall be devoted to the Lord's work. We have decided that for a few years, at least, the most of this money shall be applied to your enterprise, as we three shall determine."

The years have flown on eagles' wings, but our workers have not been idle. A large church has been built on Wharf Street, which is filled with worshipers, many of them being the first students Fred and Myrtle taught, and a few of the older ones are of those who jeered Harry and Fred in their youthful mission venture. This church has a pastor of its own, whom the members support without outside aid. They are also an intensely missionary people. Not far away is a large school where the children of all poor foreigners are given the rudiments of an education, and are especially instructed in the Bible. Near by is a large building where worthy men and women are given employment, for which they receive their board and lodging and a small money wage besides, until they can secure a position. These are also instructed in the Bible. Farther down the street is the Sailors' Home, a veritable mansion in the midst of squalor and want. Here seamen of all nationalities are welcomed, given good books and papers to read, regaled with excellent music, given Bible readings and sermons in their own tongue. Upon Cedar Avenue is a large building devoted to the higher education of the children of well-to-do foreigners, and where young men and young women are fitted for missionary labors among their own people, both in this country and in other lands. The work has also extended to other cities, and is being conducted upon the same general plan as the work in Worthington. Fred believes that enough young men and young women among our foreign population can be educated and Christianized to evangelize the millions of foreigners in this country, and also furnish a large force of workers for the land of their fathers. He also sees to it that all are carefully taught that they are but the stewards of God, and that he will require a strict account of the wealth he has placed in their hands. As a result of this vigorous teaching, some persons of property have already determined to devote the proceeds of their business to the extension of Immanuel's

kingdom. Fred and Harry, in addition to the work which is now being done, are planning for work among the Chinese, Japanese and negroes of Worthington.

Another Christmas has arrived. Merry shouts can be heard on the hill, where a number of boys are coasting. Three men are slowly walking toward the group of merry lads. One of them shows the marks of age in his face and general bearing. One is tall and stately, his face beaming with love and compassion for his fellows. The remaining one is shorter, broad-shouldered, with the air of a man who is at the head of a large business and knows how to conduct it. The three are Mr. Latham, Fred and Harry.

"Be careful, Herman; you came dangeronsly near that pole," said Fred, to a tall youth of some eighteen years.

"Yes, your father got his knockout blow there when he was a boy," said Harry. "That was a long time ago, Fred," he continued, "some—some—how long has it been, Fred?"

"Twenty-seven years," replied Fred, "but it seems to me as yesterday. That kick of yours came near being my death, but just see how great things God hath wrought. That was the turning-point in my life, and in yours; and I believe it has been instrumental in leading father, here, into a greater realization of his obligation to God and mankind."

"True," replied Mr. Latham, and I thank God daily for that incident, with its attendant train of blessings which have been poured out upon me and mine."

"Fred, is it true that Felicia has decided to be a missionary to Germany?" asked Harry.

"Yes," answered Fred, the tears springing to his eyes, "it is true. It was hard for me to reconcile myself to it, but I ought not to be surprised, as it is but the legitimate result of my life and teaching. I suppose I should thank God that I have a child who is willing to devote her life to this work. I fear it will be hard to reconcile her mother to it."

"Oh, well, she is only fifteen and she won't leave you for some years yet," said Harry, in a tone of assumed brightness, but sad at heart, for batchelor that he was, he made a great pet of his only niece.

"I also have another trial of my faith in Herman," continued Fred. "I hoped he would continue my work, but he seems to have no desire to do so, but wishes to go into business. This is a great trial to me."

"Then don't let it bother you another minute," said Mr. Latham. "He is quick at business and with your permission we will take him into the store, and perhaps he may carry on the business of Latham and Son after we are dead and gone."

"If the boy is father to the man, then you will not want for a successor," said Harry, with a broad smile.

"Yesterday I had business down on Wharf Street, and passed the school. I heard voices inside, so I stepped into the hall, and discovered about ten or twelve little fellows sitting upon the desks of the seats and Bismarck was preaching to them. Two of the boys kept shouting, 'Amen!' And after two or three warnings Bismarck picked up a ruler, went to them and hit each of them several times, then went back and continued his preaching. So I think he will be all right either as a preacher or a teacher. If we could have basted a few of those fellows that used to mock us, we might have got along better," and the three laughed heartily. just then a large, heavily built man approached them, walking in a manner which indicated that he was a seafaring man.

"How do you do, gentlemen," said the stranger, heartily. "Fine sailing weather, sir, with a little more breeze. I hail from the port of Fairfax; commander of the schooner Allbright, from that port to Southhampton. Wife's people live here and we came up for a few days. I used to live here, myself, and slid down this very hill. Bad accident here one Christmas; fellow called 'Dutchy' got on my sled and started down here with canvas all spread and right there a boy, Harry Latham—his father was rich and Harry thought himself pretty smart—Harry kicked the sled and it went right against that telegraph pole, if that's the same one, and then he plunged over that cutaway. We thought Dutchy was killed, but he wasn't. I went away soon after that and don't know what became of either of them. Here, Bill! look out when you go over the cutaway. You're not used to it and might get hurt. That's my boy, sir," indicating a sturdy lad of some sixteen or seventeen years.

The three men were interested listeners to this recital.

"What's your name?" asked Harry.

"Well, that depends. On the boat I'm 'the Old Man;' those who do business with me call me 'Captain;' the boys used to call me 'Sally;' the papers call me 'Captain Hughes, of the Allbright.'"

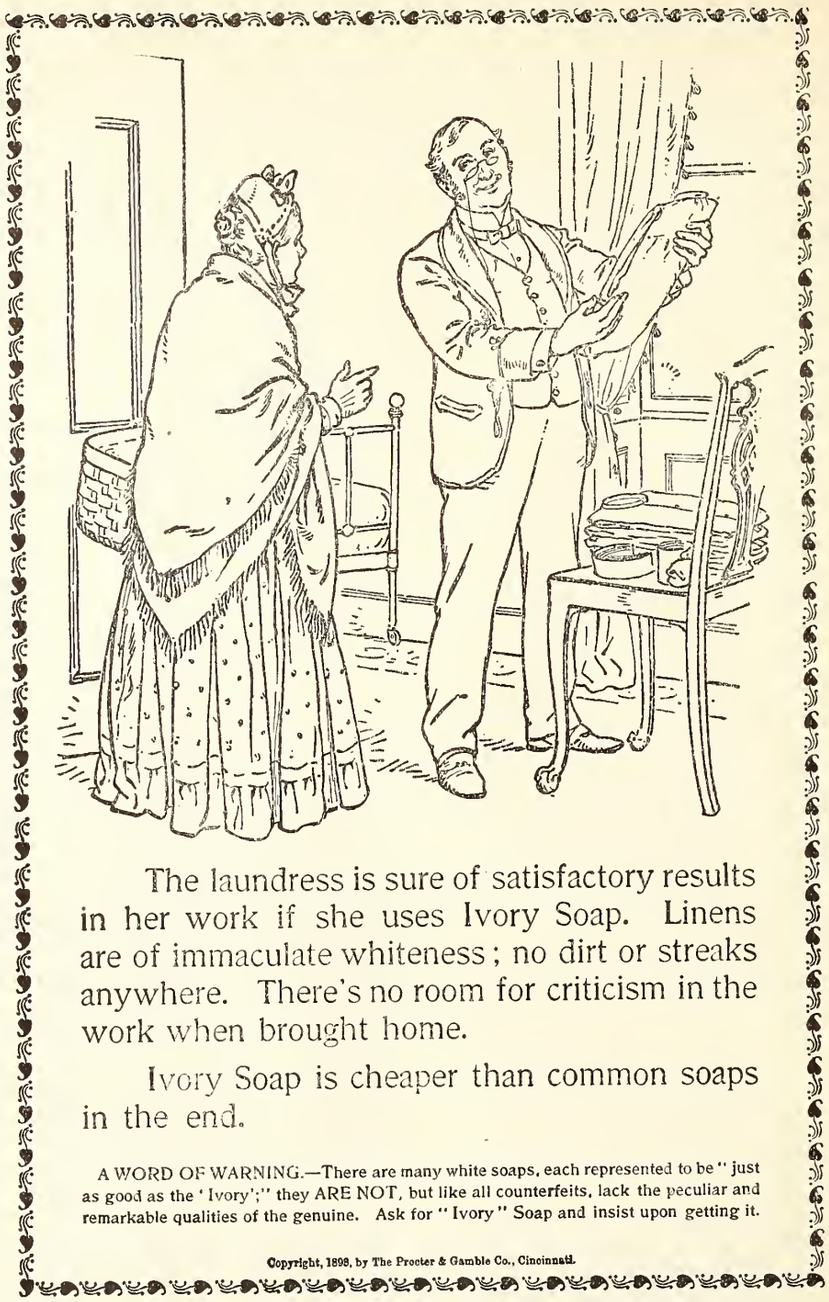
"And I am Harry Latham," said Harry, extending his hand; "and this is 'Dutchy;' and this gentleman is my father." The Captain was surprised, but pleased to meet them. After some conversation in regard to old times, he said:

"I am sorry to hear that a syndicate has bought this ground, and is going to cut it up into lots. It seems to me that the boys ought to have some place where they can coast; but syndicates don't care for that."

"Yes, the heirs have sold this land, but the syndicate did not get it," said Harry. "Father and I have bought it and it is to remain just as it is, with the exception that the railroad company is to remove that pole, and the cutway is to be cut down a little more so there shall be no danger when going over it. We all have a great affection for this old hill, for we feel that God has used the incident you have mentioned, in such a way that we have been led into large fellowship with him, and into doing some good to our fellowmen."

Newmans, Hanover Co., Va.

(THE END.)



At Low Tide.

Is purpose dead? Desires fallen asleep?
And is there naught will make
This sluggish pulse of mine,
Which scarce doth creep,
A faster pace to keep?
For life seems only half awake!
That which was once a song divine,
And set my heart a-throbbing to its note,
Is now a discord in a minor key,
And lost its melody.
Ambition is an art which lies supine;
For like a boat
Battered and beaten by the storms gone by—
Tossed high upon the beach,
Beyond the grasping reach
Of tortuous wave and cruel tide—
My shattered hopes and aspirations lie.
Indifferent to whatever fate betide am I.
Perchance on some auspicious day
A careless rover on Life's restless sea
Will anchor slip
Anear my grounded ship;
Recaulk the seams, and set the sails ataut
To catch the breeze—the anchor weigh,
And turn her prow towards some friendly port.

—*Arthur D. F. Randolph, in January Lippincott's.*

How a Dog Saved a Republic.

The Hon. Charles Francis Adams writes the Boston Herald as follows: "Most persons have heard of the great William of Orange, called 'The Silent.' If the dog enemies will turn to Motley's History of the Rise of the Dutch Republic (vol. 2, page 398), they'll find this little incident related: On the night of September 12, 1572, a body of Alva's Spanish troops surprised Dutch William's camp. And 'for two long hours the Spaniards butchered their foes.' Then Motley goes on to describe what happened:

"'The boldest, led by Julian in person, made at once for the Prince's tent. His guards and himself were in a profound sleep, but a small spaniel, which always passed the night upon his bed, was a more faithful sentinel.

"'The little creature sprang forward, barking furiously at the sound of hostile footsteps, and scratching his master's face with his paws. There was but just time for the Prince to mount a horse, which was ready saddled, and to effect his escape before his enemies sprang into the tent.

"'His servants were cut down, and two of his secretaries, who gained their saddles a moment later, also lost their lives; and but for a little dog's watchfulness, William of Orange, upon whose shoulders the whole weight of his country's fortunes depended, would have been led within a week to an ignominious death. To his dying day the Prince ever afterward kept a spaniel of the same race in his bedchamber.' And in the church at Delft may be seen, to this day, at the foot of the recumbent statue of the great Hollander, a figure in stone of that 'little spaniel.' "—*The Saturday Evening Post.*

Tagged and Forwarded.

"In charge of the conductor," children often travel on the cars, but on a recent trip the Cunard steamship Companion carried ten boys and girls who were taking long journeys alone.

A girl of fourteen was going to her aunt in Chicago; another, aged eleven, to her stepfather in North Dakota. A boy of ten and a girl of nine were consigned to two small towns in Massachusetts. A nine-year-old boy was going to his aunt in Chicago; an eleven-year-old girl to her sister in Boston, and four children, ranging in age from five to eleven, were seeking their father in Calumet, Michigan.

It was the largest party of unattended children that ever landed at New York. All were "tagged" with directions, asking those with whom they came in contact to see that they were sent on their way.

Counting the ocean voyage and the long land journeys, several of these little travelers covered more than five thousand miles—alone, except for the thoughtful and kindly persons who may have noticed and helped them.—*The Youths' Companion.*

Speaking Clocks.

We speak of watches and clocks as telling the time, but we do not as a rule expect to be understood as saying that they do it in so many words. Now, however, we may make mention of clocks that literally tell the hour.

These phonograph clocks are being made in Switzerland, and are the very latest thing in the line of timepieces. When a button is pressed they pronounce the hour distinctly, thus saving the owner the trouble of looking for himself to see where the hands point.

The new invention has been utilized to awaken a sleeper in altogether a more natural manner than by the old system. A clock set up to awaken its owner at six, calls out to the slumberer, "It is six o'clock, get up!" Some clocks, evidently intended for the use of obstinate sleepers, add, "Now don't go to sleep again!"

The form of warning can be chosen by the buyer, and may be more or less emphatic.

The application of the phonographic principle to watches and clocks is the work of a French watchmaker settled at Geneva. He introduced into the timepieces little slabs of vulcanized rubber, on which the desired words are traced in grooves corresponding to the hours and fractions of hours.—*The Youth's Companion.*

Short Stories.

Insurance Agent: "We can't insure you." "Applicant: "Why not?" Agent: "You're ninety-four years old." Applicant: "What of it? Statistics show that fewer men die at ninety-four than any other age."

Total Abstinence in the English Army.

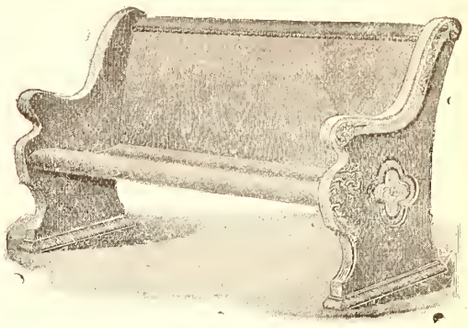
We may thank God and take courage that in the midst of the many apparent discouragements of our reform, so grand an uplift is given our cause by the English Government in shutting alcoholic drinks out of the army. This decree makes two hundred thousand total abstainers by process of law. It is a hard blow at the breweries and distilleries of the world, directly and indirectly. It comes at a good time to help us knock out the army canteens and soldierly tippling in this country. It is a significant testimony against the habit everywhere and by everybody.—*The Minnesota Issue.*

"Pa, can you see further with a telescope than with the naked eye?" "Of course, you can, Johnny." "How can that be, when it brings everything nearer?"—

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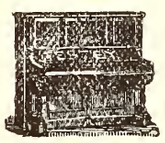
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Illustrated Sermon.

CAL OGBURN.

TEXT.—Not as I will, but as thou wilt.—*Matt.* 26:39.

Sermon.

Two fine young trees of the same variety, very much admired by all the other trees about them, grew close together in a great forest. The two trees were, in most repects, congenial spirits, and often engaged in pleasant conversation with each other, though concerning one thing they could not agree. They frequently heard the sound of the woodman's ax as it reverberated through the forest and echoed and reechoed from hill to hill, and the crash and roar of falling timber often startled them. They fully realized that at any time they, too, might fall before the sturdy woodman's ax. To one of the trees this was a source of no small degree of discomfort and anxiety. It could not get its consent to yield to the wish of the woodman and be cut down. In fact it was very painful to it to think of this being the fate of such a beautiful, symmetrical and much-admired tree as it was. The disposition of the other tree in this respect was altogether different. It always said calmly, whenever the subject was touched upon in their conversation, "Whatever is best—the woodman knoweth."

Early one morning they heard the sound of approaching footsteps, and presently the woodman appeared with his keen ax athwart his shoulder. He advanced directly toward the complaining tree as though he intended to hew it down, but whether or not he heard the plaintive plea it was making to be left standing, he only looked at it and passed on to its companion, and with well-directed strokes with his good ax, soon laid it low. Then men came with teams and wagons and hauled it away to a great shipyard by the sea where it was utilized in building a majestic ship to voyage the ocean and carry the people and products of great nations.

The other tree stood for sometime in sadness and loneliness—for, though in the midst of and much admired by many others of its kind, it had been deprived of companionship—admiration is not fellowship; it lacks reciprocity, congeniality, warmth, soul. There it stood till one night a storm passed over the forest and it with many others was prostrated. There it lay year after year, being gradually consumed by decay, until it became absolutely worthless even for fuel. "Whatever is best—the woodman knoweth."

Application.

Beyond a doubt many a person who has cherished a spirit of discontent and insubordination has been left to enjoy his "own sweet way" without any interference on the part of him who knows best the purpose for which he could be utilized. He has been left standing selfishly in his place until some storm has laid him low to rot away by slow degrees and at last become utterly worthless. To all inquiries and questionings, whether from without or within, the one safe answer is: "Whatever is best—the woodman knoweth." "Not as I will, but as thou wilt."

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With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

Jenny Weston went to school Monday morning with the determination to get Linnie Beezely to join the Advance Society. The 7th of November, 1898, was a beautiful day in Mizzouryville. There was a pretty strong wind blowing, but it was from the South, and the sun was warm, so it looked like an April day that had got lost and had been tacked on the calendar in the wrong place. The schoolyard was filled with happy boys and girls, playing different games, for it was a quarter of an hour before school time. Some were "cracking the whip," to the continual downfall of the little girl that was always at the end. Some had trees for bases, and ran from tree to tree till they got "caught." On the other side of the yard, the big boys were engaged in "scrub," a very fascinating game if you are "at the bat," but no good if you are "in the field." The little boys were playing football, the principal art of which seemed to consist in knocking down a boy smaller than yourself. There was a big pile of leaves on the girls' side, all red and golden, and these had been made into a house. The walls were about three feet high and there was a door made of a plank that had once been part of the fence. Some girls were "keeping house" in this place, with pieces of broken glass and china for dishes. The larger girls were all "mothers," and the little ones were playing like they were their children. The principal duty of the mothers appeared to be to catch their children and spank them.

Linnie Beezely, who who was the leader of her "set" of girls, sat on the grass surrounded by an admiring circle. She was telling something, and the girls were saying "Oh!" Linnie was a very pretty girl, and she felt this, and also that she was getting to be large. So she did not play any more. After she had finished her story, Jennie asked her to walk with her. When they were alone, Jennie said:

"Linnie, I would like for you to join the Advance Society, that was started in the CHRISTIAN - EVANGELIST last Thursday. George and I have joined, and if some others will join, we can have a good time together, once in a while, and have a little entertainment among ourselves. I asked Mary Thomas yesterday, and she said if *you* would join *she* would. I would have asked you, but you were not at Sunday-school."

"No," said Linnie, "we never get up early on Sunday, and besides, I told the girls I was going to wear my new hat. But it wasn't ready and I'm not going to church till it *is;* and besides, I didn't feel very well, and then there was a letter I just simply *ha-a-ad* to answer! But tell me about this society. Of course I'll join."

"You promise to read every week five pages of history and thirty lines of po—"

"I have no time to read," Linnie interrupted. "I wish I had. All my time is so taken up, I hardly can breathe. There are my studies; they must be attended to, and my music lessons, and—oh, Jennie, I am embroidering the *loveliest*, center piece; it will be perfectly *beautiful* when it is done. The *sweetest thing*." Linnie closed her eyes as she spoke, as if she could taste it.

"I wish I was grown!" said Jennie dejectedly.

"Why, you darling child!" cried Linnie. "What makes you wish anything so perfestly *dreadful?*"

"Because you are under such disadvantages when you are just a girl," said Jennie. "Nothing ever seems to come just as you want it. And a girl can't *make* anything happen. I want to *make* things happen."

"You poor dear!" said Linnie, who was a year older, and consequently felt full of wisdom. "You musn't let things discourage you. *I* never do."

"I know I am easily discouraged," said Jennie. "But I can't help it! It looks like the world is full of things that I want, and can't have! But I must cheer up, or else I will be like Tattie Marsh." Tattie Marsh was one of the school girls who never joined in the games, or conversations of the children, but spent the recesses in moping. Sometimes she stood alone beside the tree and moped; other times she stayed in the schoolroom and stared out the window into the playyard and moped. It was no use to comfort her, because as soon as she got over one trouble another laid its clutches upon her. One thing Tattie moped about was that she was not a favorite with the girls, and another that she had not been born beautiful, and a third that she was poor. When she saw the other girls laughing and running with their pretty ribbons and bright dresses, she felt that she was receiving a personal injury. Jennie Weston had been reminded of Tattie Marsh by seeing the latter sitting alone on the doorstep, looking moodily before her, her chin on her hand.

"Good morning, Tattie," cried Linnie Beezely with her brightest smile. Tattie, not moving her eyes from the distant landscape, grunted some sound through her nose; she was moping. "So sorry I haven't time to join the Advance Society," said Linnie, as she left Jennie to go back to her circle of admirers. "I never have time to read even the stories in our magazines. Can't you come over after school? I want to show you some delicious battenburg, I am making. It is too cute for *anything* in *this world!* Bye-bye, darling!"

When Jennie was left alone, she thought to herself, "I wonder if anything could be done to cheer up Tattie Marsh, and make her feel like a human being? May be the muscles that make smiles were left out of her face. But I have never seen anybody take any trouble to cheer up the poor little goose. I believe I will take her in hand!"

At that moment the football which the little boys had been playing with came bounding across the yard from a kick some large boy had given it. It came straight toward Tattie Marsh, and Jennie thought it would surely hit her in the face. Tattie saw it coming, but she did not move an inch. The expression of her eyes said, "I will not move if I die for it!" The ball just grazed her head, but Tattie began to cry, any way, because she had gotten ready to do so. Just then the school-bell rang, and when she heard it she cried the louder. The boy who came for the ball was Jim Dancy. He laughed at Tattie, because he knew she had not been hit. This made her sob wildly. Jennie went up to her and put her arm around her. "You go 'way!" cried Tattie, giving Jennie a push that nearly upset that good Samaritan. When they had gone in the schoolroom, Jennie began to write rapidly all over a large page of foolscap paper. She wrote the same thing over and over: "Wish I was grown—wish I was grown!" When she looked up, Linnie Beezely was throwing a note to one of the girls. Tattie Marsh was moping. At that moment she heard the teacher say, "Every soul is a world to conquer." Jennie said to herself, "I am going to conquer Tattie Marsh!"

Next week our story will treat of Jennie Weston, the Conqueror. In the meantime, I must ask those members whose names have not yet been named on our page, not to fancy that they are overlooked. Before long a page will be devoted to their pleasant letters and bright little stories. The vote on the favorite books has been very interesting. The result will be announced in three weeks. You see it takes a long time to hear from me, since all I write is written at least two weeks before you read it. Well, how do you like 1899? I think it is the nicest year that ever was, because it is the one we are living right now, and if we try we can do pretty much anything we make up our minds to do. But by making up your minds, I mean keeping it straight to the point all the time, never forgetting what you mean to do and be. Some people make up their minds as they do their beds, just to tumble them up before the next day.

Out here in Missouri, you have to put a stamp on every envelope that goes; so don't expect me to answer your letters, unless that stamp is enclosed. I am willing to give you some of my time, because I have lots of it at present; but not more stamps than I need. I answer one letter here by saying, you don't have to pick out a poem with just 30 lines; only read that much of *some* poem, or put two or more together, if you like. Another asks if listening to the reading of the Bible in school counts. I think not. I believe it is best to get in the habit of reading for ourselves. Another asks if you must copy the quotation in the notebook. No, although this is a splendid plan. Others wonder if they are too old to join. Not unless you are too old to improve. Some of our members are 18, 20, 35, 49, 54, etc. The youngest is seven. Last Monday week we had 229 members. What do you think of that? Doesn't that make you feel like getting others, or joining yourselves, at this beginning of another year?

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Sunday School.

THE MARRIAGE IN CANAAN.*

HERBERT L. WILLETT.

All four of the evangelists introduce us to the miraculous element in the life of Jesu at a very early age in his ministry. There have been repeated efforts to eliminate this factor from his work, and to prove that nothing more than extraordinary human power and intuition belong to him. But the Gospels are united in testimony of a different sort. And this testimony is of still stronger character from the fact that the earliest of the Gospels—Mark—deals most with the miraculous. It is impossible, therefore, to suppose that belief in this power of our Lord grew up in the second generation of disciples, for the authentic records of the first circle disprove it. Miracle was the natural expression of Jesus' divine life. Such a life as his demands such work as he did as its natural product. When once the life and character of Jesus are undert stood, miracle is the most reasonable and natural thing. The life of Jesus without miracle would have been the strangest event in history.

It has been seen already that John's Gospel begins with a week, and of this week the closing day was that of the wedding. Jesus had taken a small body of disciples northward with him from the Jordan, when he returned to Galilee to visit his family and friends for a short time before beginning his ministry. Almost at once upon his arrival he was met with the invitation to the wedding. All the circumstances point to the event as being celebrated in the family circle of which the household of Jesus was a part. Mary and her son were present almost as hosts, rather than guests. Joseph is not mentioned and was probably dead at this time, and Jesus was head of the little household at Nazareth. Mary was perhaps a near relative of the bride, and as the family name was dear to her she felt some responsibility for the adequacy of provisions for all guests. Another fact deepened this sense of responsibility on her part. Jesus brought with him, no doubt quite unexpectedly, several comparative strangers whom he had chosen for his friends. The open-handed hospitality of the time made it fitting to invite them as well as himself to the wedding. The number of guests which was probably small was thus increased unexpectedly by five or six, and Mary felt that Jesus might be considered the cause of any failure of supply.

The willingness with which Jesus went to this wedding is strikingly illustrative of his whole manner of life. He never withdrew himself from the affairs of men, he was like his fellow-beings in all that concerned the activities of life. Herein he was strikingly unlike the religious teachers of the day, and even John the Baptist. The latter fasted and enjoined his followers to do the same. Jesus, however, "came eating and drinking," joining the festivities of the people wherever occasion offered and his work did not prevent. In this regard he has set forever an example to his followers. Religion does not consist in abstaining from pleasure if the pleasure be of a proper sort. The life of the Cnristian is the happiest life possible. There is no virtue in gloominess, as many good men have imagined at various periods in the history of the church. We never honor our Master more than when we seek to be happy and to increase the happiness of others.

But in the midst of the festivities the supply of wine failed. This was a great embarrassment to all who shared the responsibility of the entertainment, of whom Mary seems to have been one. Of what character the wine was which the host had provided we do not know, for both fermented and unfermented wines were used in that age, though the latter was more common. But when Mary discovered the need she came at once to Jesus with the news. It is unnecessary to suppose that she appealed to him expecting him to exert any supernatural power. We are expressly told that the miracle which followed was his first. Of such power Mary knew nothing. She appealed to him as the head of the family since Joseph's death, a near relative of the bride and the one whose coming with several friends was perhaps the direct cause of the failure of supply. But her words could not fail to mean more to Jesus than she understood. His whole life work lay before him. His hour, *i. e.*, his time of opportunity for doing good, and especially the hour when that good should be consummated by his supreme act of self-devotion, was not yet upon him. She spoke in the language of an anxious friend and mother. He replied in the words of one whose vision is opened to life's deepest realities and is ever seeking for an occasion to work righteousness. She was thinking of the pressing need and the way out of the dilemma. He had in mind only the opportunity to manifest the Father's will, and in this action he could take no suggestions even from his mother. The times and seasons of the divine purpose could not be known even to her.

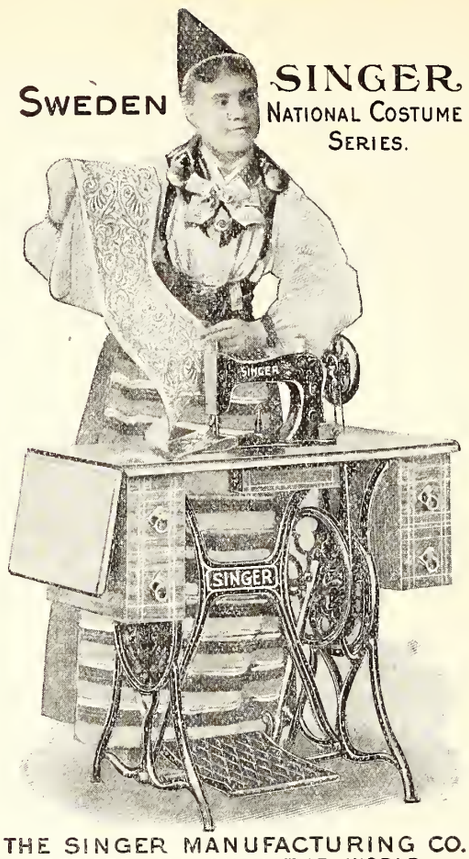
But the strangely enigmatical answer of Jesus to his mother seems to have reassured her, and perhaps if we knew the story of his life at Nazareth up to this period we should understand why this utterance satisfied her. Of his ways of speech she knew enough to feel that what was necessary would be done, though of the means she could not guess. In this confidence she bade the servants do promptly whatever he told them. Soon after, we know not how long, Jesus noticed the waterpots and ordered them filled with water. The contents were then poured out and the astonished servants discovered that the water had been changed to wine. So excellent was the quality that the guest who had been chosen to preside at the little wedding feast specially commended the bridegroom for reserving the best of the wine till the last. Then the story came out, for the servants knew, and soon the wonderful secret was told among the guests, of whom perhaps the most interested were the five or six men who had come with Jesus from the Jordan, and who saw in this first miracle of their Master the convincing proof that he was worthy to be believed and followed.

SUGGESTIONS FOR TEACHING.

The faithfulness of Jesus to his mother and his home duties is one of the most charming and instructive elements in his life-story. Jesus shared the joys and sorrows of humanity. Wherever he goes upon ministries of joy or sadness he invites his disciples to go with him. In every time of need it is Jesus to whom we may go with confidence of help. Sometimes the answers to our prayers are like that of Jesus to his mother, hard to understand; but the prayer is answered in the best way. The power of Christ to transform water into wine is a pledge of the transforming grace of his gospel. Mary's advice to the servants is timely always: "Whatsoever Jesus says unto you, do." The wine of Christian life is like that at the feast of Cana, always best at the last. Jesus' whole life was a manifestation of his glory. The belief of the disciples was his object in all his ministry. No argument for wine-drinking can be drawn from this lesson; we may be certain that our Savior never created a poisonous and corrupting drink; it is a weak plea for drinking that can be founded on this narrative.

Anhaltstrasse 15, *Berlin*.

*Sunday-school lesson for Jan. 15, 1898—Christ's First Miracle (John 11:1-11). Golden Text—And his disciples believed on him (John 11:11). Lesson Outline—1. Jesus at the wedding (1-5); 2. Water made wine (6:8); 3. Disciples convinced (9-11).



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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JANUARY 15.

WHERE AM I GOING?

(Psa. 119:57-64.)

Every life is going somewhere. No one is standing still. Backward or forward, upward or downward, every one is going. Life is compared to a ladder, to a hill, to a path, to a race, to a journey, to a voyage, to a river, in order to show its constantly changing character.

In this modern day, and especially in our country, people are forever going in one direction or another. Trains whirl by us loaded with people. Boats ply back and forth. Restless and unquiet, we are forever on the go. So each life goes on its little round or its long journey. Whither does your way tend, Christian? Are you looking toward the little wicket gate and the celestial city? Or are you faring toward the city of Vanity Fair?

Paths and roads are the marks of civilization. The great civilizing nations of the world have been the great roadmakers. From the golden milestone in the middle of the Roman Forum, roads unrolled like great, broad, white ribbons in all directions, so that it could truthfully be said, "All roads lead to Rome." Some of those roads still exist with the very same stone foundations. Along those roads Christianity made its way more rapidly than it could otherwise have done. Are our hearts prepared roads for all civilizing and Christianizing purposes and ideas?

Do our roads lead through dangers? Time was when through all this American Continent trails wound along between trade centres, and every traveler journeyed with watchful eye and armed hand, expecting ambushed foes. To this day are there no foes for us to fight? They are thick about us. Some of our lives are in thickets and ambushes more frequent than others have. All are clearer in some places than in others. It is for all of us to pray, "Lord lead me in a plain path because of mine enemies!"

Some of us go soon to die, some of us go on to live. "For me to die is gain," said Socrates and Paul. At the last moment, however, the great philosopher said, "I go to die, you, to live. Which of us is destined to the better state of existence, God alone knows;" but the great apostle, in far less doubt, said in his last hours, "I have fought a good fight, there is a crown laid up for me."

Some of us go on to prosperity and success. Let us beware lest we glory. The path of glory leads but to the grave. The footprints we leave behind us, no matter how deep, are but in the sands of time and all will be obliterated in the tide of the next generation. All our success is as nothing except it be for the glory of the cross.

Some of us are walking into the red-hot arms of suffering. If we allow His Spirit to attend us, we shall come out of furnaces with not even the smell of Moloch upon us.

"O, fear not in a world like this,
And thou shalt know ere long,
Know how divine a thing it is
To suffer and be strong."

Most of us, let us hope, whether in joy or pain, O Endeavorers, are going to the celestial city. Find all your delightful words, pile them together and even then you cannot paint its possibilities. If gold, silver and other precious stones do not convey your ideas of happiness and joy, then use the words work, activity, expansion, freedom, growth, light; all our noblest ideas will be for us found there.

We cannot see the path very far ahead of us, but we know it is somewhere there. How many, just before they come to a bend in the road, sit down and cry because they are sure there is no further road! How many, as they see the river in the distance, moan and wring their hands because they are certain there is no bridge! "The blind world stumbleth on its round of pain." "Lead, kindly light; one step enough for me."

There is a tide in the affairs of men? Yes, tides, gulf streams, trade winds and all sorts of currents. Life is one continued flux. Never resting, never ceasing, but heaving, ebbing and flowing. Wherever we drift, nevertheless, God is there.

Though from out our bourne of time and place,
The flood shall bear me far,
I hope to see my pilot face to face,
When I have crossed the bar.

Wherever we go let us see to it that we go as cheerfully as possible and make the best of life. Seek peace and pursue it. Madame de Gasparin says well, "Splendor! Immensity! Eternity! Grand words! Great things! A little definite happiness would be more to the purpose."

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THE OUTER AND INNER MINISTRY OF JESUS.

By H. L. Willett, *Director*.

It is evident that our Savior pursued a consistent and progressive method of work during his whole ministry; that he foresaw its features and its results, and that at each new crisis he adopted such new methods as he had foreseen would be necessary to meet the new conditions. He began his ministry in the most public manner, taking up a work similar to that pursued by John the Baptist, and seemingly carrying the ministry of his forerunner into wider regions than he had hitherto reached. The work of Jesus during this period was in the province of Judea, whose people he sought to reach first of all because they were nearest the capital, Jerusalem, and had correspondingly a more important place in the religious life of the nation. He would give every opportunity for belief to those who possessed the greater advantages of education, and who held the leading positions, civil and ecclesiastical. A brief period exhausted this field of labor, for the danger from the suspicion of Herod as shown in the imprisonment of John the Baptist, and the opposition of the scribes and pharisees compelled Jesus to withdraw into Galilee where he was further from these sources of danger. But it must be noted that Jesus had accomplished one important purpose by his ministry in Judea. He had given the people of Jerusalem and its vicinity the first opportunity to respond to his call and to accept the message of the kingdom. The retirement into Galilee was not a sign of failure or of a change of purpose, but rather of the completion of one phase of his ministry which he had carried out as preliminary to his work in more remote and more responsive regions

The period of public ministry in Galilee was one of notable success as viewed from the human standpoint. His three methods of work, teaching, preaching and healing, all reached the people and caused him to be followed by crowds of enthusiastic admirers and disciples. This is the period of the great works of healing, of many of the principal discourses, and of the earliest group of parables. It is the period at which Jesus' work was launched upon its career of public success and in which the disciples were chosen and began their preparation for their future work. But it was also the period in which the opposition of the scribes and pharisees came to be of such a dangerous character that Jesus could no longer pursue his work in the same regular and public manner, and perhaps this very fact brought about, according to Jesus' plan, the most valuable phase of his ministry. He had foreseen that the time would come when the public character of his work must be diminished and he must devote himself more exclusively to the training of the disciples. This period had now been reached, and though Jesus appeared in public still and taught, preached and healed as before, these methods of work were less pursued by him than formerly, for he was turning his attention more particularly to these men whom he had gathered about himself into a special circle.

The inner ministry of his life had begun in earnest. The group was small enough to accompany him into the retirements which he now more frequently sought; and in these times, both of rest and of escape from impending danger, Jesus gave the disciples those lessons which they were so much to prize in later years. This inner ministry of Jesus is most clearly set forth in the Gospel of John, where half of the book is devoted to it. It marks the unfolding of a definite and consistent purpose on the part of Jesus to give the nation ample opportunity as a whole to accept him, and upon its open rejection, manifested not in one act, but in a series of hostile demonstrations, to turn to the disciples and complete in them the preparation for a world-wide ministry. Henceforth Jesus avoided publicity to a much larger extent than ever before, frequenting the outer regions of Palestine, such as Galilee and Perea, and thus avoiding that conflict with the authorities which he knew would abruptly terminate the training of the disciples by bringing his life to a premature close. These two phases of the life of our Savior stand in striking contrast in the record of his life, and both find their appropriate consummation in the events of the closing week.

Rheumatic Pains

with their excruciating torment need no longer be endured, since an effective, prompt and sure remedy can be secured. The majority of cases are due to the impurity of the blood. Take

Dr. Peter's Blood Vitalizer

the Swiss-German remedy which was discovered by an old German physician over a hundred years ago, but advertised only within recent years.

It restores purity and life to the blood, strengthens the entire system and builds up the general health. Seldom fails to cure all diseases caused by impoverished blood or disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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112-114 South Hoyne Ave., Chicago.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.

Marriages.

EMMONS—YATES.—At the home of the bride's parents, West Grove, Iowa, Dec. 25, Mr. Rueal K. Emmons and Miss Mary E. Yates; F. E. Haughey officiating.

FORREST — ABERNATHY. — Married, at the home of the bride's parents, in Jewell City, Kan., Dec. 22, Mr. Frank R. Forrest and Miss Minnie Abernathy; H. C. Shipley officiating.

GRALLIS—BARNER.—Married at Joplin, Mo., Dec. 21, Miss Viola A. Barner to Mr. Wm. E. Grallis; R. A. Thompson officiating.

GREGORY — SILL. — Married in Normal, Ill., Dec. 20, 1898, Mr. John C. Gregory and Miss Ida M. Sill, both of Normal, Ill.; A. P. Cobb, of Decatur, Ill., officiating.

HAUGHEY—BALDRIDGE.— In the Christian Church, West Grove, Iowa, Nov. 27, F. E. Haughey and Miss Vica A. Baldridge; S. J. C. Eby, of Moulton, Iowa, officiating.

JONES—SECOY.—In Paris, Mo., Dec. 21, 1898, by C H. Strawn, Mr. G. M. Jones to Miss Evalina L. Secoy, both of Monroe county, Mo.

LOWE—KEEBLER.—At high noon, Dec. 29, at the home of the bride's parents at Ada, Ohio, Rev. Thomas L. Lowe, pastor of the Church of Christ at Rutland, Ohio, and Miss Tacey E. Keebler; Austin Hunter, pastor of Church of Christ at Ada, officiating.

McCOMAS—THOMAS.—At the residence of the bride's parents, Dec. 21, 1898, by J. W. Perkins, Claude McComas and Miss Adelina S. Thomas, both of Clinton county, Mo.

NORVILL—COTNER.—Dec. 22, Seth B. Norvill, pastor of the Church of Christ at Kipton, O., was united in marriage to Miss Maud Cotner, at the home of the bride's parents, near Dunkirk, O.; Austin Hunter, of Ada, O., officiating.

QUAILE—WOODSIDE.—Dec. 28, Mr. J. E. Quaile and Miss Jennie M. Woodside, at the residence of the bride's parents, near Blandinsville, Ill.; A. R. Adams officiating.

STUMBORG — BONDS. — Married, Mr. William Stumborg, of Merritt, Ill., and Miss Louise Alice Bonds, of Milan, Okla., Dec. 15, 1898, at the Christian parsonage, Lynnville, Ill.; D. F. Seyster officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BLACKLEDGE.

On the evening of Dec. 21, 1898, Bro. Blackledge passed away from his earthly home with his only living daughter, to his Father's home on high. He was born in Columbiana county, O., Dec. 28, 1817, and at the early age of 15 became the lifelong disciple of his Master. In 1841, Bro. Blackledge came to Iowa and entered the land on which he lived till within two years of his death. In 1844 he returned to Ohio and was married to Miss Jane Feigly, Dec. 12. This union was blessed by one boy and two girls, the boy dying in infancy, and one daughter passed away eleven years ago, leaving one daughter, Sister Emma Stewart, with whom he and his wife have made their home for the last two years. Bro. Blackledge was one of the charter members of the old church and one of the first elders and continued in that capacity till the day of his death. Many preachers will gratefully remember his faithfulness, his liberality and Christlike goodness.

ARTHUR N. LINDSEY.

Mt. Sterling, Ia., Dec. 25, 1898.

GREEN.

Departed this life at the residence of her husband in this city, Dec. 17, Mrs. Mary Eskridge Green, in the 27th year of her age. She was born and reared at Macon, Mo., and was the daughter of Mrs. Dr. Thos. B. Jackson, by a former marriage. She was the granddaughter of Eld. P. A. McCall, of blessed memory. From girlhood she was a member of the church. Beautiful in person and in character, she died in the blessed hope of the gospel. About eight years ago she was married to Mr. Harry B. Green who, with two little girls, is left to mourn her departure. "Blessed are the dead which die in the Lord."

T. P. HALEY.

Kansas City, Mo., Dec. 22, 1898.

HEATON.

Fred Campbell Heaton, born Jan. 22, 1977 died Dec. 17, 1898. He was attending Barnes' Medical College, St. Louis, Mo., when taken ill and by advice of physicians came home where after two weeks' intense suffering, died triumphant in the Christian faith. Fred was a model young man and will be missed as a citizen, as a student, as a Christian and a dutiful son. He was active in Sunday-school, Christian Endeavor and Y. M. C. A. He was fond of home and singularly wrote to his mother sometime ago, "I am going home the 17th," and it was on this day that his gentle spirit took its flight to the home above. The writer preached to a large and sympathetic congregation Sunday, Dec. 18, 1898.

D. F. SEYSTER.

Lynnville, Ill.

JONES.

Mrs. Lucinda Jane Jones was born in Harlan county, Ky., Feb. 12, 1823, and died in Pardee, Kan., Dec. 14, 1898 She united with the Church of Christ in 1842, and for over 56 years was an earnest and devoted follower of her Master. She leaves four children to mourn her loss, but she leaves impressed upon their minds the memory of a tender, loving mother, whose faith in Christ never faltered. The funeral services were conducted by the writer.

CLAUDE D. HASKELL.

Pardee, Kan.

ROBERTS.

Jennie Littlejohn Roberts died at her home in Higginsville, Mo., Dec. 21, 1898 She was a consistent member of the Christian Church and died full of faith and having a bright hope for the future. She talked pleasantly of her expected departure to the happy land, was patient in her long suffering and confinement caused by her disease, consumption, and admonished her friends to meet her in the home that knows no sorrow. Her death was a triumph, a victory in deed and in truth.

ANDREW SCOTT.

SUTTON.

Zereldah Emeline Sutton was born in Fayette County, Ky., July 4th, 1814 and died at her late home in Plymouth, Ill., Nov. 24th, 1898, aged 84 years, four months, 20 days. She was married to John Ritchey Dec. 31st, 1835. To them were born six children, one son and five daughters, the son and husband and one daughter preceding her, leaving four daughters to mourn the sad loss of a dear mother. In 1838 together with her husband she removed to Brown County, Ill., later to Plymouth, where she lived the remainder of her long and useful life. In 1839 she united with the Christian Church at Mt. Pleasant, Hancock County and changed her membership to Plymouth in 1842, becoming a charter member. Her life was a beautiful and useful life, generous, faithful, loved the church and was as truly devoted to her Christian obligations as any one I ever knew, and was dearly loved by all who knew her and will be greatly missed by the church and community. Funeral services were held in Plymouth Church, Nov. 27th, after which her sacred remains were laid away in the silent city of the dead to wait the resurrection morn.

J. S. GASH.

Macomb, Ill., Dec. 22, 1898.

WARREN.

Mrs. Sallie W. Warren died in Sedalia, Dec. 15, of heart-failure, and was buried at Dover, Dec. 18, the writer of this notice conducting the service. The death of Sister Warren was like that of her brother, Enos Campbell, who dropped dead upon the street, startlingly sudden and wholly unexpected. On Wednesday evening she attended prayer meeting, having previously prepared notes for a talk on those fine words of St. Peter, giving a reason why we should submit patiently to the wrongfully inflicted buffeting of men: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." On Thursday evening she again attended a service, reaching home at 9 o'clock. She complained of being tired and sleepy, and at 10:30 retired to her room and was found at 6 A. M., Dec. 15, dead in her bed. She passed away evidently with out a struggle. Her face was pure and beautiful in death, stamped with the placidity of a sinless, sleeping child. Out of sorrow and darkness of the irksome world through death she passed into—

"Glory beyond all glory ever seen
By the waking senses, or by the dreaming soul."

Mrs. Warren, daughter of Archibald Campbell, a brother of that illustrious and venerable man of God, Thomas Campbell, was born in Newry, Ireland, in the year 1834. When about eight years old, with her elder sister, she was brought to this country by her cousin, Alexander. My fellow-collegians of half a century ago will remember the old Bethany meeting house at a time when Mr. Campbell's unequaled mind was at its ripest and fullest, how these sisters, with those other sisters, daughters of quaint and amiably eccentric "Uncle Archie" Campbell, made the old walls musical with their fresh, young Irish voices, as they rendered the stately movements of Duke Street and Balerma. She married Samuel Warren, of a widely known and respected family. Her husband died leaving her with two children, both girls, now Mrs. Lukenbill and Mrs. Donnohue, of Sedalia. Having lost, by unfortunate loans, what means had been left, undaunted by disaster, she began her battle for bread. She became a teacher of music. She taught in Waverly and Columbia, Mo., and spent three years in Chicago whilst her elder daughter, a rarely gifted and accomplished musician, studied music and winning many medals. The twelve years prior to her death she lived continually in Sedalia. Sister Warren was a woman of great natural dignity, of a well-balanced mind, steady in her convictions, gentle in mien, yet firm in action; tender and deep in her affections, she won the esteem and confidence of all. She was a discreet and prudent wife, a wise and loving mother, a true and unswerving friend. Above all, she loved her God, honored her Savior; walking "even as he walked," she grew up day by day "into him in all things, which is the Head, even Christ." And now that the wintry storms are past, beneath a sheltering hillock in the kirkyard of a quiet hamlet, on a gentle and sunny slope, held in perpetual and loving memory by those who best knew her noble life and exalted character, she sleeps well in that—

"One enclosure where the voice that speaks
In envy or detraction is not heard,
Which malice may not enter; there the traces
Of evil inclination are not known."

Blest and holy are the spots where rest the righteous dead, for over them—

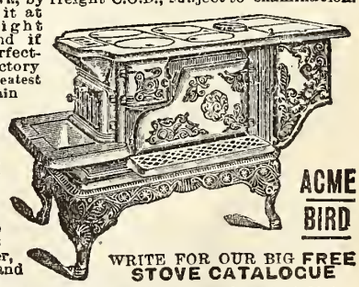
A sanctity shall brood
Till the stars sicken at the day of doom.

GEO. PLATTENBURG.

[The editor wishes to add his high appreciation of Sister Warren, whom he knew personally for many years. She was a woman of lovely Christian character, whose mind and heart were enlisted in the advancement of Christ's kingdom. We tender our sincere sympathy to the daughters, whose loss of a mother's love and counsel has its compensation in her great gain.—EDITOR.]



SEND US ONE DOLLAR and this ad. and we will send you this big 325-lb. new 1899 pattern high grade RESERVOIR COAL AND WOOD COOK STOVE, by freight C.O.D., subject to examination. Examine it at your freight depot and if found perfectly satisfactory and the greatest stove bargain you ever saw or heard of, pay the freight agent our SPECIAL PRICE, $13.00 less the $1.00 sent with order, or $12.00 and freight charges. This stove is size No. 8, oven is 16½x18x11, top is 42x23; made from best pig iron, extra large flues, heavy covers, heavy linings and grates, large oven shelf, heavy tin-lined oven door, handsome nickel-plated ornamentations and trimmings, extra large deep genuine Standish porcelain lined reservoir, handsome large ornamented base. Best coal burner made, and we furnish FREE an extra wood grate, making it a perfect wood burner. WE ISSUE A BINDING GUARANTEE with every stove and guarantee safe delivery to your railroad station. Your local dealer would charge you $25.00 for such a stove; the freight is only about $1.00 for each 500 miles, so we save you at least $10. Address, SEARS, ROEBUCK & CO. (Inc). CHICAGO.



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25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

Literature.

In our Sunday-schools the first six months of 1899 will be devoted to a study of the Gospel of John. Beginning January 1st, 1900, the scholars will enter upon a study of the life of Christ. This will continue without intermission until July 1st, 1901—a year and a half. This will be a new departure. Nothing of the kind has been attempted in our International Sunday-school work. This will also be the beginning of a new series of lessons, arranged by the International Sunday-school Lesson Committee, which will take the pupils through the Bible in six years. The facts in the life of Christ, for the purpose of this study, have been chronologically arranged—the study to begin Jan. 1, 1900.

A. P. Stout, Eagletown, Hamilton Co., Ind., is the author of a "Chronology of Christ's Life." This is a valuable book. It ought to be in the hands of all Sunday-school superintendents and teachers. It can be said without exaggeration that Mr. Stout has given his life to this work. In the chronological arrangement of the facts in the life of Jesus the Lesson Committee is in close harmony with Mr. Stout's work. The purpose of this note is to commend to Sunday-school teachers, superintendents and Bible students generally, Mr. Stout's book.

"The only way one can obtain a full and harmonious knowledge of the Christ is to study the Gospels side by side, in chronological order; making the evangelists supply each other's omissions from time to time as the case requires."

The "Analytical Index" is worthy of special mention in this place. By its use one can, without delay, find any incident in the life of our Lord, with all that is said in the four Gospels on the subject. For instance, turn to "Apostles," and the following analysis is found: "Called and ordained;" "Sent forth to preach;" "Their trials foretold;" "Providence of God over;" "Their lack of faith;" "Taught how to pray;" "Their trials again foretold;" "Their request for faith;" "Taught humility;" "Their ambitious request;" "Warned against the Scribes;" "Show Jesus the temple;" "Ask when the temple will be destroyed;" "Strife among;" "Washing feet of;" "Comforted by Jesus;" "Their desertion of Jesus foretold;" "Their flight;" "Jesus' first and second appearance to;" "Their last meeting with Jesus;" "Their last walk with Jesus;" "Last commission;" "The farewell benediction on;" "Their return to Jerusalem," and "Their grand success." This is only an illustration. Take the words "Miracle" and "Parable" and find a similar analysis. A full description of any "Miracle," the various records of any "Parable," spoken by the Christ, can be found at once.

This book, then, in a word, is ALMOST an ESSENTIAL to any person who desires to study the life of our Messiah in a broad and rational way—to study that peerless life as it ought to be studied.

It is a pleasure to call attention to and commend the "Chronology of Christ's Life," by the Rev. A. P. Stout.

B. B. TYLER.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cures all liver ills.

A Complete Commentary

FOR

EVERY TEACHER AND BIBLE STUDENT

This should be the watchword of every Sunday-school in the land. Thorough, systematic work cannot otherwise be expected. In selecting these books it is always wisest to secure the Best.

I. The Christian Lesson Commentary,

for 1899, prepared by W. W. Dowling, is the most systematic, thorough and helpful published in all this broad land. Scores of the most competent critics, reviewers and practical teachers of various religious denominations have so testified. It contains 416 large pages, with many illustrations, maps, charts and helpful tables—64 pages more than PELOUBET'S, and 24 pages more than HURLBUT'S, the only other Lesson Annuals that belong to its class.

Style and Price.—Neatly printed on calendered paper and substantially bound in cloth, $1.00 per copy; $9.00 per dozen—25 per cent. cheaper than the much smaller books noted above.

II. The Lesson Helper

by the same author, is considerably smaller in size than **The Lesson Commentary**, but contains much of the same material in a more condensed form, designed especially for Senior Classes and their teachers. Schools and Teachers that feel that they must have a *lower priced book* than the one first noted above, will find **The Lesson Helper** very satisfactory; and they may order it with the full assurance that it is more complete every way than any lesson annual or quarterly published by the Christian Church, with the single exception of **The Lesson Commentary**.

Style and Price.—Printed on fine calendered paper, and substantially bound in heavy boards, only 35 cents per copy; $3.60 per dozen.

CHRISTIAN PUBLISHING CO.,
1522 Locust St. St. Louis, Mo.

TOLD IN THE TWILIGHT. By Blanche McManus. E. R. Herrick & Co., New York, publishers. Price, $1.25.

The book has a quaint cover done in two colors, and there are very pretty end papers printed in red. The full-page illustrations are in Miss McManus' best style and are printed on fine paper. The stories include those most loved by children. Told in the Twilight is an ideal book for little ones and the handsome style in which it is gotten up makes it doubly appropriate for a holiday juvenile.

TRACTS.

"The Land of Incas," by E. G. Squire, a tract of 32 pages, is an interesting account of a trip to Lima, Peru, its people, customs and the surrounding country, published by John B. Alden, New York.

The following tracts have been received at this office from the Westminster Press, Philadelphia, Pa.:

"Church Homelessness," by the Rev. G. B. Hallock, D. D., 10 pages.

"Coworkers with God," by Julia MacNair, 10 pages.

"The Mind of Christ," by Julia MacNair, 10 pages.

"Praise," by Julia MacNair, 10 pages.

"My Christmas Class," by Rev. F. A. Horton, D. D., 10 pages.

"Why I am a Presbyterian," by Rev. J. R. Miller, 10 pages.

"Predestination," by Rev. A. W. Pitzer, D. D., 14 pages.

"The Westminster Standards and the American Republic," by Rev. W. H. Roberts, D. D., 20 pages.

"The Medical Mission," by W. J. Wanless, M. D., 96 pages.



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Land Seekers' excursions to Virginia and Carolina points on the first and third Tuesdays of each month. Rate One Fare for the round trip, with $2.00 added. Tickets good 21 days and to stop off.

Get your tickets "Via Big Four and C. & O."

E. B. POPE, Western Passenger Agent,
Ticket Offices, Broadway and Chestnut Sts., St. Louis, Missouri.

"KEEP OUT OF THE COLD"

Publishers' Notes.

Anna D. Bradley, of Fort Worth, Tex., the popular writer of the South, is excellent authority on the merits of new books. She expresses her opinion of our late publication, Queen Esther, by M. M. Davis, as follows:

"Queen Esther comes to us in new dress—no, not new dress at all, but just the same royal robes which she has been wearing all these thousands of years, only the beauty of her garments and the richness of her jewels are so adjusted that we see them as we never saw them before. The book of Esther has always held a peculiar charm for me and I thought I had studied it well, but with my friend and brother, M. M. Davis, as guide, I find whole storehouses of jewels which my eye had been too dull to see, my hand too clumsy to grasp.

"The book cannot but be helpful. It is written in a fascinating style, while the tone is pure and uplifting. All who know Bro. M. M. Davis will well understand how impossible it would be for him to write in a dogmatic or fanatical style, yet with keen, unerring precision he strikes at crime wherever it lurks and boldly defends truth and right.

"All who read 'Queen Esther' will be glad that Bro. Davis has entered the list of authors. We will hope to see the book receive the wide circulation its merits deserve. In many ways the reading of the book has been helpful to me, which help I most gratefully acknowledge."

J. M. Vawter, pastor of the Christian Church at Liberty, Mo., writes concerning "King Saul" as follows: "I am greatly pleased with the delightful story of 'King Saul,' by J. Breckenridge Ellis. It is told in most beautiful language, and is true to the Bible record."

"In the Days of Jehu," by J. Breckenridge Ellis, is a stirring narrative of one of the most eventful periods of Israel's history. It is the story of the reign of Ahab, and of the influences of that remarkable but wicked woman, Jezebel.

It is a romantic story, and a revelation to those who imagine the Bible is dry reading. The author follows the broken narrative as given in Kings, throwing about it all a realism that proves him a poet and an artist, while possessing the true historical interest. He has given all his characters, as was his purpose, a *human setting*, and this only is success in historical writing.—*Christian Oracle, Chicago.*

Each of these books on prominent Bible characters is bound in beautiful cloth and printed in clear type, on good paper. These books are sent at the following prices:

"Queen Esther," 132 pages, illustrated, 75 cents; "King Saul," 281 pages, illustrated, $1; "In the Days of Jehu," 189 pages, 75 cents.

The purpose and aim of the Christian Lesson Commentary on the International Sunday-school Lessons for 1899, by W. W. Dowling, is aptly expressed in the author's prefatory note, which says: "The helps offered are eclectic—notes, comments, illustrations, applications and suggestions having been gathered from various sources, the design being to throw the best light possible on the Scripture text and assist the teacher and pupil to fix it in the heart." Christian Lesson Commentary is a book of more than 400 pages, bound in excellent cloth, and the price is $1 per copy, postpaid, or $9 per dozen copies, charges not prepaid.

I want to speak a word in commendation of "After Pentecost, What?" I know of no book that has been more stimulating to me. I am as much in favor as any one can be of adding 100,000 to our membership this year, but I am equally anxious to see our more than 1,000,000 members become more deeply imbued with the Christ-spirit, and such books foster that much-needed element.—*Chas. M. Fillmore, Peru, Ind.*

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A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

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leading American nurserymen, offer one of the most complete assortments of
FRUIT AND ORNAMENTAL TREES, SHRUBS, ROSES, BULBS, SEEDS.
45th year. 44 greenhouses. 1000 acres. Write for valuable catalogue free.

Expansion.

There is an expansion of the toy balloon kind which we do not desire, because it has not the element of *permanency* in it. Churches often expand their membership and newspapers their circulation after that manner. Any and all sorts of means are sometimes used to accomplish this end. The final result is bound to be more or less disastrous, however.

We desire to expand by furnishing a paper whose helpful qualities will render it indispensable to old subscribers and steadily attract to it new ones.

We expect to succeed by following this plan and making our price as low as is consistent with the expense of publishing a *first-class journal;* of making public our rates and adhering to them. This we are doing with gratifying results, both as to old and new subscriptions. If this meets your approval, please endorse it with your active assistance.

"My Dear Bro. Garrison:—I am an expansionist as will be seen from the enclosed clipping from the Washington Star of this date.

I am pleased to see that you dare speak out on all living questions through the Christian-Evangelist.

"A live paper forms and leads public sentiment; only 'time-servers' follow in the wake. I always read 'Current Events' with supreme interest and satisfaction. That feature of your paper is of itself worth the price of the journal for a year; and there are other features equally good. Sincerely, J. Fraise Richard."

Bro. Richard is principal of the Modern Normal College, Washington, D. C., and knows a good paper when he sees it. We would not object to annexing a few more subscribers in that city.

"I like the Christian-Evangelist very much. Its 'Current Events,' 'Questions and Answers' and Editorials furnish food for thought. Your view of faith is correct. It is more than mere intellectual assent. *Pisteuo* means *commit*—committal of will—all. The spiritual feature is a great excellence, so much needed among the Disciples. God help you in the Reformation." Jno. G. Fee.

Berea, Ky.

The important part of this item is the statement that the pages of the Christian-Evangelist "furnish food for thought." That is *the one essential* item of education. Repetition of those opinions which we have always held and nothing more, may be gratifying to dogmatism, but is surely not conducive to growth. Every opinion advanced by every writer in every issue of the Christian-Evangelist may not agree with the opinion of every reader, but from the conflict of ideas fly the sparks of truth. If we assist you to grow mentally and spiritually ought you not to help us grow in circulation? Subscription blanks and samples on application.

"I ought not close this letter without telling you how much I appreciate the Christian-Evangelist as a weekly visitor in my home. In tone, matter and general excellence it leads among all our religious papers. May its circulation be greatly increased during the coming year." L. B. Pickerill.

De Land, Ill.

We appreciate the compliment. It is our ambition to lead, not because other journals are lacking in good points, but because of our possession of extra qualities. As to circulation, it will gratify our readers to know that we are making fine progress in this direction. If Bro. Pickerill and other of our friends will enter heartily into the spirit of his wish, there is no reason why our circulation ought not to increase at least 50 per cent. this year. We will supply the *quality* of reading matter; will our subscribers assist us in supplying the *quantity* of readers.

FERRY'S SEEDS

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Announcements.

Programme

Of the Christian Ministerial Association, Huntsville, Mo., March 22, 23, 1899.

WEDNESDAY.

8:00 P. M.—Address, Pres. J. B. Jones, "The Minister of the Twentieth Century."

THURSDAY.

8:30 A. M.—Devotion.
9:00 A. M.—President's address, Clinton Lockhart.
9:30 A. M.—Address, Levi Marshall, "Minister's Library."
Discussion in short talks.
10:30 A. M.—Address, F. R. Stutzman, "Our Duty to the Christian Endeavor."
Discussion.
11:30. A. M.—Paper, L. J. Marshall, "Studies of Uneducated Preachers."
2:00 P. M.—Report of committee.
2:30 P. M.—Address, J. B. Corwine, "Preachers' Property."
3:00 P. M.—Address, H. F. Davis, "The Ministry and the Bible-school."
Discussion.
8:00 P. M.—Sermon.

Clinton Lockhart, Pres.
C. C. Hill, Sec.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi January 12, 1899 No. 2

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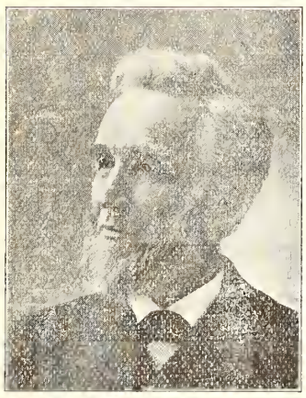
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Or NINE DECADES OF HISTORY

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I. Introductory Period—1809 to 1819.

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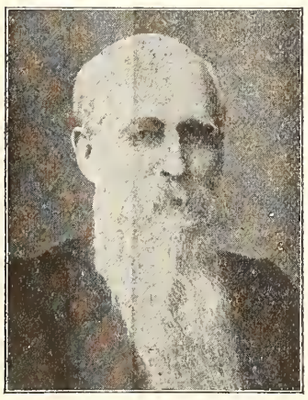
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II. From the Organization of the Christian Missionary Society to the Outbreak of the Civil War—1849 to 1861.

By Dr. B. B. Tyler,
Contributing Editor Christian-Evangelist.

This period of our history, embracing the first decade of operations under the American Christian Missionary Society, with Jerusalem and Jamacia missions, will be full of interest to readers of to-day.



III. The War Period, from the Firing on Sumpter up to the Death of Mr. Campbell—1861 to 1866.

By Dr. W. T. Moore,
Dean of the Missouri Bible College, Columbia.

This is a turbulent period in our country's history, and one that tried most severely the principle we had adopted, of unity in Christ, in spite of differences of opinion. It ends with the death of Mr. Campbell, an event which opponents of the Reformation thought would practically end the movement.



IV. The Period Between the Death of Mr. Campbell and the Organization of the Foreign Christian Missionary Society—1866 to 1875.

By T. W. Grafton,

Pastor Christian Church, Rock Island, Ill.

This period covers one of those turning-points in our history in which our whole future was involved. The conflict between Christian liberty and strict constructionism, and the conception and trial of the "Louisville Plan" of mission work, enter into this part of our history.



V. The Period from 1875 to the Close of 1899.

1. AMERICAN CHRISTIAN MISSIONARY SOCIETY.

B. L. Smith, Cor. Sec. A.C.M.S.

2. FOREIGN CHRISTIAN MISSIONARY SOCIETY.

A. McLean, Cor. Sec. F.C.M.S.

3. CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Miss Lois White, Cor Sec. C. W. B. M.



The closing period in our analysis is the period of expansion. Liberty has triumphed in its contest with legalism, and it manifests its power in the formation of new organizations through which to carry on a more aggressive work. The Christian Woman's Board of Missions, and the Foreign Christian Missionary Society came to birth, and the old Mother Society through their aid, soon comes to the consciousness of its own mission. The history of these societies will be given by their respective corresponding secretaries.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, January 12, 1899. No. 2

CURRENT EVENTS.

It has been sometimes darkly hinted and sometimes explicitly stated by those who pretend to have inside information that the pretended friendship of the British Government toward our country is a hollow mockery, a mere bid for an ally in time of need, and based upon no friendly sentiment among the people at large. From time to time anonymous correspondents report that the mass of the British people, so far from looking upon us as friends and brothers, actively sympathized with our enemies in the late war. It was even stated that our peace commissioners during their stay abroad had discovered this real British animosity, and had remarked upon it. Few people of intelligence gave credit to such reports. Those who did will be moved to revise their conclusions in consideration of the statements which Judge Day, president of the commission, made in a public speech last week. Mr. Day says that he counts the increased friendliness of England as "the most gratifying circumstance of our foreign relations during the war," and expresses the conviction that it is a friendship not only between governments, but between peoples. That is the important point. Administrations and foreign secretaries may finesse and flirt with a power across an ocean to gain support for some selfish scheme. But nations are more sincere and (barring always the French) less fickle. We believe that the British people disinterestedly desire our friendship as earnestly as the British Government desires our alliance.

Gov. Roosevelt in a brief article in the Outlook pays tribute to Gen. Leonard Wood as a "model American military administrator." Gen. Wood was colonel of the Rough Riders until Mr. Roosevelt's elevation to that position and his own promotion to the rank of brigadier-general. Gen. Wood is a young man who, as Gov. Roosevelt tells us, has found time in spite of his many duties to keep himself a first-rate football player at the age of thirty-seven. A year ago he ranked as an army surgeon; to-day he is Military Governor of Santiago Province. The public, in so far as it is acquainted with the nature and extent of Gen. Wood's service, approves the estimate quoted and believes that it sees in him "a model military administrator." He has not only proven himself an excellent leader of troops in the field, but has addressed himself with such skill to the solution of the difficult sanitary, economic and administrative problems offered by the city and province of Santiago that that corner of Cuba is becoming an object lesson of what American administration in the island ought to mean. Aside from his native executive ability and personal powers of leadership, which are indispensable for even the faintest degree of success in the performance of such a task, Gen. Wood has two qualifications which have distinguished him. In the first place, his medical training and his years of service as an army surgeon fitted him to deal as an expert with those problems of sanitation which other military leaders could only guess at. As our career of expansion leads us into tropical lands, it will be indispensable to the success of a military commander that he shall be a practical expert in hiegene and sanitation. We have proved the value of medical missionaries. Why not try medical generals in our missionary work for civilization. In the second place Gen. Wood is a young man with the vigor of youth unimpaired and equal to any physical strain that can be put upon him. We recall Gen. Kitchener's requisition when he was making up his force to return to the Soudan. He wanted a man of good executive ability, thoroughly versed in all the problems of finance and not over twenty-five years of age. The physique of a "first-class football player," the scientific training of a physician, a reasonable amount of experience in military affairs, a high degree of natural executive ability, and the vigorous and mature youth of the thirties —there you have the qualification of this "model American military administrator." It will be noted that nothing is said about a political pull. We have spoken thus out of no personal consideration for Gen. Wood, but to present a picture of the type of man for whom the government has need in the developement of our new possessions.

Andrew Carnegie in explaining to Mr. Stead, of the Review of Reviews, why he cannot give aid in a certain proposed scheme, says that he is too busy in an effort to keep this industrial union from falling away from its higher plane to the level of the European powers, which are "armed camps." The attempt to keep the republic up to any particular plane is sure to be a big day's work for one man, and no wonder our Scotch friend feels the responsibility as a heavy burden. But really it ought not to be so very hard to keep the country from degenerating into an armed camp. Nobody wants to make it that. If Mr. Carnegie accurately describes the object of his endeavors, he will have no opposition and about eighty million assistants. We predict for him an overwhelming victory over nobody in particular. But if he means that he is busy fighting the Peace Treaty and to head off the policy of expansion, that is quite a different matter. His words, taken literally, do not carry this import, but we suspect that is what he is actually doing. A great many other good people are doing the same, but granting that they have a strong argument, they ought not to use words so loosely. Again Mr. Carnegie says: "Do not make the mistake of believing that the American people are in favor of a departure from the policy of their fathers. A plebiscite to-day would drown the imperialists." Of course it would, if it could find any to drown. So would a vote in the Senate, the House of Representatives, the Supreme Court, the Cabinet, or any of the state legislatures, if such an issue could arise. But the people generally take quite a different attitude toward the administration, foreign policy, and happily that policy is far removed from anything that can reasonably be called imperialism.

The transfer of sovereignty in Cuba on New Year's Day was effected, not only in Havana but throughout the island, with an absolute absence of disorder which surprised even the most sanguine. Nowhere did the flag fail to inspire respect, nowhere was there a failure to accept cheerfully the sovereignty which it represents or to disturb the peace, the preservation of which it guarantees. In the city of Sancti Spiritus, and the district surrounding it, the flag was raised and saluted and American sovereignty acknowledged without an American soldier within a day's march. If such occurences as this are to be taken as a fair indication of the attitude of the Cubans toward this new sovereign power. it does not appear that there will be needed any vast and burdensome military establishment to maintain our authority and support the civil government in the island. Nevertheless, to guard against possible irregularities troops are still being transported into Cuba, but it is the expectation that many of them will be discharged after a short term of service. At Santiago there was a prospect of trouble arising from the misunderstanding of orders in regard to the customs receipts of that port. The Cubans believed that the system of financial concentration, under which they had suffered so long, was to be restored by some process which would deprive them of the benefits of their revenue. As a matter of fact the order was simply for a weekly report of all customs receipts to headquarters at Havana, so that steps could be taken toward apportioning the revenue among the several provinces as needed. Assurance has been given that there is no intention of stopping the improvements which are under way at Santiago and elsewhere, and all are satisfied.

At the time of the election last fall considerable attention was directed to the fact that the city of Haverhill, Mass., had elected a socialist as mayor. He was elected as a socialist and, according to the statements made in the address which he delivered at his inauguration last week, he pro-

poses to use his power to the utmost "in the defense and support of the principles of socialism in so far as they may be applicable to a municipality." One principle so applicable is the labor union idea. Consequently, the mayor recommends: "(1) The passage of an order establishing the minimum wage for street railway employes at $2 for eight hours' work; (2) Union wages and conditions to prevail in all brick and stonemasons' work performed under the direction of the street depertment; (3) all city printing to bear the Union label." The problem of the unemployed, he said, is not for a city to solve; it could only afford some slight relief. To this end, the mayor recommends to the city to secure land which the otherwise unemployed shall be allowed to cultivate; to enlarge the fuel yard at the city farm so that all who cared to do so could earn their fuel; and to make an appropriation for the public works, to be expended in giving work to those who need it, in the line of park improvement and the construction of bicycle paths. It occurs to us that this young man has in his hands a most excellent opportunity to reveal to the public the good that there may be in socialism. It is the first time, we believe, that a socialist has been placed at the head of a municipal administration in this country. If socialism has any practical efficacy, now is a chance to show it on a small scale.

The official text of the treaty of peace after being presented by the President to the Senate and by it referred to the proper committee has been given to the public. It is not necessary at this time to discuss its details, for its various provisions have long since become familiar to the public through various trustworthy though unofficial sources. The prospect of prompt ratification by the Senate grows daily more certain. Many even of the most determined opponents of expansion see no other course than to ratify the treaty and make their fight later against the retention of the Philippines. Of course Senators Hoar and Vest still stand out against the treaty, but their supporters are dropping away. A partial canvass of the Senate last week showed sixty-one pledged to ratification. This is more than the necessary two-thirds and prompt ratification can now be considered as assured.

The situation at Iloilo at this writing wears a threatening aspect. The insurgents who took possession of this city on the evacuation of the Spanish still maintain a defiant attitude toward Gen. Miller, who at last accounts, had not yet landed his forces. Gen. Otis, at Manila, has notified this government that Gen. Miller has tried every possible method to secure the peaceful surrender of the city, but that he had been unable to make any impression on the insurgents, who declare they are holding the city in obedience to orders received from Aguinaldo. It is also reported that they have prepared to burn the city in case the United States forces under Gen. Miller attempt a forcible landing. The foreign residents and the better class of citizens are leaving the city by every steamer, taking their valuables with them. Instructions have been given from Washington for Gen. Miller to avoid any conflict with the insurgents as far as possible. He will probably land his forces on the island of Quimanras close by, establish his headquarters there and proceed to occupy the remainder of Panay, while he carries on negotiations for the possession of Iloilo. The administration is hopeful of a peaceful issue. There is no question but that the ambition of Aguinaldo is the chief cause of this defiant attitude on the part of the insurgents. The Presidential proclamation, promising them good goverment and participation in it as far as possible, has failed to pacify the ambitious leader and his lieutenants, who are seeking to pose as the liberators and rulers of these islands. It ought not to require a large amount of wisdom for these people to see that the quickest way, as well as the easiest way to self-government and independence, is through co-operation with the United States as the sovereign power in these islands for the time being. And this is the lesson they must learn sooner or later.

Henry Watterson, of the Louisville Courier-Journal, makes a characteristic and picturesque suggestion when he proposes to the Democratic party, for its campaign of 1900, the nomination of George Dewey for President, Fitzhugh Lee for Vice-President, and for a platform nothing more definite than "The Stars and Stripes—God bless them!" This scheme of nominating popular men on no other platform than their popularity and the general sentiment of patriotism, is suggested by what seems to all Republicans and many Democrats to be an extraordinary dearth of national issues to which the Democratic party can attach itself. According to Mr. Watterson we need a new outfit of platforms all around. Free trade and high protective tariff are both antiquated issues and free silver is "as dead as African slavery." The Republicans have found a platform in national unification and expansion, and it will be safer for the Democracy to trust to a personnel without a platform than to take the opposite sides of these issues. But long-distance guesses on Presidential campaigns two years away are a hazardous form of prophecy.

The currency in Cuba and Porto Rico is in a sadly disordered condition. Depreciation of the silver and artificial inflation of the value of gold by decree have produced such a state that that currency cannot readily be assimilated. The regulations which have been adopted will probably solve the problem in the simplest way by driving the Spanish coins out of circulation and making way for American coinage. In spite of the plea of the Havana bankers for the retention of the inflated values of gold coins, they will be reduced to their bullion values. It would have been an obvious good thing for the bankers if, securing American gold at par, they could have shipped it to Spain to be recoined into gold pesetas and disposed of at the established fictitious value. Silver coins, which are mostly Spanish, are to be received at a rate slightly above bullion value, but less than the exchange value in Spain. Consequently they will soon go to Spain and the field will be clear for the introduction of the United States coins. The latter are already in very general use, especially in the vicinities of Havana and Santiago.

THE DIVINE ELEMENT IN HISTORY.

We have been impressed of late in reading after some men in high official stations in life, and some of them in high religious positions, at their failure to apprehend the divine element in human history. Shakespeare saw with his keen vision that—

"There is a divinity which shapes our ends,
Rough hew them as we will."

Poets of large mold have always been able to see the workings of an unseen but omnipotent force in the ongoings of the world. But statesmen and historians frequently fail to recognize this divine element. The chief mark of difference, perhaps, between what is known as sacred and profane history is the fact that the former is written from the divine point of view and the latter from the purely human point of view. This makes a vast difference in the facts recited and emphasized and in their interpretation.

We have been led to these reflections by noticing some recent statements in the press concerning the relation that this government should assume toward the Philippine Islands. Some of these not only condemn the war for the liberation of Cuba, but denounce the treaty of peace because it requires the surrender of sovereignty on the part of Spain in the Philippine Islands, and brings them, for the time being, under the sovereignty of the United States government. They call this a war of conquest, greed for territory, ambition for imperialism, all of which in their judgment augurs the abandonment of the fundamental principle underlying our government, namely, that all just government is derived from the consent of the governed.

It is characteristic of these writers and speakers to ignore facts and the consequences of these facts. They ignore the fact that this Asian Archipelago came into our possession through no plan or plot of this government. No one had any thought of such a result before the beginning of the war with Spain. It was an incident of that war. Once Dewey's fleet had taken possession of Manila Harbor and raised the Stars and Stripes on old Ft. Cavite, there were but two courses before us: One was to withdraw our forces from the Philippines and turn the islands over to Spain to continue her oppression and her war with the insurgents; the other was to hold them, for the time being, under our sovereignty in the interest of a higher civilization and of a better and purer form of government.

Considering the fact that the islands came into our possession through no design on our part and was an unexpected result of the war, and considering, too, the most remarkable victory by which this result was obtained, are we not justified in seeing in these events the operation of that divine element which is never absent from human history? Is there not a suggestion here, too plain to be ignored by any one who seeks to understand the movements of God in bringing His purposes to pass in the world, that this government is expected to assume some responsibility and labor and expense for the freedom and elevation of the millions of people who inhabit these islands? Can there be any doubt that it is the will of God that these long-oppressed Malays should have the benefit of civil and religious liberty, even as other peoples enjoy them? Is it an unreasonable supposition that God would use this nation,

which He has so signally favored and enriched with His bounties, for elevating our less fortunate neighbors who have been wounded and robbed by oppressors?

This is the divine factor which the men to whom we have referred seem to ignore. Ignoring this divine factor, it is not strange that they would come to such conclusions as those we have mentioned concerning the disastrous results which are to follow an attempt on our part to administer government and establish liberty and justice among these far-away people. On the other hand, if the divine element were once recognized in the events of the late war, and it was seen that God was calling this nation to a higher and wider mission than the mere accumulation of material wealth and caring for itself, fear of consequences would vanish, for it is always safe for a nation as it is for an individual to pursue the course divinely indicated. The man of faith will reason that if God has a wider service for this nation to perform than it had heretofore dreamed of, if He is calling upon us by these events to stretch out the hand of deliverance across the sea to lift the burden of injustice from the shoulders of the oppressed and the down-trodden, He will give us strength and wisdom to fulfill this great mission. The reflex influence of this unselfish service to the oppressed and semi-civilized peoples who have providentially come within the scope of our influence, will certainly tend to our own national purification and moral elevation. The necessity of selecting men of unimpeachable honesty and of administrative ability to minister justice among the people of these islands, and the beneficent results of such administration, will be sure to suggest and emphasize the importance of electing or appointing the same kind of men for similar service in our own country.

Again, who is so blind as not to see God's hand manifest in the death-wound that has been given to sectionalism in our own country, and in the bringing about of a more fraternal feeling between the people of the United States and our kinsmen beyond the sea? These are means to an end. God purposes, no doubt, to use these two strongest members of His family of nations to lift up and bless the weaker members, for they are all his children, and the cry of the oppressed has reached His ears. If God wishes the more perfect unification of this nation and friendly relations with Great Britain, to the end that His kingdom may be advanced in the world, woe to the man that seeks to thwart the divine purpose!

But we are told by some of our "wise men from the East" that we have plenty of abuses at home that demand our attention, and that we would better accomplish the moral, social and political reforms in our own land before attempting to help the people of Cuba, Porto Rico and the Philippines. Isn't this the old "heathen-at-home" argument which has been so long urged against efforts to evangelize the pagan nations, but which has long since lost its potency? Is it any more applicable to governmental than to religious unselfishness? We think not.

There is another view of the matter which may well receive the consideration of those who speak lightly of our ignoring any obligation we are supposed to be under to the peoples of these islands which have come into our possession during the late war. The nation that forgets God and rules the divine element out of history, and refuses to undertake the tasks which the divine providence is clearly laying upon it, must inevitably suffer the consequences, namely, loss of consciousness of divine guidance, a shrinkage in high moral purposes and aims, and a general decline in public spirit and in high ethical standards. It is a sad day for church or state when it undertakes to run counter to the divine purpose or fails to interpret the meaning and significance of the events of its own time.

SPIRITUAL TEACHING AND EDUCATION.

If we gain the one hundred thousand conversions aimed at in this Jubilee Year of our missionary work, what are we going to do with them? After turning heaven and earth to make these converts, shall we brand them in our ecclesiastical mint and pass them on to the low-grade spiritual life characteristic of so many of the members we already have? What kind of preaching shall we have for true conversions, and what kind of teaching for after-instruction and development? Shall we have a cyclone of evangelistic enthusiasm to sweep a great cargo of raw material into our churches, without sufficient enlightenment and conviction to make the people Christian?

Dr. Parker said, recently, that preaching is the supreme impertinence as between man and man, unless the preacher is divinely inspired and qualified. This is the faith that true preaching is the union of the inspired message and the inspired messenger. Permanent and high spiritual results are produced by converted and consecrated men in the pulpit, if not by men divinely entrusted with a message direct from God to the people before them. Only the birth and the baptism from above can qualify a man to talk to his fellows about God and the soul. Flashy, shallow, sensational, anecdotal, claptrap preaching, accompanied by hocus-pocus manipulation of ignorance, or polemic pounding of the knock-down-and-drag-out style, may redound to the glory of nose-counting, and the statistical gospeling of the time, but not to the glory of God by the conversion of sinners.

What we are seeking is not a hundred thousand converts on paper, but a hundred thousand souls whose names shall be entered into the Lamb's Book of Life.

But the great need is to teach the Word of God to the individual before and after baptism. Dr. Parker said again, in referring to the ministry of the twentieth century, "I distinguish broadly between preachers and teachers. The latter we shall always need. Of well-equipped teachers we can hardly have too many. The coming century will be impatient with incompetent teachers, but the very degree of its impatienee, on the one hand, will be the degree of its appreciation on the other. Men do willing homage to the teachers who can bring them within clear sight of all the kingdoms of God—righteousness, purity, music, beauty, and eternal love." The kingdom of God is a great school-room, and the divine call is for teachers who can induce the people to learn, love, and live the Word of God. People must first be taught to appreciate the Word. John Newton wisely said he had many books he highly prized, some were comparable to silver and gold, but the Bible was a book of bank notes. Every leaf in it was worth more than its weight in gold. Luther declared that he would not take the whole world for half the Bible. He could not live in paradise without it, but he could live in hell itself with it. As a Roman Catholic priest said to Ralph Waldo Emerson, if the Bible were in hell and Martin Luther there to teach it, the climate of that region would change, and immigration would speedily set in that direction!

Our teachers have the Word. Now, if the Word has them as it had John Newton and Martin Luther, the question of system and method might be left to its own solution. Is there not a grave need that this Jubilee Year should be signalized by special and systematic teaching of the Word of God to our young people? Is there not crying need for preliminary special teaching before baptism and in order to it? And after it in the formation of character and equipment for the various activities of Christian service? Have we lost connection with the historic church, in which there was a distinct recognition from the commission on through primitive church life of the need of individual as well as of public instruction in the religion of Christ? It began with Christ and the apostles, and grew out of their clear perception of the soul's need of knowledge. Go teach all nations. And they shall all be taught of God. Teaching them to observe all things whatsoever I have commanded you. This is one of the great needs to bring the souls of men into vital and reasoned relationship to Jesus Christ. Paul was a teacher, not only in his public ministrations, but from house to house. Christianity in its last analysis is moral and spiritual education, and like every other kind of education, is the effect of teaching.

There were catechumenical schools in the ancient church, in which a course of elementary teaching was prescribed as preparatory to baptism and admission to church membership. Every candidate for the divine ordinance was required to undergo an examination in the fundamental principles of Christianity, and his personal adhesion thereto before he could enter the sacred precincts of the body of Christ. This system, though not apostolic, was superior to the slipshod method of receiving people into the church generally in vogue to-day. Persons brought in without previous church experience or religious knowledge, and not well grounded in the ethical principles of the gospel, with their crudeness and worldliness slightly stunned by a few sermons on faith, repentance and baptism, none of which they rightly understood, and no subsequent careful teaching and shepherding, and what may you expect but wood, hay and stubble instead of gold, silver and precious stones? Should principles that are to govern the whole life of man be relegated to two lectures on Sunday that nobody is bound to listen to or remember? If our children went to the day-school, and heard two discourses a week on the elements of learning, and felt no more obligation to remember and reproduce what they heard than the average church member does to remember and reproduce the two Sunday sermons, how long would it take them to get a secular education? Just as long as it takes the average

church member to get a religious education, and that is never. Our methods are wrong. They are at least inadequate. Is it sufficient to teach when nobody is bound to learn? The Sunday morning service of every church should be turned into a Sunday Bible-school, with every member assigned to a class, with a definite lesson to learn and recite like other students. The most intelligent and capable members should be set to teach, and these should be taught by the minister, or should teach themselves, during the week. This Sunday-church-Bible-school should be closed by the preacher, or some other competent man, in a fifteen-minute speech, in which he searchingly applies the crucial and practical points of the lesson. This at least would give the teacher an opportunity to teach and the disciples to learn.

Hour of Prayer.

A FORWARD MOVEMENT.

(Ex. 14:15; Phil. 3:13-16.)

(Uniform Midweek Prayer-meeting Topic, Jan. 18.)

CENTRAL TRUTH: *God expects and commands his people to go forward. The goal of Christian life lies in the future.*

The lesson to-night is a bugle-blast from the trumpet of God, summoning his church to an advance movement. The citation from Exodus brings before us the picture of the children of Israel crowding together on the banks of the Red Sea, with the hosts of Pharaoh pressing hard in the rear, and Moses, their leader, interceding with God for deliverance. The deliverance comes, but perhaps not in the way expected. It comes in the form of a command to advance. "Speak unto the children of Israel that they go forward," is the Lord's word to Moses. In obedience to that word of command they passed through the Red Sea out of bondage into liberty, and from the condition of a tribe of slaves into glorious freedom and nationality. If they had not gone forward under their appointed leader God would not have delivered them. They would have fallen prey to Pharaoh and his chariots.

How often has the church of God halted and hesitated before obstacles which it felt it could not overcome! In every such great crisis the voice of Jehovah has been heard, through some appointed leader, bidding it to go forward. All the great reformations in the church have been wrought by men who have heard the voice of God calling them to advance, and have gone forward in the face of difficulties, trusting in God for deliverance.

The church to-day is confronted by many difficult problems. There is the problem of its own unification and the mobilization of its forces for active service. There is the problem of national purification, which can only be accomplished under the leadership of the church; the problem of the liquor traffic, the social evil and the industrial problem. These can only be solved by an advanced movement, by aggressive action. Do these look formidable? If we advance God will open the way.

In order to forward this movement on the part of the church there must be an individual advance on the part of the membership, each one of whom must say with Paul: "I count not myself yet to have apprehended; yet one thing I do: forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13 15). This is a personal application of the principle and purpose of progress. The apostle, great and noble as we believe him to have been, was conscious of imperfection, and did not claim to have realized as yet, in his own life, the purpose for which he had been called of Christ, but he determined to press on toward that goal, subordinating everything else to that one supreme aim in life.

What was that goal toward which it was the one purpose of the apostle's life to press on? Was it not the ideal character of Jesus Christ? This, then, was Paul's great purpose. Is it not the only purpose worthy of immortal beings created in God's image? Is it *our* purpose?

Paul's plan of realizing this purpose is worthy of our consideration. It was (1) "forgetting the things which are behind," and (2) "stretching forward to the things which are before." By "forgetting the things behind," he means the giving up of all those things in the past which hinder our religious growth and progress, and by "stretching forward to the things which are before" he means the subordinating of all earthly prizes, pleasures and gains to the one supreme aim.

Are we prepared, in view of the vast issues at stake, to adopt this plan of life for the future? If so, it is safe to predict that God will be with us and will open the sea before us, and will lead us on to a glorious future.

Suppose there be many things we do not understand and concerning which we do not all see alike. Let us not be disturbed at this. "Let us, therefore, as many as be perfect be thus minded: and if in anything ye are otherwise minded even this shall God reveal unto you" (v. 16). This is God's method of revealing Himself. As we go forward He gives us increasing light for each new problem that arises.

May this be a year in which the church universal and each particular congregation shall make great advance (1) in the knowledge of the Lord and of His will; (2) in consecration of time and talents to His cause; (3) in spiritual-mindedness; (4) in Christian charity; (5) in Christian liberality, and (6) in aggressive Christian work.

PRAYER.

O, Thou who didst speak to thy servant, Moses, bidding him to command the people to go forward, grant that we may hear Thy voice ringing in our ears, calling us to an advance movement. Thou hast sent Jesus Christ, Thy Son, into this world to be our Leader and Commander, for which we thank and praise Thy Holy Name. He has gone before us, showing us the way, and has asked us to follow Him. O, that His words may come with fresh power and inspiration into all our hearts, and may Thy Church gird itself for a mighty advance movement against all the forces of evil that impede the progress of Thy Kingdom! To this end we pray that we may purge ourselves of all uncleanness, and, fixing our eyes upon our great Leader, may we go forth to conquest and to victory. May we not be satisfied with that to which we have already attained, but press forward earnestly until we have reached the true goal of life, even likeness with our Lord Jesus; to whose Name be glory forever and ever. Amen!

Editor's Easy Chair.

The Christian Quarterly for January, '99, has a leading article by the editor, Dr. W. T. Moore, on "How Shall We Save the Rich?" This is a very suggestive and timely topic. It is a question that has not received the attention among us that has been given to the relation between baptism and the remission of sins, but it is now, at least, a living question. Mr. Spurgeon said the question concerning missions was not whether the heathen would be saved without the gospel, but whether Christians could be saved if they did not give them the gospel. Of course this was gloriously inconsistent with Mr. Spurgeon's Calvinism, but that was a way the great preacher had. So, we say, it is not so much a question as to whether our educational, benevolent and missionary interests can be saved without the generous help of the rich, as whether the rich can be saved without a liberal investment of their means in these and other methods of benefiting their fellowmen. If we do not explain away all the meaning of Christ's teaching concerning the use of wealth and its relation to character, it is, after all, not a question either as to the destiny of those who fail to recognize their stewardship, and to use their means as in trust for God.

In order that wealth be not a millstone about the neck of its owner to sink him in the sea of perdition, Dr. Moore suggests that three conditions must obtain: (1) It must be "righteously accumulated;" (2) must be limited to such an amount as the owner can safely use without imperiling his own soul or the rights of others, and (3) "it must be used for noble ends." This is certainly as conservative a view of the subject as any Christian can take. There are those who deny the right of any man to be rich and be a Christian. But even these radical reformers admit that under existing conditions a Christian who is rich through no fault of his, can do no better than to regard his wealth as held in trust by him for the Lord's cause and use it accordingly. Dr. Moore's remedy for the danger that threatens the rich is an earnest effort to educate the *conscience* on this subject, through the colleges, the pulpit and the press.

There is one danger connected with the ownership of wealth with which the article mentioned does not deal. We refer to the custom of *waiting until one dies* to release his grip on his purse-strings. It is an effort to cancel at death, by means of a will, an obligation that existed *all through the life of the testator*, it may be. Many rich men are soothing their consciences to-day with a codicil in their will providing for leaving a part of their wealth to some college or other good cause, while they are doing nothing during their lifetime for the cause that so much needs their help *now*. Of course, if one has only enough for support during his lifetime, and desires that after death it go to some good cause, that is another matter. Though even in that case the annuity plan is better than a will. It is not the money simply that our educational and benevolent institutions need; they need also, along with the money, the wise personal supervision of men whose business ability has enabled them to make money.

In reading an old book the other day we ran across this strange passage: "And I hated all my labor wherein I labored under the sun; seeing that I must leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool?" So wrote the pessimist of Ecclesiastes. But there is not the slightest reason why a Christian should write or feel that way about the wealth he may have accumulated. He need not "leave it unto the man that shall be after" him, and if he is wise he will probably not do so. He can endow a college or a Bible Chair *while he yet lives*, and see that his money is so invested that it will continue to work for God for ages to come. He can invest it in mission work so that it will go on preaching the gospel among men long after he has gone to heaven. We know a great deal better what to do with wealth now than they did in the days of Solomon. Christ has given some lessons on that point which make such a lamentation as the above impossible for a Christian.

Aside from the uncertainty as to whether our estates are to fall into the hands of a fool or a wise man, when we go hence, which imparted a sense of weariness to the writer in Ecclesiastes, there is the further consideration that to give our money away when it is no longer ours, and we cannot use it, does not furnish the highest proof of our liberality and willingness to sacrifice for the Lord's cause. We are willing at death what would otherwise go to somebody else, and this somebody else often resents this delayed act of generosity by attacking the will and often breaking it. The man that "cometh after us" is usually more zealous for his personal rights than he is for the good cause which we aimed to benefit in our "last will and testament." The sure way to avoid trouble and the defeat of our purposes is to carry them out while we live. Is not this both good sense and good religion?

Here is a candidate for the Easy Chair:

DEAR BRO. GARRISON:—I think, perhaps, it would be quite appropriate for me to take charge of the "Easy Chair" department of the CHRISTIAN-EVANGELIST instead of writing "New York Letters," for since Christmas am, literally speaking, the occupant of an "easy chair." The good people of the 169th Street Church, whom I have the high honor to serve in the gospel, sent to my study at Christmas a handsome oak, leather-seated, revolving chair with their best wishes. I am certain, however, they did not mean it as a gentle (easy) hint for me to take my ease and do less pastoral visiting, though I am frank to confess the temptation is strong in that direction. The "Branch Sunday-school" gave me also a fine gold pen (with which to write the "New York Letter," I suppose) and the other one, the main school, gave me "The Manuscripts of the Bible" (doubtless to suggest that I should preach the *pure* Word). These and many other presents to me and mine beautifully express the affection of a congregation, who I believe are the best people in the world. While I have this beautiful pen in my hand allow me to thank you for the "Easy Chair" article of Dec. 22nd. I read it from the pulpit Christmas night to the delight of the whole congregation.

Wishing you a Happy New Year,

I am sincerely yours, S. T. WILLIS.

1281 *Union Ave., New York, Jan. 3.*

We are grateful to our New York correspondent for his kind appreciation of our Christmas reverie, but we shall never surrender our Chair without a struggle. We know a good thing when we *sit on it*. We trust, however, he may win "golden opinions" with his new pen.

Questions and Answers.

What are the steps necessary to transfer a Missionary Baptist minister into the ministry of the Christian Church?

F. D. Wheeler.

He should furnish the local church with which he unites evidence of his Christian character, and the church or churches for which he may wish to minister with evidence of both his Christian character and his ability as a minister of the gospel. Of course, the application for connection with us would carry with it the implication that he accepts the principles for which we plead. It would be well to see to it that in the transfer the "missionary" element of the brother is not lost.

Is there scriptural ground for refusing membership to those who have been immersed, yet have not made the confession in a certain way usual among the Disciples of Christ?

Certainly not. It may be taken for granted that the church receiving such person to baptism did so on what it regarded as sufficient evidence of the Christian faith of the candidate. The New Testament gives a variety of forms in which the essential faith of the gospel is confessed, and we are not authorized to make any particular form a condition of membership. The essential thing is that Christ be confessed.

Please harmonize the utterances of Jesus as reported by Matthew and John. Matthew reports him as saying: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." While John reports him as saying: "I go to prepare a place for you."

I. F. Tanner.

Dunkburg, Mo.

The first step, we should say, would be to eliminate the idea of carpentry from the mind as having anything to do with the preparation referred to in these passages. And then the fact that Christ "stood as a Lamb slain from the foundation of the world," will throw some light on the saying that the kingdom was "prepared" for the righteous "from the foundation of the world." Each of these facts was in the purpose and plan of God from the beginning. The language of Jesus, as quoted by John, means that his going away was for the benefit of his disciples and had relation to their future well-being, and especially to their association with him in the future life.

I saw in the CHRISTIAN-EVANGELIST *of the 22nd inst., under "Literature," your commendation of the "American Revised Bible." I notice also in the Outlook of the 17th inst. a protest against the Oxford and Cambridge edition of the American Revised Bible. Is this the Bible you commend?*

O. P.

Canton, Mo.

Since the notice of the American Revised Bible above referred to was written, our attention has been called by two or three of our readers to the criticism in the Outlook and the Independent of this same edition. The point that these papers make is that the American Revisers were prohibited by an agreement with the publishers of the Revised Bible from bringing out their edition for 14 years. This time does not expire until next summer. The Oxford and Cambridge presses, seeing that they were not to get the contract of publishing the American edition, and knowing the American Revisers were prohibited from issuing the American edition until next summer, took time by the forelock and have issued this edition, incorporating into the text the readings and renderings preferred by the American Revision Companies. This fact we had not noticed when we wrote our commendation of the work. We knew there was a prohibition upon the American Revisers which did not expire until 1899, but supposed they had been permitted to anticipate a little in getting out an early edition. If the facts are as stated by the Independent and the Outlook, the course of the Oxford and Cambridge presses does not seem to us to be very honorable. Besides, it is claimed that while they have simply incorporated in the text, the preferred renderings of the American Revisers, as indicated by the American Revisers fourteen years ago, they have not applied the principles underlying these renderings to other passages as it is the purpose of the American Revisers to do, as they have still maintained their organization and are engaged in perfecting their work in order to bring out the proper American Revised Bible next summer. In view of these facts we would advise our querist and all those who can afford to wait a few months longer, to do so, and get the American Revised Bible as it shall be issued under the supervision of the American Revision Companies by Thos. Nelson & Sons, New York.

1. Whose fault is it that over one-half of nearly every local church or congregation are satisfied with obedience in baptism and after that are but nominal Christians?

2. Is it because they are not taught to claim the promise given in Acts 2:38?

3. Was not the fulfillment of that promise in apostolic times an evidence of acceptance with God as well as to show to the world his power?

4. How is the natural state of man changed to the spiritual? *B. B.*

1. To the extent that this condition prevails it must largely be the fault of the teaching these churches have had. Any church may be deceived in receiving unconverted persons into its membership, but no church should retain such when their character becomes evident. A proper emphasis, however, on the necessity of a thorough conversion will reduce this element to a minimum.

2. We fear this is one cause of the lack of greater spiritual life in many of our members. Sufficient emphasis has not been laid upon the gift of the Spirit as a condition of Christian life.

3. No doubt it was, and should be so to-day. "If any man have not the Spirit of Christ he is none of his."

4. If by the "natural state" is meant the unregenerate state, our answer is: "Except a man be born from above he cannot see the kingdom of God." This spiritual birth is brought about by faith in and submission to Jesus Christ. There is no substitute for the birth from above.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

I. CAMPBELL'S CONNECTION WITH THE BAPTISTS.

BY PROF. CHARLES LOUIS LOOS.

The story of the early years of our effort to restore apostolic Christianity—the years which constituted its formative period—deserves for many reasons to be studied anew, and diligently and profoundly, by the present generation of our people, in order that those into whose hands, under God, the destiny for the present and the future of this great cause is committed, may well understand what were its motives and character; and that so they may keep it true to its exalted aim. They will thus gather renewed, strong and steadfast confidence in it, and be filled with the lofty inspiration which its purpose, its character and splendid achievements should awaken in the hearts of the true men and women who to-day are its legitimate inheritors and representatives.

I have been asked to set forth, within the limits of a single paper, the history, in its salient points, of the early relations of the Campbells to the Baptists.

The connection of the Campbells, father and son, especially that of the latter, with the Baptists in the beginning of their activity as reformers, had a very important influence on the tendency and the development of the reformation which they advocated. This chapter of our history furnishes lessons of great value to us as standard-bearers of the cause to which they devoted their lives.

QUESTION OF BAPTISM.

Neither Thomas Campbell nor his son Alexander, when they first conceived the idea of the union of all Christians on the foundation of the New Testament alone, regarded the question of baptism as of any special moment in this great controversy. As many do to-day, they believed that such a union could be accomplished and could exist without disturbing the differences of belief and practice relative to this ordinance. The religious agitators, such as Walker and others, with whom Alexander Campbell in his youth had come in contact in Ireland and Scotland, and who exercised no little influence on his mind, had never touched in any reformatory way the baptismal controversy. Indeed, he had had, thus far, but a very limited personal acquaintance with the Baptists. In a sermon on the commission, delivered by him in February, 1810, and repeated in May and June, 1811, he said: "As I am sure it is unscriptural to make this matter a term of communion, *I let it slip*. I wish to think and let think on these matters." His father was in entire accord with him in this respect.

But when these earnest reformers—the son always in the lead—proceeded to a strict application of the rule already adopted by them, viz., that everything in the doctrine and practice of the church should be tested by the Holy Scriptures as the supreme and final tribunal of decision, they soon found that baptism was, especially now, a question of great moment, and had to be regarded in a real effort to restore primitive Christianity.

We need not go into the detailed history of how the Campbells came to this conclusion. Suffice it to say that they soon came to see that infant baptism and sprinkling and pouring were wholly unknown to the New Testament; that only believing penitents were proper scriptural subjects, and that immersion was the one true meaning of baptism and the only practice of the primitive church. This decided the matter with these men of supreme loyalty to the Bible.

The discovery of true apostolic baptism, as to its form and subject, at once led the reformers to the further question of its scriptural object. This, too, had been greatly darkened by the traditions of the churches, in practice and preaching, even more than in the creeds.

As soon as the Campbells and their associates had reached a correct conclusion on baptism, in prompt obedience to the divine law they were baptized in the primitive, scriptural way, *and on a simple profession of their faith in Christ.* Elder Mathias Luce, the Baptist preacher to whom application was made to administer the ordinance, at first hesitated *because it was not according to Baptist usage* to baptize candidates without a previous satisfactory "experience;" but finally he yielded, believing that the proper conditions were present. The Campbells, and others with them, were immersed by Elder Luce in June, 1812. These reformers, under such brave leaders, from the very first were boldly determined on a return in all things to the apostolic order, to the rejection of all unscriptural traditions, however reasonable and cherished. Go1 be thankful for this!

THE FIRST CHURCH.

The little Brush Creek Church now in a manner stood alone. The Campbells felt that this was not in harmony with their aims. They did not wish to appear as establishing a new religious party. For this reason, and because of strong solicitations from Baptists, they were received into the association nearest them; not, however, without objections on the part of a few preachers, because this little congregation insisted on being received on the simplest scriptural conditions, without consenting to any creed beyond the Bible. The Philadelphia Confession of Faith was then the standard among the Baptists.

This connection with the Baptists became eventful with these reformers. It continued some fifteen years or more, a good part of the time more formal than real. No little opposition was manifested from the very first against A. Campbell by some Baptist preachers, doubtless to a good degree from jealousy of his superior talents and influence, but mainly, we must believe, because of wide doctrinal differences, to be stated hereafter in this paper.

It remains, as briefly as possible, to consider the effect on the history of the Reformation of this association of the reformers with the Baptists.

Up to the time when this union took place the range of the influence of the Campbells and their associates was limited. The alliance with the Baptists at once gave to them an open door to large communities of churches and people. It was among the Baptists that the first strong gains of adherents were made, and a broad and firm foundation was laid for the cause which A. Campbell was pleading with such wonderful power and devotion.

The Baptists were naturally more ready to listen to the argument for a return to the New Testament order of things than any other Protestants, because they had for centuries been the very people who had bravely borne aloft the banner of apostolic Christianity against the corruptions of the church in doctrine and life. It was they who had come back to the great doctrine of *a converted church* by means of the baptism of penitent believers only, against pedobaptist Christendom—which meant the whole Christian world. And it was they who had restored immersion as the true scriptural form of the ordinance. We know what a heroic history this had been for centuries, glorious with martyrdom in every Christian land where these apostles of primitive Christianity appeared. It cannot pass our observation and appreciation that it is the union of our fathers with these people—providential and inevitable, a logical fact, we may say—that gave the first strong impulse to our cause, and to which beyond all question so much of its wonderful success must be attributed.

A WIDER FIELD.

As soon as A. Campbell espoused the great argument of believers' immersion as the only true baptism, and with the learning and the wonderful power of mind and spirit he revealed, so unusual then in the field of his activity, thousands of Baptists were won by him to the cause to the advocacy of which he had devoted his life.

Very soon the baptismal question came to the front as a logical necessity; and it must stand there as long as pedobaptism dominates in Christendom. Mr. Campbell, in the beginning of his debate with McCalla in 1823, called baptism "the most important institution of the Lord of Glory;" to this view he had come.

The Baptists, especially in the West, had now found in this ardent reformer an advocate of their cause against prevailing pedobaptism such as they had never had before. His debates with Mr. Walker in Eastern Ohio, in 1820, and with McCalla in Kentucky, in 1823, served to increase their admiration of his power as their great champion.

The sphere of this new and really novel campaign for a strict return to New Testament Christianity, with apostolic baptism as one of its most attractive features, extended at once, by reason of this alliance with the Baptists, over the populous region of Eastern Ohio, Western Pennsylvania and Northwestern Virginia along the Ohio River, constituting together an extensive

territory, inhabited by a deeply religious and wide-awake people. In the West, in an extraordinary manner, the power of this great plea was felt in parts of central and the extreme southwestern portion of Ohio, especially in Cincinnati. Thence it crossed the Ohio River into Kentucky, and found ready acceptance and development in that splendid territory of which Lexington is the center, in Louisville, in Mason county and in other parts of the state.

In the regions and localities which have been named the strong foundations of the success and growth of the cause of our Reformation were laid; here it won its first great victories. What we have since witnessed elsewhere of progress and triumphs has been largely the further expansion out from these original centers of our power. We must not fail to add here, also, Eastern Virginia where, at an early date, in a very direct manner through the Campbells personally, the new and welcome message of a restoration of primitive Christianity was preached, and with much success.

In all these fruitful fields the presence of the Baptists was the occasion and opportunity for the reformer; to them he came, with them was the sphere of his efforts and his influence. It is a most interesting study to trace the development of this reform through the lives of Baptist Churches and people. Lack of space forbids our undertaking this inviting task here.

In Ohio the entire Mahoning Association passed over bodily into the reformatory current, and with extraordinary enthusiasm. This Association extended from the Ohio River, taking Wellsburg and Steubenville as a point of departure, to the extreme northern part of the state. The Stillwater Association, also in Ohio, embracing Harrison, Belmont and Guernsey counties as its chief territory, followed in the wake of Mahoning. Large numbers of the Baptists in this broad and important region were won to the new cause. In many instances they took with them the meeting houses. While the congregations abandoned the denominational name, they were still known in popular speech as Baptist Churches. As examples may be mentioned the church at Wellsburg, Va., which in 1850, when I preached there, was often yet called "the Baptist Church." So the congregation in Cincinnati, then meeting at corner of Walnut and Eighth Streets, our oldest church in that city, was in 1856, when I served it, still known in the court records as a Baptist Church. The congregations at Somerset, Pa., at New Lisbon, Warren, Wilmington, Dayton, O., were organized originally as Baptists.

REASON FOR BAPTIST OPPOSITION.

With this movement among the Baptists towards the reformers came a large number of their preachers; indeed, these were as a rule the leaders. The first strong body of preachers that gathered around A. Campbell was largely composed of these "Reformed Baptists," as they were called. Many names familiar to the older men yet living among us were of this early pioneer class of warriors, such as Walter Scott, Adamson Bentley, the Nestor of Eastern Ohio; D. S. Burnet and James Challen, of Southwestern Ohio; T. M. Henley, R. L. Coleman, James Goss, of Virginia, and a "glorious company" of imperial men like John Smith, J. T. Johnson and P. S. Fall, of Kentucky. It was my good fortune to be well acquainted with almost all of these admirable men and the churches they brought with them. The entire field of Eastern Ohio, Western Pennsylvania and Northwestern Virginia is familiar to me.

Looking at our past history, it is difficult to say what would have been the fortunes of A. Campbell's reformatory enterprise during its first two or three decades if it had not found an admirably propitious field among the Baptists. It certainly would not have made the remarkable progress which signalized its early history. This is a fact we must not forget. The influence of our connection with the Baptists on the entire history of the Reformation is a subject worthy of our most appreciative study. In this respect we owe very much to the Baptists, in spite of the sad fact that they often became our most determined opponents. Let us not wonder at the fact that the chiefs of this great people for many years did not cherish a very fraternal affection for us. These men remained sincere Baptists. Those of their number who lived in the East and who were least acquainted with us were, more than their brethren in the West, harsh in their judgment of us. They had a reason for this quite sufficient for them. Men like Conant, of New York, and Dowling, of Philadelphia, used to say, "We cannot forget how these 'reformers' captured our churches in the West, meeting houses and all, and numbers of our preachers." Looking at the matter through their eyes we will not be surprised at this feeling on their part nor pass a harsh judgment against them.

DIFFERENCES BETWEEN CAMPBELL AND BAPTISTS.

The connection between the reformers and the Baptists could not continue. A. Campbell never was a Calvinist and the Baptists were strong Calvinists. His views on the relation of the two covenants they regarded as most unsound. In the matter of spiritual influence, in conversion especially, the two parties were far apart. In the questions of the prerequisites to baptism and of its object, the reformers passed away from Baptist ground. The Baptists were strict Trinitarians; and because A. Campbell rejected the theological and scholastic terminology on this important point of Christian doctrine, and furthermore, because men had come among us who held a sort of semi-Unitarian principles, the Baptists, especially those in the East, where the reformers were but little known, and whose close proximity to Eastern Unitarianism brought them to understand well its true character and its evil influence, looked for these reasons with suspicion upon us as favoring this "heresy." And yet, none were more decided in their rejection of Unitarianism than the Campbells, Walter Scott, and their associates generally in Ohio, Pennsylvania and Virginia, and the majority, I think, of them also in Kentucky. The Godhood of Jesus was with these men a matter of supreme importance in the doctrine of Christ. Finally, the reformers all very soon rejected the Philadelphia Confession of Faith, primarily because they refused consent to any human formula of doctrine, and also because some of this confession they did not believe.

For all these reasons, therefore, it is evident that a real and lasting union between the Baptists and the reformers was impossible.

A. Campbell, as already stated in the beginning of this article, had at first no very exalted opinion of the Baptists of that day, because of the amount of bigotry and narrowness he witnessed among them. They were also, as he saw them, generally a very illiterate people, the preachers as well as the people. It is not impossible, too, that he may have brought with him from Ireland and Scotland some of the prejudice against the Baptists prevailing in the British Islands.

But it is perfectly evident that on a better acquaintance with this people he learned to have a high regard for them. Dr. Richardson in his *Life of A. Campbell* (Vol. II., page 103), says: "During his tour [in Kentucky in September, 1824], which occupied nearly three months, he visited a large portion of the state, addressing everywhere large audiences, and greatly extending his influence and acquaintance with the Baptists. The notions he had entertained concerning them as a people in the early part of his ministry had been greatly changed by his intercourse with them, so that he learned to esteem them very highly and to regard them as much nearer the primitive pattern than other religious denominations. He regarded their conceptions of the Church of Christ as essentially correct, and thought it would not be difficult to eliminate from the Baptist Churches such erroneous theories and usages as had gained admission." Every one intimately familiar with Mr. Campbell knows this to be true.

To confirm the above statement of Dr. Richardson, I add here an expression from A. Campbell's lips, but a few days before he died.

CAMPBELL'S OPINION OF BAPTISTS.

In the last week of April, 1866, a meeting was arranged at Pittsburgh between prominent members of a Baptist Church, the preacher included, and a number of our people, to consider our relation doctrinally to each other. It fell to me to draw up the points to be considered and to lead in the discussion. This paper, with the minutes of this meeting, is yet in my possession. I held that it was wisest first chiefly to note the points in which we *agreed*. It was a very delightful and profitable conference.

As soon as I returned to Bethany I went to Mr. Campbell. He was alone in his bedroom, taking his frugal evening meal; he was too unwell to meet the family at the table. When he had heard the good report I brought of the Pittsburg Conference, he was deeply moved; tears were in his eyes. He then said: "I have always regretted that the Baptists and we had to part; it ought not to have been so. I had hoped that we and that great people could have stood together for the advocacy of apostolic Christianity. They are worthy of such a mission."

This was on Friday evening. On Sunday the fatal attack fell upon him, and in a few days he died. I value this almost dying testimony of the illustrious reformer to his high esteem of the Baptists. It came from the depth of his heart, as the mature fruit of a long and rich experience, and is worthy of record, and of appreciation by us.

THE GREATEST DANGER OF RELIGIOUS EMOTION.

ROBT. T. MATHEWS.

One of the most critical experiences of the religious life is its emotions. They are sure experinces, so taught and so exemplified in the Word of God. Sometimes it is the "peace that passeth all understanding," again the "joy unspeakable and full of glory," then zeal in service, then "love shed abroad in our hearts through the Holy Spirit." Every healthy, growing Christian will have more or less of these holy feelings, varying with his individual temperament or his special duties. They may be expected, prayed for, and they are full of good for us all in the storm and stress of life.

There are not a few dangers always in the wake of religious emotions. Such perils as hypocrisy and fanaticism are evident; but the most subtle trouble is *making religious feeling a luxury*. This habit works in a twofold way. Sometimes one enjoying a rapture of the soul will be led to enjoy it with the "fatal taint of self-reference," congratulating himself on the possession of such an experience, and straightway will be led on to pity others and to even question their salvation or piety because they seem to be strangers to such a blessing. The beginning of the danger is in thinking so intensely of one's self while experiencing this visitation of God. It is heard sometimes in such vulgar confession as, "Well, how I did enjoy myself in that meeting!" It is seen sometimes in a free flow of tears, an hour or two after which is marked by a sudden explosion of temper and a lava of angry words. It may be felt in one's sense of self-importance after an eloquent, impressive speech or prayer in public. In all such indulgence of religious feeling there is a terrible judgment in the reaction that inevitably follow, evidenced so often in the totally opposite notion that, after all, one is not so sure of being a child of God. The history of mysticism exhibits a painful and morbid record of these hours of gloom, the poison of selfishness becoming more virulent with every moment spent in anxiety or despair.

Nor the less easy does there grow on the emotional Christian the habit of thinking of himself more highly than he ought to think, in comparison with his brethren who seem never to have these hours of exaltation and exultation. In such judgments he may not only do an injustice to the faith and loyalty of his fellows, whom the Lord assuredly accepts, but his raptures take on a dogmatic expressisn, and become a hobby of doctrine and exhibition. He needs to learn, as we all need to learn, not to overestimate religious feeling. He needs to learn, as we all need to learn, not to set religious feeling off to itself as the whole of religion. He needs to learn, as we all need to learn, not to make religious feeling a luxury. Its good is something far better; its uses far more serious. Paul's marvelous rapture, he tells us, was followed by "a thorn in the flesh, a messenger of Satan to buffet" him, that he "should not be exalted overmuch." He learned the deep, deep lesson, "sorrowful yet always rejoicing." In sight of heaven his testimony was not about what he felt or how much he had enjoyed of religion, but about duty and deed— "I have fought the good fight, I have finished the course, I have kept the faith."

Religious feeling has a rich blessing in its cluster. It is meat to refresh us and invigorate us for obedience. At once a relief from care and burden, and a stimulus for service, it must have its tests in the light of all the truth of revelation and the whole ideal of spiritual character. All thought of self must have this subordination to doctrine and duty. Then well the prophet's vision be fulfilled in every "high hour of visitation from the living God." "They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

THE STUDY OF MORAL PHILOSOPHY.

J. W. LOWBER.

The happiness of man depends upon a complete enjoyment of all his powers and susceptibilities. God has constituted man for enjoyment, and he only fails in happiness by perverting the faculties God has given him. The faculties of the mind must be studied in their proper order, and each one must occupy its legitimate position in administering to the wants of man. The great mistakes in life are caused by the unnatural and uneven development of the body and the mind.

The work of moral philosophy is to see that the affections and will are properly cultured as well as the intellectual faculties of the human mind. It is a fact that some of the best seholars in the land are infidels. This is largely caused by a neglect in moral education. The sensibilities and will become subordinate to the intellect, and frequently very intellectual persons are dissipated and immoral. We need a more thorough course in our high schools and colleges in the department of moral philosophy. The following are doubtless, the principal reasons why moral culture is so much neglected:

1. Man appears to value intellectual more than moral worth. When the world reaches the highest state of culture, this evidently will not be the case; but the fact cannot be doubted at present. The great masters in science and literature are more admired at present than are such moral heroes as was the celebrated Howard, who spent his life in visiting the houses of woe. The time will come when Penn, Wilberforce and Wesley will be more admired than Cæsar, Napoleon, or Frederick the Great. Mere intellectual superiority is no more to be compared to moral virtue than are the transient meteors to the great orb of day.

2. Moral culture is frequently neglected because persons think that intellectual culture comprehends everything. To the philosophic Christian the study of nature in all its laws and adaptations suggests the wisdom and beneficence of the Creator. But the man of the world who ignores the Bible and studies only nature is in great danger of making a god out of blind force and insensate matter. The Bible is the important book to study in the department of ethics, and in connection with the great volume of nature.

3. Many claim that morals and religion should be taught by parents and ministers, and not be included in our college courses. In that they are certainly wrong, for the highest part of our nature should be the most important in the highest departments of study. The highest part of our nature can be educated in the college course without the necessity of teaching sectarianism. The immoral habits frequently acquired by students at college are indeed fearful. In some cases the college course really does more harm than good.

Some text-books comprehend more Bible truth should be written. The book of Proverbs contains much that ought to be included in the book. Our duties to God and man should be clearly set forth as taught in the Bible, and not some abstract heathen system of ethics independent of the highest system of morals of which man is capable of forming a conception. The Persian system of equity, so graphically described by Xenophon, is superior in some respects to our modern schools. It is claimed by some that moral philosophy is not an inductive science. When it includes the Bible, as well as the system of nature, it can certainly wisely use the inductive method. We are as thoroughly convinced that there can be a true science of morals as we are convinced that there can be a true science of mind. As the moral faculties of man's nature are the highest; the science which treats of these must be the greatest of the sciences. The study of the science and art of morals should begin at the commencement of the child's education, and continue through life. The parent should be more interested in teaching the child truth, honesty, goodness, than in praising every indication of smartness. The education that will be durable is the education that will make the moral faculties supreme. This education will make men happy in life, and prepare them for the realities of a future life.

A RALLY ALL ALONG OTHER LINES.

JAMES C. CREEL.

The rally all along the line for one hundred thousand additions to the churches of Christ during this, our Jubilee Year, is all right, provided we do not put too much emphasis on the *quantity* to the neglect of the *quality*. It takes both quality and quantity to make true additions to the church of God. We must not make too much noise over numbers for fear we may leave out the all-important factor of quality. Numbers will be mere "hay, wood and stubble" in the end, if we neglect the genuine quality. The devil has always had the great numbers on his side, but not the quality.

The cry, "a rally all along the line" for one hundred thousand additions to the churches this year, is an inspiring battle cry. But there ought to be a rally all along "*other lines*" also, which may be indicated as follows:

1. We need to rally all along the lines for more vital piety in all the churches. "Without holiness no man shall see the Lord." "Blessed are the pure in heart; for they shall see [enjoy] God."

2. We need to rally all along the line for more zeal or consecration in every good word and work of the church. The blessed Christ "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous* of good works."

3. We need to rally all along the line for the rooting out of our hearts all vainglory and selfishness. "Let nothing be done

through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

4. We need to rally all along the line, most of all, for more thorough conversion to the Christ of pulpit and pew. The blessed Lord says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

All along these lines of vital piety, more zeal in every good word and work, the rooting out of our hearts all vainglory and selfishness, more thorough conuersion to the Christ, let us most earnestly work and pray this Jubilee Year.

Plattsburg, Mo.

Courtesy in Controversy.

An article that recently appeared in the CHRISTIAN-EVANGELIST on the above subject is a very remarkable illus ration of the thing named. It contains such loving overtures as, "insinuating criticism,"—"unlovely if not unchristian men"—"irascible and pugnacious spirit"—"intolerably boorish"—violence of spirit"—"ferocious as a wolf"—"it is the same spirit, but the spirit is robbed of the mediæval instruments of torture and persecution"—"vitriol is injected into the morals and insinuated into the character"—"with evident interest and satisfaction of causing the victim uneasiness if not agony"—"the fagot is applied to his reputation"—"a man is put on the rack"—"if some of the writers were transfixing the devil"—"hysteria and frothing at the pen."

The man who can in the use of such pleasing language and in such a sweet spirit attribute such delightful things to brethren he does not name, but wishes understood, is surely properly called in to help on the impending revolution that is coming to the Disciples.

Possibly the author of these encomiums is simply seeking to break the force of some unanswerable criticisms he has read by this remarkable ebullition of courtesy and grace. It is not at all unusual, when arguments cannot be met, for some interested person to have much to say against a bad spirit and in favor of Christian courtesy—even though in doing so he may feel constrained to use such language as is quoted above Of course in such cases the persons hinted at so lovingly are not named lest their modesty should be hurt by the flattering references. How appropriate and beautiful it is to manifest Christian courtesy when advocating it! H. MCDIARMID.

[It may be said in mitigation of any seeming severity in the phrases quoted from Bro. Gates' article that he was describing an evil which he desired to oppose, and in so doing it is permissible to describe it in strong terms, and further he was speaking in the abstract and not in the concrete. It is not of any particular writer, or of any particular article that he affirms all these things, but of the spirit of discourtesy which too often prevails even in religious controversy. Viewed in this light, we think his language could hardly be called extravagant. While the CHRISTIAN-EVANGELIST was included in the scope of Bro. Gates' criticism, we desire to express our entire sympathy with and approval of the purpose and import of his article. While there has been gratifying improvement in the spirit of our discussions, there is still great room for improvement, and it is sure to come as our writers advance in breadth of education and especially in Christian culture. Many a error has been helped into popularity by injudicious and unfair methods of opposition.—EDITOR.]

From Arkansas.

The necessity to get on the ground early in our mission efforts is very apparent to one who looks over this field. I count about one score of people of prominence, men and women of influence, and some of them of wealth, who came to Pine Bluff years ago, and finding no church such as they belonged to at the old home, after waiting a year or two went in with other religious people. If we could get these back to day it would double our strength. One, the wife of one of the most prominent merchants in the city, said to me: "It makes me homesick to go around to the Christian Church, but as my children have been led by me elsewhere I don't feel like leaving them now."

It will take years to become self-sustaining and get the church paid for, but we now have a home for such others as may come here to live. A Baptist brother said to me last Sunday: "I don't feel right that I refused to partake of the emblems." I replied: "That is the feeling of a majority of the Baptists in the South, and why they don't rebel like the Baptists do generally in the North and in England I can't see." He said: "I hope our people will cease to contend for close communion."

Once more: Only this week I was invited by the Episcopalian rector here to join him in a funeral service. He had me read the service and make the talk, while he read the hymns and made the prayer. To see a rector in gown and surplice thus affiliating with a Disciple was a new thing under the sun as to my experience or observation. Of course, anything that tends to destroy divisions and bring into closer fellowship all who love our Lord pleases us.

Our prayer-meeting, which will average 15 in number, when the prayer service ends becomes a Bethany Reading Circle, which exercise is often enjoyed by others than our members.

I have recently had a visit from both Bro. Downing and Bro. Ragland, and we talked of former fields in Missouri and of the prospects in the state of Arkansas. We have each seen too much of our cause to doubt our final success, but the CHRISTIAN EVANGELIST is right in insisting that we should all be more anxious for our spiritual growth during the Jubilee Year than for a great increase in numbers gained to our plea, or for large amounts raised to spread the gospel. If we grow in grace we shall also grow in knowledge and in liberality. A happy New Year to the CHRISTIAN-EVANGELIST, its editors, publishers and readers.

S. W. CRUTCHER.

Pine Bluff, Ark.

Current Religious Thought

The Church Union for January makes observation on the new charity as follows:

The methods and thoughts of Christian theology have changed no more radically in the last few years than have the methods and thoughts of Christian charity. We believe that the new charity is as manifest and as important a fact as is the new theology. The new theology tries to look at spiritual teaching in a more hopeful way; it seems to us that the new charity tries to face the problems of need in a more hopeful way.

The old charity spent its efforts largely in remedying the evils which social wrongs and injustices wrought; the new charity spends its chief efforts in trying to remedy the social wrongs and injustices which wrought the evils. The new charity finds a case of terrible deprivation; it does not give a blanket and a loaf of bread, and go away self commendatory and satisfied. It tries to go back to the cause of that misery; it runs it back, perhaps, to the effect of low wages, miserably inadequate return for hard labor; it is not satisfied until it uses every influence to see that better wage conditions exist; or it traces that terrible misery back to a saloon; it is not satisfied until it is putting forth every effort to remedy that social curse of a saloon on the corner. Or it may be that the misery is traced back to an unjust and cruel increase in the prices of life's necessities, brought about by some grasping monopoly's hold on the lives of all the people of a state; then the new charity is not satisfied until it is fiercely wrestling with this breeder of misery in the land. Or, most likely of all, it finds that not one of these things, but all of them working together, are working out such injurious results; then, undaunted the new charity speaks out against them all and strives manfully that they may be overthrown. It does not forget the blanket and the loaf of bread, if they are really essential; but it only begins there. This is the work and the glory of the new charity.

Writing on "Christian Literature," the Observer recently gave expession to the following noteworthy facts:

We often wonder why it is that Christian people can be satisfied with the scum, foam and froth of the secular press. The very best dailies are undeniably filled with myriads of things that offend, disgust and soil the soul. Masses of prurient stuff about people whose unsavory lives blight and ruin society monopolize the columns of the secular press. The wrangling of politicians, the loud and vulgar cant of the spurious reformer, the silly gossip of empty-headed leaders of fashion and the disgusting details of police courts engage the skill and the genius of the editors and reporters of the secular press. About the only antidote for all this poisonous and enervating stuff is the religious press of the day. It comes forward with its wholesome, faithful and accurate account of what is worth knowing, but pastors and teachers are too busy to aid in its circulation. The spiritual life of the people is borne down and smothered under mases of corrupt and polluting stuff that goes by the name of journalism. Editors and publishers of pure, strong and thoughtful periodicals get but little sympathy and less help from the men who are fighting the forces of iniquity and corruption. They plead with ministers and private Christians for help, but invariably receive the reply that they are too busy to take the time to solicit subscriptions for newspapers. The men who are set over the churches as undershepherds seem to feel but little concern about the creation of a literature that will save the people from the blight of secularism. The progress of infidel science, the rapid growth of materialism, the domination of secularism in education, the narrow, realistic spirit in society, the alarming increase of marital infidelity, the open and flagrant assaults made upon the home and the church, all call for some agency that will arouse and stir the religious forces of the world. If we are to settle down to this low, vulgar and coarse life, we can contemplate nothing but mental slavery and moral depravity. Let those who care for spiritual things awake to the duty of the hour.

After reading W. T. Stead's interview with the Czar of Russia the New York Observer says:

In his interview the Czar says that as the result of the jealousies and revalries born of the scramble for territory, the armies and navies are more and more absorbing the means which should be used for the welfare and advancement of the people. On the top are a very few rich, at bottom the great masses of the poor, ground down by the increasing taxation for armament, while the best manhood of the nations is so drawn upon by the armies that no mobilization in European countries is possible without dislocating the whole social fabric. The expense of war has become so great that any nation engaging in it must stare bankruptcy in the face, and the modern machinery of war is so destructive that no army can take the field without losing so large a proportion of its officers as to inflict irreparable loss upon the country. This is a sombre picture, but one the reality of which cannot be denied, and presented by the monarch who controls the greatest fighting machine in the world, should give weight to any proposals he may make for averting war. That these proposals, which are that the nations shall bind themselves not to increase existing armaments until further notice, and shall determine in advance what they will do when menaced by war; that is, provide for arbitration, are adequate, we cannot bring ourselves to believe. That they would, however, prevent the multiplication of armaments and give time for sober, second thought, an interval in which to count the cost, and so tend generally toward peace, there is no doubt; and for this reason, if for no other, the project of a conference to discuss them cannot be without value. But there are other reasons—the facts that the nations after sharing in a conference on peace can hardly be so disposed to the jealousies which make for war, and that the sovereign of a nation having the largest army and the greatest opportunities for war, has by calling a conference, shown himself to be a dreamer and a philanthropist, and so indisposed to use his opportunities.

Our Budget.

—There is a sound of going in the tops of the mulberry trees.

—There are indications of unusual activity throught the camps of Israel.

—Beacon fires are being lighted on the hill-tops, and our religious forces are being mobilized for action.

—The past week of prayer ought to be followed by many conversions in all the churches, and when possible, by special evangelistic services looking to that end.

—Remember, however, that the church should make a distinct advance in Christian zeal and consecration as an essential condition of profitable numerical increase.

—The "grip" is now epidemic in many parts of our country, but an epidemic of good, old-fashioned Christianity will prove more than a match for it. Try spiritual health as an antidote for many bodily ills.

—If any have failed to read the splendid series of articles by Bro. N. J. Aylsworth on "Can I Love My Enemies?" the last of which appeared in the last issue of the CHRISTIAN-EVANGELIST, we urge them to find the back numbers and read the entire serial. We guarantee that any one acting on this suggestion will thank us for making it. We are giving our readers so many good things, however, these days, that it is hardly worth while to specify. The only safe course is to read the entire paper. Then you will miss nothing valuable.

—The introductory article in our historical series, by Prof. Loos, will be found in this number. No one, we trust, who is interested in the earlier history of this movement will fail to read this valuable article even though it is beyond the ordinary length of articles in the CHRISTIAN-EVANGELIST. We trust the young people in the Societies of Christian Endeavor will become interested in these historical articles and study them.

—If there is any old-time senatorial eloquence left we may expect to hear from it during the discussion of the Treaty of Peace now pending before that august body. The issues at stake are of sufficient importance to call out the best oratorical gifts of senatorial statesmen.

—If we do not reply personally to all the letters of kindly appreciation of the CHRISTIAN-EVENGELIST, many of which are strictly personal, we trust the writers will not feel that we do not highly appreciate them. They help to strengthen and encourage us for the work that still lies before us.

—The important question that presses upon us just now for decision is, what part shall our Christian Endeavor work have in this great Jubilee Year of missions? Are our young people to share in the advance which we are seeking to make, and is the number of endeavor societies to be multiplied and their efficiency increased, so that we may take our rightful place among the other religious forces of the country, or is their work to be allowed to decline in this year of rejoicing and of activity? Read Bro. J. Z. Tyler's letter elsewhere on "A Crisis in Christian Endavor."

—The outlook for 1899 is much improved in many respects over that of former years. The balance of trade is now largely in favor of the United States, railway earnings and securities are greatly improved, bank clearances are larger than ever before known, New York City has become the money center of the world—so says Andrew Carnegie—and industrial conditions are improving. There is also a corresponding stimulus in the religious world. The religious denominations are more friendly than ever before and undertaking larger things along educational and missionary lines than ever before. The Methodists have proposed a fund of twenty million dollars for their use, and other religious bodies are undertaking to raise large sums for their respective interests. And of those in this forward movement we are glad to record the Disciples of Christ. Never in their history have they proposed larger things than for the present year. We should all rejoice in the brighter outlook that has come with the new year, and help to make it one of joy and of prosperity along all good and just lines.

—"The Gospel in Song and Sermon" is being presented now at the Christian Church Wabash, Ind., every night by the pastor, Earle Wilfley, and the evangelistic singer, Prof. J. E. Hawes, who, besides his solos, will have the direction of a large chorus of songs.

—Since reading Harper's Weekly and some deliverances from Dr. Parkhurst and a few New Englanders on "imperialism," we quite agree with the suggestion that President McKinley should visit the Eastern section of the country and explain some things to them which the rest of the country seems to understand. True, the "Journal of Civilization" above referred to is charitable enough to believe that the mass of the American people *mean* well in favoring the policy of accepting the responsibilities which the providence of war has thrown upon us, and meeting them like brave freemen should, but it thinks they are "deceived" and "deluded" and do not know what they want! Poor old Weekly! It imagines it is heading the procession still, as in the days of its great editor, Geo. Wm. Curtis, and is playing schoolmaster to the country west of the Alleghenies.

—H. W. Everest, whose good face adorns our first page this week, was born at North Hudson, N. Y., May 10, 1831. He attended Geauga Seminary, Western Reserve Eclectic Institute, Hiram, O., Bethany College and Oberlin. He began his teaching, which has been his chief vocation, at the age of sixteen. Since then he has served the following institutions: Eureka College, Kentucky University, Butler University, Garfield University, the Illinois State Normal College at Carbondale, and is now connected with Drake University, Des Moines, Ia. He is, besides being an educator, a preacher of fine ability and an author whose chief work, "The Divine Demonstration," is a text-book in many institutions of learning. His health is not good of late and he is in the South at present seeking physical recuperation. Our readers join us in the sincere wish that he may find it and be spared to us yet many years.

—T. A. Abbott, Cor. Sec. for Missouri state work, we are sorry to learn, has been sick, but our sadness is made gladness in the same letter to learn than he expects to be at work soon again. The state work is greatly in need of funds and no man feels the anxiety of this burden more deeply than Bro. Abbott. See his letter in this paper and then forward an offering for the work in "grand old Missouri."

—A short letter in this paper from Bro. J. L. Darsie, Bethany, W. Va., shows that he is making headway in his work in behalf of Bethany College. Some good brother has given 1,500 acres of land. We rejoice with Bro. Darsie in this success and trust it may be the forerunner of many valuable donations to Bethany College during the year 1899.

—The following letter carries its own sorrowful message:

DEAR BRO. GARRISON:—Our dear daughter Margaret passed away in Denver, Col., Saturday morning, Jan. 7th. Mrs. Craig has been with her in Denver the past two months. I am on my way to Denver with my daughter May. The funeral will be held in Denver Monday. The family lot is there. Margaret had just passed her twenty-first birthday.

WM. BAYARD CRAIG.

We need not assure Bro. C. of our deep sympathy with him and his wife and his surviving daughter in this great sorrow. God's grace alone can comfort the heart in such a trial, and to the "throne of grace" they are accustomed to go.

—Rev. Mr. Luddington, pastor of the Shelton Baptist Church of Derby, Conn., recently made a very bitter attack on Roman Catholicism, and handed in his resignation as a result, the next Sunday. Every Protestant regards his attack as unjust. Any extravagant charge against Romanism creates sympathy for it and defeats the very end sought to be gained. Bitter denunciation does no good, but harm. The way to oppose Roman Catholicism is to throw light upon its teaching and practice, as approved by its representative men. Bring in the light, and the darkness will disappear without the use of a bludgeon. Every zealous Protestant who makes a statement concerning the Roman Catholic Church which he cannot prove, or which is not true, becomes, unwittingly, an abettor and helper of that cause. No doubt that church represents a very corrupt form of Christianity, and it must be opposed, but those who oppose it must be sure of their ground, and do it in the spirit and temper of Christ.

—Missouri Christians are sending out a call for college endowment. Eureka appeals to her Illinois constituency for ampler endowment. Hiram is asking for a popular subscription to her endowment fund. Bethany College and Butler Bible College are soliciting the endowment necessary to aid them in doing their work. Shall these appeals go unheeded? This should be a great year for college endowment. Choose ye, this year, what institution you will aid, *and aid it*.

—The Christian Guide now bears a number of new names on its editorial staff. Jno. T. Brown's name as editor in chief is now followed by that of A. R. Moore, associate editor and J. L. Parsons contributing editor. The Indiana column under the management of B. L. Allen has been enlarged to a page department.

—And now, Mr. Editor, if I could write as good a poem as "Christmas Chimes" I wouldn't hide my identity in a jugglery of letters. Come out in the open, sir, and let us see you.—*Alfred Brunk.*

It doesn't seem that the editor succeeded in "hiding his identity" to any great extent. Besides, if it had not been for the "jugglery of letters" the poem might have missed the handsome compliment given it above. There's method in our modesty!

—Lord Kitchener called on the English people a few days ago for a half million dollars to found a college at Khartoum in the distant Soudan, in memory of General Gordon, and behold the entire amount has already been raised. Thus does old England's school-teachers follow up her soldiers, and her civilization tread on the heels of her conquests. This fact reminds the Advance of Kipling's stanza on the English—"the maddest of all mankind:"

"They do not consider the meaning of things;
They consult not creed nor clan.
Behold they clap the slave on the back,
And behold he becometh a man!
They terribly carpet the earth with dead,
And before their cannon cool,
They walk unarmed by twos and threes,
To call the living to school."

—This year is not only the Jubilee Year of our American Christian Missionary Society, but also the silver anniversary of the Christian Woman's Board of Missions, and the January number of the Missionary Tidings does honor to the occasion by appearing in a beautiful cover appropriately designed. The first page gives pictures of the first officers of this national missionary organization and these are followed by many excellent tributes to this National Board for its splendid record. We congratulate the C. W. B. M. on the pleasure of celebrating her silver anniversary under so auspicious surroundings and her splendid prospects for another quarter of a century of usefulness in the Master's kingdom.

—N. Montgomery, Simonton, Tex., strongly approves the idea of the Christian Portait Gallery and says: "By all means give a special number to the poineer women who have done so much for the cause and the principles for which we stand." This is our desire and purpose so far as we can obtain the pictures of such women. We should be glad to have any of our friends, who can furnish a good picture of any of our foremothers to do so, and we will be glad to give them a place in the CHRISTAN-EVANGELIST and also in the Gallery.

—F. M. Green calls attention to an error in his article in the Christian Quarterly on "Alexander Campbell and Religious Controversy." In that article he is made to say that at the time of his debate with Mr. Owen in 1829, Mr. Campbell was president of Bethany College. As Bethany College was not founded until 1841, of course this is a mistake. He had in mind the debate with Rice which occurred in 1843.

—The CHRISTIAN-EVANGELIST of the 5th inst. comes with the flush of youth upon its cheek, and the strength of full manhood in its arm. I have no suggestion, but simply press forward. More than one-third of a century I have read it, even researching back into the Old Pioneer and Echo. Will hardly scan its pages so many years in the future. S.

—The Congregationalist, Dec. 29, 1898, in an article on, "The Religious World—1898" contains the following:

The denomination calling itself Disciples of Christ has grown rapidly in numbers and seems to have broadened its aims, while the sect most like the Disciples, calling itself Christian, seems to have grown narrower, making its stand on insistence that it will recognize no other name for the followers of Christ."

The Congregationalist is partly in error. The *aim* of the Disciples of Christ is now what it was in the beginning of their history. They labor now as their fathers did, for the union of believers by a return to the Christianity of the Christ as he gave it to the world—its creed, its ordinances, its life—and this that men may be led by faith in Jesus the Son of God. It is to be hoped, however, that they have "broadened" in their appreciation of this aim, and in their whole religious life and horizon, for such broadening is inseparable from growth.

—The Bethany C. E. Bulletin for January may be had by addressing a card to Dr. J. Z. Tyler, Cleveland, Ohio. We do not know how extensively these bulletins are used, but from an examination of their contents we do not see how a member of the Bethany Reading Courses can afford to be without a copy for each month. Neither do we know how Endeavorers can better inform themselves as to the nature and value of these Reading Courses than by reading these bulletins.

—The Church of Christ at Carrollton, which recently celebrated its 53rd anniversary with appropriate and impressive services, was organized by T. M. Gaines of sacred memory, Dec. 21st 1845. Since that time, twenty different ministers, including Bro. Gaines, have served that church as ministers of the Word. The present pastor is J. T. Ogle, now in his fourth year in that relation. From the beginning of 1866 until the present, the church has had a steady and uninterrupted growth, the bulk of the membership of which it is at present composed, having entered during these thirty-two years. Of all the names enrolled during the first twenty-one of the existence of the church, there is found to-day but twenty-two upon the present roll. This emphasizes the fact that a church must either grow or die and cease to exist.

—H. M. Brooks, of Paris, Ill., is proposing the organization of a new temperance society on the old basis of the pledge and moral suasion. He does not think legal prohibition just the right thing, and has no faith in the temperance promises of political parties. His object, he says, is to take the question entirely out of politics and place it upon moral grounds. He wants 10,000 temperance societies organized on this basis in the next two years, and 20,000 young men on the platform pleading for the salvation of the drunkard. That there is boundless room for the work proposed by Bro Brooks is not questionable, but we fail to see the harm of legal prohibition if it can be had. It would shut off the drunkard's supply and give us a chance to save the drunkard and our children. We think that the victory over the drink traffic can be secured and maintained only by the strongest use of both moral and legal suasion. There is no danger of the world going too dry on this subject.

—We call very special attention to a letter to be found elsewhere in this issue from J. Z. Tyler, under the title of "A Crisis in Christian Endeavor." The letter is written in response to a note from the editor of this paper. This correspondence will bring before the brotherhood a matter of the very first importance. We have no enterprise on hand to-day that excels in its importance the religious training and development of our young people. Christian Endeavor has been widely accepted among us and enthusiastically endorsed as offering a splendid opportunity for the religious training and character of the young. Under the supervision of Bro. J. Z. Tyler the work has grown encouragingly, even though he could give it but a fragment of his time in connection with his pastorate. We are indebted to him for the Bethany Reading Courses, which is acknowledged by leading Endeavorers of other religious bodies to be the best plan yet hit upon to promote the real interests of Christian Endeavor.

At the Chattanooga Convention, when Bro. Tyler reported that he would be unable to do the work demanded by Christian Endeavor and carry on his work as pastor, the convention recommended that his whole time be employed for Christian Endeavor, by the acting board, provided it could see its way open to provide for his remuneration. We regret that the board does not see its way clear to provide for Bro. Tyler's salary. We have no censure to offer to the managing board, but we do know that it would be a calamity to the cause of Christian Endeavor among us if Bro. Tyler be compelled to abandon this work which he has so well in hand, and we are greatly mistaken if the friends of Christian Endeavor among us are willing to permit any such thing. We believe that those among us who realize the possibilities of this work and the value of Bro. Tyler's superintendence will gladly contribute the funds necessary to sustain him in the work. We should be glad to hear from a number of brethren who have this matter at heart, in very brief letters, giving their judgment as to the importance of securing Bro. Tyler for his whole time, and the feasibility of the plan suggested by him or of any other plan for raising the necessary funds for pushing forward this work. The importance of the matter demands prompt action. It would be an unspeakable calamity should our hopes concerning the future of Christian Endeavor among us be disappointed because we have failed to realize the opportunity and to improve it.

—A number of congregations have sent us annual reports, covering their work during the past year somewhat in detail. We would be glad if our space permitted us to publish these, but it will be readily seen that if a paper which circulates all over the United States should undertake to publish annual reports of individual churches it would soon be swamped. We would be glad, however, to publish the names of those churches whose missionary, educational and benevolent contributions amount to as much as their current expenses. We feel safe, as regards space, in offering to publish a list of such churches. Among the congregations sending the annual reports are the churches at Jacksonville, Ill., Warrensburg, Mo., and others, all of which make an admirable showing.

—Ex-President Cleveland, we regret to see, has recently uttered a sort of sneer against the preachers because, as a rule, they are expansionists. He says this policy may involve the killing of a few hundred people who are not prepared to die, but he presumes the clergymen who favor expansion can look after them! But suppose it *ends* war *saves* the lives of thousands, gives liberty and the light of the gospel to millions of human beings as precious in God's sight as Mr. Cleveland—will he give any credit to the clergymen? We have yet to learn of a man who regards the whole world as God's country and the people of all nations as his children and who believes in the advancement of the kingdom of God over all the earth, who is opposed to this nation meeting the responsibilities which recent events have laid upon it.

—See the comparative statement from the Home Secretaries elsewhere, comparing receipts for the first quarter of the last missionary year, and the first quarter of the current missionary year. Gain in every column and tremendous gain in the column of individual contributions—over $10,000! This begins to look like a Jubilee Year that *jubilates!* Keep the ball rolling now that it is going, and it will acquire such a momentum by next October as to knock down the walls which have hindered and hampered our missionary giving in the past.

—Through the Christian courtesy of Geo. T. Coxhead, general secretary of the St. Louis Y. M. C. A., we have the pleasure of acknowledging the receipt of a "Clergyman's Ticket" entitling us to all of the privileges of the Association for the present year. We certainly wish for this Association a year of rich spiritual blessing in all its departments of work in behalf of young men.

—Our missionaries in Constantinople have requested their letters and papers to be sent hereafter to "the British P. O., Constantinople," instead of "the German Imperial P. O." Is this further proof of "an Anglo-American Alliance?" It would at least indicate an "entente cordiale" between Great Britain and the United States. By the way, have you not noticed how enthusiastic our foreign missionaries are about British rule and the Union Jack?

—The Texas Letter this week makes mention of two important matters in its opening and closing paragraphs. The first emphasizes the spiritual side of baptism, and the second refers to an important decision of the courts, defining who is factional in the church.

—After stating some cogent reasons why Brigham H. Roberts, Congressman elect from Utah, should not be permitted to take his seat in the next Congress, Rev. Wilbur F. Crafts, superintendent of the Reform Bureau, Washington, D. C., says:

The permanent settlement of this case requires two constitutional amendments: one, now lying dormant, to forbid *states* to maintain an establishment of religion (which is now forbidden to the nation); another, to be presently reintroduced by Senator Kyle to give Congress the full control of marriage and divorce. It is the fashion to say that it is idle to hope for amendments to the Constitution, but since it is now imperative in the words of Congressman Hepburn's amendmendment, to require a three-fourths vote for admission of Alaska and our new islands as states, let the people demand a new constitutional convention to prepare such other amendments as will adapt our constitution to the new century. The situation also calls the churches to reinforce all the civilizing forces of education and religion that are at work upon our "Turkey in America." But first of all let the plebiscite of the mail box demand that Roberts be rejected and Utah's rebellion rebuked.

—I have been reading the CHRISTIAN-EVANGELIST this evening and as this is a time for memory I want to thank you and assure you that the CHRISTIAN-EVANGELIST has been a great blessing to me. I have been a constant reader of its pages for about sixteen years and it seems to me it has grown better all the time. J. M. VAWTER.

Liberty, Mo., Dec. 30, 1898.

—In a letter from a brother, widely known throughout the brotherhood, but now disabled for active service, he speaks with a great deal of feeling, which is amply justified by the circumstances, concerning the neglect of our colleges by the brotherhood. He says:

A distribution of the burden borne by a very few would not have been felt by the many. But rather than that teachers have been permitted to spend the prime and vigor of life in labors and sacrifices that no other class of professional men on earth are willing or expected to endure; and when the crisis comes, as come it must, and they turn away in despair from the hope that had lured them on and begin to reckon with life and estimate the fragments that remain, they find themselves out of employment, broken in health and fortune, to die under the shadow of disappointment and the regrets of failure and their memory left to rot with their bones.

Referring to the effort now made in Illinois to endow Eureka College, although not a citizen of that state, he says:

I can see clearly enough that unless the brethren in Illinois are aroused from their apathy, they will certainly lose the only opportunity now left them of having a share in preparing the intellectual and spiritual forces that the Church of Christ must have to carry forward and sustain its work and life in the new and untried conflict that is coming.

We trust these words, coming from one who has given his life to the cause of Christian education, will have the effect of awakening serious reflection on the part of many concerning the undischarged obligation to our institutions of learning.

—The first biennial report of the Missouri State Board of Charities and Correctians has just been published and on reading it our first impression was that a copy of this report ought to be placed in the hand of every citizen of the state. While many of the institutions of the state for the unfortunate and for criminals are reported to be in good condition and well managed there are nevertheless some startling revelations in the report. For instance the Board expresses the opinion that "our jails, as at present managed, are schools of crime conducted at public expense." Again it appears from this report that feeble-minded women in the county poorhouses are not protected from becoming mothers of illegitimate children. It is stated that in one county poorhouse in Missouri, seven illegitimate children were born in one year from idiotic women. This is certainly inexpressible depravity. The report also states that in Indiana fifty-seven feeble-minded women in thirty-nine of its county poorhouses became the mothers of ninety-five illegitimate children. Again, the report says that there are in our poorhouses in Missouri one hundred and forty-two children under the age of fifteen years for whom homes have not yet been provided. Just think of rearing children under such surroundings in this so-called Christian nation. In the St. Louis poorhouse there are 1,525 inmates, 815 of whom are reported insane. But we cannot mention other items just now. This board of six members visited all of the institutions of the state at a total cost to Dec. 1st, 1898, of $892.91. The entire sum of money spent by the State of Missouri on its charities and corrections including that paid by each county is given at $1,368,682.65. For this excellent report and the service this Board has so generously rendered in behalf of the unfortunate the citizens of Missouri are certainly under many obligations.

We recommend the enactment of the following laws:

1. That a colony for the feeble-minded be established.
2. A law prohibiting county courts from sending the insane to poorhouses.
3. A new building for female convicts in state prison.
4. A hospital and criminal insane building in state prison.
5. We recommend a parole law to be extended to prisoners in state prison.
6. A law conferring upon superintendents of asylums the power of nominating all subordinate officers.
7. That accommodations be provided for a large increase in the number of insane.
8. A law compelling state institutions to purchase supplies, as far as possible, from each other.

—J. Fred Jones, of Illinois, in speaking in the Christian Oracle of a certain preacher in that state said, "Bro. —— keeps a range-finder on his pulpit." This phrase, borrowed from the navy, very aptly expresses an essential element of a successful preacher. Many able preachers do not get the range of their congregations. They preach excellent sermons, viewed from a literary or theological point of view, *but they hit nothing*. Look out, preacher, for your "range-finder," and keep that in order. We thank Bro. Jones for this application of the phrase.

PERSONAL MENTION.

A. M. Growden, formerly of Clarksville, Tenn., has accepted a call to preach for the church at Findlay, Ohio, this year.

T. W. Grafton is engaged in a series of evangelistic services with his congregation at Rock Island, Ill., with good prospects.

J. T. McGarvey, son of J. W. McGarvey, has been again called by the church at La Belle, Mo., for another year's work.

A. L. McQuary has accepted the work of the ministry for the church at Lebanon, Mo., for 1899. He was formerly at Neosho.

Flourney Payne, formerly of Tallapoosa, Ga., has succeeded L. G. Thompson as minister of the East Side Christian Church, Denver, Col.

Wm. C. Thompson, of Plattsburg, Mo., will preach for the following churches during 1899: New Market, Mo., one-fourth time, Grayson, Mo., one-half time, and Log Church (near Plattsburg), one-fourth time.

Mr. and Mrs. Nelson Sellers, of Franklin, Ind., recently celebrated their golden wedding surrounded by their children, children's children and their friends. They were married Dec. 28th, 1848.

Through Sister Hugley we learn that her husband, Bro. Jacob Hugley, of Paris, Mo., has been very sick with pneumonia and heart trouble. At her writing, however, he was improving and we trust that this improvement has since continued. Bro. and Sister Hugley are among God's most faithful children.

W. V. Boltz, of The Dalles, Ore., who contemplates spending the present year in evangelistic work, announces his first meeting at Centralia, Wash., now in progress. This is also his present address.

H. H. Gilliam, of Hamilton, Mo., writes that the Church of Christ, Baptist, Methodist, Presbyterian and Congregational Churches all joined together in observing the week of prayer.

The pastoral letter issued by William D. Rice, pastor of the Linden St. Christian Church, Memphis, Tenn., is in good spirit, full of healthful admonitions and ought to do much good.

R. B. Preston, who has been preaching for the Central Christian Church, Pueblo, Col., has begun what is to be know as the South Side Christian Church in the same city. The church meets in the Masonic Temple for the present and the work, we learn, is to be under the Colorado State Missionary Society.

C. E. Wells, of Mt. Ayr, Iowa, was the victim recently of a surprise party by the young people of his congregation, who came with a liberal supply of those things which preachers and their wives in common with other people enjoy so much. The church has called Bro. Wells for the second year. The week of prayer is to be followed by a meeting conducted by Edgar Price, of Shenandoah.

January 4th 1899 was a grand day with the church at Canton, Ill. Among the interesting things of the occasion was the burning of mortgages. Among the prominent preachers participating were Judge Chas. J. Scofield, of Carthage; Marion Stevenson, Decatur; N. S. Haynes, Eureka; and the Canton pastors. The pastor of the Church of Christ at Canton, as you all know, is J. P. Lichtenberger.

The teachers of the Bible school of the First Christian Church, Sedalia, Mo., has by suitable resolutions expressed their deep sorrow in the death of Mrs. S. Warren, one of their most zealous and faithful workers, and have borne splendid tribute to her beautiful Christian life.

According to reports in a paper from Los Angeles, Cal., recently received at this office, A. C. Smither and David Walk have been creating no small degree of excitement by preaching the doctrine of the eternal punishment of the wicked from their pulpits in that city. It is about time for another periodical wave of this kind of preaching to sweep over the land and we shall not be surprised to hear much of it during the year. There are other cities that need to smell of fire and brimstone to remind them of their dangers than Los Angeles.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure all liver ills. 25 cents.

G. W. Kitchen, of Canton, Mo., commends to the brotherhood L. Harbord, who was recently ordained to the ministry of the Word by the church at Bevier, Mo. He says that Bro. Harbord is a young man but has been preaching about one year.

J. Fraise Richard, of Washington, D. C., published an interview which he had with the ex-Confederate General Longstreet, Nov. 29, 1898, in the American Tribune, of Indianapolis, Ind., under date of Dec. 29, 1898. The interview was held just 35 years after the attack on Ft. Sanders, at Knoxville, Tenn., by Gen. Longstreet. The interview is interesting, giving as it does some conditions of things in prominent battles of the Civil War that were known only to commanders of the Confederate army. Gen. Longstreet says that Gen. McClelland lost the grandest opportunity of the war to achieve military renown at Sharpsburg, and that Gen. Mead lost almost a similar opportunity at Gettysburg. Gen. Longstreet in the interview pays high tribute to Gen. Grant's greatness as a man as well as a military genius, and the spirit of the interview clearly shows that Gen. Longstreet is a man of no mean proportions of character. Only a great man can talk with such sincere simplicity.

Leonard G. Thompson was formally set apart, by prayer and the laying on of hands, to the work of the ministry, in the Central Christian Church, Denver, Tuesday evening, Dec. 27th, 1898. B. O. Aylesworth, pastor of the church, presided, B. B. Tyler preached the sermon and delivered the charge to the candidate, S. B. Moore, of South Broadway congregation, read appropriate selections of Scripture and offered prayer. M. L. Streator, for a number of years evangelist in Colorado, examined the candidate. The prayer of ordination was offered by Grant K. Lewis, of the Highland Church, in Denver. Bro. Thompson has been preaching for a number of years, but on account of the precarious condition of his health, and a lack of favorable conditions he had not been formally set apart to this work. He will begin, early in the new year, to serve the State Mission Board, of Colorado, as evangelist. He is now in excellent health. Those who know him best are confident that a better selection for this important position could not have been made. He is more familiar with the field, probably, than any other man in the state. He is thoroughly alive to the importance of the work. His heart is in it. For a year Bro. Thompson has successfully served the East Denver Church. After close of the service Tuesday evening he baptized two persons who had confessed the Christ.

CHANGES.

S. M. Parks, Niantic to Decatur, Ill.
C. E. Smootz, San Marcus to Manor, Tex.
W. N. Briney, Leesburg, Ky., to Paris, Mo.
T. J. Thompson, Lathrop, Mo., to Lincoln, Neb.
R. G. Sears, Canton to Springfield, Mo.
A. H. Darnell, Honey Grove to Clarksville, Tex.
J. M. Lowe, Winterset to Des Moines, Ia.
J. Howard, Terrell to Hermoson, Tex.
L. H. Omer, Danville to Martinsville, Va.
R. L. Morton, Troy, Mo., to Orlando, O. T.
A. L. McQuary, Neosho to Lebanon, Mo.
J. A. Lytle, Rochester to Ma y, Ind.
G. W. Mills, Falmouth to Junction City, Ky.
V. J. Rose, Newton, Kan., to Columbia, Mo.
W. R. Davis, Haverhill, Mass., to Providence, R. I.
F. Payne, Tallapoosa, Ga., to Denver, Col.
O. E. Kelly, Roachdale to Clinton, Ind.

Correspondence.

Texas Letter.

The following is the closing paragraph of a lecture at the recent Texas Lectureship on the subject, "How to Preach Baptism," and it is given this wider circulation because it touches a phase of the question which needs emphasis:

One final word: Give more attention to the spiritual side of the question. We are familiar with the shell; how about the kernel? We are acquainted with the house; do we know its inmates? We know the form of baptism; do we know its spirit? Some treat it as if it were only a "form." Has it not a deep spiritual meaning? and has not the time come when we are ready for a great book bringing out this meaning? We have studied with much pleasure and profit the spiritual side of other ceremonials and symbols of the Bible; why not this? We know something of the rich spiritual wealth of the Atonement in the Old Testament, and of the Supper in the New; has this ordinance no such wealth? But for their spiritual significance the bread and wine, so dear to every devout heart, would long since have lost their hold on us. But even now, after two thousand years, on every Sunday morning, as they direct our grateful souls to the awful tragedy of the cross, and show us the broken body and spilt blood of the Savior, they bring to us a lesson without which life would be poor indeed. Has Baptism no such lessons? I believe it has; and I believe, as we learn them better, this old subject will put on new and beautiful garments, and like its companion ordinance, the Supper, it will largely cease to be a source of strife and become one of spiritual strength and joy."

The First Church of Ft. Worth has at last decided to use an organ in its work and worship. Some of the best members until now have not seen their way to do this, and others who have long wanted the instrument have been patient and kind, and the result is that concessions made by both sides have yielded the rich, sweet fruit of unity, and God must be pleased. Bro. McPherson, the pastor, seems to be doing a great work there.

Marfa has dedicated a handsome new church, the beloved pastor, J. T. McKissick, preaching the dedicatory sermon. The work there is prosperous and harmonious, and the outlook was never so good as now.

Corsicana has called P. J. Dickerson, of Alena, Ill. Perhaps there is not a more promising field in the state than this, and it is to be hoped that Bro. Dickerson may do a great work there.

G. A. Faris succeeds S. K. Hallam as pastor at McKinney. McKinney has a fine congregation, and the best house I ever saw for the money invested; and now that she exchanges one good man for another, we will expect to see continued prosperity in her borders.

The famous "McGregor Church Case" has been decided. The case involved the right to the church property in McGregor. The congregation divided, and what is known in Texas as the Firm Foundation faction, so called because of their church paper, "The Firm Foundation," retained control of the property. The case was first tried before Judge Surratt of the District Court of McLennon County, and the decision was that the Firm Foundationists had departed from the faith of the church, and therefore had forfeited all rights to the property in controversy; and that the "Progressives," that section of the church which believes in cooperative missionary work, Endeavor Societies, instrumental music, etc., held to the original doctrines of the church, and were therefore entitled to the property. An appeal was taken to the Court of Civil Appeals, and on Dec. 21, 1898, it sustained the decision of the lower court. This is a matter of great importance. It settles the question that when any part of the church, however strong the majority, makes anything other than faith in Christ and obedience to him a test of fellowship, they have departed from the faith of our people, and have no property rights in the congregation they seek to rupture and destroy. W. K. Homan, editor of the Courier, fought the case, without fee, from first to finish, and his skillful legal hand is clearly visible in the progress of the case through both courts. In this Southland where religious factions seem more numerous than any other place under the sun, this decision is a God-send, and the brethren should see that the unselfish and invaluable service of Bro. Homan is properly rewarded. The case will be published in book form and will make a valuable contribution to our literature.

M. M. Davis.

833 Live Oak St., Dallas, Texas.

Lincoln Letter.

The Nebraska State Teachers' Association has just closed a four days' program. These are annual gatherings and never fail to bring together several hundred of the world's best educators—public school-teachers. The sessions are cut up into sections that pay attention to every line of school work from "Necessary Expenses of Country Schools" to "High School Laboratory Work in Botany and Zoology," with "What Can the Library do for Woman's Clubs?" "Scientific Temperance," "Practical Geography," "The True Measure of a Teacher" and "Punishments and Rewards for Children," etc., etc., sandwiched along the way.

Two features were make especially prominent: first, a desire to weed out evil tendencies, and second, a recognition of the need of extra work and care on the part of the teacher for the pupils that have troubles with certain branches; and surely, this humanitarian spirit for the oppressed and weaker ones in the school-room is just as noble and heroic as on the field of Santiago, for Cuban woes.

The evening sessions were held at the Oliver Theatre and the pedagogues were pleased and profited by concerts and lectures. One of the lectures was given by Emil G. Hirsch, Jewish Rabbi of Chicago, on "The Teacher and the Patriot," in which, in our judgment, he said some good things for which he should be comforted; aleo some evil things for which he ought to be tormented.

Among the good things he emphasized the need of a less noisy and more constant patriotism. A patriotism, not of Fourth-of-July noise or Presidential-campaign-party-exaltation and opposite-party denunciation, but a brand of patriotism that loves our institutions and endeavors to maintain them by a careful study of the demands, and conscientious discharge of the rights and privileges of citizenship, especially in state and national affairs, since these are the source of causes that produce national conditions.

One of the bad things: "Morals cannot be taught by text-books." If this is true, what must we do to be saved? for I understand the Bible to be pre-eminently a text-book of morals which the Great Teacher has given for our moral and spiritual education in the class-room of earth.

When the bell of destiny summons to the hereafter, God grant there be none of us to answer "not prepared."

Tuesday, January 3rd, '99, at high noon, the Nebraska Legislature will convene in regular biennial session. Aside from drawing salary and appropriating moneys with which to oil the machinery of state for the coming two years, a U. S. Senator must be elected to succeed the Hon. W. V. Allen. Several candidates are in sight already, and among the good and sufficient qualifications for the position we note that one is "an old soldier," another has a large "barrel" which was used for party interests in the late campaign, a third has the proper geographical location, while the fourth is more or less a poor man and "needs the salary," by all of which it becomes the plainer to the clear-eyed that private interests rather than public good is the motive that impels some of the statesmen in these closing days of the 19th century. Alas, alas! is this to be the legacy our boasted civilization is to bequeath to the coming century?

"Expansion"—"Destiny"—"Imperialism." These are great words just now, and I for one am in for expansion in Home Missions. Instead of a hundred thousand we ought to raise half a million. One cent per member each week will more than do this; it is enough to warm the coldest heart and thrill the slowest pulse to contemplate what mighty results could be accomplished with half a million dollars at our command. Let us stand aside for a moment and watch the funeral procession of '99 approach: 4,000 an hour—100,000 every rotation of the earth—35,000,000 before January 1, 1900. On, still on, rolls the tide of death. Really, brethren, we ought to pour a million dollars into the treasury of missions. Let us pray for a spirit of benevolence that will enable us to extend the kingdom of "The Prince of Peace" to every land and clime. Let us work out a destiny that will realize mightiest possibilities for truth. Let us advance an Imperialism that will bring all nations and peoples under the scepter of the Eternal, Immortal, Invisible God, and the Only and Blessed Potentate, the King of kings and Lord of lords.

A. K. Wright.

Bethany, Neb., Dec. 31, 1898.

Church Debts

Very likely the Dorcas Society, The King's Daughters, or the Young People's Society of Christian Endeavor, want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the question of paying off the church debt is troubling you. We have a plan for making more people read The Ladies' Home Journal, and at the same time providing money for any of these objects. Write to us and we will tell you how to do it.

The Curtis Publishing Company
Philadelphia, Pa.

The Form Without the Power.

The Apostle Paul in his Second Epistle to Timothy writing of perilous times in the last days, enumerates a dark catalogue of sin, characterizing those who indulge in them as "having a form of godliness, but denying the power thereof." In all civilized countries religion is looked upon as quite a decent and correct institution. It is largely in its public observances patronized by the wise and the great, and its sanction is sought after in almost every grade of respectable society. It is esteemed a mark of good breeding and an evidence of correct manners to be in some way connected with some body of religious people. The usages, customs and accepted religious belief of ancestors are very much respected, and this complaisance to accustomed forms and habits is looked upon as the easiest way of meeting the demands of religious faith and practice. The form of godliness may not be wanting here, but we must believe that such a form is only an evidence of what may be esteemed as good manners and may be no evidence whatever of devotion to God. Those who are only outwardly religious are certainly strangers to their own hearts and have very misleading and improper ideas of their relationship to God, their duties to him and to

their fellowmen. One great reason why the active duties of religion frequently become so hard and irksome, so wearying and burdensome, is because the heart does not prompt to action. Labors of love are always pleasant and the yoke is easy and the burden is light when the throbbing, palpitating heart of devotion is the impelling power. Our affections, our passions, are our mainsprings of action, and when these affections and passions have been touched by the finger of the love of God, they will put in consecrated motion the whole machinery of our being. A few mornings ago I overheard a lady remark to a friend, and the remark was accompanied by a sigh, "I suppose I ought to go to church to-day, but I do so dread the long sermons and long prayers; why, do you believe they sometimes take up a whole hour before one can leave!" She went, I believe, and probably did penance, poor soul. This lady is only a type of a large class who are professors of religion, but who look upon its duties and services as heavy burdens only to be borne from necessity and who consider the round of their religious observances as so many hard and cumbersome tasks. It is a fearfully mistaken idea for any one to consider a Christian in the light of a slave who performs his duty only under the lash of a terrible oppressor, or to look upon him as a servant serving for hire. He is a child of God, an heir and a joint-heir with Christ. He lives and loves and labors, constrained by the love God his Father and Christ the Redeemer. In his devotion to God he is inspired by the greatest, grandest and noblest purposes. His Christian duties are not mere forms, but labors of love. As he grows in grace heaven is let down into his soul and his whole life is permeated by the powerful principle of an advancing holiness. T. H. BLENUS.

Jacksonville, Fla.

A Letter from Bro. B. H. Smith.

[The following letter was written to the church at Carrollton, Mo., on the occasion of its 53rd anniversary and has been forwarded to us by the pastor, J. T. Ogle. It will no doubt interest a large number of our readers.—EDITOR.]

CANTON, MO., DEC. 15, 1898.

To the Christian Church, Carrollton, Mo.:

DEAR BRETHREN AND SISTERS—Bro. Ogle informs me that you propose to celebrate the 53rd anniversary of the organization of the Christian Church in Carrollton, on the 21st inst. Knowing my inability to attend, he asks me to send a "word of cheer." I rejoice to know that I am held in kind remembrance by you. This invitation recalls to my mind the struggles of the faithful band of Disciples in Carrollton with whom and for whom I labored in the years of '60 and '61. Of all the associations and labors of my ministry there is no congregation of more tender remembrances or more fruitful in labor than that of the Carrollton congregation. This anniversary brings to my mind the persons and families of brethren Martin, Tull, Dare, Roy, Smith, Pritchard and others, whose kind words encouraged me in my work. Many of these have crossed over to the other shore to join the great congregation above.

I have watched your growth as a congregation since I left you and exclaim, "Behold what God hath wrought!" My prayer is that you may realize still greater conquests; that God will give to your present pastor and to those who may succeed him grace and wisdom, and that you individually may "grow in grace and in the knowlege of our Lord Jesus Christ."

I realize that my work on earth is done, in so far as my personal ministration is concerned. I hope, however, to be of those of whom it is said, "Their works do follow them." A few months ago I reached the limit—threescore years and ten. These many years with my presedt affliction admonish me that my days on earth are few. Have been confined to my bed and room for nearly four years, unable to walk or stand. But I pray God that as my physical strength gets weaker and weaker, my spiritual strength may grow stronger and stronger. With my faithful wife, son, dear brethreu and sisters and kind friends to minister unto me, I am calmly, patiently and resignedly awaiting the call of the Master.

God bless you all, and may we meet in the great congregation.

Yours in Christian hope and love,

B. H. SMITH.

New York Letter.

The greatest dailies of New York printed a "special" from Lexington, Ky., this morning which is of interest more or less to all Disciples of Christ. The telegram is as follows:

One of the most notable celebrations in the history of American colleges was in commemoration of the one-hundredth anniversary of Transylvania University last night. The University has had many famous alumni, including Jefferson Davis, President of the Confederate States, and Justice Harlan, of the Supreme Court of the United States, many congressmen and men prominent in public life.

Gov. Bradley and twelve members of his staff were present, and presidents of all Kentucky colleges took part in the programme. Ethelbert D. Warfield, president of Lafayette College, Pennsylvania, and the Rev. Dr. John W. McGarvey, of Kentucky University, were the speakers of the evening. The address of the former was on "Christian Education," while the latter spoke historically of old Transylvania. Gov. Bradley also spoke. Notes regretting their inability to be present were received from all the members of the Cabinet. Governors of many states and presidents of colleges.

I have just read the history of old Transylvania University written by the late Dr. Robert Peter and published by the Filson Club, Louisville, and also a special article by Frank G. Allen, in the Courier-Journal of Dec 25th, which contains some of the most interesting facts in the annals of American education. Kentucky University, the pride of Kentucky Disciples, is the honored successor of old Transylvania and should be generously supported so that she may carry out her plans for enlarged usefulness.

***

The Russian Bishop of America whose bishopric includes the United States and Canada, was tendered a farewell reception at the Syrian-Arabic Chapel of the Orthodox Greek Church on Washington Street, New York, yesterday. He is late bishop of Alaska and the Aleutian Islands, and before leaving America he addressed a letter to Pres. McKinley, concerning conditions in Alaska in which among other things he says:

Alaska stands in need of radical reform in all directions. This I wrote to you in a former memorial; this I repeat to you now. A limit must be set to the abuses of the various companies which for over thirty years have had the uncontrolled managment of affairs and have reduced the country's hunting and fishing resources to absolute exhaustion, and the population to beggary and semi-starvation. A limit must be set to the abuses by officials, who, as shown by the experience of many years, are sent there without any discrimination and exclusively on the recommendation of Alaska's irremovable guardian, Sheldon Jackson. And lastly, Alaska must be delivered from that man.

***

The Rev. Dr. H. A. Johnson, of Chicago, has accepted a call to the Madison Avenue Presbyterian Church to succeed the Rev. Dr. C. L. Thompson who a few months ago resigned to become secretary of the Presbyterian Home Mission Board. Now it seems quite likely that Dr. Alexander McConnell, of London, England, will be called to succeed the late Dr. John Hall in the Fifth Avenue Presbyterian Church. But he will not likely come until in April as he is now on a special mission to China on behalf of the London Missionary Society and will not return until then. Prominent ministers have been secured to supply the pulpit for two months to come. Walter

Coughs That Kill

are not distinguished by any mark or sign from coughs that fail to be fatal. Any cough, neglected, may sap the strength and undermine the health until recovery is impossible. All coughs lead to lung trouble, if not stopped.

Ayer's Cherry Pectoral Cures Coughs

"My wife was suffering from a dreadful cough. We did not expect that she would long survive, but Mr. R. V. Royal, deputy surveyor, happened to be stopping with us over night, and having a bottle of Ayer's Cherry Pectoral with him, induced my wife to try this remedy. The result was so beneficial that she kept on taking it till she was cured."
R. S. HUMPHRIES, Saussy, Ga.

"My little daughter was taken with a distressing cough, which for three years defied all the remedies I tried. At length, on the urgent recommendation of a friend, I began to give her Ayer's Cherry Pectoral. After using one bottle I found to my great surprise that she was improving. Three bottles completely cured her."
J. A. GRAY,
Trav. Salesman Wrought Iron Range Co.,
St. Louis, Mo.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

Russell Johnston, the celebrated organist and musical composer has just completed his fortieth year's service as organist of the St. Paul's M. E. Church this city. His professional career is a remarkable one; from eight to eleven years of age he was organist of the Bedford Street Baptist Church, Brooklyn; afterwards he played in an Episcopal Church one year, and then, at the age of twelve, he became organist in St. Paul's in a public competition in which twenty-one candidates contested for the position. He has given more than two thousand public recitals in different parts of the country, and is very popular as a church musician.

***

At a recent meeting of the Schoolmasters' Association of New York, Pres. J. M. Taylor, LL. D., of Vassar College delivered a stirring address on the question, "Should the State Teach Morals in the Public Schools?" In the course of his address he said the complete separation of state and church was one of the fundamental principles of American institutions, and he believed that the history of other countries afford full justification of that principle. He also stated that whenever any church got hold of any government it always made an effort to regulate the opinions of the people by compulsion and liberty thereby is always immediately endangered. Dr. Taylor further said business is one thing and the state is another, and religion is distinct from both. He added:

I think that we ought to be able to get enough warnings from history to prevent us from coqueting with this effort in some way to bring church and state together. Now, I am not going to say that the Bible should not be read in public schools, nor that such schools should not be opened with prayer. I certainly

would have no objection to such exercises. But the state has no right to enforce such regulations among people who do not wish to have their children attend religious exercises in the public schools. Public schools are founded to teach good citizenship. So far as ethical teaching may involve the teaching of religion, the state has no right to insist on it.

***

Mrs. Ballington Booth who has done so much to help ex-convicts back to self-respect and self support through the establishment of "Hope Halls" at New York and San Francisco has just opened Hope Hall number three at Chicago, or more strictly speaking, on a farm seven miles from that city. This one is for the especial benefit of "her boys" as they are realeased from Joliet penitentiary. In a recent address in New York in which she outlined this special branch of her work she said:

I am going to subdivide my prison work, and will give more time to the public and evangelistic work of the volunteer movement than I have in the past. I am going to begin holding councils and meetings among my women officers, and in the early spring will go to California, where I will lecture in all the principal cities. I will give public lectures in New York, too I feel that God has given me a new lease of life, and I want to work, "for the night cometh when no man can work."

And in justifying the wearing of the volunteer uniform which has been criticised severely by some, she said she strongly believed in wearing it because it admits one to places an ordinary dress would not; it states a woman's mission for her and gives her the right to speak to strangers and offer help or comfort that the conventional garb would not. It is a protection to the wearer, and besides, it solves the perplexing question, "How much money and attention should a Christian woman give to her dress?" S. T. Willis.

A Crisis in Christian Endeavor.

J. Z. Tyler, Cleveland, Ohio — *Dear Brother:* The recent convention at Chattanooga recommended unanimously that your services be continued as national superintendent of Christian Endeavor, and instructed the board of managers to provide for your remuneration for your whole time, if it could see its way open to do so. I understand the board has considered the matter, and has decided that it sees no way open by which to provide for your support. I learn further through the corresponding secretary that you have agreed for the time being, at least, to continue on the same terms as heretofore to prevent the work from going backward.

This condition of things does not seem to present a very encouraging outlook for the Christian Endeavor work among us. It is evident that, unless we take hold of this movement with a firmer grasp and with more determination than this action would seem to indicate, instead of forging to the front in Christian Endeavor work, we will fall behind. It seems to me that with our plan for Reading Courses we are in a condition to achieve the very best results from the Christian Endeavor movement. But these results cannot be secured without the personal supervision of some one like yourself, who understands the nature and possibilities of Christian Endeavor, and whose heart is in the work.

What suggestions have you to make to the brotherhood in reference to the present outlook and needs of Christian Endeavor among us? Fraternally ycurs,

J. H. Garrison.

Dear Brother Garrison:—Christian Endeavor, among the Disciples, has reached a crisis, and our entire brotherhood should know it. As I said in my Chattanooga report, "We have now reached a point in our Christian Endeavor work where we must either advance or recede. The present method and agency are no longer adequate; we must either make more ample provision, or recede." These sentences set forth the necessity which has come upon us with the growth of Christian Endeavor. Your note of inquiry briefly recounts the recommendation of the Chattanooga Convention, the decision of the acting board of the A. C. M. S., and my own consent to continue, for the time being, to do what I can to prevent the work from going backward. I thoroughly agree with you that "this condition of things does not seem to present a very encouraging outlook for Christian Endeavor work among us." You are correct in saying that "unless we take hold of this movement with a firmer grasp and with more determination than this action would seem to indicate, instead of forging to the front in Christian Endeavor work, we will fall behind."

On the 8th of last November, in response to a letter from the secretaries of the American Christian Missionary Society, asking me for suggestions, in view of the action of the Chattanooga Convention, I set forth my views succinctly, and I cannot do better now, in response to your request for suggestions, than to reproduce the body of that letter:

My mind is not committed to any definite scheme. I am profoundly impressed with the importance of looking after our young people more thoughtfully and more thoroughly than we have heretofore. I am certain that it is the part of wisdom to now lay broad and deep foundations for our work in the near future. I think I see great possibilities; and yet these possibilities can be realized only by comprehensive and wisely laid plans carried into execution in a spirit of devout consecration. This is the burden that has been coming upon me, with increasing weight, since my first connection with Christian Endeavor. While I have done my very best to meet it, I am overwhelmed with a sense of the insufficiency of what I have done and have been deeply distressed at the seeming indifference of so many of our leading brethren.

Here are some of the things which, as it seems to me, we should aim to accomplish: (1) We ought to increase the numerical strength of our Christian Endeavor hosts until, so far as possible, every young person among us is intelligently, conscientiously and actively enlisted in this good work. No systematic effort has yet been put forth to spread this movement among us. There should be. (2) We should awaken our entire brotherhood to a recognition of the vast opportunity which, in the good providence of God, has come to us. The Christian Endeavor movement ought to signify vastly more to the Disciples than to any other religious body. Our brotherhood needs to be awakened. (3) Our young people, already enlisted in this movement, need to be aroused and guided in practical service. We need to save the movement from "talking itself to death." (4) Every Christian Endeavor Society among us should, to a degree, be made auxiliary to our two great missionary boards, thus making our young people familiar with our missionary machinery by making them active helpers in the two great departments of our missionary service. There is no reason why our Christian Endeavor Societies should not contribute as much to missions as do our Sunday-schools. I believe that systematic and persistent effort may bring even larger financial results. But I would urge the undertaking of this work, not so much for immediate financial returns as for the practical training it would give our young people, and the larger financial returns of the future. (5) I believe the time has fully come when, if we are ever to become the great missionary people we ought, we must set ourselves thoughtfully and persistently to the task of thoroughly informing all our young people concerning the divine demand for world-wide evangelization. Our people must be brought to see that this is one great enterprise for which the Church of Christ exists; yet we can never bring our people to see this unless we begin systematic missionary instruction among our young. (6) I believe the time has come when a widespread and systematic movement should be inaugurated for a fresh study of the fundamental purposes of our movement. We are making a plea that has in it far more than our own people are recognizing. We have, theoretically, set before us the apostolic standard. There needs to be a widespread and systematic movement to rally our young people to this standard. This means much more than is popularly meant among us by "first principles." It means a complete surrender to the will of God as disclosed in the gospel; it means a deeper, more abundant and more fruitful life. (7) We should plan for a widespread revival among our young people in the private and systematic study of the Bible. (8) There should be a revival of evangelistic effort on the part of our young people.

These are some general features of the work which, as I see it, ought to be done with and for our young people. Of course, it is being done, in a measure, by present local agencies, but I think these local agencies themselves would be quickened into far greater activity and could be led into larger efficiency if an all-comprehensive and enthusiastic campaign were planned and prosecuted toward these great ends.

From this general view of the whole matter you will readily see that the suggestion to employ a stenographer to assist me does not meet the demands of the situation. A machine cannot do the head work and the heart work needed. Nor can any man discharge the duties of the pastorate and still have enough time and vital energy and spiritual power left to do what needs to be done. I have tried it.

Nor do I believe it would be wise, just now at least, to establish a salaried office. There is danger that the salary and the office might ultimately become the chief things. Moreover, we cannot now tell just what form the work might assume, what developments might manifest themselves, after we have once laid our hands resolutely to the solution of this great problem of the comprehensive spiritual training of all our young people. I believe we should be very slow in formulating definite, permanent plans, but should set ourselves prayerfully and energetically to the task immediately before us, and await providential unfoldings. To me, one of the most beautiful features of the Christian Endeavor movement has been its reliance upon divine guidance and the utter absence of formal planning and machine-making. I think we need to learn this lesson. It may be wise, by and by, to have a permanent salaried office as a part of our regular missionary machinery to look after these matters; but, taking everything into the account, I do not think it wise to plan for that just now. It is better to apply ourselves diligently to the task as we now see it and await the divine unfolding.

As you have said that "those of us who have to make provision for the future of this cause have no one in mind to whom we can turn to take your place," and that "it is the earnest wish of all with whom we have talked that some arrangement be made by which your invaluable services can be retained," I suppose I am expected to say something concerning my own possible continuance as leader in this work. For personal considerations I prefer the pastorate, and yet should it be the unanimous wish of my brethren that I undertake this task, I am at their service.

As the best means of providing a financia support, I suggest that a letter be sent to a large number of brethren asking a personal pledge. I suggest this personal pledge as much better than a general appeal to our Christian Endeavor Societies The persons making these pledges may look to the societies in their local churches and immediate vicinity to reimburse themselves The acting board, according to instruction given at the Chattanooga Convention would act simply as agent in securing, collecting and applying these pledges These pledges should be made for two years, thus affording opportunity to thoroughly test the value of the work. The letter soliciting these pledges should set forth the character of the work to be done, urge its importance and outline its method. I would suggest that a card be enclosed containing a definite pledge, and the amounts varying from one dollar to ten dollars, be printed on the margin to enable persons to easily indicate the amount pledged. The letter should also state that any amount received in excess of the absolute needs of this special work would be turned into the Jubilee Fund of the American Christian Missionary Society.

The foregoing, Brother Garrison, are the suggestions I made to the acting board last month in response to a request from their secretaries. I know of nothing better to suggest in response to your request. I think the friends of Christian Endeavor will be disappointed to know that the acting board declines to do anything in the line suggested.

In this whole matter I have prayerfully sought to eliminate every personal motive. I believe it to be God's will that we go forward. I believe it to be the will of a vast majority of our brotherhood that we go forward. I believe that they will furnish the means—cheerfully, promptly, adequately—if they are given the opportunity. I believe that vast possibilities lie just before us. I believe that much of our future usefulness depends upon the action now taken by our brotherhood concerning this vital and fundamental matter. Whatever is done should be promptly done. Opportunities neglected seldom return. "There is a tide in the affairs of men."

I have done my very utmost; I have nothing more to suggest. I leave the whole matter with God and with my brethren.

Truly and fraternally, J. Z. Tyler.
Cleveland, Ohio.

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An Open Letter to Preachers.

I am in almost daily receipt of letters from preachers wanting information in regard to Texas, desiring, they say, to locate among us, and I take this method of answering in advance all who may write me in the future as regards the climate, people, etc. Texas is a great country—great in many respects. Our area includes 265,780 square miles; 247 counties—some of them as large as an ordinary state, and many of them rather densely populated, but in population nothing as compared with many counties in the New England states. We have 79 railways, including their various divisions and branches, and those railways give access to no less than 400 villages, towns and cities ranging in population from 250 to 60,000. There are 535 villages, towns and cities in the state. Our climate in winter is usually mild, the mercury in the thermometer seldom ever falling below 20 degrees—though sometimes we have what is called northers—(you may not know what that means, but if you come to Texas you will) and within a few minutes the mercury falls from 20 to 80 degrees. But this seldom occurs; usually the mercury in winter season ranges from 35 to 65 degrees.

The spring and fall seasons are very mild, but the summers are quite warm—the mercury standing from 80 to 100 degrees.

We have all variety of soil adapted to the cultivation of a great variety of fruits, vegetables and cereals. Cotton, corn, oats, wheat and potatoes are the principal products, the comparative quantity indicated by the order named.

The people here are cosmopolitan in population, but Americans largely predominating in numbers and financial strength. They are industrious, peaceable, quiet and law-abiding, and perhaps there is no state in the United States where citizens have greater respect for the laws that should govern them than the people of Texas, with barely one exception: in temperance or prohibition towns it is often the case that they have "cold storage"—a house where liquors are kept on deposit and used by the loyal (?) owner.

In this state we have about 200 church organizations that are in line with all aggressive Christian work, and about 450 that are not, and perhaps some 70 that are neither, but are semi-aggressive, and semi-non-aggressive. This is another statement that you may not understand, but you will if you come to Texas.

There is another thing in which our Texas churches are peculiar (most of them), and that is, your certificates of diplomas and commendations of your fine intellectual standing will not, considered in the abstract, secure you a situation—not even when these are accompanied with certificates of your good moral standing and full fellowship in the church. They want to see *your church letter and have you preach*, and then they will be the judge. Men who are not generally known to Texas churches cannot easily secure a situation among us by writing to the churches. In view of this peculiarity of the Texas churches I would advise all preachers who really want to come to Texas to arm themselves with certificates from the elders of their church as to their fellowship and good standing, and *come to Texas*. Come because you want to come, and come *to stay*. Our brethren here are a little bit suspicious when a preacher writes that he can't stand the climate where he lives, or that he must change on account of his wife's health, or his throat affection causes him to seek a higher or a dryer climate. Of course your wife is sick, or your throat is troubling you, or the climate is not suited to your general health, but it is much better not to state these things in order to keep down suspicion. Texans love Texans, and when a man comes to Texas they want to believe he is here to stay, and thus become identified with all the common interests, and not that he is here only to regain his health, or to please his wife.

Again, when you come, don't get it into your head that Texas people are a lot of ignoramus s—you might get left on that. Many persons here wear broad-brimmed hats with their pants stuffed into their boot-legs and look in dress quite common, yet perhaps they are graduates from some great university.

Again, when you come to Texas don't expect to find an easy pastorate with a large salary. You may get left on that, too.

The easy pastorates an large paying churches are all taken by preachers who are not likely to leave them any time soon. In fact, those places are seldom let out, they are made—home-made—made by home, and about the only chance to get one is to come and make it. We can only promise the material and show the place to start the factory.

I have yet to find the preacher who came to Texas knowing the great amount of inertia in matter, who went to work, and who was determined to keep at work, bringing with him a whole lot of *piety* and *common sense*, together with his commendation of good moral standing and full fellowship with his church, but that succeeded, and to-day is in demand.

We have a vast territory; the field is white unto the harvest and the laborers are few. We will welcome you and assist you all we can.

B. B. SANDERS, Cor. Sec.

Austin, Texas, Dec. 28, 1898.

Strange Things in the Florida Everglades.

In a late issue of the Methodist Florida Christian Advocate, a writer from Everglade delivers himself as follows: "Who are the Methodists of the ten thousand islands?" and answers, "A handful of the salt of the earth, a ray of the heavenly sunbeam, a sparkling dewdrop in the parching desert of infidelity, deism, agnosticism, and free-thinkers and no-thinkers, a guide in the wilderness of doctrine, a preacher of Christ Jesus, unto the Catholics and Baptists, the Campbellites and Seventh-day Adventists." In the same article the writer remarks to his brethren, "Brethren, do not leave this little sheep among wolves, but remember that the ninety and nine are not all that he bought with his precious blood. Daniel was not left to die in the lion's den, nor did the fiery furnace retain the Hebrew children."

We have always been of the opinion that there were strange, uncanny and uncouth things to be found in the Everglades of Florida. Ever since the cruel and crafty Semmoles in 1835 ambushed and killed a body of United States troops under the command of Mayor Dade, this swampy region of almost countless islands covered with a dense thicket of tropical and semitropical growth, has been looked upon as almost unfit for the habitation of civilized beings. But according to our Advocate brother the "ten thousand islands" seem to be pretty well inhabited and by a people possessing a wonderful variety of shades of belief and unbelief. Infidels, Deists, Agnostics, Free-thinkers and No-thinkers. I fancy these are "gators"—Catholics, Baptists, Campbellites and Seventh-day Adventists. Now just fancy, gentle reader, turning loose a "little sheep" in such a howling wilderness as that. Think of "a sparkling dewdrop in that parched desert" of swamp 160 miles long by about 60 miles wide—surely a great place for Baptists and Campbellites and Seventh-day Adventists who, as I take it, do not usually flourish much under "sparkling dewdrops." It certainly would be little short of a serious misdemeanor for the "Annual Conference," to neglect this "little sheep" and expose it to the dangerous "wolves." Really, our private opinion in the matter is that the flock to which this "little sheep" belongs should encourage it to continue its efforts, and help it to guide aright those inhabiting this "wilderness of doctrine." Perhaps if this "little sheep" would put itself under the leadership of the Good Shepherd and become a "preacher of Christ Jesus" in reality, there would soon be no Catholics, or Baptists, or Campbellites, or Seventh-day Adventists, or Methodists in the Everglades, but all would be willing to become followers of Chris or Christians and thus be able to present an unbroken front of universal Bible-given truth to the "Infidels, Deists, Agnostics, Free-thinkers and No-thinkers" of the "ten thousand islands."

"And why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see more clearly to cast the mote out of thy brother's eye" (Matt. 5:3, 4, 5).

T. H. BLENUS.

Adams St. Christian Church,
Jacksonville, Fla.

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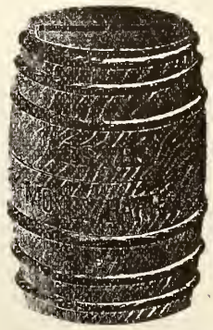
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One Hunderd Years Old.
(1799-1899.)

On January 1, 1799, Transylvania (now Kentucky) University began its first session, with Rev. James Moore as president.

On Sunday night, January 1, 1899, appropriate commemorative exercises of the hundredth anniversary of this noted institution, were held in Morrison Chapel. The large chapel, which was named after the late Dr. Morrison, who, at the request of Henry Clay, gave to the institution a large endowment, was filled with the most cultured people of the Blue Grass, and a number of the friends of the institution from different parts of the country.

The college building was decorated inside and out. Over the front entrance was a large electric star. The old chapel was beautifully decorated for the occasion and never appeared to better advantage. An electric coated shield was suspended over the center of the platform, immediately over the portrait of Col. Morrison, the electric current spelling through the beautiful lights,

ONE HUNDRED YEARS OLD.

A line of electric lights to the right and left of this added to the effect. Tastefully arranged cedar and evergreen hung about the windows and rostrum.

As was stated in the papers sometime ago, the Rt. Rev. Thos. U. Dudley, D. D., of Louisville, was extended and accepted the invitation of the committee on arrangements to deliver the principal address. Sickness, however, prevented his being present, and his place was ably filled by President Ethelbert Dudley Warfield, of Lafayette College, Pennsylvania, a former student of Kentucky University.

President Cave presided and carried out the following program:

Hymn, "Doxology," choir.
Invocation, Rev. I. J. Spencer.
Hymn, "America." Announced by Prof. Arthur Yager, Georgetown College.
Scripture Reading, 1 Kings 3:5-14; 4:29-34, by Jas. K. Patterson, State College of Kentucky.
Prayer, Rt. Rev. L. W. Burton.
Anthem, "Bow Down Thine Ear," choir.
Address, "Christian Education," Pres. E. D. Warfield, Lafayette College. Pa.
Prayer, Chancellor L. H. Blanton, Central University.
Historical Address, Pres. J.W. McGarvey, College of the Bible.
Address, Gov. Wm. O. Bradley, of Kentucky.
Anthem, "Galilee," choir.
Benediction, Rev. W. F. V. Bartlett.

On the platform were seated all who took part in the exercises, Gov. Bradley's staff, members of the faculties of the University, all visiting college men, members of the Board of Curators, a number of the Alumni, ministers of the Lexington churches, and other distinguished guests. The beautiful music was furnished by the excellent choir of the Broadway Christian Church. Letters of congratulation were received by the committee from all members of President McKinley's Cabinet, from educators famed the country over, from the faculty or president of almost every institution of learning in the United States, and from many others, including a beautiful letter from Mrs. Jefferson Davis, whose distinguished husband was educated in the University.

The fame of Transylvania is historic. At the beginning of this century she was ranked with Yale and Harvard as one of the greatest universities of the country. Kentucky University is her worthy su cessor and is maintaining a high standard in these latter days of the nineteenth century as Transylvania held at the close of the eighteenth century.

The exercises of Sunday night are but the beginning of the centennial celebration, which will be continued during commencement week in June. Preparations are already being made for this and it is expected that a very large number of the Alumni, former students and friends of the institution will be present to assist in and enjoy the exercises which will be held then.

Long live Kentucky University, the worthy successor of old Transylvania!

GEO. W. KEMPER.

Lexington, Ky.

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These topics cover the entire year 1899, and are intended for use in all the Churches. Topic cards will be supplied at 25 cents per hundred on application. Each member should have a copy. See "Hour of Prayer" in each issue of the CHRISTIAN-EVANGELIST for comments on these topics by the Editor.

See that your order calls for the Uniform Series.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Pacific Slope Items.

We brethren of California are so well fed weekly, both spiritually and intellectually, by the columns of the CHRISTIAN-EVANGELIST, that we are probably neglectful of the wishes of our brethren and friends of other parts of the world to hear occasionally of the condition of the work of the church and of the hopes and the prospects of the brotherhood of the Pacific Slope. Our church in common with all others has felt very sensibly the effect of the "hard times" resultant from the shortness of crops of the past season.

It has on that account been impossible for many of our churches to maintain a preacher, and for that reason conversions have been correspondingly few, for "how shall they believe in him of whom they have not learned, and how shall they hear without a preacher?" We feel cast down, but not in despair. Lately some of our churches that have for a long time past been without a preacher, have engaged one and hope soon to see the time when we shall not have a preacherless church nor a churchless preacher.

The churches of San Jose, the First and the Central, are both in fairly good condition. The First Church has Bro. B. B. Burton for its pastor. He is now serving it the third year and it has flourished under his able and efficient preaching of the Word and direction of its business affairs. The Central Church is at present without a regular preacher and pastor, Bro. J. H. Hughes, who for four years was pastor thereof having recently taken charge of the church at Chico, Cal.

But *ad interim*, whilst we are negotiating for some one to take permanent charge of the work, we are fortunate in having Bro. F. M. Kirkham, the editor of the Pacific Christian, who but lately came to this coast to preach for us each Lord's day. Bro. Kirkham is both an able preacher and writer and the churches of this coast are fortunate in his having cast his lot among them.

The Central Christian Church of this place recently extended a unanimous call to Bro. George W. Sweeney, of Oakland, to become its pastor, but because of the illness of Sister Sweeney he was compelled to reluctantly decline to accept the call. Bro. Sweeney preached eight or nine years for the First Christian Church of Oakland, Cal., and is greatly beloved by the brotherhood there. He and his good wife give liberally of their wealth to all good works.

Bro. W. A. Gardner, who by reason of sickness has been unable to fill his pulpit for several months until of late, is recovering again, and we hope and pray that he may be spared for many more years of usefulness in the Master's vineyard. He has wrought a good work in the cause of the Master in this state and is much beloved by all of the brethren for his work's sake. O. O. FELKNER.

San Jose, Cal., Dec. 28, 1898.

The Power of Truth.

I have recently had a practical illustration of the power which the plain truth has over a sincere heart. Permit me to give it for the pleasure of all and for the profit of those who may profit by it.

A few weeks ago a young man chanced to be spending his evenings in my home. He proved himself to be a model young man, clean, courteous, industrious and religious, being a zealous member of the M. E. Church. He desired to read good books. I selected for him as I learned his taste and need. A spirit of inquiry was soon aroused and I responded willingly to his call for assistance. One evening we made a diagram of the cases of conversion recorded in Acts and also one on the form of baptism. He did the reading while I did the writing. When I saw a point well taken I did not fail to clinch it. We found a marked absence of much now common in revival meetings. Baptism was not put off for weeks and months, but was performed the same day. The only form of baptism that can possibly meet the Scripture demands is immersion. My inquirer was convinced. The next morning, after being assured that we would gladly assist him to obey the Lord more fully, he decided to be immersed at once. As soon as a few brethren could be assembled and the ice cut away I baptized him, "and he went on his way rejoicing."

There was no persuading nor excitement in this case; simply Scripture answers given to all questions. Each point was followed up until the disobedience was evident and the way to obey apparent. There are, no doubt, many such instances. There should be many more. Every church member should be able to conduct such an inquirer safely to obedience. The power is in the Word. Direct the reader and he will read himself into obedience. If more personal attention were given to individuals, probably more honest seekers would be found. J. M. MCKAY.

Cuba, O., Dec. 20, 1898.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS

A Plea for the Homeless.

The time has come when something adequate should be done for the great mass of the poor. The fact is, they have long been wronged, which causes their present helpless distress. When the Creator gave to each human being a natural right to life, he made life dependent upon the products of the earth, so that it could not be made good without sufficient of them to sustain it. The right to life thus involves a right (possessed by every man) to all indispensable to life. This is generally comprehended in the use of land and ability to cultivate it. Producing from it is the most profitable of the various kinds of work we call necessary to life. If necessities are once brought into existence we can, in case of emergency, ourselves prepare them sufficiently for use to prevent death from want, but preparing and distributing them cannot be done if they do not exist. Their production is indispensable to our life.

If every family has its little farm but few persons need be poor. Now, however obtained, the wealthy few control all the land and capital or productions of land, while the rest are generally deprived of it, though having precisely the same right to enough to support them as the wealthy.

The United States Government controls so many millions of acres of vacant land in the Union, and so much ability to enable the great mass of the unemployed and others of poor to get a start in procuring independent living upon it, that it seems as if it ought to do so, supplying as much training and managing at first as necessary.

As soon as the poor had worked awhile under government auspices, each able to farm, could procure a farm, under homestead laws and rise into comfort.

There are many reasons for favoring the United States Government, having an extensive plantation, or more than one, always in its own hands, upon which to admit temporarily all able to do any kind of work steadily of the unoccupied poor, teaching them to raise and make by hand all the necessities of life.

If it would also enable all leaving the plantation to find always market for necessities on the plantation in exchange for other necessities, produced either there or by workmen having been discharged from there, they would be independent of outside market. It is for the advantage of the people that the poor be benefited physically, mentally and morally, as this scheme would benefit them.

ANNA FORBES GOODYEAR.

28 *Dwight St., Boston, Mass., Dec.* 24, 1898.

[The author of the foregoing article is founding a mission for the moral, spiritual, intellectual and physical benefit of the poor in North Boston, somewhat on the plan of the Salvation Army, but quieter, and intended to be duplicated in other cities. She has the endorsement of many influential preachers and others in the righteousness and practicability of her thoughts and plans.—EDITOR.]

Why Boys Don't Go to Church.

The problem of the day is, How to catch and hold the boy in the church while he is passing through the perilous period of his life, the period of adolescense.

One evening I sat in a beautiful church, before me sat three boys whom I judged to be about ten, twelve and thirteen years old. Very heroically they listened, or tried to listen, to a sermon that had in it not one word for boys, a sermon that was not calculated to catch, hold or inspire any one. Sad, but true. The boys surprised me in their behavior. At the close of the sermon, as the congregation arose to sing, one boy gave his neighbor a hymnbook, opened, back side front and up side down. It was a jolly little prank that caused the other boys to smile. A deacon saw that smile and turning to the boys *growled* a fierce, hoarse, diabolic growl which he accompanied with a *frown*, an awful, intellectual, aristocratic, cultivated, sanctified frown.

The boys heard the growl and saw the frown, and I think, appreciated the deacon's religion, as he sang:

"So tender so precious,
My Savior to me."

I thought to help the boys out, and gave them a bit of candy. I supposed he would take the hint, but he did not. He was to be excused, however, for he was just coming out of an hour's freezing in a religious refrigerator. He was not at his best. I should have thought of this and have given the candy directly to the deacon. It was he who needed sweetening. Those boys are not half as bright as I take them to be, if they return to that church and sit by that deacon again.

I know boys who, after such a reception, could never be made to return to like surroundings only by the aid of the army and navy. And still people wonder and frown and growl because the bright, happy, fun-loving boys do not go to church! Brethren, sweeten up and study the nature of boys, if you can win and hold them. Salt draws sheep. Kindness wins boys.

A. W. CONNER,
Editor Boys' Friend.

Irvington, Ind.

"Our Church Register."

The Christian Church of this place was organized in 1842. During the past fifty-seven years the record of its work has been kept in many books, by many men, in many ways. As a result we have a pile of records that tell us little as they ought to tell. The disposition of members who are no longer here, the dates of their uniting with the church, the dates of their disposition, the names of the many preachers who have served the church. All of this can *now* only be conjectured.

We have purchased one of the latest, largest and very best church registers, and by the help of God and a strong committee, we intend to spare no effort to uncover and collect as much data of the past records as possible, and from this time forward we promise ourselves and our posterity a concise and intelligible history of our work. Why do I write this? Simply because the sad history of this church register is the history of two-thirds of the congregations in the United States. What need have we of such a condition? What excuse for such slothfulness? The merchants, county, state and government records are not so kept. Why should our "Father's business?"

Now, brethren, the task will not become easier by longer delay. Let us begin *now* and show to the world that God's sons can keep books.

Yours for more system,
M. W. YOCOM.

Sullivan, Ind., Dec. 31, 1898.

[There is room for great reform in the method of many of our churches at bookkeeping and we trust the foregoing suggestion will spur up many careless churches to better bookkeeping in the future.—EDITOR].



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From the Iowa Secretary.

Hardly a day has passed since my election to the present position that I have not received one or more letters containing congratulations and expressions of confidence in my work for the I. C. C. These letters have come, not only from my personal friends, but from brethren whom I have never met in the flesh. To all of which I take this opportunity of thanking you for your past and present kindness and for the confidence reposed in me for the future. Believe me, beloved, I will serve you to the best of my ability. I cannot hope to succeed in the work that we have planned without the co-operation of every Disciple in Iowa. My worthy predecessors have inspired the Disciples in our beloved state to make such gains as have not been equaled in any state in the Union, and it may seem that we could hardly hope to continue our work at the pace already set, yet the present outlook gives us reason to hope for even better things in the future. The receipts for the first 15 days in December were almost three times as large as they were for the same period of time last year. A letter from a dear brother this morning says: "The little band at this place has never sent a contribution to the state work. I will present the matter and we will do something this year, and I will send you $100 for the permanent fund soon." The apportionment of another church was $5. The pastor presented the I. C. C. work the 4th inst., and the next day sent us a draft for $25 and said that he could have secured more, but thought it best to divide with other mission boards.

While I have felt almost overwhelmed at the thought of taking up the work laid down by our beloved Brother Haggard, such letters as the above cheer our hearts and make us feel hopeful for the future.

I believe that if the brethren are taught their duty they will give as they have never given before. Last year the apportionment for the churches was about $3,700, and of this amount $1,295.25 (or about two and one-half cents per member) of it was paid.

This year the apportionment for the churches amounts to $3,998, or about eight cents per member. May we not reasonably expect this amount? Can we be satisfied with anything less? We shall do everything in our power to secure it.

Beginning with January first we will send to each district secretary the first of every month a list of all unpaid apportionments, and as each is met that church will be placed on the honor roll.

We want to add 5,000 souls to the church, and secure $5,000 for our share in the Jubilee. We are prepared to help you in many ways. If you are without a pastor, or want a protracted meeting, write to me. If you are about to organize a church, build or dedicate a house, write to me. We want every pulpit supplied and every preacher busy. Remember that I am your servant, and I want you to command me.

Yours for service,
B. S. DENNY, Cor. Sec.

Notes and News.

C. L. Jessup, Saratoga, Wyom., thinks that point a good opening to establish a church and would be glad to have some evangelist who can visit the place.

The annual reports of the various departments of the church for 1898 show 93 sermons preached by the pastor during the year; 105 short speeches and miscellaneous addresses on various occasions; 549 pastorial visits made; 20 funerals conducted and nine marriages solemnized; 11 persons were added to the church by confession and baptism and 30 by letter and other commendation, 14 sermons were preachd by visiting ministers and 17 by Grant K Lewis, of Denver, with us as an evangelist. $1,891.73 was raised by the church through its several departments for use at home and $124.11 for missions.

On yesterday, Jan. 1st, eight were added, five of them making the good confession. "One hundred additions in '99" is the motto with which we begin the new year.

J. E. Pickett.

Boulder, Cal., Jan. 2, 1899.

From "Egypt" in Illinois.

The work in Southern Illinois C M. C. territory is moving at a canter. Recently Elder Martin, of Indiana, conducted a revival meeting at Fairfield, Bro. S. V. Williams, pastor, and had eleven accessions. Elder Stottler, of Mt. Carmel, held a meeting at Keensburg, with forty-nine accessions, nearly all heads of families. The church at Mt. Carmel has arranged to have Bro. Updyke in a meeting with them in February. At Flora the church is arranging for a meeting in early March, evangelist not yet certainly engaged. Bro. W. R. Carter, pastor at Lawrenceville, has been the Joshua to lead the church across the Jordan of a big debt, and is now having a big jubilee in the form of a revival meeting; three confessions to date, Jan. 6th.

We were with the brethren at Alma and Salem this week. At the former place the citizens and the church are striving to build up a monument that shall abide in the future. At Salem they are without a pastor at present. They hope to secure a suitable man in the near future. Brother Hart, of Bell Flower, Ill., has recently become pastor of the church at Grayville; and Elder Rosenborough has accepted pastoral work at Sandoval and Odin.

We have several vacant pulpits in Southern Illinois, which will afford good preachers excellent opportunities for doing a splendid work. Write us at Flora for further particulars Respectfully,

W Bedall.

Missouri Bible-school Notes.

The First Church school, Sedalia, has long carried the banner as the largest school in the Missouri brotherhood, while it is one of the most efficient in all the brotherhood of the Disciples of Christ, or any other people for that. The superintendent has two most accomplished assistants who are not elected as ornaments, but asssistants, and who take their turn in the conduct of the school and always have some part in all the opening and closing exercises, just as it should be, but is not in every school session of all our schools. J. W. McClain puts the same rustling energy into his superintendency that he does in his passenger work for the Missouri Pacific System, "the best road on earth, sir," and he uses the Bible-school room, the main auditorium and the fourteen class-rooms to good and effective work. Of the 21 teachers of the school, every one was not only present, ut in good time for having pupils in order for opening song. Good for them and their work. In the recitations of the 21 teachers, 17 used nothing but their Bibles and this without any warning from me, and their teaching shows thorough mastery of their lessons. In the primary department, J. N. Dalby, a prince in Israel, has had charge of this department for twenty-six years. Think of that, you who talk after two and three years of having "been so long the primary teacher." He has seen his department grow from a mere handful to an enrollment of 250, over whom he has such control that they delight to do as he desires. Their room is now inadequate for their numbers and work. To hear them sing, to watch him sing with them, fills the soul with the holiest of impulses and fires the heart for better work in the behalf of such. He has used so many objects for illustrations in the twenty-six years of his work, that he has a regular museum of illustrations, and one I am urging him to box and bring to the Plattsburg Bible-school Convention. He uses domestic, yard wide, for putting his songs before all the tots, and they watch it and watch him and sing like larks; one little tot especially, whose feet lacked inches of touching the floor and with a book upside down, would look at the book, then at the scroll, then at Bro. Dalby and sing like a mocking bird. The classes of the school are apportioned so much for each Sunday, and always report how near they come to reaching it, and I saw immediately its beneficial and instructive effect. Another capital thing and which is growing, the papers were not distributed until just before the school adjourns, while the primaries receive theirs after school closes. Before beginning the East Broadway Church, Sedalia was one of our best friends, and now that it is turned over to the East brethren, the First Church school gave me near $45 and did it so promptly and cheerily that I had every reason to thank God and take courage. My stay in Sedalia was where I always have stopped when in the city, and Bro. Dalby and his devoted helpmeet were kind and hospitable as in the past. The efficient leadership and the skillful executive work of their former pastor is manifest in all the work of the school, so that their present pastor, Melville Putman, will step into one of the best organized congregations of Disciples, and in this field he has a great opening for a mighty work for the children, the people and the Christ.

Bethel, Buchanan, never fails to remit its apportionment sometime during the year and thus save any going to see about it, while Pickering and Farmington do the same. Brethren, wish all our schools would do this, for the apportionments are so small that it does not pay to visit you for the collection.

Bro. W. H. Woods is trying to revive the Bible-school work in some of the more destitute counties and will likely meet some of the opposition that has arrayed against all our workers, but he means to do the people good and if they will permit it, he will do them and their children good. God bless them in their co-operation with him as he works in Ozark and other like counties.

D. R. Berry and the Berry Church school not only met their apportionment for work but more, and now sends word that other offerings are promised and will follow before the year expires in June. Wish I could thank them and Doc especially for this kindly reminder of their love and friendship.

The same people do nearly all the work in the various departments of church and school. At Cowgill, Sister Goodnow and the other ladies that do all the work in the school, in their Aid raised during '98 $105.15, expending $71.10 of it and church work, beginning the new year with $34.05 on hand.

To all our schools and the workers, "Happy and prosperous New Year to you."

H. F. Davis.

Substitutes for Horsford's Acid Phosphates are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "Horsford's" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

Bible-schools and Endeavor Societies of Iowa—Rally, Rally, Rally!

It is our desire that every Bible-school and Endeavor Society in Iowa shall have a rally the last Lord's day in January or the first in February. The main object of these shall be for a spiritual uplift among our young people. Also for the enlargement of both the school and the society. We send to you one of Bro. Orr's excellent tracts on, "How to Conduct a Rally." If you will follow it closely your effort will prove a great help to your entire church work. It is our desire to enlarge greatly the work among the young people of Iowa. We have in this state between the ages of five and twenty-one years 727,694 children and young people. In all of our Bible-schools including the Roman Catholics we have only 365,441 pupils. This means that not nearly half of our young people are in attendance at our Bible schools. Truly, brethren, the Lord has placed us in the midst of a great field; are we not permitting much of its golden harvest to waste ungathered for the Master. There are in Iowa 1,332,000 people past ten years of age who make no profession of Christianity. This is more than half of its entire population. As schools and societies we have done but little for the state mission work. We ask but little this year. At our convention last year it was decided to ask our members of the Bible-schools and C. E. Societies for two cents per quarter for state work during the present year. Young people of the Church of Christ in Iowa, shall we have this small amount from you for this work? Surely you could not refuse your Lord this small offering. But remember to do this work if all will give it will mean more than $3,000. If the Bible-schools and Endeavor Societies will show by their offerings that they can maintain a man in the field, there is no doubt but what the convention will elect a man who shall spend his entire time in this work by next year. What we ask in this rally is that you take the two cent offering for the state work and send same to W. W. Williams, 206 West 4th St., Des Moines, Ia. Should your offering exceed two cents per member, send entire amount and receive credit on next quarter. If you can realize the entire amount, which will be eight cents per member, all the better.

Your school needs the rally, do not fail to hold it. Your C. E. needs the rally, divide the time between the two. Give the entire time on the one Lord's day to this work. Let the Bible-school occupy the morning hour and the C. E. the evening.

It is not our desire to interefere with the work of the foreign board, but rather to help them in their great work. Let the Endeavor Societies if they desire send to the state simply their quarterage, which will be small amount and send their entire collection above this to the foreign board. The first Sunday in February will be Endeavor Day. Your collection on that day should go to the foreign work. Shall not Iowa send up from her Endeavorers a splendid offering to the Lord this the last year of the 19th century? Let every society remember the foreign work this year. Do not fail to interest the entire congregation in this rally. Ask your pastor or some other good man to speak briefly upon the Bible-school work in the morning and the Christian Endeavor work in the evening. Remember this is the work of the Lord.

Yours for Christ and the church,

D. A. Wickizer,
State Superintendent.

Des Moines, Ia.

Church Bells and Other Bells.

The Neptune Hose Company, of Atlantic City, has just been supplied with a bell of 2,000 pounds by the McShane Bell Foundry, of Baltimore, Md , while a peal of bells for the First Reformed Church of Quakertown, Pa., and a church bell of 5,240 pounds are to be placed by them in St. Patrick's R. C. Church, of Whitinsville, Mass.

The artistic catalogue issued by the McShane Bell Foundry is a regular little encyclopædia of information concerning all sorts of bells—finely illustrated and a text given as to raising, ringing and swinging the different varieties. They send it free to any one interested in bells.

Reminiscent.

DEAR BRO. GARRISON:—Just finished reading your strong, healthy editorial, "Thirty Years an Editor." In all that time we have never missed a single number, and expect to stay with you to the end.

As I read that and "The Year of Jubilee," also "Ebenezer," what memories come trooping through my mind! I remember Bro. B. W. Stone *very well*. He used to preach in my father's house. In that early day there was neither schoolhouse nor church in this neighborhood (and yet I am not *so* old—only 66).

As you say, "Our own religous brotherhood has undergone many changes in these thirty years." While not less loyal to our plea, I think the changes are all for the better; we appreciate the truth so far taught by other religious bodies, willing to acknowledge the good in them. Then we are far more spiritual than when every church was against us, and we against every other church. I was personally acquainted with many good men you mention. Many of them seem so near and dear, as I look back over the army. I came into the church when 16 years of age, under the preaching of the "silvery-tongued," D. P. Henderson. He was rightly named, for aside from his goodness and earnestness, I never heard a more musical, rippling voice. He had an easy, flowing manner as well, and sometimes would sweep all before him with his eloquence and musical tones.

This number of the CHRISTIAN-EVANGELIST is especially rich in all departments, notably in the portraits. How I would like to see the editor again face to face, and hear him talk once more! This world is too big to be very sociable. KATE A. S. JUDY.

Tallula, Ill., Jan. 3, 1899.

Bethany.

Recently a valuable tract of 1,500 acres of land has been given to Bethany College. This furnishes a text for a brief *preachment*.

(1) It was given willingly by our good friend and most thankfully received. "God loves a *cheerful* giver."

(2) Anything is acceptable, from a toothpick to a tanyard, that will help endow this worthy old institution. If you have not the *cold cash* we are not particular—houses, lands, boats, bonds, life insurance, policies, railroads or any kind of property convertible into money. "Despise not the day of small things."

(3) Some one offered the excuse that they were land-poor and for that reason could not give. It was suggested that to deed part of their *property* to Bethany College might enrich both parties. "Lay not up for yourselves treasures on earth," etc.

(4) If you have nothing else to give, bestow your note; a promise to pay is better than nothing. One person who could do no better than this had his life insured to secure its payment. "Go thou and do likewise."

Bethany, W. Va. J. L. DARSIE.

Dedication at Greenville, Ohio.

The church at Greenville, the county-seat of Darke Co., Ohio, opened and dedicated their new house of worship New Year's day. It is less than one year since Bro. Perry O. Updike preached the first sermon there. They organized in a hall, and met there until the dedication of their house last Lord's day. It was a great pleasure for us to be with them, and preach the opening sermon, raise their money and dedicate their house. It was a most happy New Year's for the faithful band of Disciples there. God bless them.

Wabash, Ind. L. L. CARPENTER.

Please report two more additions to the church at this place. On Tuesday evening I delivered a lecture for the church at Pawnee Rock on "The Life and Work of Alexander Campbell." The Juniors recently surprised Mrs. Hilton. They came in a body and presented her with a nice lamp. We have a band of about 40 here; 29 have joined since we came here. C. H. HILTON.

Larned, Kan., Jan. 5.

Missionary.

Jubilee Gain.

Comparative statement of receipts to the A. C. M. S., for first quarter, 1897 and 1898, October, November and December:

	1897.	1898	Gain.
No. churches contributing	40	94	54
No. C. E. S. contributing	133	208	75
" S. S. "	2	112	110
" L. A. S. "	5	25	20
" C. W. B. M "	..	1	1
" individuals contributing	69	100	31
" other contributions	7	9	2
Am't contributed by churches.	$295.46	$894.31	$598.85
Am't contributed by C. E. S	357.63	652.81	295.18
Am't contributed by S.S	20.00	491.44	471.44
" " " L. A. S.	45.00	99.00	54.00
Am't contributed by C. W. B. M.	....	7.97	7.97
Am't contributed by individuals.	1,168.50	11,470.00	10,301.50
Am't of other contributions (bequests, etc.)	747.24	135.92	611.32x
Total amount	$2,633.85	$13,751.45	$11,117.62

Loss x.

Included in the "amount of other contributions" for 1897 is $200.00 which was immediately turned over to the Church Extension Fund.

$10,500.00 of the gain goes into the Permanent Fund, the interest only to be used for mission work.

BENJ. L. SMITH, C. C. SMITH. } Cor. Secs.

Supplies for the March Offering.

The annual offering for Foreign Missions is the first Sunday in March. The following supplies will be furnished free of charge to the churches preparing for the offering.

1. *March Offering Envelopes.* An envelope should be placed in the hands of each member of the church.

2. *March Offering Number of the Missionary Voice.* This is without question the most interesting number we have ever published. One copy should be placed in each family represented in the church. It is loaded with missionary instruction.

3. *Pastoral Letters.* These are for preachers only who will sign their names and mail to the members of their churches.

All this means careful preparation. Preparation is *the* word to emphasize now.

Order these supplies at once and begin an active campaign. Address,

F. M. RAINS, Treas.,

Box 750, Cincinnati, O.

A GOOD PRACTICE.

If You Want a Good Appetite and Perfect Digestion.

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before *it has time to ferment*, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

They increase flesh by digesting flesh-forming foods.

Stuart's Dyspepsia Tablets is the only remedy designed especially for the cure of stomach troubles and nothing else.

One disease, one remedy, the successful physician of today is the specialist, the successful medicine is the medicine prepared especially for one disease.

A whole package taken at one time would not hurt you, but would simply be a waste of good material.

Over six thousand men and women in the state of Michigan alone have been cured of indigestion and dyspesia by the use of Stuart's Dyspepsia Tablets.

Sold by all druggists at 50 cents per package.

Send for Free Book on stomach diseases to F. A. Stuart Co., Marshall, Mich.

Have you ever used a porous plaster?

Perhaps you have and it hasn't benefitted you—or perhaps it has spread on your skin and stuck to your underclothing and made itself generally nasty.

Allcock's
POROUS PLASTERS

never do this, but the imitations generally do.

Insist upon having Allcock's and you will get the best and original and the one on the reputation of which the others trade.

Don't be fooled. Allcock's always give satisfaction and none of the imitations do.

State Mission Notes.

I am writing this from a sickbed and this accouts for my failure to appear for sometime. I came here, to Carthage, to help Bro. Oldham to raise the old church debt and was taken down with LaGrippe and Pneumonia and for a week I have not been able to be out of bed. My physician says, "in a day or two now," but he is an awful procrastiuator.

We had a most delightful meeting at Charleston; that is, we would have had but for the weather. It was just as bad as it could be, it rained all day. Yet we had a good audience in the morning, and such a happy people over the clearing of their house from debt! It has been a burden upon them for years and to see it lifted and rolled away was a perfeet joy to them all. Too much praise cannot be given to Bro. A. F. Holden and his devoted Christian wife for this great accomplishment, for to them their zeal, their consecration and self-sacrifice does the credit belong. They have gone to West Plains, Mo., now, and the prayers of all the Charleston people go with them.

At night we had another good audience considering the weather, and just as I had given out the text for the discourse the fire-bells began to ring and my audience left, without the formality of a benediction, a few came back and we preached, but—well I wish they wouldn't do such things.

I am just in receipt of a note from W. A. Fite, pastor of the church at Harrisonville, and he tells me that they have just taken up their state mission collection, and they have far excelled their apportionment. This is good news. God bless the men who thus make glad the hearts of the state secretary, and help on the good work of God.

I have recently sent out notices to life and annual members whose payments are now due as also the notices of the second quarter of the apportionment. We have sent them out with a prayer that as they come to you in these, the opening days of the Year of Jubilee they may catch a response from you and bring it back to us that we may the more forcefully and widely "proclaim this Year of the Lord." We *crave* your help, we *need* your assistance. The doctor says "you must not work so hard, you are breaking down again." I can't help it. The work must be done. If you will help, it will lighten the burden that much. Will you? You gave Christmas and New Year's gifts to your friends? Why? Because you loved them. How many or how much did you give to Jesus? Happy New Year to all!

Yours in His Name, T. A. ABBOTT.

4144 *Westminster Place.*

What They Say About the Apportionment.

We will try to raise the amount asked of us. LENA GILBERT, Rushville, Ind.

Our Juniors accept the apportionment of two shares.—MRS. W. H. COWDERY, Ashtabula, O.

Our Juniors will take one share—more if possible.—MRS. EDITH M. STIVERS, Missoula, Mont.

We will pledge one share besides supporting an orphan child.—LOUIE POMEROY, Pueblo, Col.

I trust we can raise our apportionment ($15) next year.—MRS. H. MCDONALD, Burlington, Ind.

We gladly pledge ourselves to pay the share apportioned us and hope to be able to pay more.—SUE SMITH, Huntsville, Tex.

Our Junior Society will accept the apportionment and a half share more.—MRS. J. M VAWTER, Liberty, Mo.

The Juniors will cheerfully accept their apportionment and strive to double it.—NELLIE E. WILLIAMS, Flemingsburg, Ky.

Our Juniors accept their apportionment; they are very anxious to help all they can.—EVA GRANGER, Frankton, Ind.

We will accept our apportionment. I hope we may be able to give more.—MISS L. F. JONES, Lebanon Church, Va.

At our meeting Dec. 11th, we voted to take two shares in the Builders' Fund.—MRS. DR. PARKER, Mt. Sterling, Ill.

Our mission band of twenty members organized last October will gladly accept the apportionment of $10.—LENA YOWELL, Hustonville, Ky.

We accept our apportionment ($10) and will gladly do more if we possibly can.—CARRIE L. POCKER, Swampscott, Mass.

Our Juniors gladly accept their apportionment and will raise it as early as possible.—MRS. M. S. BERRY, Benjamin, Tex.

The Junior Society of the First Church accepts its apportionment and will take one share besides.—MRS. LISSIE LOUTHAIN, Muncie, Ind.

We have decided to take one share and will raise the money as soon as possible; we hope to do more in the future.—CARRIE FRY, Vacaville, Cal.

Our Juniors at this place *very enthusiastically* accepted their apportionment of $10. They proposed this themselves when your letter was read to them.—MELISSA CARTER, Plainfield, Ind.

We take one share; I cannot promise more as our society is a small one, having only twelve members.—MRS. NORA BLACKERBY, Versailles, Ky.

We accept the apportionment made us, and although it seems large, can raise it. We will go to work at once.—LURA EDNA FORSYTHE, Nineveh, Ind.

We have decided to accept our apportionment of three shares or $30 for the Builders' Fund and of course will do more during the year if we can.—EMMA HORNE, Washington, Penn.

Our Society will be glad to take one share of $10 in the Builders' Fund and we will do more if we can.—MRS. JESSIE C. LOY, Los Angeles, First Church, Cal.

We accept our apportionment ($15) and although we feel it to be quite an undertaking, with God's help we will raise it.—ADDIE WOOD, St. Louis, Mich.

The above are a few of the many words of approval that have been sent us about the apportionment of shares in the Builders' Fund made to the Societies and Bands in the Young People's Department of the C. W. B. M. The watchword for this department this year is, "Nine thousand in '99 in the Builders' Fund."

MATTIE E. POUNDS,
National Superintendent.

Indianapolis, Ind.

Evangelistic.

OREGON.

Pleasant Hill, Dec. 26.—D. C. Kellerms held a meeting here this month, resulting in 65 additions.—SAMUEL BAUGHMAN.

MICHIGAN.

Algonac, Jan. 3.—I closed up my work at this place Dec. 25. Have accepted a call from the church at St. Louis, Mich. Will begin Jan. 8th.—J. L. SMITH.

MISSOURI.

At Log Church, one addition; New Market; two reclaimed; at Grayson, two added by letter.—WM. C. THOMPSON.

MISSISSIPPI.

New Albany, Jan. 5.—An eight days' meeting nine sermons in Ellzey and four at Pine Ridge, Calhoun county, Miss., resulted in six additions; five confessions, and all baptized on closing day — Christmas. — H. R. COLESON, evangelist.

INDIANA.

Indianapolis, Jan. 2.—There were four additions to the North Park Church of this city on yesterday.—J. M. CANFIELD.

Valpariaso, Jan. 4.—One confession at Hammond Sunday night. We expect to do our part towards the 100,000 souls for Christ this year.—WALTER L. ROSS.

ENGLAND.

Chester, Dec. 22.—Our work moves along successfully here with 46 responding to the invitation; 45 by confession. We begin at Liverpool on Jan. 7, '99, D. V., and my address will be 47 Lidderdale Road, Sefton Park, Liverpool, England.—J. A. L. ROMIG.

KENTUCKY.

There have been 37 additions to Parkland Church, Louisville, in last nine months.—S. M. BERNARD.

Union Star.—Eld. A. F. Beare recently closed a successful meeting at Stephensport, four miles from this place. We now have a membership there of 53. Hope to build a church before spring. Also hope to organize a Sunday-school.—(MISS) SUE A. BRASHEAR.

OHIO.

Youngstown, Jan. 2.—Began at the Central Church here yesterday; seven added first day and two more to-night. Lincoln Davis has been pastor of this church from its organization and is a thoroughly consecrated, spiritual man. The church seems to be alive to its opportunities. Our total for 1898 at Dec 31st was 1,253 additions.—CHAS. REIGN SCOVILLE.

ARKANSAS.

Eureka Springs, Jan. 3.—Please report 40 additions for us; 29 of these were converts. Let these be counted among the 100,000 for '99. Bro. Morgan Morgans is a clear, forcible preacher; his daughter a good leader of singing. On Thursday night, Bro. M. gave a lecture on his travels in Palestine. It was excellent and well received. Bro. M. is a good lecturer, his statements are clear and his descriptions life-like and vivid.—DANIEL TRUNDLE.

IOWA.

Closed a short meeting at Freemont, Dec. 28, 1898, with eight baptisms and one by letter. Had a good hearing during the meeting.—G. F. DEVOL.

Mt Pleasant, Jan. 2.—We have just closed a meeting with nine additions, one by letter, one by statement and seven by baptism, one from the Methodists.—H. T. CLARK.

Elliott, Dec. 31.—M. C. Johnson has closed a meeting of 32 days' at this place with 30 additions to the church; 24 by baptism.—T. J. REZNOR, pastor.

TEXAS.

Galveston, Jan. 1.—Two added to-day.—JESSE B. HASTON.

Manor, Dec. 29.—I held a short meeting at Buda. One added.—C. E. SMOOTZ.

Austin, Jan. 3.—There were 16 persons added to the church during the past quarter. We now meet in Y. M. C. A. rooms, but hope to dedicate our new church building in March.—J. W. LOWBER.

ILLINOIS.

Washington, Dec. 30.—Just closed a two weeks' meeting at Mt. Zion, north of Eureka, with six additions; four baptisms.—J. T. ALSUP.

Rantoul, Dec. 29.—Two additions at Rantoul since last report. We begin a meeting here next Lord's day.—H. H. PETERS.

Murphysboro, Dec. 27.—Three additions on last Lord's day by letter, and one reclaimed. Splendid outlook in the future. Our Endeavor Society made its report last Sunday evening, for the last quarter, with over 100 new names added to its membership. Pray for us.—W. H. WILLYARD, pastor.

Cantrall, Dec. 31.—Closed our meeting at Cantrall last night. One added by confession. The storm, the bad roads, and much sickness hindered our work severely. Bro. Hieronymus, their pastor, has a warm place in the hearts of his people. We are now at Mechanicsburg for a few days.—W. A. MELOAN.

Watseka, Jan. 2.—One added here New Year's day by letter. Closed a few days' meeting at Pitwood, Dec. 29, where Bro. King holds forth. One of our deacons (Bro. Trotter) assisted the pastor and me whenever he could get away from his work in the furniture store. Fourteen were added to the Pitwood congregation, the majority of whom were baptized here on our last prayer-meeting night.—B. S. FERRALL.

West Salem, Jan. 4.—Our meeting here with Bro. Anthony is growing in interest. House packed and will not begin to hold the people. We expect a grand meeting. If you want a good meeting write us. Either or both of us can be had when done here.—C. M. HUGHES, singing evangelist.

Mt. Carmel, Dec. 30.—Closed meeting at Keensburg, Dec. 27th with 49 added; all adults and mostly heads of families. W. C. Swartz preached the last Sunday and made a good impression. They will probably employ him for half time next year. Our work here is prospering; have put a new steam heater in the church and am now planning a great campaign for '99. J. V. Updike will be with us in February and we expect great results.—J. H. STOTLER.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc. Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or Bladder. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys and is a true specific just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.



THE KAVA-KAVA SHRUB
(*Piper Methysticum.*)

In the New York *Weekly World* of Sept. 10th, the testimony of Rev. W. B. Moore, D. D., of Washington, D. C., was given, describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength, and is fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit, and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of kidney disease and restored to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the CHRISTIAN-EVANGELIST who is a Sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

Family Circle.

A Short Sermon.

BY ALICE CARY.

Children who read my lay,
This much I have to say:
Each day and every day
Do what is right!
Right things in great and small,
Then though the sky should fall,
Sun, moon and stars, and all,
You shall have light!

This further I would say:
Be you tempted as you may,
Each day and every day,
Speak what is true!
True things in great and small;
then though the sky should fall,
Sun, moon and stars, and all,
Heaven would show through!

Figs as you see and know,
Do not out of thistles grow;
And though the blossoms blow
White on the tree,
Grapes never, never yet
On the limbs of thorns were set;
So if you a good would get,
Good you must be!

Life's journey through and through,
Speaking what is just and true;
Doing what is right to do
Unto one and all,
When you work and when you play,
Each day and every day;
Then peace shall gild your way,
Though the sky should fall.

—*From the Independent of August* 29, 1867.

Snap Shots from the Pulpit.

MRS BELLAMY: THE ONE THE WORLD KNOWS.

"We call him great who does some deed
That echo bears from shore to shore—
Does that and then does nothing more;
Yet would his work earn richer meed
When brought before the King of kings
Were he but great in little things."

Mrs. Grace Carter-Bellamy. Sounds dignified, doesn't it? That's the way she writes it now. There was a time when it was plain Mrs. James Bellamy, but that was before the palmy days, before she discovered the grand possibilities within herself. All at once she seemed to realize that her talents were being wasted in the narrow sphere of her home ministering to her plain, matter-of-fact husband, and the five small Bellamys. She had a message for her sisters, and she firmly believed it was her duty to deliver it. So, leaving her husband and children to scramble along as best they could, she went out into this old sin-sick world of ours to try to lift it up to a higher plane. She held vast audiences spell-bound by her eloquence. As they listened to the words that fell from her lips, they longed to do better, to live as near the Divine as the one who plead so earnestly with them to seek the better things. Time passed on, and Mrs. Bellamy became a great lady. Each year added a spray to the laurel wreath that twined her brow. As her star rose higher and higher toward its zenith, our little village became noted as the home of this famous lecturer.

There was a time when we trembled for the reputation of Glendale, lest she might never be known beyond the county borders. You see, none of our people had ever achieved fame or fortune. True, some of our boys dabbled in politics, and we immediately placed them in the Senate, or at the very least in the Hall of Representatives. But they missed connections with a seat in Congress somewhere, and our hopes went glimmering. We had our poets, but somehow they never touched their lyres in a way that startled the world; consequently, their productions never got further than the county papers. So with nothing to boast our village, it was very humiliating after we reluctantly admitted that we were from Glendale to have people confess they never heard of the place, and ask if anybody that was *anybody* lived there.

But times will change. Now, when it is known we are from Glendale, we are immediately asked if we know Mrs. Bellamy, state secretary of the Temperance Union, president of the Foreign Missionary Society, etc., etc. We say that we know the great lady; we meet her in the daily walks of life; we see her sweep down our church aisles of a Sunday morning; and more than all, we have been in her beautiful home. Then, they begin to enumerate the virtues of this sweet-spirited woman. They talk of her purity of character, of her devotion to the Master's cause, of the sacrifices she is making, until we wonder if we really do know Mrs. Bellamy. Wherever she has visited, there her fame as a worker at home has gone. In fact, we can't tell people anything about her that they don't know.

She has managed in an indirect way to give them a very fair idea of the amount of work that is shifted upon her shoulders. They have been almost moved to tears by her telling how, when she comes home from a long lecturing tour, worn out in mind and body, instead of the rest she so much needs, there are a hundred and one duties awaiting her in the various church and social organizations of the town. To-day she must make an address on Social Purity at the Mother's Meeting, to-morrow she must talk to the Woman's Missionary Society on Women and Missions.

And so it goes, and they think it little short of a miracle that one woman can accomplish so much. (Innocent dears! They don't know that these talks that take so much of her time and mind are the pet phrases, or in other words, simply a rehash of the lectures she has been giving for the last half dozen years.) Then the church work! It seems almost beyond reason that one in public life should stoop to soliciting a quarter's worth of sugar for an ice cream social, or teaching a class of unruly boys in Sunday-school. But it's her loyalty to the church, and then she'd do anything for our tired, overworked minister, "dear Brother Br-own," pronouncing his name as though it were hinged in the middle. They think it remarkable that Mrs. Bellamy and Brother Brown can be so congenial, for you know prominent people are not always the most desirable church members. Somehow they have an ugly little habit of wanting things their own way.

But not so with Mrs. Bellamy, or at least that's what the world tells us. Haven't they seen time and again in the sketches of this gifted woman that humility is a very marked attribute of her character?

As she is the wealthiest woman in our town, her name is found among the foremost donors to all public institutions and local charities. But aside from these, there are countless little acts of kindness that are not supposed to get into the newspapers, but somehow they do. When we pick up our village paper, we are very likely to see an article headed, "For Sweet Charity's Sake." We learn that our noted townswoman, Mrs. Grace Carter-Bellamy has paid off a month's rent for Widow Maguire, or hired a nurse for little Tommy Green, who is sick with scarlet fever. And then it invariably adds, "We are all willing to be charitable when the eyes of the world are upon us." That sounds very pretty, and may be other people don't think about it, but I've always wondered why she's so anxious for mortals to find out about her doings. Of course the world can explain it. They know all about how carefully she guards these stories of her secret charities, and when they finally leak out, it almost causes nervous prostration. If we cared to enlighten them, we might tell just how they find their way into the newspapers, but we only smile to ourselves and say, "Where ignorance is bliss, 'tis folly to be wise."

Mrs. Bellamy hates publicity. She has more than once, so the story goes, hired reporters to not write up extended accounts of her lecturing tours. She trembles lest, as St. Paul puts it, "she will be puffed up beyond measure."

Such is Mrs. Grace Carter-Bellamy as the world knows her. We humble village folks do not know her in exactly the same way, but as yet we've never spoken our minds, for we do not care te detract from her worldly glory. She adds a prestige to our town that it would not otherwise have. Her home is the rendezvous of all the noted men and women in her line of work. She can entertain you by the hour, giving reminiscenses of her association with these dignitaries. But she brings in so much about "what I've suffered for the cause," "what I've done" and "what they've said about it," that one gets the impression that they've been honored in meeting her rather than the reverse. "Ah yes," we say as we make our bow along with the rest of the world, "great is Mrs. Bellamy."

A Song of Praises.

AN UNPUBLISHED POEM.

BY JOHN GREENLEAF WHITTIER.

[I have found these lines on the back of a note received by Mr. Whittier in March, 1890, and they were probably composed at about that time. The poem was never finished or printed, and the manuscript is in the almost illegible style of his first rough drafts, and I have been compelled to guess at one or two of the words. SAMUEL T. PICKARD.
Boston, Mass.]

For the land that gave me birth;
For my native home and hearth;
For the change and overturning
Of the time of my sojourning;
For the world-step forward taken;
For an evil way forsaken;
For the cruel law abolished;
For idol shrines demolished;

For the tools of peaceful labor,
Wrought from broken gun and saber;
For the slave-chain rent asunder,
And by free feet trodden under;
For the truth defeating error;
For the love that casts out terror;
For the truer, clearer vision
Of Humanity's great mission—
For all that man upraises,
I sing this song of praises.

—*The Independent.*

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.

A Christmas Prayer.

ELIZABETH STUART PHELPS.

Lord, for the lonely heart
pray apart:
Now, for the son of sorrow
Whom this to-morrow
Rejoiceth not, O Lord,
Hear my weak word!

For lives too bitter to be borne,
For the tempted and the torn,
For the prisoner in the cell,
For the shame lip doth not tell,
For the haggard suicide,
Peace, peace, this Christmastide!

nto the desert trod
the long sick, O God!
Into the patient gloom
Of that small room
Where lies the child of pain—
Of all neglected most—be fain
To enter, healing, and remain.

Now, at the fall of day,
I bow and pray;
For those who cannot sleep
A watch I keep;
O, let the starving brain
Be fed, and fed again;
At thy behest
The tortured nerve find rest.

I see the vacant chair—
Father of souls, prepare
My poor thought's feeble power
To plead this hour
For the empty, aching home
Where the silent footsteps come,
Where the unseen face looks on,
Where the hand-clasp is not felt,
Where the dearest eyes are gone,
Where the portrait on the wall
Stirs and struggles as if to speak;
Where the light breath from the hall
Calls the color to the cheek;
Where the voice breaks in the hymn,
When the sunset burneth dim;
Where the late, large tear will start,
Frozen by the broken heart;
Where the lesson is to learn
How to live, to grieve, to yearn,
How to bear, and how to bow—
O, the Christmas that is fled!—
Lord of living and of dead,
Comfort thou!

Christmas Holidays.

BY DE WITT C. WING.

The Christmas holidays have past; they are gone. Some people are better as a consequence; some are worse. Why should this latter be true? The solemnity and sacredness which attach to Christmas day and other days which follow in its wake and bear close relation thereto are not appreciated by many professed Christians even. Instead of hilarious behavior and unthoughtful, giddy conduct, we should have a proper degree of solemnity and concern at such a time. Custom has it that Christ was born on the 25th of December. This may be true; it may not be true. There is but little if any Scripture to support either conclusion, yet we celebrate the 25th of December every year as the time of Christ's birth. And how do some of us celebrate it?

I spent several hours on last Christmas day in a large railway station, and there were numerous answers to the question above asked. They were very conclusive replies. A dozen or more intoxicated men, young and old, staggered about the wide waiting room, their faces red and eyes inflamed. On being seated two of them began talking of their journey from a distant city, one declaring he was going to stay on a "good drunk until New Year's." With such brilliant declarations were mingled numerous oaths, thus desecrating the glorious day on which the Light of the World is supposed to have been born. It seemed heartless and savage-like to me. It occurred to me that these unfortunates thought themselves in possession of the proper ideas regarding the celebration of the sunny day, and having seen so many professed Christians celebrating pretty much the same way, concluded they were simply a few notches lower and the sin would be less in proportion. Do Christian people shine as the religion of Jesus Christ warrants? Verily, nay!

Christmas holidays should be made days of rest instead of seasons of excessive indulgence in frivolity. Mind and body should be given a rest. The heart should flow out in thanks for the privileges afforded. There should be innocent merriment and hearts full of love and gladness that a Savior's love and death have made it possible for such a feast to be enjoyed by the people.

All should have pleasant memories of the Christmas holidays. Some haven't any because their minds were lost in intoxication at the time.

Indianapolis, Ind.

What is Heaven Like?

Ten thousand times ten thousand have been the conjectures as to what heaven is like. It has been pictured out by the human imagination in ten thousands of views. Every one that is on the road to that blessed abode has painted a picture in his own fancy of heaven. Very many of these views of heaven have been false, for all could not be true. Many have relied more on their imagination in the matter than upon sure and reliable facts that God has made very plain, and which have entered scarcely at all into their thought of heaven. A heart free from sin is heaven-like. This is the atmosphere of heaven. A heart free from sin has heaven within already. For there God dwells. The heart is his favorite dwelling-place, although he inhabits eternity. God rules in heaven with nothing antagonistic to his nature or in opposition to his will, and wherever he finds a heart that consents, he makes it a little heaven by removing all that is hostile to his will and dwelling there in his fullness. We say a little heaven, but it is all a little heart can contain. It is great and infinite to that heart. In eternity we cannot enjoy more of God only as he enlarges our soul-capacity. A soul filled with the Holy Spirit knows what heaven is like. And when he is removed from the mixture with sinners in this world and is freed from a crumbling body, he has come to know what heaven is. Therefore, when we want to know what heaven is like, we know it means full salvation with all external hindrances removed. Are you now in heaven?—*Christian Witness.*

BROWN'S Bronchial Troches
the popular cure for
IRRITATED THROATS.
Fac-Simile Signature of John D. Brown & Son on every box.

Constipation Is the Cause

of most of the ills that affect humanity. Its neglect is a serious matter. The system becomes clogged, thus retaining the germs of disease. Expel the impurities from the body promptly and easily by using

Dr. Peter's Blood Vitalizer

A 100-year-old Swiss-German remedy—the discovery of a wise German physician of the olden times. Pure roots and herbs and nothing else.

It is not a violent cathartic. It gently regulates the bowels, strengthens the digestive organs, and by purifying the blood gives tone and vigor to the entire system.

No Drug-Store Medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,
112-114 South Hoyne Ave., Chicago.

Be Up and Doing.

The Christian life is not a mere refraining from wrong-doing. It is that of course, or it would not be Christian. But its chief characteristic is activity in right doing. It is a positive life, a progressive, aggressive, earnest endeavor to reach a higher plane of experience, a holier development of character. Our Lord, in all his ministry, taught constantly that doctrine, to be of any value, must be translated into doing. In Paul's view the Christian life is a race, a warfare. This is, indeed, the natural law of development. A man can not become an athlete by refraining from enervating vices. No one can grow to be a strong Christian whose life is a bare negation. Indeed, a man whose sole idea of Christian living is simply not to do, and whose whole effort is to guard himself against falling into temptation, is dangerously open to the very perils that he fears. It is essential that the Christian be diligently occupied with right-doing, or the devil will find him an easy prey to his evil enticements. Every Christian, and especially every young Christian, should constantly bear in mind the thought that activity is the price of growth, and that growth is an essential mark of all true life.—*The Examiner, New York.*

The Family Missionary Society.

Why not organize a missionary society in the home? Elect a president, secretary and treasurer. At least once a week have family worship; read a missionary Scripture lesson; sing a missionary hymn; request a member of the family to read a three-minute paper concerning world-wide missions; study the Annual Report of the Foreign Christian Missionary Society; take a collection. Such a service in the home circle will be full of interest. Questions could be asked, information imparted, zeal quickened. Fifty-two such services in one year, in a home, would give the family broad views of the purpose of our holy religion, and present the highest ideals of character and living. We would be pleased to hear from many homes adopting this suggestion.—*The Missionary Voice.*

A Prayer.

(Dedicated to the "Advance Society.")

MRS. MATTIE DOAK DEVER.

Holy Savior, our own dear King,
Our young lives to thee we bring;
We thank thee for thy presence dear,
God bless our friends both far and near;
'Tis sweet to look, and trust and pray,
To thee, our Savior, every day.
Keep us good and pure within,
Free from every strife and sin;
May we Advance in all things good,
And "add to our faith" as Christians should;
Help us each day some good to do,
We would be noble, kind and true;
Help us all to grow in grace,
That we may see thy holy face;
Grant to each a starry crown
When we lay this earth-life down.

Hume, Ill., Jan., 1, 1899.

Woman's Sphere.

At the National W. C. T. U. Convention, St. Paul, Minn., in a "a telling collection speech," Mrs. Burger, of Missouri, said: "Our women are advancing; their sphere is broadening and deepening all over the land.

You talk of woman's sphere,
As though it had a limit;
There's not a joy, a weal or woe,
There's not a whisper, yes or no,
There's not a life, a death or birth,
That has a feather's weight of worth,
Without a woman in it."

The Bible.

Salmon P. Chase, the Chief Justice of the Supreme Court of the United States, appointed by President Lincoln, will take the witness stand. "Chief Justice Chase, please to state what you have to say about the book commonly called the Bible." The witness replies: "There came a time in my life when I doubted the divinity of the Scriptures, and I resolved as a lawyer and judge I would try the book as I would try anything in the courtroom, taking evidence for and against. It was a long, serious and profound study, and using the same principles of evidence in this religious matter as I always do in secular matters, I have come to the conclusion that the Bible is a supernatural book, that it has come from God, and that the only safety for the human race is to follow its teachings." "Judge, that will do. Go back again to your pillow of dust on the banks of the Ohio." Next I put upon the witness stand a President of the United States—John Quincy Adams. "President Adams, what have you to say about the Bible and Christianity?" The President replies: "I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to be the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to mortality, it is an invaluable and inexhaustible mine of knowledge and virtue." "Chancellor Kent, what do you think of the Bible?" Answer: "No other book ever addressed itself so authoritatively and so pathetically to the judgment and moral sense of mankind." "Edmund Burke, what do you think of the Bible?" Answer: "I have read the Bible morning, noon and night, and have ever since been the happier and the better man for such reading."—*Herald and Presbyter.*

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WHY USE IT? For the same reason that Christian Churches employ Christian preachers. Preachers are instructors, but not more so than the literature placed in the hands of the children. If first impressions are most lasting, would it not be safer to put sectarian preachers in our pulpits than sectarian literature in our Sunday-schools?

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CHRISTIAN PUBLISHING CO., St. Louis, Mo.

A nice-mannered, respectable woman was on the witness stand. She kept a clean boarding house, and it was the desire of one of her guests to be dishonest that had brought her to the court to make him pay his board.

The witness was patient, but her temper was not improved under the strain.

"Isn't $5 an extravagant price to pay for board in that locality, madam?" inquired the attorney, severely.

"He didn't pay it, sir," answered the worm, beginning to turn.

The lawyer gave a little start of surprise; then he became indignant.

"Now, madam, I ask you, in all earnestness, if you mean to tell this court that your prices are moderate, and that if I should come to your house to board you would charge me five dollars a week? Answer directly, madam," and the attorney sat back in his chair and assumed an imperial manner.

The witness was not at all abashed.

"No, sir," she said simply. "I would"—

"I thought not, I thought not," interrupted the attorney, rubbing his hands.

"No, sir," continued the witness, "I would make you pay in advance."

Then the court forgot its dignity and everybody laughed except the attorney. —*Selected.*

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Drug

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

Jennie the Conqueror.

When Jennie Watson took her schoolbooks home, her brother overtook her in the yard. She asked him if he had gotten anybody to join the Advance Society. "Jim Dancy has promised," said George, "if my plan works with his father and mother, so they won't sit all day long with their noses in novels. But Jennie, just look! There goes Mrs. Dancy with her head tied up and a broom in her hand. It's going to work! If she comes to sewing on buttons, the thing's done!"

Jennie went in the house and asked her mother if she could go to spend an hour with Tattie Marsh. Mrs. Watson looked at her in surprise. "I didn't know Tattie was your friend," she said.

"She hasn't any," said Jennie. "That is why I want to go. I feel sorry for her, she always looks so lonesome and sad. She will never play with the other girls. I think it is because she is so homely, and has to dress so poor."

"She will never have friends as long as she keeps off by herself," said her mother. "If you want friends you have to go after them, and get them. I have known girls whose faces were quite homely, who made themselves the center of any crowd they might be in, by the brightness of their spirits, and the goodness of their hearts. And you, yourself, must have known very pretty girls who were intolerably dull and lifeless in their conversation. Tattie is very foolish to keep apart from her schoolmates because her dresses are not fine. A girl has no credit for the nice clothes she wears on her back, since they are given her; it is the expression she wears on her face that is all her own."

"But Tattie doesn't understand these things," said Jennie, "and I believe I can help her. At least I want to try. The teacher said to-day that every soul is a world to conquer. I want to know how it feels to conquer a world."

"Hello, Alexander the Great!" cried George who had overheard this remark. Mrs. Watson, of course, consented, and Jennie put a box under her arm and started forth to conquer.

Mr. Marsh was a carpenter, in a small way, and he had associated with boss carpenters just enough to learn how to put off a job as long as possible. In fact, he did not like the business; but since there was no other work that he liked as well, he kept at his trade, and earned a very scanty living for his wife and daughter. He was generally down town. Mrs. Marsh was delicate, and hard worked. When Jennie came in sight of the little cottage, she saw Tattie Marsh moping on the gatepost. This is the way she moped: she stood with her hands on the top of the post and her chin on her hands, while she stared across the road where Linnie Beezely lived. The Beezelys were rich, and they lived in a beautiful house. Tattie often saw Linnie with a bright crowd of girls go in the front door. She could hear their laughter. All this made her very sad. In the meantime, her mother was ironing the clothes.

"Good evening, Tattie," said Jennie.

Tattie looked at her as much as to say, "What are you smiling at?" She said, "Evening," through her nose, and looked very sour.

"I have come to see you," said Jennie; "mamma says I can stay an hour." Tattie slowly opened the gate, while she said, without encouragement, "I saw you in school all day. But come in. Do you want to go in the house, or do you want to stay out here?"

"I will go wherever you would rather entertain me, said Jennie, thinking she had a pretty hard world to conquer.

"I don't know how to entertain you," said Tattie. "I don't know what you like to do. If you like yards, here we are, in one. And if you like houses, there's ours, but I don't expect you ever visit such small ones."

"Let's go in the house," said Jennie. Tattie took a last mournful look at the Beezely mansion, then slowly led the way to the front room, which was a combination of parlor, bedroom and sitting room, and in which Mrs. Marsh was at present ironing her clothes. "I am real glad to see you Jennie," said Mrs. Marsh, pausing to wipe her heated forehead. "This was very kind of you, to come to see Tattie. I often try to get her to go to see the girls, but she won't. Tattie is a very peculiar child."

And Mrs. Marsh looked at her daughter as if she were a new geological specimen that had never been classified.

Jennie longed to take a hand at the ironing, but she feared Tattie might consider the offer as an insult. So she seated herself, while Tattie drummed on the windowsill with her fingers. There was a little silence, then Mrs. Marsh repeated, "Yes, Tattie is a very peculiar child!"

"I brought a book with me," observed Jennie, "thinking I would read it aloud, if Tattie cared to listen."

"I don't like reading," said Tattie.

"Tattie isn't like any other girls," Mrs. Marsh explained, as she hit her iron with a moistened finger, to see what it would do.

"I believe you would like this book," persisted the Conqueror. "Let me read some of it, and if you get tired, you can stop me."

"I guess we might as well do that as anything," said Tattie, whose voice suggested that they had reached their last resource. So Jennie opened her book and began, feeling low-spirited. The book was "Little Women." At first Tattie moped, because the characters were named Marsh, and she thought Jennie had selected the book on that account, as a personal matter. But she soon forgot this suspicion, as she entered more and more into the companionship of Meg, Jo, Beth and Amy. Poor little discontented Tattie had suddenly entered a strange world; a world of brightness and sweetness, of smiles, and not too bitter tears. She seemed to see all around her the castles she had so often reared in the air. But how different the castles, how warm with sympathy for others, how echoing to fresh voices, untainted by envy! The persons in the book were realities. There was Jo, looking at her boots in a gentlemanly way, lying on rugs instead of sitting in chairs; and Beth, the peacemaker; and Amy, so airy and proud; and Meg, with her sisterly lectures. And all dear and so human because they were poor, and must plan to "make ends meet," and must work as well as play—but how sweet the play between whiles! And in a vague, misty way thoughts began to stir Tattie's mind, whispering that she also might be happy, though poor, and that if she worked, play would be sweet. She looked at her mother with her tired face, steadily ironing the clothes she so thanklessly wore. And a blur of tears came to her eyes, through which she smiled at Jennie as she said, "Good-by."

"If you like it," said Jennie, "and if you will come to my house to-morrow after school, I will read to you some more.

"I will come," said Tattie, who longed to add more, but did not know how. "I am afraid you are tired," she told her mother, when Jennie had left. Mrs. Marsh lost half of her weariness at this unexpected interest, and quite lost the other half when Tattie swooped down upon the iron, and began to brandish it as if it had been a tomahawk. "Run!" cried Tattie. "Run from this wild Indian, and go and rest!" And she finished the clothes, feeling all the time as if she had become a new kind of girl.

Next week, more of this continued story. In two weeks, a lot of letters from our members, with an announcement of the books they like best. In the meantime, the society grows.



The best way to avoid sickness is to keep yourself healthy by taking Hood's Sarsaparilla, the great blood purifier.

Sunday School.

A NIGHT INTERVIEW.*

HERBERT L. WILLETT.

A ministry as conspicuous as that of Jesus, even in its earliest stages, could not fail to attract the attention of those persons among the Jews who were interested in current affairs and especially in the hopes which were filling the hearts of the people. John the Baptist had been the lion of the hour, and was such indeed yet. He had attracted the largest possible attention and his preaching had been listened to by thousands from all parts of the country, including Jerusalem. When he called attention to Jesus in the public manner which sent even his own disciples to become followers of the Galilean, it was hardly possible that his words should fail to interest those religious circles in Jerusalem in which the Messianic hope was so important a theme. Among such men Nicodemus had his place. He was a member of the Sanhedrin and evidently a man of impartial and honest character who was a sincere seeker after truth, and unwilling to be a mere careless listener either to evil or good reports of another man's work (John 7:50-55; 19:39). An interview between such a man and Jesus could not fail to be of deep interest.

After the wedding at Cana, Jesus went with his mother and brothers for a visit in Capernaum, where the family probably had a circle of relatives. The disciples went with him. Shortly afterward Jesus left Galilee and came to Judea again. It was his purpose to begin his ministry near the center of Jewish life at the capital. He would give his people in their highest circles the opportunity to accept his message. He was probably fully aware that he would be compelled to withdraw into the remoter districts, both by reason of the opposition of the Scribes and Pharisees, and because of the danger from the rule of so unscrupulous a king as Herod Antipas, to which John the Baptist soon fell a victim. But it was the purpose of Jesus to give the opportunity and spread the message as far as it was possible in the very beginning of his ministry; and the occasion chosen for this was a passover to which Jesus as a Jew had the right and privilege to go with the rest of the people. In John 2:13-22 there is the record of the cleansing of the temple. In the Synoptic Gospels this episode is placed in the closing week of Jesus' ministry. Since John's record is not arranged chronologically it is the opinion of many Bible scholars that the cleansing of the temple narrated by John is identical with that record in the other Gospels and not an earlier one. At any event Jesus attended the passover and attracted wide notice by his miracles, though he did not place any large value on the faith of those who came for such reasons (John 11:23-25).

It was during this time that Nicodemus sought the Master. Through the day he was busy teaching and healing, and there was little opportunity for approach. Night was therefore the season of leisure, and the ruler used this opportunity. It is scarcely probable that the motive of prudence or fear of criticism was the ruling cause of the night interview. The conversation that followed is only given in fragments. It is easy to see that it is not a close record of all that was said, but rather notes and questions from the conversation, or perhaps better still, John's recollection of the most important features of the interview. The presence of the disciples with Jesus is not mentioned, but probably some of them were there, and none would be more likely to remember such a conversation than John, especially in the light of his latter experiences.

The ruler began by referring to the recent miracles of Jesus, or "signs" as they are always called in John's Gospel, as proofs that he was a divine teacher. He was evidently interested in the work of Jesus, and believing him to be a prophet, "a teacher come from God," he was anxious to learn something of the kingdom of God which was in the mind of the whole Jewish nation the uppermost theme of the time. No doubt he shared the common belief that it was to be a temporal and political power. Perhaps he was even willing to believe that Jesus was preparing for the kingdom in a truer sense than was realized by the nation. It may even have been the case that Nicodemus was anxious to be a disciple of Jesus, though fearful of taking the step openly lest he should compromise his position. But there was certainly still lurking in his mind the thought that the position of a Jew as a child of Abraham was sufficiently important to entitle him to recognition in the kingdom, whatever its external phase should be. It is to this point that Jesus addresses himself by saying that a man cannot see the kingdom, or enjoy its benefits, until he is born anew or from above; that is, until he is made a new creatnre Citizenship therefore does not depend upon Jewish birth. Nicodemus could not understand this figure of speech. He took it literally, and Jesus hastened to assure him that the birth of water and of the Spirit, the new creation by the Spirit in the heart, the genesis of faith through the testimony given by the Spirit to the character and ministry of Jesus, issuing in an open declaration, a baptism in water, the outward sign and consummating act of the creative process—these two elements were necessary to entrance into the kingdom. The birth of flesh could bring only into a fleshy relation; the birth of the Spirit is after its own kind.

To the mind of the listener this was a teaching new and startling. Natural birth could be understood, but this of which Jesus spoke was too unreal, too mysterious to be comprehended. Jesus meets this point by saying that after all it is not so strange. There are many things in nature whose presence and power we feel and yet whose methods and origin we do not understand. Their reality is not disproved by their mystery. In this respect the child of the kingdom and his birth are as mysterious as the moving of the wind, but the wind is a reality and no one can fail to realize its presence and power.

The attempt has been made by some Bible scholars to show that the word here translated "wind" should be translated "Spirit," and at first sight the claim seems reasonable when the use of the same word in other portions of the passage is noted. But the difficulties in the way of this rendering seems greater than the arguments in its favor, and the great majority of the best biblical scholars, while acknowledging that the passage is not without its difficulties, agree upon the rendering here given. The point aimed at by those who prefer the word "Spirit" is legitimate. It is certainly true that the Christian is born of the Spirit when he hears the word that the Spirit speaks through the Word of God, and is thus the recipient of faith; but this does not seem to be the point of Jesus' discourse here. It is rather that the strangeness of spiritual birth to a man who had all his life thought only of the natural birth is no proof of its unreality.

The ruler was still perplexed, and Jesus proceeded to show him that all the training of Israel should have prepared him to understand, and that these things were after all only the rudiments of that spiritual dominion which he was establishing. If he could not understand them how could he understand the deeper mysteries of the kingdom? And then in words which may be the continuation of Jesus' discourse, or the comment of the evangelist, the lifting up of the Son of Man is shown to have been foreshadowed by the lifting up of the serpent, an incident in that educational process which might have prepared just such Jews as Nicodmus to understand the ministry of Christ. The lesson closes with that wonderfully pregnant verse which Luther called "the Little Bible," which, like the Bible, begins in heaven, makes the whole circuit of the redemptive work of Jesus for the world, and carries redeemed humanity up to the bosom of God.

Anhaltrasse 15, *Berlin*.

*Sunday-school Lesson for Jan. 22, 1899—Christ and Nicodemus (John 3:1-16). Golden Text—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16). Lesson Outline—1. The Ruler (1-3); 2. The New Birth (4 8); . The Teacher from Heaven (9-16).

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CONSUMPTION

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JANUARY 22.

A STUDENT'S PRAYER.

(Ps. 119:57-64.)

DAY OF PRAYER FOR COLLEGES.

A professor in Harvard College once said in conversation, "In University life, one must fight to keep his soul alive." This is true, not because universities are necessarily evil places, but because the intellect is so active and so much appealed to that the other sides of our nature may be left undeveloped.

There is nothing in knowledge incompatible with the spiritual life. Indeed, knowledge should only deepen and enlarge our souls. Cardinal Newman in his "Idea of a University," declared that the culture of college life contributes to morals by centering attention on high and noble things. Pres. Thwing in his new book on "The College in American Life," holds that colleges are not to impart knowledge; but to contribute to *life*.

Life is made up of many phases. No one of its many sides must be neglected. It is like a gem with facets. If one facet is unpolished, the whole is vitiated. No student can afford to sacrifice the *upper* side of his nature, that side which is toward God.

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before,
But vaster."

A *little* knowledge is a dangerous thing, but not a great deal. The more one learns the more he will approach the center of all knowledge.

Philosophers now agree that we could not think at all without God. We must first postulate God, then can we, departing from that centre, tread the farthest fields of thought. Yet we shall always find him the final goal of all our thinking. When we have reached the farthest possible point of our power to walk alone, when we reel and stagger on the precipice of the unattainable, we must rest ourselves at last on him.

As in the city of Washington, when you walk in the remotest suburbs toward the downtown, you will find yourself gradually led into those great diagonal avenues that lead eventually to the great dome of the capitol, so in the walks of the mind, begin where you will, if your soul is sincere and you keep steadily on, you will be led into the wide, long-trodden ways that lead to the great white dome of the throne of God.

Toward the golden milestone in the Roman forum, roads led from all directions, even the remotest corners of the world. So all roads, they said, led to Rome. That was not more true than that all roads of the mind and soul lead to God. Pursue knowledge far enough and it does not hinder, but helps religion.

If college life calls for a fight to keep the soul alive, it is also true that college life opens the greatest reaches for reverence. Few can look through the open windows, even in passing, into the long vistas of great books in the library stock, or upon the rows of sculptured or painted beauty which genius has produced, or few can walk at night beneath the great, silent, solemn domes of the observatory, where far-seeing eyes peer into the distant heavens, without a hush of awe and reverence.

Those who have never seen and never will, the inside of college walls, should join to-day in prayer that these great engines of God's power should never weaken, but only strengthen the young men and women, whom we send there and who will come from there, God willing, to do the world good. Pray for the colleges, endeavorers, work for them, lend them your strong support; for they are pillars of power in God's kingdom.

BETHANY C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

Our Pioneers.

By F. D. Power, *Director*.

Among the prominent men in our movement in the state of Pennsylvania, not named in the handbook, was Nathan J. Mitchell. He was born in a log cabin in Washington county, March 2, 1808, of Calvinistic stock on the father's side, and Quaker extraction on that of the mother. His parents, however, united with the Methodist Church, and in this communion he received his first religious instructions. That men might "get religion" in those days he tells us "preachers with stentorian voices would depict the writhings of the damned in the flames of an oven. Burning and literal hell, the devel and his imps with redhot pitchforks, tossing into the interior of the horrible pit those who had reached the walls and were endeavoring to escape. The power of the Holy Ghost to come down to convict and convert the sinner, and save him from the tortures of this fearful hell would be proclaimed with great vehemence, until terrified sinners came to look upon the Spirit as the real Savior, and lost sight of the Lamb of God who taketh away sin. Under such preaching, the more timid and impressible would become greatly excited, and an invitation to mourners to come to the altar of prayer would be followed with a rush, and the object of the prayers seemed to be to induce God to become reconciled to the mourners, such sentences occurring as, "O Lord come down just now among us!" "Kill and make alive!" "Baptize the people with the Holy Ghost and with fire!" etc.

Long years of gloom and fear and fruitless effort went by, darkening his otherwise joyous youth with a shadow worse than death before he found the light. He read such books as "Young's Night Thoughts," Pope's "Essay on Man," Hervey's "Meditations," Fletcher's "Checks to Autinomianism," and the Scriptures, over and over again, but the system of theology under which he was reared, misrepresented God, Christ, the Holy Spirit, man, the atonement, and he found no comfort. The death of a playmate who had failed to "get religion," especially impressed him with his own need. Finally he heard the "New Lights" about 1825, and listened to John Secrest in 1827, in Belmont county, O., preaching faith in Christ, repentance unto life and immersion by the authority of Christ, into the name of Father, Son and Holy Spirit in order to the remissions of sins. Light from the oracles of God broke upon his vision and his soul rejoiced in anticipation of becoming a Christian. He accepted the simple gospel and began on the next Lord's day after his baptism to preach it to others. His labors were constant and greatly blessed from the start. His first tour was in company with John Secrest. He preached in Kentucky, Indiana, Ohio, West Virginia and Pennsylvania. The pioneers were opposed, slandered, threatened in every way. One man waited for him with his gun, and another with a horsewhip. One reported that he saw his brother, James P. Mitchell, baptize a drunken man, and when he took him out of the water he simply hauled him on the bench, remarking, "Lie there, brother, you are so drunk that perhaps you will not receive the Holy Spirit for two or three days!" The people baptized by him were variously styled, "Mitchellites," "heretics," "infidls," "water-dabblers."

At a short meeting held by him in Pittsburg in 1832, two lads responded, Isaac and Joseph Errett. About this time he located in central Pennsylvania. He was here associated with Dr. S. E. Shepherd. He gives an incident in a debate between Dr. Shepherd and a Presbyterian minister named Harrower, which occurred at Troy, Bradford county. The Presbyterian brother, a Scotchman, was plainly worsted, and on the second day of the discussion arose and said, "Mr. President, the gentleman has complimented me a number of times since the discussion began, as a man of learning, but if what he says of my arguments be true, I am anything but a learned man. He says they are a tissue of sophistry, from beginning to end. Now, Mr. President, I am willing to submit my manuscript to any competent theological seminary, that they may judge of the matter. If I were to stand here and argue for seven years, Mr. President, I should be unable to convince that gentleman. Therefore, Mr. President, I abandon the field and claim the victory." So ended the debate. "He that fights and runs away," etc.

The cause of primitive Christianity made successful progress at this time in Western Pennsylvania. A popular Baptist minister, stopping with Judge Lobingier, of Westmoreland county, remarked to him, "Judge, I don't know what we are to do with these Campbellites. I believe in my heart they will take the country unless they are checked. What can we do to stop their progress?" "Well, Doctor," was the quiet reply, "I believe they are making considerable progress, and I don't know how we can manage to stop them until we first get the Bible away from them."

Nathan J. Mitchell could not take care of his family by preaching, and so had to resort to the practice of law and to surveying, as a means of livelihood. He had two sons who became ministers of the gospel, John P. and J. J. Mitchell, both of whom were useful men, and now rest from their labors.

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THE CHRISTIAN INDEX, DES MOINES, IOWA

Marriages.

AZDELL—BERRY.—Married, at Mexico, Mo., Oct. 19, 1898, J. E. Azdell, of Worcester, Mo., and Miss Minnie E. Berry, of Mexico.; J. D. Greer officiating.

BERGE—BRYANT.—At New Market, Mo., Dec. 28, 1898, Miss Anna Bryant and Mr. Homer Berge, both of New Market; Wm. C. Thompson, Plattsburg, Mo., officiating.

COOK—NOSLER.—On Dec. 27, 1898, William Cook and Miss Mary No ler were married in St. Louis, Mo.; W. F. Hamann, officiating.

HESS—JOHNSON.—On Dec. 7, 1898, at the residence of the bride's parents, near Plattsburg, Mo., Miss Ann Lee Johnson and Mr. A. Judson Hess, of Dearborn, Mo.; Wm. C. Thompson, Plattsburg, Mo., officiating.

HUDDLESTON—SANDFORD.—Married, at Mexico, Mo., Dec. 29, 1898, W. Huddleston and Miss Lula Mae Sandford, both of Auxvasse, Mo.; J. D. Greer officiating.

McCLENDON—BELL.—Married, at the residence of G. W. Hamilton, in Texas county, Mo., Dec 25, 1898, Robert McClendon, of Roby, Mo., and Louisa M. Bell, of Roby, Mo.; G. W. Hamilton saying the words that made them one till God's ordeal of death.

SNELL—OVERFELT.—In Paris, Mo., Dec. 27, 1898, C. H. Strawn officiating, Mr. Frank E. Snell to Miss Grace M. Overfelt, both of Monroe county, Mo.

TAYLOR—TURLEY.—Married Dec. 27, 1898, at the residence of the bride's parents in Williamsville, Ill., J. William Taylor and Besse L. Turley; W. W. Weedon officiating.

TOFTE—HOLMES.—Dec. 28, at Tarkio, Mo., Mr. Steen A. Tofte, of Rock Falls, Ill., and Miss Sylvia Armittie Holmes, of Tarkio, Mo.; A. R. Hunt, of the Church of Christ, officiating.

WALLINGFORD—DEAN.—At the home of the bride, near New Market, Mo., Dec 21, 1898, Miss Linn H. Dean and Mr. Wm. Wallingford, of Wallace, Mo.; Wm. C. Thompson, Plattsburg, officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

COX.

Mrs. Margaret E. Cox, whose name was Robb, was born in Montezuma, Ia., Dec. 15, 1857, and died in St. Joseph, Mo., Dec. 11, 1898. She was united in marriage to S. N. Cox, April 11, 1880, at Albia, Ia. Of this union one daughter, Mary Alice, was born Feb. 12, 1887. Sister Cox become a member of the Christian Church at Nebraska City, Neb., in 1887, and ever after was faithful to her Savior. She was a devoted wife, a loving mother and a noble Christian woman. She leaves to her surviving husband and daughter a memory better and more precious than great riches. M. M. GOODE.

HARLAN.

Mary Elizabeth Harlan, wife of Jno. Harlan, was born in Rockingham County, Va., Dec. 24, 1840 and died at her home in Barnard, Mo., Dec. 5, 1898, aged 57 years, 11 months and 11 days. She was the mother of four children, one son and three daughters the son and one daughter having preceded her to the spirit-land. She united with the church in 1867 under the preaching of old Bro. Thompson in the state of Illinois and has ever lived a consistent Christian life Her place in the Sunday-school, Aid Society, C. W. B. M., prayer-meeting and church was always filled. The writer was called home from Bigelow where he was in a meeting, to preach the funeral sermon. The remains were interred in the Barnard cemetery. F. E. BLANCHARD.

HENDERSON.

Robert Henderson was born in Tennessee, Oct. 12, 1810. At the age of six years he moved with his parents to Kentucky, near Louisville, where he lived till 20, when he moved to Indiana. B. K. Smith, one of the pioneer preachers of that state, baptized him in the year 1838, the year of his marriage to Miss Letta Jackson. With his family he moved from Brooklyn, Ind., to Iowa in 1858. For a time he resided at Perry and was influential in establishing the church there. He died at Lake City, after a brief illness, Oct. 11, 1898, aged 82 years, 11 months and 29 days, and was buried in the Dallas Center cemetery; P. M. Nystrum conducting the services.

F. P. MITCHELL.

Lake City, Ia.



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HENDERSON.

Letta Jackson was born in North Carolina, Sept. 1, 1819, and was married to Robert Henderson Jan. 4, 1828. She gave her heart and life to the Lord three years later and was baptized by Elder Thomas Lockhart in Morgan county, Ind. Without herald or warning the death-angel called and she passed from earth Sept. 13, 1898, at the home of her daughter, Mrs. F. P. Mitchell, in Lake City, Ia. Funeral services were held by J. A. Walters, and she was laid to rest in the cemetery at Dallas Center, Ia., aged 79 years and 12 days.

F. P. MITCHELL.

Lake City, Ia.

HIGH.

Wm. High was born near Buffalo, New York, Dec. 26, 1868, and died at his home in Boulder, Colorado, Dec. 4, 1898, aged 29 years, 11 moths and 28 days. He was married to Hattie Preston March 15, 1897, who remains to mourn the loss of a kind and affectionate husband. The remains were brought to Bigelow, Mo., for interment where the writer conducted the funeral services. F. E. BLANCHARD.

SILCOTT.

A J. Silcott was born in Louden County, Va., May 30, 1820, died Dec. 27, 1898. Bro. Silcott and his wife united with the Ripley Church of Christ, Holmes County, O., in 1846, and were both faithful to the Master. His wife preceded him to the "Better Land" just a few weeks. They leave two daughters and a host of warm friends to mourn their loss. "Precious in the sight of the Lord is the death of his saints." M. GORSUCH.

SMITH.

Died, at his farm home, five miles west of Kokomo, Ind., Dec. 20, 1898, Henry Washington Smith, aged 81 years. One more of the old sturdy pioneers of Howard county has passed away, leaving a large circle of relatives and friends to mourn his loss. He was born in Madison county, Va., Oct. 19, 1817, moved to Kentucky when a young man and settled near Louisville, where he was married in 1840 to Permelia Margaret Garr. To this union 10 children were born, seven of whom are now living. In 1853 the family moved to Howard county and settled on the farm which has continued to be his home until his death. Jan. 24, 1884, he sustained the loss of his wife, a true companion, a good and noble woman. Though quiet and unostentatious, Henry Smith was no ordinary citizen. He possessed in a large measure those characteristics which make up the ideal man. Beneath his rugged exterior beat a kindly heart, and those who knew him best loved him best. He had been a member of the Christian Church for 60 years, and while never prominent in religious affairs, yet in his daily life exemplified the precepts of the Great Teacher. His home was given to hospitality, and the orphan or homeless could yet find room in the full household. His liberality was methodical, his benevolence well timed, and many were the acts of charity known only to the recipients. By industry and thrift he gained a competence in early life, and for many years has been known as one of Howard county's most substantial and progressive farmers. J. O. GARR.

WASHAM.

L. N. Washam was born Jan. 15, 1836, in Pike County, Mo., died Dec. 22, 1898, at El Dara, Ill., and was interred in the Taylor cemetery Dec. 24. In 1854 he crossed the plains to California and returned to Pike Co., in 1857, where he lived till his death. In 1862 he married Miss Cyntha Williams and four children came to gladden their home, three of these preceded him, leaving only Miss Laura to comfort their mother in this sad hour. He leaves many friends in El Dara, and a host of relatives in Missouri, and on the Pacific Coast, who feel deeply their loss. In 1875 he united with the Christian Church and was one of the largest contributors in building the house. His was the home of the minister and his hands ever open to the poor. J. D. DABNEY.

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Literature.

THE DAY'S WORK. By Rudyard Kipling. Doubleday & McClure, New York. $1.50.

Confirmed and habitual readers of Kipling will find in this volume of twelve stories many old friends and many of the pieces which moved them to become Kiplingites. Those who are so unfortunate as never yet to have made any extensive acquaintance with Mr. Kipling's prose will find here the best possible opportunity to remedy that defect in their literary education. The twelve stories which make up the volume have all been published before. As here collected they not only embody the author's most mature and satisfactory prose work, but present characteristic specimens of the various types of stories which he has written. Most prominent among these types is that devoted to the glorification of mechanical achievement, the "song of steam" done into vigorous prose. "The Bridge Builders," "The Ship that Found Herself" and "The Devil and the Deep Sea" are examples of this class—fairly reeking with the technical minutiæ of bridges, engines and ships, but withal pulsating with life and energy. It is this theme which has suggested the title of the volume. Military and official life in India is represented by two stories, "The Tomb of His Ancestors" and "William the Conqueror." The relations between man and domestic animals, as viewed from the standpoint of the animals, find exposition in "A Walking Delegate" (which was a horse) and "The Maltese Cat" (which was a polo pony). The volume is remarkable for the diversity of its contents as it is for the high degree of merit of the individual stories.

MAGAZINES.

"Grant as a Father," by the great soldier's son, Gen. Frederick Dent Grant, will be the leading feature of the Youth's Companion for the week of January 19. The article describes how General Grant showed his affection for his children even at the most trying times, and relates some striking anecdotes of his coolness in battle.

The January number of Pall Mall contains a very interesting account of the fall of Khartoum, by one of General Kitchener's officers. The clockwork movements of the Sirdar's troops made the task both easy and brilliant.

The much-talked-of recent visit of Mr. W. T. Stead to the Czar of Russia is described in full for the first time in the American Monthly Review of Reviews for January, by Mr. Stead himself. The significance of the interview with the young "Emperor of Peace" will be appreciated by all who have followed the discussion of the disarmament proposition. Mr. Stead's article has also a distinctly personal interest, which is heightened by the new portraits of the Czar, the Czarina and their children, which compose the illustrations.

Sidney H. Short, an electrical engineer of national prominence, has an interesting article in the Cosmopolitan on the coming electric railroads, in which he predicts the change from steam to electricity as a motor on all leading trunk-line railways in the near future, and passenger trains traveling at a speed of one hundred and fifty miles per hour. The article is decidedly interesting in many ways and seems to rest on solid ground. There are other equally interesting articles in this number of the Cosmopolitan, especially the one on "Electing a Governor," and the "Jews in Jerusalem." Most of the articles are finely illustrated. The poems are good and the variety of things treated are pleasing to the reader.

Among the numerous exceptionally strong and interesting articles in the North American Review for January is one, the leader, by Andrew Carnegie, on "Americanism Versus Imperialism." Mr. Carnegie, as is known, is strongly opposed to the annexation of the Philippine Islands, as he says, "for many grave reasons." His article treats of but one reason, chiefly, and that is the present physical inability of the United States to successfully enter upon and maintain the imperial policy. He thinks that within twenty years we could have an army and navy sufficient for such a course, but European conditions and dan ers might not wait for our desired development. The attempt to hold these islands, as things now stand, he says, is to "court defeat;" "is not good sense."

While the Century can always be depended on for timely articles written by competent and popular men, a glance at its table of contents always surprises the eye and excites the literary appetite of the reader. This is especially true of the Century for January. There are so many subjects of interest presented at first glance that the reader hesitates which article to read first. There is Hobson's account of the sinking of the Merrimac, Sigsbee's account of the sinking of the Maine, Carlyle in Scotland, "An American in Madrid During the War," "Rome in the 12th Century," "Alexander's First Victory in Asia," and many other equally inviting themes.

Osborn W. Deignan's account of the sinking of the Merrimac in the neck of Santiago Harbor in Frank Leslie's for January, does not fail of interest because of any former account of the affair by Lieut. Hobson and others. It was a daring piece of work, and will long be read with thrilling interest, especially when related by one of the men who passed through that fiery ordeal. Joaquin's "Winter Sunrise in the Klondike," is another of the excellent articles in this number of this popular magazine.

Among the entertaining articles in the January Chautauquan is one on "The Yukon Country," written by the Rt. Rev. P. T. Rowe, Bishop of the Episcopal Diocese of Alaska. Bishop Rowe has traversed the region very thoroughly, and his intimate knowledge of the gold fields, the routes of travel, the difficulties to be encountered and the prizes to be won, give an added interest to his statements. Of much interest, also, is an account by Jules Henrivaux of the use of glass in architecture, and a description of the Luminous Palace under construction for the Paris Exposition.

St. Nicholas for January will interest almost anybody from the "little tot" to the tottering old man. The variety, vein of humor, attractive illustrations and fascinating stories of this number make it one of the best in its history and one of the happiest home journals of the season. It is full of sunshine and will brighten any heart or home into which its pleasantries may come.

Hood's Sarsaparilla Calendar for 1899 is as pleasing to the eye as anything that has appeared on that line. The ideal American girl with the American flag in the background makes an up-to-date, patriotic calendar, fit for any table.

TRACTS.

"An American Cruiser," by John D. Ford, has been supplemented by an appendix of 36 pages. These pages give an account of the passage of Corregidore, the battle of Cavite, and subsequent operations at Manila. A. S. Barnes & Co., New York, publishers.

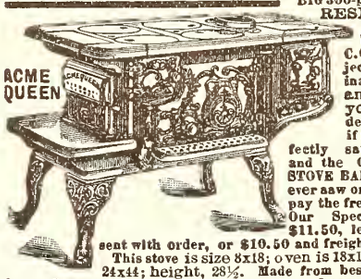
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Publishers' Notes.

"Plain Talks to Young Men on Vital Issues," Peter Ainslie, editor of the Christian Tribune, Baltimore, Md., is a charming little book, and one which every young man should secure and carefully read.

In clear and forcible language the author denounces in successive short chapters the evils attending Gambling, The Theatre, Dancing, Swearing, Cursing and Lying. The last chapter is entitled "Christian Service," and is alone worth the price of the entire book.—*The Youth's Instructor, Chicago, Ill.*

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The object of the author of "Organic Evolution Considered," as stated in his introduction, is to promote the belief in Theism, and in the existence of a spiritual nature in man, which Theism alone can explain, and to this end he gives, first a general statement of the claims of Evolution as applied to the origin of organic forms, following by a presentation of the various objections which certainly go far to invalidate those claims. While the author, Prof. A. Fairhurst, of Kentucky Univrsity, does not believe that a belief in Evolution necessarily implies disbelief in the Creator of all things, he does believe that Evolution has led many persons into Atheism and his desire is to present an array of facts which shall conclusively prove the agency of a Supreme Creator not only in the creation of the world, and all that is therein, but also that we are to regard its operations as being due to his omnipresence and the perpetual exercise of his power. In his object, he seems to us admirably succeed. The book contains an enormous mass of valuable matter, and the author calls on all branches of his subject to prove the absolute weakness of the claims of Evolution.—*The Episcopal Recorder, Philadelphia, Pa.*

"Grganic Evolution Considered" is written by Prof. A. Fairhurst who has been a teacher of science for many years in Kentucky University, Lexington, Ky. The book contains 386 pages, bound in handsome cloth, and the price is $1,50, postpaid.

The sympathetic teacher should be in warmest sympathy with the greatest teacher, Jesus. He who would lift up must look up himself, and must win his way to the hearts of those he would lift to a higher level. No teacher could fail of suggestion or inspiration in reading "Jesus as a Teacher," by B. A. Hinsdale, of the University of Michigan, and published by the Christian Publishing Co., of St. Louis. Prof. Hinsdale finds in Jesus the great Master of ethical method. Teachers should never forget the great superiority of the new education to the old consists mainly in the farther advance that it has made along the path where the Great Teacher pioneered the way.—*The Religious Herald, Hartford, Conn.*

"Jesus as a Teacher" is a book of 330 pages, 12mo, cloth, and the price is $1.25.

"Mary Ardmore, or a Test of Faith" is a recent production from the pen of J. H. Stark, author of "Hugh Carlin, or Truth's Triumph." "Mary Ardmore" is a religious story, written in beautiful language, into which is woven the fundamental teachings of the New Testament concerning conversion and kindred subjects. The story is so entertaining that the attention of the reader is firmly held from beginning to close.

It is a work of 328 pages, neatly bound in cloth, and the price is $1.00, postpaid.

Expansion.

Let us expand, not forgetting to lay our foundations deep.

We are *expanding* in order that our friends may feel justified in their efforts to assist us in *expanding*. The first is necessary in order that the latter be permanent. Examine our columns carefully and you will see that we realize this fact, and are acting accordingly.

The past week has been *one* of the busiest, if not *the* busiest in the history of the CHRISTIAN-EVANGELIST.

Verily, our readers are in earnest about this expansion business.

We wish we could go into details, but there is one thing *contracted* about this journal, and that is the space which we can devote to this subject. We have so much good matter on hand which we think will interest and benefit our readers that we must necessarily be limited in talking about ourselves.

Our new periodical, The Christian Portrait Gallery, the first number of which will be issued about the last of February, is meeting with an enthusiastic reception. Subscriptions are coming in fast, and with them are words of commendation. "Supplying a long-felt want" is no jest in this case. Six states of the Union are already represented in the list: Missouri, Iowa, Illinois, Indiana, Kentucky and New York.

To Jno. D. Miller, of Shelbyville, Ill., belongs the honor of being the first subscriber enrolled; H. S. Gilliam, of Hamilton, Mo., being a close second. The Christian Portrait Gallery will be published quarterly at one dollar per year.

Don't forget that the CHRISTIAN-EVANGELIST has been reduced in price from $1.75 to $1.50. The club rate remains the same, $1.50. We want an agent in every community. Write for terms. Remember also, that we offer the "Life of Alexander Campbell" with a year's subscription to the paper for two dollars, and the Genuine, Self-pronouncing Oxford Teacher's Bible with a year's subscription for two dollars and fifty cents.

JUST A FEW REMARKS.

"The CHRISTIAN-EVANGELIST becomes better all the time. I am proud of it, and will do all I can to extend its influence."
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Mason City, Ia.

"I cannot see how any member of the church can do without a good religious paper. I think the CHRISTIAN-EVANGELIST by far the best paper we have. May the Lord bless you in your good work." J. W. ROGERS.
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"The CHRISTIAN-EVANGELIST is *the* paper for any *evangelist*. Send me two extra copies of your Dec 29th number." C. R. SCOVILLE.
Youngstown, O.

"I can scarcely express my appreciation of the CHRISTIAN EVANGELIST. It contains truths for the uplifting of mankind, and is surely a messenger of peace and love."
L. E. DARROW.
Humphrey, Mo.

"I have no fault to find with the CHRISTIAN-EVANGELIST. It is certainly improving."
W. A. BELDING.
Troy, N. Y.

"The CHRISTIAN-EVANGELIST—every department of it—is an invaluable aid to me in my work." F. E. MANTLE.
Burg Hill, O.

Announcements.

The Kansas Christian Ministerial Institute will meet with the Third Christian Church, Topeka, Kansas, early in April. The exact date and full program will be announced later, but the following is an outline of the program: "The Preacher as a Patriot," "The Progress of Thought Among the Disciples," "Modern Socialism and the Teaching of Jesus," "Present Phases and Strength of Infidelity," "The Preaching for the Times and the Men to Do It," "The Atonement in the History of Doctrine." Bro. W. T. Moore, of Columbia, Mo., will occupy one afternoon in conducting an Institute on "Preachers and Preaching," and will also lecture on "The Bible in the Light of Modern Criticism." We would like to see the membership of the Institute largely increased. Send to W. W. Burks, Parsons, Kansas, for a copy of the Constitution.
W. S. LOWE, Pres.

A Guide to Seed Selection.

BURPEE'S FARM ANNUAL FOR 1899 IS READY FOR DISTRIBUTION.

Burpee's Farm Annual for 1899, advertised in another column, is decidedly the brightest and best catalouge ever published by W. Atlee Burpee & Co., the well-known Philadelphia seedsmen. It is a handsome book of 176 pages, elegantly bound in heavy lithographed covers, the front of which shows a picture of their mommoth new seed warehouse, erected in 1898, surrounded by "red, white and blue" Sweet Peas. On the back is shown birds eye views of their famous Fordhood Farms—the most extensive trials grounds in America.

The directions for culture, while concise, are very complete for every variety of vegetable and flowers. Although such a handsome and expensive book to publish, it is mailed free to every planter upon application.


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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi January 19, 1899 No. 3

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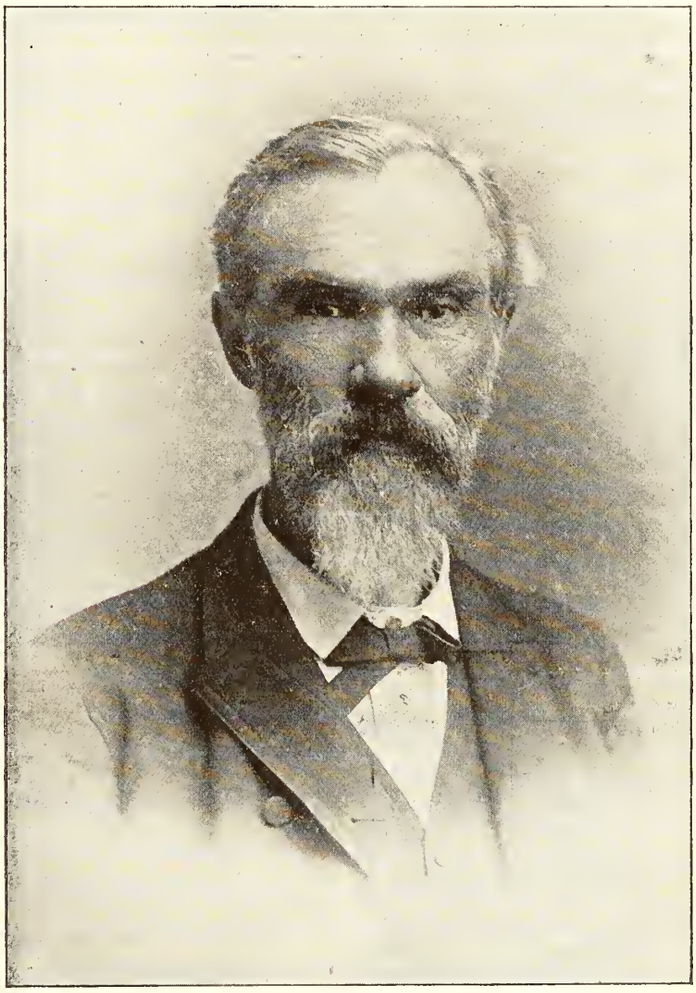
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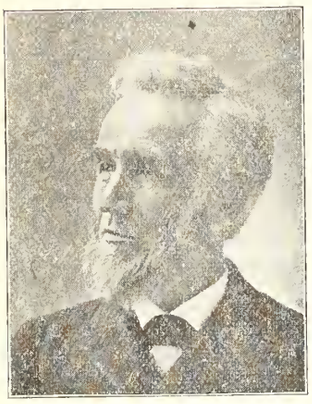
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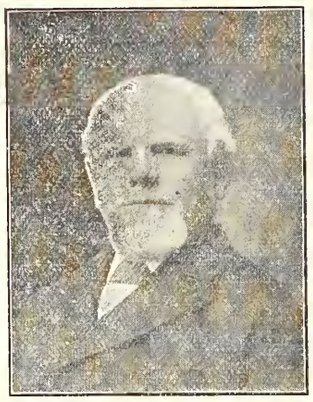
A Series of Historical Articles to Run Through the Christian-Evangelist During the Year 1899



I. Introductory Period—1809 to 1819.

By Prof. Charles Louis Loos.

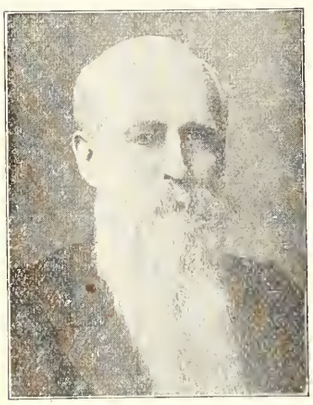
This will include those stirring events which occurred in the formative period of our reformatory movement with which the present generation should be thoroughly familiar.



II. From the Organization of the Christian Missionary Society to the Outbreak of the Civil War—1849 to 1861.

By Dr. B. B. Tyler,
Contributing Editor Christian-Evangelist.

This period of our history, embracing the first decade of operations under the American Christian Missionary Society, with Jerusalem and Jamacia missions, will be full of interest to readers of to-day.



III. The War Period, from the Firing on Sumpter up to the Death of Mr. Campbell—1861 to 1866.

By Dr. W. T. Moore,
Dean of the Missouri Bible College, Columbia.

This is a turbulent period in our country's history, and one that tried most severely the principle we had adopted, of unity in Christ, in spite of differences of opinion. It ends with the death of Mr. Campbell, an event which opponents of the Reformation thought would practically end the movement.



IV. The Period Between the Death of Mr. Campbell and the Organization of the Foreign Christian Missionary Society—1866 to 1875.

By T. W. Grafton,

Pastor Christian Church, Rock Island, Ill.

This period covers one of those turning-points in our history in which our whole future was involved. The conflict between Christian liberty and strict constructionism, and the conception and trial of the "Louisville Plan" of mission work, enter into this part of our history.



V. The Period from 1875 to the Close of 1899.

1. AMERICAN CHRISTIAN MISSIONARY SOCIETY.

B. L. Smith, Cor. Sec. A.C.M.S.

2. FOREIGN CHRISTIAN MISSIONARY SOCIETY.

A. McLean, Cor. Sec. F.C.M.S.

3. CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Miss Lois White, Cor Sec. C. W. B. M.



The closing period in our analysis is the period of expansion. Liberty has triumphed in its contest with legalism, and it manifests its power in the formation of new organizations through which to carry on a more aggressive work. The Christian Woman's Board of Missions, and the Foreign Christian Missionary Society came to birth, and the old Mother Society through their aid, soon comes to the consciousness of its own mission. The history of these societies will be given by their respective corresponding secretaries.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, January 19, 1899. No. 3

CURRENT EVENTS.

The past week has witnessed much valuable discussion of the problem of expansion. In the Senate, pending the report of the treaty by the committee, there has been a notable discussion of two resolutions against expansion: one introduced by Senator Vest, denying the power of the Federal Government under the constitution to acquire add govern alien territory, and one by Senator Mason, of Illinois, declaring the unwisdom of expansion as a policy. Mr. Mason's speech in support of his resolution was mostly froth and foam, an eloquent "effort" rather than an argument. Mr. Hoar's speech in support of the Vest resolution, and in reply to a speech by Mr. Platt, deserves more serious consideration, for probably it will be admitted by all to be the ablest argument yet put forth on that side of the question. The six points which follow embrace the substance of Senator Hoar's argument against the policy of territorial expansion as applied to the Philippines: (1) The government of the Filipinos by the United States would not be a government deriving its authority from the consent of the governed. (2) Authority to conquer alien peoples and hold them in subjection is neither explicitly granted to the Federal Government by the constitution, nor is it implied as necessary for the accomplishment of the purposes for which the constitution declares the Union to exist. (3) The proposed government of the Philippines, unlike that of Hawaii, which has been regularly annexed, would be an exercise of sovereignty where the government has no property. The constitution grants no power to exercise sovereignty over territory other than that which the United States owns absolutely; in other words, no control without annexation. (4) The policy of expansion would entail an immediate expense upon this government estimated at $150,000,000 annually. (5) Our acquisition of territory in the Eastern Hemisphere would involve the abrogation of the Monroe doctrine. (6) It involves a departure from our declared plan and purpose in beginning the war.

By all means the most important speech against the resolutions, and in support of the plan of the administration, was that of Senator Foraker. He devoted his attention to the proof of the legal and constitutional right of the government to acquire and govern territory, rather than to showing the desirability of so doing. The following are the most important arguments which he brought forward: (1) A thorough discussion of the Dred Scot decision, to prove that Mr. Vest errs in drawing from it an argument for the unconstitutionality of expansion. (2) The control which it is proposed to exercise over the Philippines is not an enforced and permanent imposition of our government upon an unwilling people. The administration desires to see the Filipinos independent, as soon as they can show themselves capable of maintaining their independence, and it is not intended that our occupation of the islands should be more than temporary. But we have the legal right to hold them permanently if we choose. (3) The constitution, in making the United States a nation, conferred upon it explicitly or implicitly the legal power to do those things which nations do. One of these functions, which is inseparable from the conception of an independent nation, is the acquisition and government of territory. (4) In explicitly granting the power to make war and peace, the constitution implicitly confers the power to assume the responsibilities which flow from the conditions of a treaty of peace, such as that now awaiting ratification. Mr. Foraker did not undertake to answer all the arguments in Mr. Hoar's speech. The question of policy was not brought up. The charge of inconsistency has already been sufficiently refuted by showing that in all the great movements of our history the outcome has been unforeseen, and the most valued result something neither expected nor desired at the beginning. The classic illustration of this is the Revolutionary War, which was begun with a declaration that the colonies had no intention of separating from Great Britain.

The discussions in the Senate so far have been open and the committee in returning the treaty to the Senate recommended that the debate upon it be public. The time-honored custom demands that treaties be considered in secret session. There are some special reasons in this case why it would be desirable to have the treaty considered in open session, and apparently the committee, after a deliberate study of the treaty, sees no special reason why it should be debated in secret. The President has declined for the present to make public the instructions which were given to the peace commissioners before they went to Paris. Senator Hoar has introduced a resolution recognizing the independence of the Philippines and declaring that the United States intends only to aid them in the organization of their government.

The most important post abroad in the gift of this government, the position of Ambassador Extraordinary and Plenipotentiary to Great Britain, has been given to Joseph H. Choate, of New York. Mr. Choate is the most eminent member of the New York bar, an upright and cultured gentleman, and in every way a worthy successor of the men who have occupied that place in the past. He has never held office and has not been at all times congenial to the party machine in his state. We had always hoped to see him in the United States Senate; he is the sort of man one thinks of as the ideal senator. A strictly machine deal defeated him for the New York senatorship two years ago. The Russian ambassadorship, made vacant by the resignation of Mr. Hitchcock, who becomes Secretary of the Interior *vice* Mr. Bliss, has been filled by the transfer of Charlemagne Tower, of Philadelphia, who is now ambassador to Austria-Hungary. To the latter position the President has appointed Addison C. Harris, a graduate of Butler College, Irvington, Ind., and one of the most prominent lawyers in Indiana. It is a pleasure to reflect upon the character of these men who are representing us abroad. They are more than representatives of the American Government; in the eyes of Europe they are representatives of the American people. Our civilization is estimated by the degree in which they meet the requirements as efficient diplomats and cultured gentlemen. We may safely trust our reputation in the hands of such men as Choate, Tower and Harris.

Representatives of the union coal miners to the number of about 700 are sitting in national convention in Pittsburg. The purpose is to prepare their case for presentation to the joint convention of miners and mine owners which meets Jan. 17. The present agreement between the union and the operators expires April 1. The miners remind their employers that the present scale was made when business was not nearly so active as it is now. Prosperity has come to the operators and the miners want their share. That looks reasonable. They ought to have it. Their demands are not yet definitely formulated, for the convention has spent all its time so far in trying to elect officers, but it is understood that these are the points upon which reforms will be demanded: An increase of the mining rates will be insisted upon. An attempt will be made to do away with the "screen," by the use of which miners now receive nothing for coal below a certain size. The eight-hour day must be maintained and enforced more thoroughly than before and when this is fully established steps may be taken to shorten still further the working day, so that the work may be distributed among more men. A protest will be made against the importation of colored miners from the Southern states to work at a rate lower than the scale agreed upon between the union and the operators. The operators have as yet shown no disposition to make concessions on any of these points. Both sides say they are in excellent condition to stand a prolonged strike and, unless an agreement is reached at the joint convention, a strike it will be, begining April 1.

An international exposition will be held in St. Louis in the summer of 1903, in celebration of the centennial of the Louisiana Purchase. This was the decision of the delegates from the states included in the Louisiana territory at their meeting in St. Louis last week. There was unanimous agreement that the occasion ought to be celebrated, that a world's fair is the best method of celebration, and that St. Louis is the place where it ought to be held. This is a generation of world's fairs Perhaps the next generation will devise a new method of celebrating its centennials, but so long as this plan is in favor every succeeding fair must be greater than its predecessors. It is proposed that this one shall be so. A bill has been introduced into Congress for a World's Fair in St. Louis in 1903. Congress will be asked for an appropriation of five million dollars to be supplemented by an equal sum from St. Louis and Missouri, and in all not less than fifteen millions will be expended upon the Louisiana Purchace Exposition.

A bribery scandal of a peculiarly vivid sort has arisen in connection with the Montana senatorial contest. A member of the State Senate rises in the joint assembly and displays thirty crisp one thousand dollar bank notes which he says were given to him by the millionaire, W. A. Clarke, to be used in the purchase of votes for the latter for United States Senator. Mr. Whiteside, who exhibited the bills, says that he accepted Mr. Clarke's advances and became submanager of his campaign, that he might more effectually expose the bribery. A grand jury is investigating the charges. The Clarke senatorial boon collapsed immediately when the sensation was sprung and on the first ballot he received but seven votes. The grand jury has received no results yet, but meanwhile Clarke is gaining strength as indicated by subsequent ballots.

Nelson Dingley, congressman from Maine, died on Saturday, Jan. 14. An attack of grippe, which developed into pneumonia and was complicated with heart failure, proved fatal. Mr. Dingley was at the time of his death chairman of the Ways and Means Committee and floor leader of the Republican majority in the House. His service in Congress began in 1881, after he had been twice governor of Maine, and he was not in that body long before he acquired a national reputation. In the common thought, his name stands for high protective tariff. It is safe to say that there was no man in the country more thoroughly versed in all the ins and outs of the tariff question. The present tariff law which bears his name was enacted at the special session of the Fifty-fifth Congress in March, 1897, at the beginning of President McKinley's administration. Mr. Dingley was not eminent as an orator nor as a lawyer. His service was that of a man who devoted himself diligently to the transaction of the business of the national government. He had a legal training and spent some early years in journalism, but his work was that of a business man attending to the vast business interests which Congress is called upon to guard. He declined the position of Secretary of the Treasury in the McKinley Cabinet, preferring to retain his position at the head of the Ways and Means Committee and as Republican leader in the House.

The reports from Iloilo fall into two classes: first, those through official channels; second, those from Spanish sources. The former represent the situation as presenting certain difficulties, but on the whole, not critical or alarming. The latter picture the natives in a highly enraged condition, determined never to yield to the American authorities and preparing for all sorts of bloody insurrections. As between the two, we put our faith in the former. There are difficulties enough, of course, and it is not to be expected that Aguinaldo's men will submit to American occupation without a considerable amount of persuasion involving some delay. It must be remembered that they have not yet had the advantage of a long series of object-lessons on the beneficent effects of American adminstration as the Cubans have, but with the same amount of teaching there is no reason to suppose that they will prove less receptive to American influence. Admiral Dewey thinks they will be more so. Gen. Miller, who is in charge of the expedition to take Iloilo, has been ordered to avoid a conflict with the Filipinos. The President has decided to send a personal representative to treat with the insurgents. Gen. Greene, who knows fully as much about the Filipinos as any one, says that they can be reasoned with, and that a deliberate and peaceable policy will be sure of success. Gen. Greene himself cannot undertake this mission, as the President wished, but another representative or more probably, a commission, will be sent without delay.

General Miles says that a large quantity of the beef furnished to the soldiers in Porto Rico was unfit for food and caused sickness. Commissary General Eagan says that General Miles is a liar and a base, libelous, malicious liar. When the commanding general gave the Board of Inquiry his criticisms on the army beef, a couple of weeks ago, a sensation was instantly created and a new line of investigation was started. The evidence so far received by the commission has been chiefly from those who made the contracts for the questionable beef and those who filled them, not from those who used it. Consequently the question remains in a very much unsettled condition, awaiting further evidence, and meanwhile the reputation both of the commissary department and of the American packers' houses remains under a cloud. If Gen. Eagan were wise he would know that that suspicion which rests upon his department will not be dispelled by the use of vituperative language. Perhaps he and his colleagues have been wronged. It is even conceivable, though not probable, that they have been the victims of malicious misrepresentation. But the way of escape does not lie through calling the commanding general a dastardly liar and several other kinds of a malefactor besides. Gen. Eagan's statements were made deliberately, read from type-written manuscript in the presence of the Board of Inquiry. We are inclined to agree with his conclusion that either he or Gen. Miles has dishonored his uniform and should be put out of the service.

There have been some important developments in the Dreyfus case during the past week. The case, it will be remembered, is now in the hands of the criminal section of the Court of Cassation, the highest court of appeal. Reports from Paris indicate an almost unanimous opinion that this court is upon the point of declaring the innocence of Dreyfus. As a last desperate resort of the anti-Dreyfusites, an attempt has been made to cast suspicion upon the courts. M. de Beaurepaire, president of the civil section of the court, a fierce anti-Semite and himself not above the suspicion of corruption, has made definite charges against the criminal section. The Minister of Justice, seeing that some of the charges were trivial and the others obviously without foundation, refused to consider them. M. de Beaurepaire's resignation has been accepted. On the following day the Chamber of Deputies met for the beginning of a new session, and it was feared that the anti-Dreyfus sentiment would either cause the administration to waver in its course of sustaining the court and its probable verdict of acquittal or else lead to the overthrow of the Cabinet. The Chamber, however, sustained the administration and the court as against the attacks on the latter, and the course of justicc will proceed unimpeded. The charges brought by M. de Beaurepaire may still be given such an official examination as they may require in order that they may not be used to excite popular suspicion against the court.

It is stated unofficially that the presidency of Yale University, made vacant by the resignation of Timothy Dwight, has been accepted by Hon. William L. Wilson, ex-Congressman from West Virginia, Postmaster-General during the second Cleveland administration and now president of Washington and Lee University.——Chauncey M. Depew has been nominated for United States Senator at the Republican joint caucus of New York Legislature. His party will have a majority in joint session. ——The appropriation for the civil service commission which was stricken out of the legislative, executive and judicial appropriation bill by a vote of the House in committee of the whole, has been restored in the final passage of the bill. The Civil Service Commission will stand.——The steamship "Oceanic" of the White Star Line, which was launched at Belfast on Saturday of last week, is the greatest ship ever built. Its length, 704 feet, exceeds that of the vast and unwieldy "Great Eastern." Its displacement, 17,000 tons, is less, but its estimated speed, 27 miles an hour, is more than twice as great. The engines represent 45,000 horse power.

The President has selected the following members of the commission to the Philippines: President Schurman, of Cornell University, Prof. Worcester, of the University of Michigan, and Col. Denby, who was former minister to China, under Cleveland and Harrison, for a dozen years. The first and last of these have signified their acceptance of the appointment, and if Prof. Worcester accepts, it is believed the commission will start very early for the Philippines. These men have special qualifications for the work to which they are called. They are, in connection with Admiral Dewey, to be a sort of Cabinet to General Otis, the military governor of the islands. It is believed by the President that the presence of these men as personal representatives from him, meeting in council the leaders among the insurgent forces, will be able to explain to them satisfactorily the purposes of this government and to avoid the necessity of using force in the assertion of our sovereignty in these islands.

AMERICA MISREPRESENTED BY AMERICANS.

In his convocation address at the University of Chicago, as printed in and commended by the Standard of Chicago, Carl Schurz is represented as closing "his memorable appeal by pointing out the moral nobility of extricating ourselves, even now, from the situation by adopting a policy of protection and encouragement of Spain's recent victims, instead of seeking to exploit them for our own advantage."

It is difficult to be patient with this species of political Pharisaism and misrepresentation. The thing is an insult to the great body of American people who see no honorable course open before them but to accept, for the time being, the responsibility of helping the victims of Spain's tyranny to such a form of self-government as they are capable of. That anybody in the United States is seeking to "exploit these islands" for our own selfish gain, regardless of their rights and their welfare, is a charge that one may expect from Spain or from some of the European governments that have been hostile to the United States during the war, but coming from an American it is simply inexcusable. What the President of the United States wishes, as Senator Foraker pointed out a few days since in a speech in the Senate, and what the great body of the American people desire, is to help these people to such a measure of political and religious liberty as they have never before enjoyed. Senator Foraker who, it is generally understood, represents the views of the President, said:

> I do not understand anybody to be proposing to take the Philippine Islands with the idea and view of permanently holding them and denying to the people there the right to have a government of their own, if they are capable of it and want to establish it. I do not understand that anybody wants to do that. I have not heard of anybody who wants to do that. The President of the United States does not, I know, and no senator in this chamber has made such statement.

This shows, what the CHRISTIAN-EVANGELIST has insisted on from the beginning, that these men, who have been opposing "imperialism" and the forcing of a governernment upon the Philippines against their will, and attempting to make them a permanent part of the United States, have been fighting a man of straw, a spectre of heir own imagination. The whole prob , lem of what is best to be done with the Philippine Islands will be open for discussion after the ratification of the Treaty of Peace. The President and Vice-President both express themselves as not having fully determined what will be the best thing to do for the benefit of these people. It will take time to develop that. Opposition, therefore, to the Treaty of Peace on the ground that the United States Government is entering upon a career of conquest seems to us wide of the mark, and is really misrepresenting the American people before the eyes of the world. What the President and people of this country desire is to meet the responsibility of the situation honorably, as becomes a great free people, and with a view to the permanent welfare of the people of these islands. And, no doubt, this is what will be done, and when it is done, orators of the type of Mr. Schurz will probably claim that it is due to their opposition to an "imperial" policy, which never had any existence except in their own excited imaginations.

UTILIZATION OF FORCES.

As soon as the talk of war with Spain became serious, attention was immediately called to our military and naval resources, and to the question of securing the necessary appropriation and the necessary military and naval supplies. In a word, it was recognized at once by every intelligent person that, no matter how superior the United States might be to Spain in her resources of men and money, it was necessary for this government to mobilize and bring into active operation at the points of conflict a sufficient number of trained men and of battleships in order to defeat the enemy. Spain was defeated, not by the seventy million people of the United States and unbounded resources of our nation, but by the actual number of men and amount of material that was utilized in the prosecution of the war.

No one who contemplates the condition and needs of the kingdom of God and his righteousness can fail to be impressed with the fact that the great lack is the proper utilization of the forces that are supposed to be, at least, at our command. What per cent. of the membership of the church militant is actually engaged in the great work of extending the reign of Jesus Christ over the earth? Of course, every Christian will admit that that is what we are here for, and that this is the supreme mission of the church. But in spite of this admission, it must also be admitted that a very small per cent. of each congregation is enlisted actively and aggressively in this great undertaking. Do we need to look any farther for the reason why the heathen world has not long since been evangelized, and why it is that even in Christian lands there are prodigious evils, some of which are sheltered behind legal breastworks, which obstruct the progress of the kingdom of God and prevent the reign of righteousness?

This lack of utilizing our forces may be seen, too, in the number of churches which cannot be reckoned with the aggressive part of the Lord's army, which have to be ministered unto instead of ministering to the world's need. Many of these non-aggressive churches are possessed of sufficient mental, moral and material resources, not only to take care of themselves, but to be enlisted along with sister churches in a united effort to evangelize our own and other lands. But because of the unconsecrated, and hence unutilized strength of these churches, they are encumbrances rather than an element of strength in the enterprise of conquering the world for Christ.

Let any one stop to consider how much wealth there is belonging to church members that is unutilized for the Lord's work, and consider what a mighty impetus could be given to our educational, missionary and benevolent enterprises if this wealth were consecrated to the Lord, and he will appreciate what we mean by the utilization of our forces. Nearly every college we have is crippled in its work in training the men and women needed for leadership in our churchers, not for lack of wealth among us, but because that wealth is not consecrated to the Lord.

Nor is this all. We have in almost every church both men and women of a variety of talents, some adapted to one thing and some to another, which ought to be but which are not utilized for the benefit of the kingdom of God. We have singers who are not singing, at least for the Lord. We have artists whose skill might often be brought into requisition in Sunday-school and church work. We have financiers whose business sense is seldom utilized. We have preachers—men and women capable of telling the simple story of Christ and his love—who are doing nothing of the kind, while all round about them, in adjoining neighborhoods or precincts of the city, there are men and women whom they could reach with the message of love and salvation. Many of them, too, would be glad to go into this service if the way was pointed out for them to do it.

A suggestion of great practical value was made in these columns recently, by the superintendent of Christian Endeavor, as to the practicability of applying the method of University Extension to Christian Endeavor by sending out a number of speakers from various centers to the regions round about to extend the principles of Christian Endeavor and organize new societies. It is easy to see how this could be applied to all departments of religious work. Much valuable evangelistic work can be done in this way by men and women, too, whose talents are rusting for lack of use.

These illustrations could be carried much farther, but this is sufficient to explain what we mean by the utilization of our forces. The fact is, we have gone to war with the powers of darkness, utilizing only a very small per cent. of our talents and our resources. The marvel is that we have accomplished as much as we have with so much dead material and so many unconsecrated resources. In view of this condition of things, the truth of which we think no one will deny, is it not plain what the supreme duty of the hour is? It is not new resources and new recruits which we need to make an invincible army, so much as the consecration of the men and means we have, and the mobilization and discipline of the recruits already enlisted. The carrying out of this reform, too, is the very thing likely to produce the largest permanent increase in the way of recruits.

The supreme task, then, to which God is calling us, at present, is the better use of what he has committed to us, a greater consecration of the material, the intellectual as well as the moral and spiritual resources of our churches. This fact should give tone and character to the preaching from our pulpits, the teaching in our Sunday-schools, the articles in our religious papers, and to our prayers and exhortations at the fireside and in the weekly prayer-meetings. Let us show ourselves faithful in what God has already given us before we expect to receive from him that larger measure of power and of resources.

We do not doubt that God is waiting to put within our hands additional resources and call us to still larger conquests if we will utilize to the best advantage what he has already committed to us. "He that is faithful in a few things shall be ruler over many things." This is the divine law of promotion under God, from which there is no escape, either by preachers, churches or religious movements. If preachers make bad use of a small church he need not expect a larger one. When we show capacity for larger administration the larger sphere will be open to us.

THE PREACHING FOR TO-DAY.

The world needs the gospel now as in the past—no less at present than in the days that are gone. The gospel of the Christ is now "the power of God" to save men singly, and to save communities of men, if only they will receive the message. The multitudinous nostrums of human invention for the ailments of men and society are utterly worthless. They fail to take into consideration the source of the troubles by which men suffer. Men are wrong within. Human nature is astray. The new heart is the great desideratum. The issue of the regenerated heart will be a new character. When the individual men become new creatures in the Christ society will experience a moral transformation suggestive at least of the "new heavens and the new earth wherein dwelleth righteousness." The gospel alone is able to produce this transformation because it alone is able to produce in the individual a spiritual and moral regeneration. Wherefore, the preaching for to-day is the preaching of the gospel of the Christ—the preaching to which the Son of God referred when in his parting command to the disciples whom he had chosen he bade them herald the good news "to the whole creation."

The question of emphasis in this connection is important. Many of our differences are of this character. The man, as an illustration, who preaches constantly on the second coming of our Lord teaches, let it be granted, what is generally believed by evangelical Christians, but he presents the doctrine out of proportion. The difference between the Advent brother and others who believe in Jesus is, in instances not a few, a question of emphasis—this and nothing more. A true teaching may be so presented as to be, in effect, a perversion of the gospel. Wherefore, the preaching for to-day is the gospel of God fully and harmoniously presented. Omit no part of the divine message. Preach the whole gospel. Put each item of the gospel in its proper place. Give to each its appropriate emphasis. Without emphasis the gospel is a colorless and an unattractive story.

There is such a thing as the alphabet of the gospel. The author of the Epistle to the Hebrews speaks of "the first principles of Christ," and of "the first principles of the oracles of God;" and Paul speaks of "milk" and "meat" in a reminiscence of his work as a preacher in Corinth. As a preacher he adapted his teachings to the mental, moral and spiritual capacities of his hearers. Jesus did the same. He said to his disciples: "I have yet many things to say unto you, **but** ye cannot bear them now." There are babes in Christ as well as men and women. "Milk" for babes; "meat," or "solid food for full-grown men, when those who by reason of use have their senses exercised to discern good and evil." Paul was a man of common sense. He knew better than to give "meat" to babes.

There is great need at the present time for the alphabet. This need will always exist. The race is augmented by a multitude of births every day. While babes continue to be born "milk" will be in demand. There are boys and girls, young men and maidens, in our congregations. First principles should be presented to them. But there are grown-up men and women whose moral and spiritual education has been neglected. These also need to be taught "the first principles of the oracles of God." They are, comparatively, ignorant of the doctrine of the Christ. The preaching for to-day requires the careful instruction of all such persons in "the first principles of Christ."

The New Testament must be the preacher's guide. If the question arises: "What are the first principles of Christ?" for an answer, study the preaching of the holy apostles or missionaries of the Christ, as their work is described by Luke in the book of Acts. They preached to persons who were ignorant of the gospel. They addressed men who were not Christians. In their discourses they sought to persuade men to become disciples of Jesus. They would save men. Their preaching was for this purpose. For our instruction a faithful account of their work as ministers of the Word has been placed in our hands. In turning men from Satan to God they were successful. As the present-day preacher imitates them, success will attend his efforts. Wherefore, the preaching for to-day must be, in large part, a proclamation of those things that pertain to the beginning of the Christian life.

But these topics should be presented, not in an iconoclastic, but in an irenic spirit. Christ sent his disciples into the world to preach, not to debate. To build up, and not, primarily, to pull down, should be the aim of the present-day preacher. Some things ought to be destroyed. Preach the gospel fully, clearly, harmoniously, and it will put to death the things that ought not to live. Exalt the Christ, and he will put down the things that ought to be abased. Believe in the Christ. Have faith in the power of his gospel. Jesus is "the light of the world." Hold him up and he will expel the darkness.

The people are, apparently, ready as at no previous time to have the gospel so preached as to fit closely to their daily lives. There is a demand for practical preaching. Much of what is called practical preaching is slush. Sometimes there is no gospel of salvation in it. All such preaching is to be avoided. The gospel of the Christ can be so presented, and it ought to be so presented, as to apply to life—life in the soul, life in the home, life in business, life in science, art, literature, life in politics, life under every condition. The gospel is intended to touch and influence men for good at every point. The preaching for to-day will present the gospel in such a manner as to do this. Every man, whatever his business, vocation or station in life, will feel: "That preacher knows me, and his discourse was to me." "Thou art the man," said Nathan to David. Omitting this form of words, if you will, the preaching for to-day ought to reach this end.

God has committed to men no greater work, no higher honor than the preaching of the Gospel of Christ. The man who, under the impulse of the divine Spirit, gives himself to this holy work ought to be an exemplification of the Gospel he proclaims. His life ought to "adorn the doctrine of God our Savior." Men should better understand the message he delivers by considering the life and character of the messenger. He should be a pattern in all things to believers, and should be able to say with Paul: "Follow me as I follow Christ."

Hour of Prayer.

HEAVEN.

(Jno. 14:1-6; Rev. 22:1-5.)

(Uniform Midweek Prayer-meeting Topic Jan. 25th, 1899.)

CENTRAL TRUTH: *To be like Christ is the way to heaven; to be with Him is heaven. Its glories are inconceivable by finite minds.*

The one dream that visits most persons, either sleeping or waking, is the dream of heaven, the home of the soul. It floats before us like a beautiful picture in visions of the night, and often when we are alone, meditating upon the past and trying to scan the future, there arise before our imagination the outlines of the city fairer than earth has ever seen. It cannot but be helpful, in the stress of life's storms and trials, to comfort and strengthen our hearts with those features of that future abode which are given to us in the inspired Word. When "Christian" in Pilgrim's Progress caught a vision of the glorious city from the summit of the Delectable Mountains, he received a reinforcement that went with him in all the subsequent conflicts through which he was called to pass.

In the Scriptures cited above we have, first, a few comforting words from the Master, and then a glowing picture which was shown to the seer of Patmos during his exile on that lonely island. Let us consider, first, the words of the Master.

Notice that they are words to comfort troubled hearts: "Let not your heart be troubled." But this comfort must come through faith in Jesus: "Ye believe in God, believe also in me." If we believe in Jesus Christ he has something to tell us in reference to the future: "In my Father's house are many mansions" (v. 2). Do not think that this world is the only room in God's house. This is only one of the abiding-places. In leaving you I am not going out into non-existence; I am simply entering another room or mansion in my Father's house. It will be so with you; when you leave this abiding-place it will be to go to another.

But, dear Master, how are we to know that this glorious promise will be a reality? "If it were not so I would have told you; for I go to prepare a place for you" (v. 2). Only one thing more, Master: will it be our privilege to be in the same place with you in that future life? "And if I go to prepare a place for you, I will come again and will receive you unto myself, *that where I am there ye may be also*" (v. 3). Enough, dear Lord, enough. If only we may be with thee and share in thy glory and dwell in Thy presence forever, that will be heaven enough for us. How may we get there? "How can we know the way?" "I am the way and the truth and the life; no one cometh unto the Father but by me" (v. 6).

What, then, do we learn concerning heaven in these words of the Master?

1. The absolute certainty of a future life based on the veracity of Jesus Christ.

2. That Jesus himself has gone to prepare a place for His disciples and that it will, therefore, be perfectly adapted to all their needs, which He understands so well, and that He will be there with His disciples.

3. The way to heaven and to the Father is to follow Christ, believing on Him and

walking in His footsteps, attaining like-mindedness with Him and having His Spirit

The rest is a symbolic representation of the glory and beauty of that place as it came to John in a vision of Patmos. In this vision it is represented as a beautiful city lighted up with the glory of the Lord; its gates of pearl wide open continually, and through it was running "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). Here, then, is the realization of the Master's promise "that ye might have life and have it abundantly" (Jno. 10:10). Here, now, is a "river of water of life," of which we may drink to our fullest satisfaction.

Not only so, but on either side of this river of life, from whose crystal stream every thirst of the soul may be quenched, grows the tree of life, bearing twelve manner of fruit and yielding its fruit every month, and the leaves of the tree were for the healing of the nations. No flaming cherubim now guard this tree of life, but every hungry-hearted saint may eat, each of that particular variety of fruit that suits his taste, for there is to be no monotony in heavy.

"And there shall be no curse any more" (v. 3). The curse that rested upon the earth on account of sin is removed. "And the throne of God and the Lamb shall be therein, and they shall see His face and His name shall be on their foreheads" (v. 4). Can the soul desire more? Compannioship with God, the vision of God, and His name, that is His character and His glory, written upon the foreheads of the redeemed and shining in their countenances! No wonder it is said: "And there shall be night no more, and they need no light of lamp, neither light of sun; for the Lord God shall give them light and they shall reign forever and ever" (v. 5).

And this is heaven! Surely it is worth all the sacrifices and labors and conflicts which may be involved in gaining it.

The supreme emphasis in this lesson on heaven should be laid upon the way of getting there, which, as we have seen, is Christliness of character. Our creeds may be correct, our opinions may be orthodox, our baptism may be regular, our position in the church may be respectable, our standing in society may be unimpeachable; but if we have not the Spirit of Christ we are none of his, and there is no heaven for us. Heaven, it should be clearly understood, must be in us before we can ever be in heaven. While Christ has gone to prepare a place for us, he is seeking at the same time, by his Spirit to prepare us for the place, and it is this preparation in which we should be especially interested.

PRAYER.

We thank Thee, O God, that Thou hast made us for Thyself, and that we cannot be happy without Thee. We thank Thee that Thou didst send Thy Son into this world to bring us back to Thee. Our hearts overflow with gratitude for the revelation concerning the future life which Thou hast given us in Him. We are not orphans. Thou art our Father. We are not homeless. Heaven is our home. No mortal eye hath seen, ear heard or heart conceived the glory Thou hast prepared for those who love Thee and serve Thee. But the glimpses of it Thou hast given in Thy Word fill our hearts with unutterable longings. Help us to be like Christ here that we may be with Him and share His glory there. For His name's sake. Amen!

Editor's Easy Chair.

There is many a literary waif floating around in public prints without known parentage, the histories of which, no doubt, would be exceedingly interesting if we knew them. In looking over an old diary the other day we ran across a memorandum bearing date of Dec. 27th, 1887, to the effect that on that day the editor had been confined to his room with a severe cold, but during the day he had prepared a statement of principles to stand at the head of the editorial page of the CHRISTIAN-EVANGELIST. This statement, which appeared first in the initial number of the volume of 1888, and with which our readers are familiar, closed with some verses which came to us at the time as a suitable summary of these principles. What we stated in prose we summed up in the now familiar lines:

"For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see."

In the course of a year or two this statement, either in whole or abbreviated, appeared on many preachers' visiting cards, on their letterheads, and in tracts. The poetry especially was widely quoted, rarely, however, with any credit, as no name was ever attached to it in the CHRISTIAN-EVANGELIST. Sometime ago a good brother wrote asking why we did not place Lowell's name to the lines in question. We replied that one reason was that we did not know Lowell to be the author, and another was that so far as we knew the lines were original, unless it was a case of unconscious plagiarism, the possibility of which we freely admitted. The brother replied that he had it in his scrapbook with Lowell's name written under it, and that he was sure he did not copy it from the CHRISTIAN-EVANGELIST. He secured the aid of a Unitarian minister to assist him in searching Lowell's poetry, with the conclusion that it was not Lowell's poetry, however Lowellian it might be in sentiment. After searching through Lowell and the other poets he wrote: "I guess that poetry must be run in at your door."

Col. John A. Lee, of this city, now a member of the Central Christian Church, told us the other evening at a social gathering how these verses of poetry had contributed to making him a member of the Christian Church. Being something of a politician, he was canvassing the state of Missouri in one of the campaigns, and, in his prepared speech he quoted these verses, which he said he always used with good effect on his audience. He had run across the verses from reading his wife's religious paper. On various occasions when he had completed his speech persons would come to him from the audience, extend their hands and say: "How do you do, Bro. Lee?" When he informed them that he was not a brother, they would reply with astonishment, "Why, you quoted from the CHRISTIAN-EVANGELIST, and we thought you were a member of the Christian Church?" This tendency on the part of the Disciples to spot him as a member and offer him fraternal greetings indicated a feeling of fraternity which proved a strong attraction. The lines were not written to serve as the slogan of a political party, but if any political party will pledge itself to live up to them we will pledge ourself to vote with it until the millennium dawns! We do not care, indeed, how widely it is used, the wider the better, nor do we ask for any credit to be given. They have had a circulation and a publicity of which we little dreamed when we were penning them.

Some of the best hymns in our collections are marked "unknown." The hands that penned them have long since turned to dust, but they go on forever in their mission of good. Their authors were careless as to the credit of authorship. Their sentiment was:

"Though they may forget the singer,
They will not forget the song."

Some of the best specimens of prose literature are anonymous. It is easy to understand how these articles come to be anonymous. A case will illustrate: Twenty years ago we wrote a paragraph little more than a hand's breadth in length, entitled "Be a Good Man, Papa!" based on a domestic incident. For many years there came to us, quoted in all kinds of papers with all kinds of credit, and often without credit, this paragraph, and we presume it is still going up and down the world somewhere as one of the literary waifs to which we have referred. There was very little in it, just that "touch of nature that makes all men kin." The things that come out of the human heart are those which are endowed with a sort of immortality. Men care little for the reasoned and logical conclusions of the intelleet, but the deliverance of the heart appeal to other hearts, and often live on when their authors are gone and forgotten.

Is there not comfort in the thought that many of the words we speak in kindness—words of affection and of loving appreciation—will live on after us as a perpetual influence for good long after our active careers on earth are finished? "Kind words can never die." Good deeds put into operation forces that never cease. It is a glorious thing to live when the heart is attuned in harmony with God, and all the words and acts which flow out of the heart are forces that make for truth and righteousness. It matters little whether our names be attached to the words or to the deeds that live. There is an eye that never slumbers or sleeps, and He will place to our credit every true and kind word, every noble and unselfish deed. But alas! how we all may well tremble when we remember that our harsh and perhaps unjust criticisms, our doubtful or evil deeds, even though repented of and forgiven, may also live after us, exerting a perpetual evil influence!

If Thomas Paine could have blotted out the "Age of Reason," no doubt he would have done it long ago in the new light that must have come to him in his experiences beyond the veil. But it still exists, and is doing its evil work in the world long after he has left it. "Being dead, he yet speaks," is as true of Paine as it is of Abel. Every man who speaks or writes a word or line that will live after him will speak when he is dead. This thought should make us exceedingly careful in our speech, and should cause a man to pray over every line he writes for the public prints.

Questions and Answers.

1. Are we to understand from Romans 8:28 ("For we know that all things work together for the good of them that love God and are the called according to his purpose") that all the troubles, sorrows, accidents and wrongs which the true Christian endures in this life are for his good?

2. Explain how "the Lord chasteneth and scourgeth every son whom he receiveth?" (Heb. 12:4-6).

1. Such seems to be the meaning of the bold statement of the apostle. The chief thing, the only valuable thing in man, the only thing he can take with him when he goes hence, is character. Whatever tends to develop that into Christ's likeness is for man's good. There is a ministry of sorrow and affliction as well as of prosperity and success, and the one is as essential as the other. What we call our calamities and losses are often merely the exchange of the less for the greater good. If the removal of our affections from earthly things to things heavenly is effected by earthly losses and afflictions, it is plain that we have been gainers rather than losers by the exchange.

2. It would be presumption for us to attempt to explain all of God's dealings with his people. We will have to wait for the explanation of many things until we can look upon them in the light of eternal day. This much, however, we can understand: no child of God is perfect, but God is seeking the perfection of every one of his children. When the child goes wrong the earthly father chastises it for its good, aiming thereby to train it in the right way. God dealeth with us as with children. If we did not feel the chastening hand of God when we did wrong, we should be emboldened in wrong-doing and should grow worse and finally forfeit the benefits of sonship. We can best understand God's dealings with us in the light of this family relationship, only we must remember God is infinite in love and in wisdom, and all his chastening is for our good. In the day of our full redemption, as we look back over our lives, we shall have reason, no doubt, to thank God for every chastisement and every scourging we have received from his loving hand, since we will then see that it was all for our good. It is under the operation of a universal divine law that the man that doeth evil suffers the consequences thereof, and this is one of the strong incentives to right-doing.

I have a daughter who desires to be immersed. Who is commissioned by Christ and his apostles to do this work where there is no preacher except those of the M. E. persuasion? H. S.

Junction, Idaho.

As a king and priest unto God, you have the right in the absence of a minister who believes in immersion to baptize your daughter, and to do it by the authority of Christ. There would be no objection to the Methodist preacher performing the act if he believed that in so doing he was carrying out the divine will. We would not care to have a man violate his convictions of duty, or even do what he regarded as an idle and unnecessary thing. The doctrine of the common priesthood of all Christians, which the advocates of this Reformation have ever held, makes it entirely legitimate under the circumstances for you to perform this duty toward your child.

What per cent. of the Israelites became obedient to the faith in Christ and his apostles? B. E. B.

Chandlerville, Ill.

We do not know, nor do we suppose that it is known to any one. The apostles were very careless in reference to statistics. In the report of their meetings they did not tell exactly how many were from the Jews and how many from the Gentiles. We know that "a great company of priests became obedient to the faith," and that the Jews constituted an important element even in many of the Gentile churches. It is safe to say that a much larger per cent. became obedient to Christ during the ministry of the apostles than are obeying at the present time. We do not seem to have the access to the Jews that the apostles had, being themselves Jews.

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1. Is a local congregation of the Church of Christ a properly and scripturally organized body without the elders and deacons having been ordained in the scriptural way—"by fasting and prayer, and the laying on of hands?"

2. Whose privilege, right and duty is it to ordain elders and deacons by laying on hands?

3. Are elders and deacons both ordained alike, and by the same person or persons?

4. Is it scripturally necessary for a minister in the Church of Christ (Christian Church) to be ordained to the ministry? Where is the Scripture so teaching? I know a number of our preachers who do not believe in ministerial ordination.

A Disciple.

1. We should say the officers of such a congregation had not been set apart in the same way as were the officers of the primitive churches, so far as we know. How far this deviation from apostolic practice may vitiate the scriptural character of the organization might be an open question. We should not like to say that officers not so set apart were not scriptural officers, but we believe adherence to the apostolic method would add to the efficiency of our church organizations and to their scriptural order.

2. In the case of new congregations being organized, the work of ordination is usually attended to by the evangelist; otherwise, a neighboring minister or ministers, or elders of a neighboring church, might be called in to attend to the matter.

3. There is no distinction, so far as we know, in the form of ordination, though the instructions to each class in reference to their official duties would, of course, be different.

4. We should say it was scripturally proper for preachers to be ordained to the ministry. Timothy, it seems clear, was thus set apart to the work of the ministry, and the same principle that applies to the ordination of elders and deacons, applies to preachers, because they are all set apart for the service of God, and the elders of that day were in the main, no doubt, what we call preachers now. It is a matter of good order, and is an impressive way for the church to express its official approval of any one of its members as a minister of the Word. In the case of a minister it is entirely proper and in good order to invite a number of churches to participate in the ordination, inasmuch as his ministry ordinarily transcends the limits of a single congregation.

"YE ARE THE LIGHT OF THE WORLD."

A. A. HIBNER.

In the physical world we observe that whenever we see light that there is something consumed to produce it. The intensity of light depends on the light-giving power of the *source*. It also varies inversely as the square from its distance. The light of the tallow candle is less intense than that of the coal oil lamp, while the lamplight is less bright than gaslight, and gaslight is less than electric light, while electric light is less than the sunlight.

In the examination of these various lights we discover that the element which are consumed in the production of light vary in composition, energy and quantity.

By means of photometry we ascertain the light-giving power of different sources of light; while with the spectroscope we ascertain the various elements which produce the spectrum of light, and whether it is true or borrowed light, such as that of the moon and planets, and sunlight as the true light.

Again, light is the source of life-giving power to the animal and vegetable kingdom. Its utility is shown in the fact that it was the consequence of the first command given by God: "Let there be light, and there was light," etc.

In the vegetable kingdom light is the essential element as a fructifying agency and maturation of the parts upon which the seed depends; without the proper amount of light there will be no ripened fruit nor even a fully developed plant. The same is true in the animal kingdom.

"Ye are the light of the world." In this metaphorical expression we notice that this bears a close analogy to the physical light. It behooves us thus to investigate the elements of our nature which produce the light of our lives. As we were able to ascertain the light-giving power and the various elements which produce light by means of photometry and the spectroscope, so we can ascertain these elements in the life of man by examining him under the penetrating influence of the reflecting power of the inspired Word. Christ said: "I am the light of the world." Hence we must use such elements as will radiate this light. What are some of these elements? The psalmist says: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight." Paul writing to the Philippians told them to think about the things which are honest, true, just, pure, lovely and of good report. Peter tells us to be diligent and to add to our faith, virture; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Paul writing to the Corinthians passes this word *charity* through the prism of his inspired intellect and produces one of the greatest spectra the world has ever seen—the spectrum of love. As some one has said, "Riches may make us comfort-

able, wisdom may bring us honor, but to love and be loved is the highest happiness of human existence.

The intensity of the light of a Christian depends upon the quantity and quality of the material which may be derived from the study of the Bible and of nature. Especially should he who proclaims the Word of God be filled with the true light. He should not only be conversant with the Bible, but with the sciences and arts as well, and above all, he should be a consecrated, not a desecrated man. He should be a man who does not count or eulogize his own sermons, but a humble servant of the lowly Nazarene. If we are the light of the world we must have the characteristics of him who is the light of the world.

Christian University, Canton, Mo.

WHY THIS DEARTH OF CONVERSIONS?

C. PERCY LEACH.

Our motto for the Jubilee Year is a good one and I am glad it has been written upon our banners—100,000 souls for Christ in '99. We are a great brotherhood of a million communicants, and we have decided to strain every nerve to make 100,000 converts during the year; in other words each member is asked to save a tenth of a soul. Isaiah was not speaking of this generation when he said: "*One thousand* shall flee at the rebuke of *one*." I long for the time when one Christian shall garner ten souls instead of ten Christians winning one soul. Our zeal is only smoldering upon our hearths; we are lazy, listless, lethargic. We are too much like the policeman who had the ability to lean against a lamppost and take a nap, and at the same time keep his club moving as if to let people know he was wide awake. There are somnambulistic Christians who go through the motions of church-going and worship while they are asleep—it is only the movement of the policeman's club. There are Christians whose rosary is a necklace of pearls, whose prayerbook is the latest novel, and whose verbose prayers do not ascend higher than the roof of their mouths.

Who is not prepared to give an answer to the above caption? I snppose that we, as a brotherhood, have been fairly successful in our gleaning. But are we not far in the wake of our possibilities. There are reasons for this humiliating condition; only a few of the more prominent ones will be mentioned in this article.

The pews must bear their share of the blame. The church is too much concerned with the externals. They are making broad their phylacteries. They care more for the exact shade of the frescoing than they do for the color of their spiritual robes. They have more ears for the fine soprano than they have for the cries of the distressed. They would rather have a man in the pulpit who would please all the people than one who would convert a few of the people. The pews are careless; when they are not lukewarm they are frigid. The pastor of a fashionable church once preached a very delightful sermon. The theme: "Shall we know each other in heaven?" His aristocratic auditors were entranced. A laboring man in passing out asked the pastor: "If it were really true that they should know each other in heaven?" "Certainly, certainly; my good man, it is true." "How comforting, no one seems to know me here," was the poor man's only reply. Do you not recall what James said about the rich man with a gold ring and fine raiment? It would be no exaggeration to say that there are tens of thousands of pew holders in our ranks who never asked a sinner to change his ways. The easiest way to convert 100,000 *sinners* is to convert 100,000 *saints*.

But the pulpit is to blame also for this dearth. The pulpit is concerned too much with quantity. There are evangelists who work solely for numbers, or so it seems. It looks well in print, and assures them of another job. It does not matter whether the converts stay in the church until the evangelist boards the train ar not. It will be an easy matter to reach the number of accessions we so much desire if we preach an easy gospel. But haven't we enough of the easy variety of Christians in our ranks now? Let us not say roses bloom on the narrow way where there are none, let us be honest with the people. A worthy bishop describes some of the preaching in this way: "Some of the ministers of God dare to stand in their pulpits and preach as follows: 'You must repent, as it were, and be converted, in a measure, or you will be damned to a certain extent.'" A man described his pastor as "a man with a well-balanced mind; with one-half he thought he would and with the other he thought he wouldn't." There are too many men like these in our pulpits to-day. Brethren, let us call a spade a spade. It takes a brave man to face the Santiagos of sin, or to beard the wealthy hypocrites in their dens. There are none in the brotherhood who desire more earnestly to see the ranks of Zion swell and the strongholds of sin crumble beneath the battering-ram of righteousness than the writer. But I believe that a John's voice is needed to call our brotherhood to repentance and to take many of us to task for our loose and time-serving methods. I have seen towns and churches killed by a large protracted meeting. The whole truth was not told and when the enthusiasm passed and the trials of the Christian life came upon the converts they fell away and their state was worse than the first. The converts are not to be blamed, but the evangelist has sinned a great sin. Some of our evangelists will be punished in that day for making converts. The grain is not gathered when it is in the shock. Neither are sinners saved when they join the church. They must be nourished, watched, helped, instructed, prayed for. What a work God has placed in our hands! We every one need that divine enthusiasm for souls which knows no abating nor recognizes no defeat. Let us not pack our grips and start for the next town thinking the work is done or half done when 200 names have been added to the church roll, for the clerk'sbook is not the Lamb's Book of Life. Let the inspiration of our motto: 100,000 souls for Christ, for *time* and for *eternity* during '99, have full course in our hearts and minds. Behold, God stands on the threshold of the new century beckoning on his tardy church. Awake, ye sons of Zion, to the herculean task, one and all, pulpit and pew. Behold, the fields are ripe unto the harvest; thrust in your rusted blade. But take care how you reap!

Moulton, Ia.

THE REAL DIFFICULTY.

J. M. LOWE.

What is the greatest obstacle in the way of Christian union? Much has been accomplished when this question is fully and fairly answered.

By way of preparation, it would not be amiss to answer the question, What is unity? What principle is that by which things are one, although they differ? The other day a million snowflakes fell and no two were exactly alike, yet one was as truly a flake as another. In a few months, spring will cast her green mantle over the forests, yet no two leaves are exactly alike. The flakes are all flakes because the same principle of formation operated in each. They are different because they are environed differently. Circumstances modify. The leaves are alike because the same life principle is active in each. They are different for the same reason that the snowflakes are different. Unity, then, is not uniformity. I would say that unity is identity of essence with a variety of manifestations. For example, all people are easily classified as people, yet they are widely different. The life force is the same in essence in each. Different parentage and different surroundings make different people. All minds are the same in essence. They differ in their manifestations. "One star differs from another star in glory." All stars are glorious, but they are different.

That which is unity in one realm is unity in another. Christian unity is identity of essence. What is the essence of Christianity? Is it not love? Has not love been the moving, vitalizing force from the genesis of redemption until now? Beyond question it has. Christ is love personified. The spirit of Christ, then, is the principle of unity in the Christian system. What crystallization is to the snowflakes, the spirit of Christ is to Christianity. Both are principles of unity. Christian unity has been impaired or destroyed because men differed from each other, not in their thinking, but in their loving. They lost the spirit of Christ. We do not need to be alike in order to be leaves. The spirit of Christ always makes Christians. In all centuries and among all peoples "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We have had different phases of Christianity in different ages. The eyes of love have seen the need of each age, and love "found a way" to supply the need. To one age intense missionary zeal by the same spirit, to another light on the problems of creation and redemption by the same spirit, to another the study and solution of social problems by the same spirit.

The Christian world cannot be held together by creeds, councils or arguments. These are externals—bands which growing conceptions must inevitably burst asunder. Love—leavened character—is the magnet which alone can hold the Christian world together.

The real obstacle in the way of union is the selfishness, narrowness and bigotry of the unregenerated, or half-regenerated human heart—the lack of the Christ-spirit. Right here is the real difficulty—the efficient cause of all the sectarianism and partisan hatred that mar the fellowship of the age and paint a frown upon the fair face of the future. By sectarianism I do not mean

the various organized sects of Christendom, but that shortsightedness which cannot see beyond the limits of a certain religiousbody, whatever that body may be—that spirit which says "*we* are the salt of the earth." This command lies at the threshold of a union movement. "Little children, love one another."

It is true, there are discordant notes being sounded throughout Christendom which grate upon the cultivated ear. Let love strike her harp the harder, and while discord abounds, harmony will much more abound. It has been said that the spirit of Christ is the principle of unity. It should be added that this *alone* is the principle. Human ideas and human traditions, in so far as they have been injected into this spirit, are foreign matter, and must and will be thrown off by the free and healthy action of the same spirit. "Let love be without hypocrisy." May we beware lest we substitute "our plea" for some of these other "human opinions" thus sectarianizing the only unsectarian position that men can occupy to-day.

It has been said that the need is, not to create unity, but to recognize the unity that already exists. The real difficulty is the lack of the large, lofty spirit of Jesus of Nazareth—a spirit world-wide in its sympathies and agelong in its forbearance. The greater command, "Love your enemies," surely includes a lesser command—Love your religious neighbors.

Winterset, Ia., Nov. 29, 1898.

THE SCRIPTURAL IDEA OF WOMAN.

M. L. STREATOR, A. M.

The great apostle Paul, inspired by the Spirit of God and illuminated with the light of divine truth, announced and established as a grand and fundamental principle in the kingdom of the Messiah that all men, however much they may differ in gifts and capacities, in opportunities and culture, are equal before God in the rights and the privileges of the heavenly citizenship such as pardon and adoption and fellowship with God, without reference to the national, social and natural distinctions which may divide them in this world. Christ, who is our peace, has broken down the middle wall of partition between Greek and Jew, barbarian and Scythian,bondman and freeman, male and female. This was revolutionary doctrine for the nations controlled by arbitrary power, where "the kings of the Gentiles have lordship over them;" but it is in reality the doctrine of Christ, and is in harmony with universal truth and goodness. The apostle to the Gentiles declares expressly, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus" (Gal. 3: 28). While a person as to race may be a Jew or a Greek, as to social condition a slave or a freeman, and as to nature a man or a woman, yet these distinctions as to race and condition and nature are absorbed and ignored and lost in the higher and holier relation of kingship in Christ with God. A man may be none the less a Jew or a Greek because he is a Christian, but in Christ these distinctions do not count with reference to salvation and its blessings. A man may be a slave, yet the freedom of Christ lifts him out of the degradation of his bondage. A person may be a woman, yet fellowship with Christ lifts her up into sympathy and unity with her adorable Lord, and onto a plane of equality with all who are his by a blood-bought redemption. Why will preachers and teachers proclaim and defend the equality in Christ of men of high degree and men of low degree, and yet deny the equality in Christ of men and women? The same Lord who saves persons of one sex saves persons of the other sex through the same great atonement, and on precisely the same conditions. If he exalts the one from the depths of sin and condemnation to a high estate in grace and justification, he exalts the other to an equally high estate. If he overcomes the effects of the fall for man, he overcomes the effects of the fall for woman. It is a sacred and solemn truth which has been sadly overlooked that woman was not subject to man at their creation, but in their sin and their fall. They sinned together. They fell together. But woman, leading in the sin, fell the lower, and was subjected in the fall to the lordship of her husband. In so far as the work of Christ overcumes the effects of the fall, in so far does he rescue woman from her subjugation to man in consequence of the fall, and so far does he restore her to her original equality with man, established in the beginning as the divine ideal is the relation between man and woman. In Christ Jesus there can be no male and female. Why not accept this great principle of the gospel of Christ in all the heights and depths and lengths and breadths of its meaning? God made woman the equal of man. God rescues her from sin, and recreates her in Christ Jesus as the equal of redeemed man. Womanhood is precious in the sight of Christ. The heart of woman if cherished as the fittest temple for the dovelike Spirit of truth and love. Womanhood debars no one from the free and full enjoyment of all the blessings and privileges and promises of the gospel of Christ.

"O woman, great is thy faith!" Bocause of the greatness of thy faith, great is thy opportunity of rescuing a lost and perishing race, and restoring the wanderers through mercy to the favor and blessing of God.

PREACHERS AND IMPRESSIONS.

ISAAC S. BARNUM.

The editor of this paper, suspecting that there might be some ancient things stored away in my memory, has kindly asked me to write up some of them for the public. That is no easy task, for he refers to reminiscences connected with a great religious Restoration.

In complying with his request I shall try to write fairly and impartially of men and things I have seen and impressions received from childhood to manhood, as I have looked along

"Our far-flung battle line."

If I shall wander into errors, I will thank some kindly hand to lead me back. If my own personality shall appear to be too prominent, the excuse is, I must write these things as they appeared to me, not knowing how they appeared to the other fellow.

Thousands of acts are not worth recording. To make a small act worthy of record, it must be capable of carrying an influence for good for years; it must glow with tenderness and beauty or thrill with something of the heroic.

Two plain, uncultured widows stand by the boundary line of Moab and Judea; the older one faces the east and with her forefinger points to the hills and valleys of Moab; the younger one faces the west, and her vision falls on the whitened fields of Boaz and the sun-kissed hills and valleys of Judea, as with tremulous voice she says: "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go; and where thou lodgest I will lodge. Thy people shall be my people, and thy God shall be my God. Where thou diest I will die and there will I be buried. The Lord do so to me and more also if aught but death part thee and me."

Was that incident worth recording? If so, why?

The answer is in the fact that millions or Jewish and Christian imaginations have lifted the scene into a sacred picture of woman's devotion to her new God and her new friends, and God honored the young woman by raising her descendants to royal blood. The scene was a simple one, but it was full of the tender and heroic, and it lives.

Millions of flowers have been plowed under and we know not when nor where, but finally Plowman Burns, who could see and express the heart of things, turned over a flower, and its mute appeal touched his poet heart and in return for its life he tenderly gave the daisy to immortality.

It was a little incident, but it lives. After brilliantly finishing an act in "Grand Opera," the beloved Emma Abbott was called before the curtain, and after a moment of silence, as her sweet, melodious voice, carrying the words of "Swanee River," rose over the entranced wealth, culture, power, beauty and splendor of a great city, hundreds of eyes were filled with tears.

Those eyes had never seen the warm Southland, the Swanee River, the old plantation, nor where the "old folks" stay, but singer and song were deftly turning the pages of far-away memories, and the room was silently filled with a thousand other rivers, homesteads and dear old father and mother faces as they were standing on the old stoop, and with a far-away look watching loved forms that were going out from the home, until women and strong men bowed and wept before those magic pictures of their childhood days.

What is there in a reminiscence that can so profoundly and mightily move all that is highest, deepest and most sacred in our natures? Pause a moment, reader, while I reverently write, God only knows. When a child I stood in a cemetery with a company of mourners, by the side of an open grave into which a coffin had just been lowered.

The men removed their hats and bowed their heads as a man read from a book something about the way, the resurection, the life and living again.

I could not understand it all, but as my parents led me out through the gates of that silent home of the dead, I thought from the reading that the man in the coffin would come to life again.

Years have sped away, and the impression is with me yet; I still believe that he will feel the ecstasy of movement as this mortal shall be putting on immortality.

They called the reader pastor, minister,

man of God. Whether he is in the body or out, I know not, but in that momentary appearance he became my first pastor, and prepared my heart to ever extend a warm reception to those noble preachers who are giving their lives to God and humanity.

Pastors, children's hearts are very susceptible to impressions in regard to the mysterious and eternal things, and when those impressions are once made, no "steel-clad paw" can ever tear them out.

Before God, be careful what impressions you make on the heart of a child who may yet with great power strike the heart of the world.

In the early '50s Coberly Martin came from Indiana over to my home at Paw Paw, Michigan, to hold a meeting for "our folks." As I recall him he was a strongly built, rugged man, stern and commanding. His reputation had preceded him that he used to get up in the morning and walk around barefooted in the snow before breakfast.

When he came to our house to stay I was out as early as Fourth of July to see the preacher walk in the snow, and to my great delight he did. A man's barefoot track in the snow has a great fascination for a child. I had not heard of Valley Forge then.

The thaw that soon followed and took away the tracks almost broke my heart. "Friday's" tracks were nowhere.

He was one of those strong, fearless, plain, outspoken, honest characters, which gave tone and direction to the new settlements of the great West. Sir Oracle of his community he was bound to be.

Nothing of his preaching is recalled, but "our folks" said "he give it to 'em."

In with the venerable preacher there floated a beautiful tradition: that he and his wife had originally been Baptists and went from them to the Disciples, whose teachings they believed to be more in accordance with the Word of God. Earnest, devout and conscientious, they had not gone far before a lion stood in the way.

As they understood it, they had been baptized by a regularly ordained Baptist minister because their sins had been forgiven, while under the new teachings they understood that they should have been baptized *for* or *in* order to the remission of their sins.

Then the question followed: Although they were honest and sincere, had their baptism secured to them that for which they now believed it to have been designed —the forgiveness of their sins and their induction into Christ? If not, then they might be out of Christ and unforgiven. Ought they to be rebaptized? The question pressed itself upon their hearts with a mountain's weight.

They wept, prayed, read and consulted friends and still the solemn question rose before them, silent and unmoved as the sphinx.

Darkness seemed to be settling down upon them when his great heart and vigorous common sense broke through all of the labyrinth of theology and he said: "Wife, we will be baptized."

Soon after, happy and radiant faced, they stood side by side, at the tranquil waters; joyful friends surrounded them, the brightest skies were smiling above; they are to go into the water together, and as the words of a song, perhaps, "How happy are they," made the air tremulous with its melodies, he takes her by the hand saying, "Well, spouse, here we go; if we are right may the the Lord bless us, and if we are wrong may the Lord forgive us."

That was one of the most deep, tender, loving and manly prayers that has been uttered since that prayer which rose on the night winds through the dark olives of Gethsemane.

The silver waters rolled over them, and they came forth at peace with themselves and God.

Such questions were incident to the transition of religious thought through which men were then passing. A little more time for study and reflection would probably have brought them to a different conclusion.

The noble couple have long since gone hand in hand to him who doeth all things well.

He knoweth all hearts, all thoughts, all lights and all equities, and will surely do right. "They shall walk in white, for they are worthy."

Denver, Col., Dec. 28, 1898.

The Religious World.

The description that Count Tolstoi gives of the condition of the peasant population in large districts of the Russian Empire is nothing less than heartrending. The people are perishing of hunger; and if not absolutely starved to death, they hold life with so uncertain a grasp that any strain, however slight, is enough to kill them. They have no strength left in them for effort or for endurance: when disease comes, it mows them down as if they were so much grass. Count Tolstoi attributes this state of things to the bureaucratic system of the empire, which leaves the masses of the people at the mercy of a host of officials who regard any freedom of action with absolute terror. With such a dead weight crushing them down, cut off from any opportunity of making their way in the world, of trying fortune under fresh conditions, of rising from one grade to another, men sink into a moral fatalism which saps the very sources of strength. They are helpless and hopeless. For many years it has been said that the resources of Russia, both military and economic, are less than one would imagine them to be in consideration of the size of the empire and the size of its population. Count Tolstoi suggests one cause of the national paralysis.—*Sunday Magazine.*

The Christian Endeavor World after Jan. 1st, 1899 will be installed in Tremont Temple, Boston. This move will associate the best organ of the Christian Endeavor Society, the Christian World, with historic names. Tremont Temple is one of the most beautiful and well-arranged in the country, or indeed in the world. It is one of the world's great religious centres, being the home of the American Baptist Missionary Union and allied societies, of the Watchman and of one of the largest Baptist Churches in the world; that ministered to by Dr. George C. Lorimer.

The Independent, as is its custom, in its issue for Jan. 5, 1899, furnishes its readers with an annual statistical report of the numerical strength of the religious bodies in the United States, from which we give below the general summary showing memberships with gains and losses for the year 1898. The star denotes decrease; blanks either not reported or no gain during the year:

Denominations	1898 Members.	1898 Gain.
Adventists, 6 bodies	84,454	2,509
Armenians, 2 bodies	5,924	5,589
Baptists, 13 bodies	4,364,427	131,465
Brethren (River), 3 bodies	4,739	.....
Brethren (Plymouth), 4 bodies	6,722	.....
Catholics, 4 bodies	8,395,178	219,791
Catholic, Apostolic	1,491	.....
Chinese Temples	.....	.....
Christad Iphians	1,277	.....
Christians, 2 bodies	124,368	2,868
Christian Catholics, Dowie	14,000	9,000
Christian Missionary Ass'n	754	.....
Christian Scient.sts	70,000	30,000
Christi n Union	18,214	.....
Church of God (Win'brennr'n)	38,000	.....
Church Triumphant	384	.
Church of the New Jerusalem	6,702	*972
CommunisticSocieties, 6 bodies	3,930	.
Congregationalists	625,864	10,669
Disciples of Christ	1,085,615	34,536
Dunkards, 4 bodies	109,194	8,000
Evangelical, 2 bodies	175,904	24,134
Friends, 4 bodies	118,626	1,152
Friends of the Temple	340	.....
German Evang. Protestant	36,500	.
German Evangelical Synod	199,234	4,616
Greek Church, 2 bodies	48,030	34,326
Jews	1,200,000	.....
Latter Day Saints, 2 bodies	340,639	43,269
Lutherans, 20 bodies	1,526,552	36,678
Waldenstromians	20,000	.....
Mennonites, 12 bodies	56,318	52,239
Methodists, 17 bodies	5,898,094	161,774
Moravians	14,553	2,196
Presbyterians, 12 bodies	1,542,401	333
Protestant Episcopal, 2 bodies	689,347	21,844
Reformed, 3 bodies	370,277	13,056
Salvationists	40,000	.....
Schwenkfeldians	306	.....
Social Brethren	913	.....
Society for Ethical Culture	1,300	236
Spiritualists	45,030	.....
Theosopical Society	3,000	..
United Brethren, 2 bodies	285,940	5,823
Unitarians	75,000	5,000
Universalists	48,856	2,169
Volunteers	2,000	....
Independent Congregations	14,126	.....
Total in the United States.	27,714,523	862,300

Rev. G. Campbell Morgan does not believe in belittling man. In a recent article on "Self" in the Record of Christian Work he says:

I cannot understand fallen man, sinful and heart-broken, save as I have the vision of man unfallen, without sin, whole in heart and affection towards God. Were I a stranger to this land, and were I suddenly brought here from some of the dark places of the earth, did I know nothing of civilization, naught of all the progress of this rapidly fading century, and were I placed first of all in connection with our great railway system on some point where an hour before there had been a fearful wreck, would it be fair to say to me, as I gazed upon the wreck of the locomotive and train scattered in all confusion, "That is a train?" Every child will see how absurd it would be. That is the wreckage, the result of the accident, and it is the very splendor of the construction that has made that wreckage so profound and appalling. If I want to know what a train is, I must find out what it was before the accident. It is not fair to point man to me as you see him to-day, with the blemish and the blight of sin upon him, with the dimness of sin in his eye, and the weariness of sin in his physical frame, with his mental vigor enfeebled and spiritual power benumbed.

It would be thought a hard government that should tax its people one-tenth part of their time, to be employed in its service; but idleness taxes many of us much more. Sloth, by bringing on disease, absolutely shortens life. Sloth, like rust, consumes faster than labor wears, while the used key is always bright. How much more time than is necessary do we spend in sleep, forgetting that the sleeping fox catches no poultry, and there will be sleeping enough in the grave.—*Franklin.*

Our Budget.

—The March offering for foreign missions looms up on the horizon.

—It is time to begin to get ready to prepare for that great occasion.

—A specially generous offering will, of course, require an especially careful preparation for it. Things do not happen; they take place under the law of cause and effect.

—The foreign secretaries at Cincinnati stand ready to furnish any ammunition which the preachers may need in the way of statistics, facts or suggestions. Do not be bashful in applying for them.

—The first Congress ever held among the Disciples of Christ comes off in April next at St. Louis. Do not forget that. It will be a combination of city evangelization and education, along with the discussion of other vital questions. All members in good standing may be elected members of this Congress if they so desire.

—We are receiving many tokens of deep and widespread interest in our series of historical articles on the Reformation of the 19th Century, the first of which has already appeared. We have no doubt but that this interest will both deepen and widen as the articles proceed. The second article will appear next week. It is to be hoped that our friends and readers will assist us in securing as many new readers as possible to begin with the beginning of this series.

—J. A. Erwin and wife have been appointed missionaries of the American Christian Missionary Society to Puerto Rico, and will sail to that island just as soon as their arrangements can be made.

—The Educational Bulletin this year is under the editorial oversight of Mrs. A. A. Forest, of Irvington, Ind. The first number of the second volume is to hand, containing the address of President E. V. Zollars on "Education, Its Importance and Status Among the Disciples of Christ," given at the Chattanooga convention, and other interesting matters. The papers promised in this Bulletin for the present year and editorial observations and information about our schools and colleges makes it a most valuable journal for every Disciple of Christ. At the nominal sum of $1.00 per year, the Educational Bulletin ought to have a large subscription list.

—The proceedings and leading addresses of the Ninth International Conference of the Railroad Department of the Y. M. C. A. of North America, held at Fort Wayne, Ind., Oct. 20-23, 1898, have appeared in a handsomely printed book, in tinted paper cover. The addresses are of a practical character, high order, and indicative of the vast influence for good exerted by this association in railroad circles.

—The Central Branch of the Y. M. C. A. of this city has secured Prof. John B. De Motte to deliver his popular lecture on "The Harp of the Senses; or, The Secret of Character Building," in the auditorium of its new building on Grand and Franklin Avenues, on the evening of the 20th of the present month. This lecture, it is said, creates great enthusiasm wherever delivered.

—The Foreign Christian Missionary Society informs us that it has about closed up all arrangements for the transfer of the building and grounds of the Bolengi Mission, in Africa, formerly owned by the Baptists, to us, and that Royal J. Dye, who was married to Miss Eva M. Nichols at Ionia, Mich., on the 16th of the present month, in company with his wife will start for Bolengi, Africa, in a few days, as missionaries. We are glad to know that our Foreign Society is wide awake to every opportunity for a foothold in the "Dark Continent" and that they are able to send these new missionaries into that field. Here, then, is another concrete reason for an enlarged offering for foreign missions on the first Sunday in March, or sooner.

—C. M. Pinkerton, of Lead, S. Dak., suggests that a suitable committee be appointed "to prepare a cheap edition paper cover of the good old-fashioned songs" to be used at the Jubilee Convention next fall. And also that every church in the land, Disciples of Christ, of course, be sure to have at least one delegate present even to the bearing of the expenses of that delegate to and from the convention These are good suggestions and will doubtless be realized, especially the former one.

—Charles R. Scoville, who added over 1,250 souls to the Church of Christ last year, says that "the CHRISTIAN-EVANGELIST is the paper for any evangelist."

—James S. Lamar, whose face our readers will be glad to recognize on our first page this week, is known wherever the literature of the Disciples of Christ, or Christians, has circulated. He is a native of the state of Georgia, where he was born May 18th, 1829. He graduated in Bethany College in 1854. His first pastorate was with the church at Augusta, in one of the suburbs of which, Grovetown, he still resides, enjoying the quietude which men of his years usually desire. His first work was the "Organon of Scripture." Since then he has written a Commentary on the Gospel of Luke, "The Memoirs of Isaac Errett," and some other smaller works. He has been a frequent contributor to our current religious literature, and few men, if any, among us are more eagerly read than Bro. Lamar. A man of wide culture, the master of a fine style, a thinker of great independence, he is, nevertheless, a man of extreme modesty and self-depreciation. May the light of his Heavenly Father's countenance be his cheer and support while he lingers yet on this mortal shore!

—Sumner T. Martin, of Mason City, Ia., wrote for a large number of sample copies of CHRISTIAN-EVANGELIST to distribute in their meeting now in progress. He says that the CHRISTIAN-EVANGELIST is improving all the time, that he is proud of it and will do all he can to extend its usefulness. Such encouragement from ourfriends is very gratifying, indeed, in the midst of our ever-increasing burdens, ambitions and anxieties.

—The Outlook thinks that the Dispensary System or state control of the liquor traffic is gaining ground. This opinion it bases upon the recent vote in favor of its adoption by South Dakota and its success in South Carolina since the Supreme Court's adverse decision on Judge Simonton's order permitting the sale of original packages in the state. If the state is to regulate the traffic at all, no doubt but that the "Dispensary System" is an improvement over the license system, high or low, but we yet fail to see anything better than legal prohibition. Why some people make such a noise about anything that tends to reduce this nefarious business and its direful results and yet balk at something that proposes to stop it wholly, is without controversy, one of the grea mysteries of our Christian civilization.

—We were pleased to see quite a creditable account of the Disciples of Christ as a religious body in the first edition of the Detroit Free Press for the new year. The general outline of the article is only fairly true to history, but the spirit in which it was written shows that it was the aim of that popular journal to give its readers unbiased information concerning the origin, growth, faith and purpose of our people and predicts that in the next fifty years we will be the largest religious body in the United States. The report especially emphasizes our plea for unity among God's people and also our educational interests. When the leading newspapers of the land thus begin to tell the world who the Disciples of Christ are and what their aims, we predict a larger demand for our preachers and our literature, than we have yet known, and must be prepared to shoulder a greater responsibility than we have yet carried.

—"Make a resolution that for the next year you will not suffer from fatty degeneration of the pocketbook."—*Chicago Standard.*

—Editors of religious weeklies are "immune," so far as this dread disease is concerned.—*Religious Herald.*

No, not "immune." Editors of religious weeklies would "take it" as quickly as other people if only they were "exposed." But their delinquent subscribers see to it that they are not exposed.

—The Christian Worker, in commenting on "Are We Pagans?" by J. J. Haley, some weeks ago in our columns, says: "The question is a startling one, and yet there is in it more truth than poetry." This is true, not only of anything about which J. J. H. writes, but also of what he writes. There are few pens more trenchantly weilded than that of this widely known writer. The Christian Work quotes in its columns a large part of the article referred to.

—It is evident that a just estimate of the Salvation Army cannot be made from a casual view of the little bands seen on the streets of our towns and cities throughout the country. Already they have enlisted men and women of wealth and of culture and of education, and are finding access to the pulpits of some of the best churches in the East. In Washington, D. C., some of their ablest defenders recently occupied some of the leading pulpits of the Presbyterian and Lutheran Churches. While the Salvation Army is thus reaching upward and getting hold of some of the best churches in Washington, D. C., and other cities, it is still holding on to its street work and usual street methods. It is said that there is no city in which its bass drum beats louder than on the street corners of our national capital.

—The mention of a "progressive euchre party," "matinee performance," and a "club house provided with a bowling alley, billiard and pool tables," by a leading Catholic paper that comes to our table, in a favorable way as church benefits, does not impress us as a very high conception of the Christ-life.

—We have just received a large 14x18 brass-hemmed chromo wall picture of beautiful design, with calendar attachment, advertising the First Christian Church, Jacksonville, Fla., and its public services. J. T. Boone, the pastor, seems unwilling to have the Master say of that church that it is less wise than the children of this world. The picture is not only an ornament to any preacher's study, hotel, store, or other public or private room, but a conspicuous announcement of the existence and work of that church to all casual observers. And now that calendars are so beautifully and cheaply made, why not the churches use them for advertising purposes? Why should secular institutions have the monopoly of this useful art? We commend the enterprising spirit of the First Christian Church of Jacksonville, Florida.

—A special dispatch to the Chicago Record says that William L. Wilson, formerly president of the West Virginia University, later member of Congress and member of the Cleveland Cabinet, then president of Washington and Lee University at Lexington, has been chosen president of Yale College, to succeed President Dwight, whose resignations is to take effect at the end of the year. Mr. Wilson will accept. The salary is to be $25,000 a year.

—We very much regret to hear that the Christian Courier has been pressed for lack of funds to meet current expenses and is burdened with a debt. The debt, however, is not dangerously large, and we hope that the plan of offering shares of stock will remove the same and open the way to wider usefulness.

The Disciples of Christ in Texas will surely not permit so valiant a defender of the faith as the Christian Courier to falter for the want of $2,000. In nothing should church members be more prompt to pay than their subscription to a church paper.

—The St. Louis Sentinel is the name of a new paper in this city, successor of the Atlanta Dictator. In the platform of this new journal is this singular selection of a mission.

We believe it better to single out one of the great evils of our political and economic system and devote our whole energies and space to an attempt to eradicate that particular evil, instead of only touching in a limited way a great variety of topics. After a very careful consideration of this matter we are satisfied that the one greatest evil of the present day, at least as far as concerns the people of the United States, is the hostile legislation concerning our great railroad industries.

We wonder whether his efforts in behalf of the mighty against the weak will be appreciated.

—In a copy of the 5th annual report of the Montana State Orphans' Home, the superintendent states the object of the Home, in part, in the following somewhat remarkable language:

The manifest purpose was to establish a home and school for the destitute and dependent children of Montana, who were not otherwise provided for. It was not intended to admit orphans unless there were reasons other than orphanage; nor to exclude other destitute and dependent children simply because there were uniortunate enough to have parents living.

The last clause of the above statement is the remarkable part of the purpose of the Home and it strikes us as a favorable comment on the parents of Montana that the state is able to maintain a home large enough to contain the children of this class. The report states that since the opening of the Home in 1891, there have been 145 children received, few of which are orphans. Why is not such a care properly the burden of the state? And why do we not hear of more "State Orphan Homes?" There are many dependent, destitute children in the older states and our larger cities "unfortunate enough to have living parents." And in not a few instances the state is largely responsible for these miserable parents.

—In an interview with Joaquin Miller since his return from Alaska and the Klondike country, published in a recent number of the Union Signal, it appears that the laws against the sale of liquor to the Indians and the laws regulating the social evil and marriages are better enforced upon the Canadian side of the line than in Alaska. This ought not to be. Mr. Miller's interview concludes with the following remarkable announcements:

I saw no drunken men in Dawson City. They were nice people there. I saw no card-playing either. Of course, there was plenty of drinking and card-playing in the saloons. I was there a year and ten days. Ours was a cabin of newspaper men. We read Shakespeare through twice and most of the Bible. My father, you know, was a kind of missionary. I want to tell you something touching the old bishop said to me. He is a good friend of mine. He said: "I buried nine Indians last year, but, thank God, I baptized seven of them." The missionaries have a hard time combating the spirit of the age everywhere, but they are doing a great deal of good.

—The New York Voice has become the New Voice. The old form is put off and the basis of the paper greatly enlarged. It is now a literary journal of sixteen pages, new type, new depratments and on better paper. The New Voice will be none the less compromising with the saloon and the liquor traffic than its predecessor, the New York Voice, but will be more companionable as a literary and family journal. We think the changes have greatly improved the appearance and usefulness of the paper.

—In an article which we have not the room to publish, T. H. Edwards, of Quincy, Ill., rightly and strongly insists upon greater care on the part of churches in the selection of men for its officers and for leaders of services. These men should, as he says, always be selected from moral and spiritual considerations rather than from mere personal, financial or social reasons. An inefficient officer or leader is always a hindrance to the best interests of the church.

—D. H. Scott, of Wapalla, Ill., writes that a church in the neighborhood has been organized with about 100 members and that he will try to induce them to take the CHRISTIAN-EVANGELIST. This is a good idea. The CHRISTIAN-ENANGELIST is a splendid preventive of the backsliding disposition found in so many of our churches in which religious papers are not as common as they should be.

—F. N. Calvin writes that he appointed a member of his congregation in Milwaukee, Wis., an agent for the CHRISTIAN-EVANGELIST and then publicly mentioned the fact from his pulpit and strongly recommended the CHRISTIAN EVANGELIST to the congregation. This is business. Every preacher should take up this matter of church literature and urge upon a church paper in every family as a religious duty as well as a means of advancing the Master's kingdom.

—Wallace Brockman, writing from Jacksonville, Ill., after giving an interesting report of the progress of the church in all its departments under the wise supervision of the pastor, Geo. L. Snively, adds the following:

Preparations for a great revival are in progress; we expect to commence the series of meetings about the last of February or the first of March; all our efforts and prayers are for a harvest of souls; the church never was in a better condition for a great meeting. Our South Side Mission are preparing for a revival also; the mission is a success in every way; the Sunday-school average attendance is 68; there is preaching at the mission every Thursday night and a fine interest, with one confession. WALLACE BROCKMAN.

Jacksonville, Ill., Jan. 4, 1899.

—We are glad to learn from J. J. Morgan, pastor of the church at Warrensburg, which has just held its annual meeting, that the congregation is happy over the results of the year's work and that "never were the prospects of this congregation more promising." The church at Warrensburg has been one of our good, reliable churches for many years and we are glad to know that it is still prospering and reaching out for higher things.

—We learn that the Foreign Missionary Society is preparing to send two strong men to Cuba in a short time. The ground has already been looked over carefully by representatives of the society and the report is that there is a wide door open to us there to preach the gospel and to plant churches. The people feel very kindly toward Americans in view of their assistance in delivering them from the power of Spain, and are prepared to listen to the gospel coming from this source. As previously reported, a man has been selected to take the place of one of our missionaries who recently died in Africa. Roy J. Dye, of Ionia, Mich., with his new wife, will sail for Africa this month, if they have not already departed. Another feature of the aggressive work of the Foreign Society is the sending of five or six young men to India to evangelize in the villages, provided the March offering is sufficiently liberal to justify its doing so. They want young men that will be willing to go and promise not to marry for at least five years, and give themselves unreservedly to the work of preaching in the villages. Our readers understand what all this means in reference to our March offering. It means getting ready for the largest contribution for Foreign Missions which has ever been made in our history.

—An Illinois preacher writes: "I am rejoicing over the strong fight being made by our papers over hearts rather than mere names in the campaign of this year. God grant that this year may be made memorable by striving for the souls of men rather for their nominal membership. There is need of preparation in the churches for the reception of the new converts. When they are brought in, what will they find? They will find worldliness in every church with which I am acquainted. In opposing this worldliness our papers will have to be definite. Men and women say 'Amen' to your strong pleas for higher spiritual life, and turn from the paper to the card table, the dance, the theatre, or to their money. I have been a pastor for over 14 years, and I have found nothing so destructive to spirituality as the above-named things."

After all, however, are these not the symptoms of an imperfect spiritual life, and is not the constitutional treatment the proper treatment that is to deepen and tone up the spiritual life of these members? The hands of the clock will go right if the inside machinery is right, but no amount of tinkering with the hands will suffice if the main-spring is out of order. It is well enough to specify symptoms of disease, but the root *cause* of the disease should be pointed out.

—Here is a manifestation of unity among Christians at Osceola, Ia., where J. H. Wright is our preacher, that has in it the prophecy of better things:

By agreement at their ministerial association meetings, united protracted services are being held in the five Osceola churches. They are to work in union and present a solid front against the evil ways of the town. The idea is an original one, but we believe these meetings will certainly result in bettering the moral condition of Osceola. The field is open for work and there is ample opportunity for improvement along these lines. Rev. Stevenson is conducting the M. E. meeting, Rev. Wright the Christian, Rev. Pelton the Baptist, Rev. Moyer the M. P. and Rev. Aikman the Presbyterian. They have issued cards bearing the following inscription: "You are cordially invited to attend the Co-operative Revival Services now being held in our various churches;" signed by the different pastors. Appropriate quotations border the card. Such effort as this is worthy of encouragement.

—We are pleased to learn that the present session of Kentucky University has been very gratifying both in the number of the students in attendance and in the quality of the work done. The matriculation list is the largest for several years and the character of students fully up to its best former sessions. The number of young ladies is especially encouraging. The next term will open on Monday the 30th, inst., and from letters of inquiry received and calls for catalogues, the faculty expect a goodly number of new students at that time. The institution has just entered upon the second century of its existence under most flattering prospects. A hundred years is a long time in the life of an individual, but may not, and ought not to be a long time in the life of worthy institutions of learning. And so we join many in the hope that Kentucky University is just entering the youth of her long and prosperous life. And as the centuries come and go, and the brighter light dawns, may she go forward to the highest possible perfection in Christian education and manliness. Her host of friends should give her their most cordial support in every way. Her new Medical College, located in Louisville, Ky., opened on the 2nd inst. with fine prospects, and a Normal College will be opened with the beginning of the next session, September 11th, 1899.

—We are permitted to announce that on the 21st day of April, in the year 1900, there will be held in New York City an Ecumenical Conference on Foreign Missions, to continue in session for eleven days. It will be an event of world-wide interest. Every Protestant religious body in Christendom will be expected to have its Mission Board represented in this Conference. Delegates are to come from all parts of the world wherever there are Protestant Christians. This is to be a conference, not a council. It convenes for deliberation, not for legislation. "No creeds will be drawn, no laws enacted. It aims to gather facts, state principles, consider methods, bring to view the full array of Protestant aggressive activity, and to fire the hosts with new courage and zeal."

This will be a great event in the history of the church. That and the International Peace Conference will be two events of supreme importance to crown the closing century.

—A young man, student of one of our medical colleges of this city, was found dead in one of the parks a few days since, the victim of a pistol shot from his own hand. In a letter to his sister he tells her that when the letter reaches her he will be in "Devachan," whereever and whatever that is. He expresses his purpose to appear to his father in Dawson City, Alaska, and "warn him to turn to theosophy." He refers his sister to "Judge's chapter on Devachan" and adds: "It explains why I must go." So this is one of the fruits of this ancient but modernized fad which some people in this country are deluding themselves with.

—The articles "Can I love my enemies," by N. J. Aylsworth in the CHRISTIAN-EVANGELIST are worthy a careful and prayerful reading. I call especial attention to your issue of Jan. 5th, page 9, paragraph beginning with "The possible ministries of love," etc. In literary merit and spiritual force that paragraph is a gem. It ought to be made immortal.

JAS. A. ROSBOROUGH.

—We do not remember to have seen a more interesting and instructive number of the Missionary Intelligencer than the January number of this year. There seems not to be a paragraph without a point, nor an article without a pointed purpose. There are cogent reasons given why every church should make an offering for Foreign Missions this year, and why the general sum raised should exceed anything before attempted by the Disciples of Christ for Foreign Missions.

—Ashley S. Johnson, president Kimberlln Heights School for Evangelists, is continuing his heroic struggle in behalf of that institution and the young men for whom it was founded. His two great levers of power are faith and works, or prayer and books. A letter has been issued by him, recently, announcing the annual call to prayer, from Jan. 1st to Feb. 26th, 11 A. M., in behalf of this educational institution and also of the books written by its president and for sale in its benefit. The last and newest of these books is "The Self-interpreting New Testament" which, so far as we can learn, promises to become a most popular and useful volume. A copy of this book has been received at this office and will be duly noticed at our earliest opportunity. In the meantime we join with all friends of the Kimberlin Heights School in prayer for its success and heartily commend Bro. Johnson's books to the churches as a worthy means for its support.

—Father Sherman, son of the late Gen. Sherman, of Porto Rico, has su mitted a report to Gen. Brooke, part of which has been made public through the press. Father Sherman, in common with our own Bro. Erwin, reports the people of the island to be gentle, docile and friendly toward Americans. He reports the state of religion on the island, however, as very unsatisfactory. Though in every town of any size there is found a large and handsome edifice, the services are very poorly attended. The inhabitants of the island, with few exceptions, are nominally, at least, Roman Catholics. Very few of the men are more than Catholic in name; they are baptized, married and buried by the priests; that is the extent of their Catholicism. He speaks of hardships brought about by depriving the clergy of their state pay, but thinks it will be better for the church when the new state of things comes to be accepted. He says: "Religion is dead on the island. Whether it can be revived as a living influence is highly problematical. There is little or no observance of the sanctity of Sunday." This seems to us unjustifiable skepticism on the part of a religious teacher. We see no reason to doubt that the people of Porto Rico will respond to the gospel of Christ just as other people when it is preached to them in simplicity and power, as it no doubt will be. Bro. Erwin takes a far more hopeful view of the outlook religiously, as we think he is justified in doing, and we are glad to learn that arrangements are being made to send him to the island as a missionary.

PERSONAL MENTION.

Granville Snell removes from Trenton, Mo., to Memphis, Mo., where he takes charge of the work of the church.

Geo. W. Cline, of McComb, Ohio, is in a series of meetings with his brother, C. C. Cline, at Malinta, Ohio.

Bro. Jacob Hugley, of Paris, Mo., is still very ill with pneumonia, but is improving slowly.

The Christian Church at Flanagan, Ill., at their meeting Jan. 1st, 1899, gave Rev. L. B. Wither a call to remain with them for the year 1899.

A. L. Chapman, whose Constantinople letter appears in this paper, has changed his address in that city from the German Imperial P. O. to the British P. O., which is also the address of G. N. Shishmanian.

The church at Boston, Mass., dedicates its new building on the 22d inst. B. L. Smith delivers the dedicatory discourse. We congratulate the Bostonian Disciples on this advance step in their progress.

I can locate a wide-awake, progressive preacher where he can secure for himself and small family a reasonable salary. Write me.

SAMUEL GREGG.

Le Sueur, Minn.

S. W. Brown, of Coffeyville, Kan., has just moved to Eureka, Kan., and taken pastoral charge of the church there. M. Ingels, of Leanna, Kan., succeeds Bro. S. W. Brown as pastor at Coffeyville, Kan. Mrs. Ingels and the boys will remain on the farm at Leanna, Kan., for awhile, at least.

Tho. J. Thompson began his work as pastor of the church at Lincoln, Neb., Jan. 1st. His residence is 247 S. 25th street of that city. He was formerly at Lathrop, Mo.

After having sent a New Year's letter to each of the brethren, F. D. Ferrall, of Pleasantville, Iowa, gave the membership a reception at the church, during which the announcement was made that their new organ was paid for.

H. J. Crockett, formerly pastor of the church at New Sharon, Ia., is now pastor of the church at Mankato, Minn. He speaks in the highest praise of the New Sharon church which place he seems to have left with great reluctance. He, however, will find a great field for work and a good working church at Mankato, which was at one time the church home of ye assistant editor.

A. H. Harrell, Windsor, Ill., sends in a good report of his ministry for the church at that place. Of the items stated are 60 additions to the church for year 1898. He is open to engagement and prefers work in Central Ill.

A. C. McKeever is in a protracted meeting at Nevada, Mo.

B. F. Hill, for five years pastor of the church at California, Mo., is assisting Edmund Wilkes in a protracted meeting at Eldon, Mo., with good outlook. He speaks well of the condition of the church at Eldon and of its pastor. Also of the California church.

According to the Jacksonville press, Ill., G. L. Sniveley is one of the most popular pastors in that city. This opinion is based on the crowded house to which he usually preaches and frequent additions.

During A. M. Hale's six years' ministry for the Gerlaw, Talbot's Creek and Alexis churches in Illinois, "three beautiful houses of worship have been built." At the close of his sixth year a farewell was given by his many friends, who expressed their appreciation of his work by the gift of a handsome gold watch. The elders of the church at Gerlaw express a high appreciation of Bro. Hale's work at the places named.

A. W. Gehres closed his year's work at Hopewell, Ind., with a three weeks' meeting and a roll call on Christmas day. He reports 13 additions for the year 1898; present membership of the church 76. He will give this church one-half of his time this year instead of one-fourth as last year. He closed his work of two years' duration at Wildcat and will continue one-half time at Spring Creek Church in White county.

John M. Reid, M. D., Centerview. Mo., would like to locate at a place where we have a church, either in Southwest Missouri, Southeast Kansas or Oklahoma, where he can practice Homeopathy while helping some church.

S. J. Phillips, of Sugar Grove, Wis., has been disabled from work by the grip. D. G. Wagner, of West Lebanon, is holding a meeting for him at Sabina.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

F. P. Arthur, pastor of the Church of Christ, Rochester, N. Y., recently preached a sermon on Christian Unity, a brief of which was published in the Rochester Democrat and Chronicle, Jan. 2, 1899. Christian unity from the standpoint of the Disciples of Christ seems to strike Eastern people as something quite novel and surprisingly simple. Bro. Arthur pointed out some of the sins of sectarianism and the trend of the religious world in these latter days toward a closer fellowship in and around Christ and concluded with a clear statement of the position of the Disciples of Christ on this subject.

W. H. Hanna sailed at noon Dec. 31, from New York for England, to assist Evangelist J. A. L. Romig.

G. W. Hamilton writes that he is making a great effort under sore trials to maintain the gospel of Christ in Roby, Mo. His health has been very bad, he has an invalid wife, and says that he receives almost nothing for his work. We have forwarded his letter to our state secretary for consideration.

J. W. Lowber is delivering his twenty-third course of lectures at Add-Ran University. The present course is on "The Outline History and Philosophy of the Nineteenth Century Reformation."

A. F. Holden has accepted the call to preach at West Plains, Mo., this year. He was at Charleston, Mo., last year.

H. G. Waggoner has closed his work at Mt. Morris, Ill. The church is in a prosperous condition. They expect to repair their house in the spring. Recently they remembered their pastor and wife with a donation.

J. B. DeHoff, of East Radford, Va., finds it necessary to resign the work there because of a lack of financial support. He is a young married man of good report and would make an acceptable minister for some good church or churches. He is open to correspondence. Write him at East Radford, Va.

Allen Hickey preached on Jan. 8 for Oskaloosa, Ia.

Wm. Semones and wife, so long in Iowa, and lately of Colorado, have returned. They locate in Linn county.

Dean H. W. Everest is improving in health in Conroe, Tex , and reports that he has finished the MS. of his new book.

H. E. Cory has received a call from the church in Oskaloosa, Ia. His final acceptance is expected this week.

A M. Haggard, of Drake University, reports that the enrollment of this winter term is the best in the history of the University.

CHANGES.

Clayton S. Brooks, Frankfront to New London, Mo.
L. O. Knipp, Piqua to Zanesville, O.
M. H. Wood, Sparta to Willow Springs, Mo.
Theo. J. Thompson, Lathrop, Mo., to Lincoln, Neb.
A. W. Jackman, Rossville, Ill., to Battle Ground, Ind.
L. B. Grogan, Bowie to Rockwall, Tex.
R. W. Castor, Des Moines to Norwalk, Ia.
J. W. Babcock, Osborne, Kan., to No. 1166 27th St., Des Moine, Ia.
M. H. Kendall, Irvington to Fowler, Ind.
Frank E. Jones, Caldwell to Lincoln, Kan.
J. L. Haddock, Waynesboro to Bells, Tenn.
J. A. Smith, Elkton to Douglas, Ore.
J. R. W. Coons, Lone Star to Troup, Tex.
A. W. Henry, Greenwood to Geneva, Neb.

Correspondence.

English Topics.

ARE MODERN NOVELS HELPFUL TO MORALITY?

This is the latest question asked and answered by the accomplished Dean of Canterbury, Dr. Farrar. The Novel, in the popular sense, is a very modern institution. Two hundred years ago there was no literature of fiction, and the first novels were those of Fielding, who wrote "Tom Jones," and Richardson, the author of "Pamela, or Virtue Rewarded." Now we see a Niagara of novels pouring from the press of every civilized country, and the question whether fiiction is doing good or harm is a very important one. This is more especially so, because an immense proportion of modern fiction is religious. Dean Farrar reminds us that in an American book, once widely read and highly valued, Todd's "Student's Guide," the clerical author warns his readers against reading any novels at all, saying that he is well aware of the many pitfalls, even in those which were most highly esteemed. But this antipathy is now almost extinct. There are few indeed, even in the strictest circles, who would regard "novel reading" as being in itself a sin. The Dean defines a novel as being only a tale of a certain length. Its *differentia* is that it does not profess to be actual history. Yet it may be even this. Many historical novels are carefully drawn from the facts of history, and many are founded on the actual experiences of life. Fiction, known under the generic name of *Haggadah*, furnished a prominent element of the post-exilic literature of the Jews. And our Lord himself set the example of making fiction, in the form of parables, the most exquisite and serviceable method for the indication of truth. It is therefore clear that it has often been unspeakably helpful to morality. It has reached tens of thousands who could have been reached in no other way. Many modern novels, such as those of George Macdonald, have exercised a most healthy influence.

COMPARATIVE FICTION.

It soon comes out, however, as we follow the Dean's argument, that this matter, like so many others, is one of relativity. Some novels are altogether excellent, while others are execrable. I myself have long formed the opinion that the vast majority of the works of novelists are altogether baneful, especially those written by women. A few, and a few only, are worth the paper they are written on, and a vast number are positively mischievous. The grandest achievements of novelists have been those recorded as the results of books of fiction written with a purpose. Think of the wonderful influence of the books of Charles Dickens. His "Nicholas Nickleby" improved off the face of the earth those scholastic hells for boys which had their type in Dotheby's Hall, where that she-devil, Mrs. Wackford Squeers, reigned supreme with her brimstone and treacle. His "Oliver Twist," that masterpiece of pathos, worked magical improvement in the treatment of wretched pauper children in workhouses. The "People's Palace," in East London, is the monument of what an earnest "novel with a purpose" can do, for it is the outcome of that marvelous story by Charles Read, "Never Too Late to Mend." But there is another and a very dark side to this question. We will glance at it.

WHAT HAS BECOME OF GENIUS?

Who would dare to say that the novelists of to-day are worthy of comparison with their magnificent predecessors? Of wildly sensational writers we have a plethora, but none of them seem to be gifted with the power of Scott, Bronte, George Eliot, Hawthorne, Thackeray, Dickens, or Harriet Beecher Stowe. Dr. Farrar is struck with this fact, and he has a forcible theory about it. We are passing through one of those interspaces of history, when, as though the soil of human intellect had become exhausted by the splendid flowers and superb fruit which it has produced, it must lie fallow for a time. All our greatest writers and eminent men in all branches of literature and attainment have passep away, and they have left no successors who can be even distantly compared with them. We have no living statesmen who can speak like Bright and Gladstone; no poets to be mentioned in the same breath with Tennyson and Browning; no historian to equal Macaulay or Freeman; no men of science like Darwin, Tyndall, or Huxley; no men of letters equal to Carlyle or Matthew Arnold. Yet we have an army of men and women writing fiction. But what comes of it all? Who now cares to mention "Trilby," that brilliant bit of Anglo-French pornography which seemed to aim at veneering hell with the tints of heaven? When will Zola, now that he has reformed, be able to undo even a small fraction of the evil which his vile sewer fiction has done? As for the gaudy tinsel of Marie Corelli, the spurious religious pictures of Hall Caine, and the "sex novels" of Sarah Grand, the certain doom of them all is to be sold off for sixpence with a cake of soap.

POLLY PUT THE KETTLE ON!

The most popular preacher amongst the clergy in the City of London is Canon Scott Holland, of St. Paul's Cathedral. Crowds throng the glorious edifice when he is to preach. But he is taking rank as a popular writer also, devoting himself chiefly to the new line adopted by a small school of the High Anglican clergy, who are trying to attract the working masses by showing special interest in the intricate and almost despairing problems of the age. He is the editor of a small monthiy magazine called "The Commonwealth," which is occasionally confused in the minds of people with the "Christian Commonwealth" with which I have so long had the honor of being connected. The odd mixture of Socialism and Sacerdotalism is but a poor bait, and the working men are not being caught in any numbers by the artifice. "Polly put the kettle on" is Canon Scott Holland's New Year's motto. In his own witty way he tries to show us all just where we are by treating Polly and her kettle—the kettle being one which refuses to boil—as symbols of social matters at this time. As for social reforms, everybody wants them, and yet we seem no nearer to securing any one of them. "Why," asks the genial Canon, "does nothing happen? Why won't the kettle sing? We have kindled the fire. Polly has played her part. The kettle is on. We want our tea very badly. But the thing sits there and refuses to hum." Well, it appears that it is all because there is no actual proposal before us which can command anything approaching the agreement which is necessary to carry it. "All the same it is well to keep the kettle on the fire," says the Canon. "Therefore," he goes on to advise, "let all the Pollies put on every kettle they possess, light the fires, and get everything moving. Everybody ought to be at it, puzzling their brains, stirring their consciences, pushing, pressing, conferring, discussing, working, keeping ever in view the things that have got by hook or by crook to be done." But alas! some of us who have been reading what the Canon of St. Paul's thus inculcates have some sad remembrances of certain times and seasons in the early part of this decade, when some powerful kettles began to sing with noise most musical to all liberal minded people. For instance, a few years ago there seemed to be a real prospect of the disestablishment of both the Welsh and Scotch State Churches. Then it was that this same organ of which Canon Scott Holland is the real controller began to sing quite another tune. Then also it was that the notorious Christian Social Union, of which he is the true ringleader, set vigorously to work all over the land to squirt cold water on the fires which promised the reform kettles of all descriptions. The fact is that a High Churchman is necessarily so steeped in priestcraft that he can only advocate those reforms which promise increasing power and influence to the church and the hierarchy. That is why you in America have a struggle impending with Rome over popular education, and why we expect tremendous political squalls about all social questions which involve ecclesiastical issues.

W. DURBAN.

43 Park Rd., South Tottenham, London N., Decemcer 31, 1899.

Constantinople Letter.

It has been nearly three months since our arrival in the land of the "unspeakable Turk." As yet we have been impressed not so much by his unspeakableness as by his not being understandable. One can never fully realize what a barrier a language is between nations until he has been among a people to whom he cannot make his wants and wishes known. This fact is then indelibly impressed upon his mind by loss of time, extra fees and many difficulties. It takes away much of a man's independent spirit to be compelled to use an interpreter every time he wishes to express an idea. There are many incentives urging us on to our best efforts to a speedy mastery of the language.

A brief account of our work in this city and some of the conditions which confront mission workers in this empire will no doubt be interesting to the readers of the CHRISTIAN EVANGELIST. Our mission is located in Stamboul, in the Armenian quarter. There is no better location from which to reach the Armenian population of this city. Here G. N. Shishmanian and wife have lived and labored for nearly twenty years. Their home is used for a chapel where the gospel is preached and men, women and children are instructed in the Holy Scriptures. Near by is the school building. This is a neat and comfortable building, having four rooms and very poor equipment. The present accommodations are sufficient for about one hundred pupils, while our faithful teachers are doing their best to make comfortable and instruct one hundred and twenty-five boys and girls. Recently the hearts of all have been made glad by a letter from A. McLean, stating that new seats and desks for the school are on the way from New York. When these arrive we hope to be able to arrange for two hundred pupils. We could easily have twice this number had we the room and teachers for them. We need maps, charts, kindergarten equipment, etc. If there is a brother or sister who has $500 to devote to the cause of humanity, I know of no better investment than in the enlargment and better equipment of this school, where the need is so great and our work is in popular favor. Last Lord's day two men came requesting baptism at the hands of Mr. Shishmanian, and almost daily there come inquirers asking about the mission, or, what is better, seeking the way of life. Thus the work is moving forward slowly but surely in spite of the many difficulties characteristic of this field.

Time goes so very rapidly in Constantinople. The days are too short and the weeks are not long enough to accomplish what one feels ought to be done where the needs of the people are so many and great. Everything else moves slowly in Turkey, and it is necessary to learn that "it is a good thing for a man to hope and patiently wait for the salvation of God." The Sultan desires to give his personal attention to all matters of state, important and otherwise. This causes almost endless delay. The subordinate officials catch the spirit, and matters among them are delayed, hoping that bribes may be given to hasten the performance of their duties. G N. Shishmanian worked and waited seven long years for a government permit for our school in this city. A native here would have to live to the age of Methusaleh to live and experience as much as the average American in his "threescore years and ten." Procrastination is

stealing a great deal of valuable time from these people.

For several years no government permits have been granted for new school or church buildings. In fact, the missionaries cannot even build a residence without the pledge that it shall never be used for a school or a place of worship. Sometimes they are refused traveling passports to and from their places of labor. In this way a number of American and English missionaries were delayed in this city the whole of the month of October. At last they started without passports, telegraphing the American and English consuls to help them to their stations in the interior. It is with great difficulty that Armenian merchants obtain permission to travel in the interest of their business. The police and detectives keep a strict surveillance of all actions of the mission workers. At a reception given in honor of the return of a missionary, some happy hits were made in addresses which called forth applause. The next day a leading Armenian worker who was present at the reception was called before the chief of police to give an account of the previous night's revelry. Many questions were asked concerning who were present, what was said and done, the questions indicating that a spy had also been present at the reception. When informed that one of the speakers had said, "All things are possible with God," the chief replied, "That is a very dangerous doctrine," and added, "We have long known that you have worshiped in that place, that you sang and played on a piano, but what did that clapping of hands mean? That's what we'd like to know!"

All of this opposition to Christian missionary work is carried on under the pretext of keeping down revolution among a people who have meekly submitted and patiently endured, while their homes have been pillaged, their property destroyed, their wives and daughters outraged and a hundred thousand of their number ruthlessly slain or died of consequent starvation.

Working, waiting and watching, bearing aloft the light of the truth, are nearly two hundred American missionaries and twenty thousand Protestant Christians who believe in God and the ultimate triumph of the right. Schools, colleges and churches scattered throughout the empire are centers of light and influence which shall ultimately prevail in the land and usher in a reign of righteousness. Many of the Armenians are thirsting for knowledge and eager to be educated. The schools and colleges are overcrowded with pupils and students, and many have to be turned away because there is no room for them. The leaven of Christianity is being planted in the hearts of the people and in the process of time "they shall know the truth, and the truth shall make them free."

A. L. CHAPMAN.

Constantinople, Turkey, Dec. 21, 1898.

Washington (D. C.) Letter.

At a recent meeting of the Board of the Maryland, Delaware and District of Columbia Convention, action was taken upon a matter which will prove of interest to our people in all the Eastern and Middle States.

A committee consisting of F. D. Power, J. A. Hopkins and J. Irvin Bitner, was appointed to secure an option on several hundred acres of land on the ocean coast of Delaware, near the Maryland line, to be the site for a Summer Assembly. Several capitalists are interested in the enterprise, and it is thought the land will be purchased and this year a few cottages built and the tent owned by our State Board pitched. While we shall begin in this modest way, it is hoped that the Assembly will grow until it becomes a rival of Ocean Grove.

Reports from the mission points supported jointly by the State and Home Boards were most encouraging. The Fulton Avenue Chapel, Baltimore, dedicated the first Sunday in December, is a model building and located in a growing section of this great eastern city. The lot, building and equipment cost $4,500, about one-third of which has been provided for. Milton H. H. Lee, the pastor, has entered enthusiastically upon his work. The Sunday-school is growing rapidly. If the Harlem Avenue Sunday-school is not energetic she will soon be outstripped by this enterprising daughter.

We have been slow in planting these outposts at strategic points in our eastern cities, but are now trying to make up for lost time. January 8, the Third Christian Church of Washington will open its new place of worship in the southwest section of our city. With a building fund which this young congregation had accumulated, a generous loan from the Church Extension Board, and gifts from the people of Washington and vicinity, a valuable property has been secured in the heart of a thickly populated district. A brick building, used as a bottling establishment, stood upon this lot. This structure has been converted into a church, which will seat about 300 persons. The pastor, W. J. Wright, has been architect, contractor, superintendent, laborer and worker day and night to get into the new building with the new year. His haste was due to two causes, first to save rent and secondly to prevent a rum-seller from securing a license for a saloon on the adjoining corner. It seems now that Bro. Wright will succeed in all that he has undertaken.

Benjamin Summy, the Nestor of our work in Washington, departed this life Christmas Eve of 1898. He was born in Lancaster Co., Pa., 88 years ago. When ten years of age he moved to Erie Co., New York, where he became identified with the Disciples of Christ. In 1854 he moved to this city and for many years has been one of the leaders in all matters pertaining to the welfare and growth of our people in this section. F. D. Power conducted the funeral service, delivering a very tender discourse from Acts 21:16: "And there went with us also certain disciples of Cæsarea, bringing with them one Mnason of Cyprus, an old disciple, with whom we should lodge." The appropriateness of the text was recognized as Bro. Power dwelt upon Bro Summy's long and faithful service, his strong convictions and loyalty to the truth, his life-long study of God's Word and large hospitality.

The annual report of the Ninth Street Sunday-school of this city shows an average attendance during the year of 269 and $592.64 raised for all purposes. Thirty-three have been present every Sunday and ten scholars have not missed a Sunday for six years. Our school is not yet eight years old, yet we have had in this time 1,390 names on our roll, raised $4,226.28, of which $901.51 was for missions, and best of all, 332 members of the school have confessed Christ and united with the church. The Vermont Avenue Church reports about a dozen additions recently. Rockville, Md., is pleased with its new pastor, Bro. Elmore, of Virginia. J. W. Moody is arranging for meetings at Vienna and Herndon, Va. H. J. Dudley has lately taken to himself a helpmeet. P. A. Cave is in a meeting at Hagerstown, Md. The Third Church, Richmond, Va., is delighted with S. R. Maxwell. They have something over $5,000 in sight and will begin soon to build a house of worship to accommodate the growing audiences. Z. T. Sweeney is spending the month of January in Indiana. The people who come to hear him fill every nook and corner of the great auditorium of the Seventh Street Church, Richmond. The Maryland board has engaged W. R. Watkins for special evangelistic work, and he is now on the eastern shore of Maryland.

EDWARD B. BAGBY.

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Misleading Statistics.

EDITOR CHRISTIAN-EVANGELIST: — Statistics are very apt to be misleading—especially in regard to what certain churches give. Those that are reported as giving many thousands of dollars more for missions than they use themselves are in the cities where the memberships are large and where a few very rich members swell the average up to a high mark. But suppose the membership is composed of people mostly women who earn practically nothing, and a few men, none of whom have more than days' wages, and very few of them even that much, and who deny themselves at every step of their lives to pay their meager contributions—then what is there in the nature of the case to make them desirous of giving more than they use? I know very well the difficulties that country congregations have in meeting their yearly budget of expenses. Times are getting harder and harder; people are retrenching in every way possible, and the first thing to go is the church contribution. If the rich have money to give, very good; but the credit should be given to them personally and not to the church they belong to. Most church members are poor, from the very fact that they *are* church members. That alone cuts them off from many avenues of wealth that are open to those who do not care how wealth is obtained, provided they get it. If any church is richer after building a $60,000 edifice, besides giving that much to charity, it is because the members have made it in the ordinary channels of business. If a man never gets more than $2.00 a day, and works 300 days in a year, it is all nonsense to say that he will get more than $600 a year, providing he contributes liberally to the church, when his expenses are fully $550. Contributions to missions should be reckoned as just so much out of our income as truly as if we had spent the same for books or clothes.

W. P. ROOT.

Medina, O.

[We fear Bro. Root has written the foregoing paragraph under an attack of the blues. The times are not what they should be by any means, but are certainly better than they have been, and the outlook for the year is still greater improvement. The criticism on pro-rata estimates of giving and on giving in the hope of greater immediate cash returns, however, are not amiss. Money should not be pressed from any person for any purpose by deceptive arguments.—EDITOR.]

Rev. J. H. Jackson's "Twenty Reasons."

Something has moved the Rev. J. H. Jackson, of St. Joseph, Mo., pastor of Hundley Methodist Church, to preach a sermon on baptism, in which he sets forth his subject in the following title: "Twenty Good and Sufficeint Reasons for Believing Effussion, *i. e.*, Sprinkling or Pouring, the Scriptural Mode of Administering Water Baptism." This sermon was published in a St. Joseph daily paper, a copy of which has been sent to me, with a request that I review the sermon in a series of articles to be published in the CHRISTIAN-EVANGELIST. As I am at all times willing to aid proper efforts in bringing out truth, it affords me pleasure to comply with this request. In so doing I shall quote every one of Mr. Jackson's reasons in full, as they are contained in the report of his sermon which, I presume, he wrote himself. This will leave no room for misrepresentation.

The sermon is introduced with the following sentence:

Such statements as, "Immersion is the only mode," "The word 'baptizo' means 'to dip,' and nothing else," "Immersion was general with all denominations up to the thirteenth century," "Commanded by Christ and practiced by the apostles," "All admit there can be no mistake when immersion is practiced," are so inwrought with error and potent of evil that they should not go unchallenged, especially when they become matter of public print.

The use of quotation marks in the foregoing excerpt, gives the impression that Mr. Jackson is quoting from a printed document. I am a little curious to know where he found the expression, "Immersion is the only mode." Immersionists do not regard immersion as a "mode" of baptism, and hence I cannot think that the foregoing statement is taken from any noted immersionist writer. Mr. Jackson appears to have edified the congregation that heard his sermon, by making a sharp and clear distinction at this point. If he had so defined baptism as to make it stand out in a clear light as discriminated from its modes, he would have performed an act helpful to all thinking people. But he left his hearers in utter confusion upon this point. The rest of the foregoing statements are fairly well put, and are in harmony with the facts in the case.

Mr. Jackson says: "We are not modists; we practice administering baptism by sprinkling, pouring and immersion." If this does not make him a "modist," it would be difficult to say what would. He practices three things which he calls modes, without defining the thing of which they are alledged modes. This certainly makes him a "modist" of the purest type. If sprinkling is a mode of baptism, what is baptism itself? The same question may be raised as to pouring and immersion. Light here would have illuminated Mr. Jackson's sermon greatly.

I now come directly to his "reasons."

First—My first reason, therefore, in favor of sprinkling and pouring for baptism, as against immersion, is that sprinkle and pour occur frequently in both the Old and New Testaments, and in connection with baptism, while neither immerse nor the equivalent is found in the Bible.

This is an unsupported assertion. Mr. Jackson seems to take it for granted that his declarations are to be taken as conclusive proof and thus he pays no very high compliment to the intelligence of his hearers. He should have cited at least one passage from the Bible, in which sprinkle or pour is clearly used of baptism. This, however, he fails to do, and for the very good reason, no doubt, that no such passage exists. When he says that neither "immersion nor the equivalent is found in the Bible," he perpetrates an egregious blunder. There is a word in the Old Testament which is therein used sixteen times, and Mr. Jackson himself says that this word is the equivalent of baptize. This word is *tahbal* in the Hebrew Bible and in the English Bible, both Common Version and the Revised, it is translated by "dip," or an equivalent word, and never by sprinkle or pour. Dip is the equivalent of immerse, and hence Mr. Jackson's assertion is shown to be incorrect. Besides this, there are several Latin Versions in which the word merse is used to translate the aforesaid word. In no version is it translated sprinkle or pour. In the New Testament the word *baptizo* is used, and this is the equivalent of immerse, as will be abundantly shown further on.

Second—The versions of the New Testament gotten out by immersionists, in which "immerse" is inserted wherever the word "baptizo" occurred, fell "stillborn" from the press, and even its friends will not use it. The travesty on the meaning of the original is too apparent.

It would require a magnifying glass to discover any reason for effusion or against immersion in this statement. Immersionists use the versions alluded to in their private study, but on account of prevailing prejudice they do not use them in their public ministry—which prejudice Mr. Jackson's sermon is very well calculated to support. That no immersionist regards the translation of the "original" by immerse as a travesty is a truth that Mr. Jackson knows very well, if he is competent to speak on this subject. No scholar regards it as a travesty.

Third—New Testament Greek is a separate and distinct idiom of the Greek language, and in it "baptizo" is never used in the sense of of immersion. (See Robinson, Greenfield and Schleusner as New Testament Greek lexicographers.)

Does Mr. Jackson understand that every idiom of a language uses words in different senses from those attached to them in other idioms of the same language? If so, he should not attempt to teach people on such matters. It is sometimes the case that a word used in a given idiom, departs from the meaning which it has in the parent language; but this is the exception, and not the rule. It is, therefore, unscholarly to assume a different meaning on idiomatic ground. He who affirms a different meaning must prove it by clear examples. This Mr. Jackson does not even attempt to do. His reference to three lexicographers can avail him nothing without quotations from them in support of his position. This he fails to do, and I assert that neither of the authors affords his position any support.

On the other hand, the very best modern New Testament lexicons give immerse as the meaning of *baptizo* in its New Testament use. Dr. Hermann Cremer, professor of Theology in the University of Greifswald, in his Biblico-Theological Lexicon of New Testament Greek, says: "The peculiar New Testament and Christian use of the word to denote *immersion, submersion* for a religious purpose, to baptize," etc. This great German scholar declares that immersion is the New Testament meaning of the word in question. Prof. E. A. Sophocles, in his Greek Lexicon of the Roman and Byzantine periods, defines the word thus: "*to dip, to immerse, to sink.*" In addition to this he gives the following note: "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks." Prof. J. H. Thayer, of Harvard, in his Greek-English Lexicon of the New Testament, says: "In the New Testament it is used particularly of the rite of sacred ablution first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water," etc. Schleusner, one of the authors referred to by Mr. Jackson, in defining the word *baptisma*, says: "(1) properly *immersion, a dipping into water, a washing. Hence it is transferred;* (2) *to the sacred rite, which is par excellence called baptism, because anciently those baptized were immersed into water, that they might become obligated to the true divine religion. Thus it is used (a) concerning the baptism which John the Baptist administered by divine command.*"

These four distinguished authors and eminent scholars positively contradict Mr. Jackson's intimation that *baptizo* does not mean immerse in the New Testament, because New Testament Greek differs idiomatically from classic Greek.

Fourth—The persistent effort of immersionists to introduce classic Greek as authority is an admission of weakness.

And Mr. Jackson calls this a "reason!" Classic Greek is the foundation of all Greek and one cannot understand New Testament Greek without a knowledge of classic Greek. Dr. George Benedict Winer, in his grammar of the idiom of the New Testament, says: "For a long time, however, biblical philologists took no notice of this progress in Greek grammar and lexicography. They clung to old Viger and to Storr, and kept aloft from classical philology, under the impression * * * that New Testament Greek, because Hebraistic, could not be subjected to the same philosophical method of inquiry." The same author, in a foot-note, says: "Rational investigation must be founded on historical. The whole field of language must first be historically surveyed before we can explain individual phenomena." Mr. Jackson's investigation is not rational, because he wholly ignores classic Greek, which is the foundation of New Testament Greek, which no philologist or scientific inquirer ever does. People who have to be imposed upon by his method of inquiry are entitled to commiseration.

J. B. BRINEY.

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GERMANY (Wurtemburg).

Simplicity, neatness and industry are characteristics of the German women, particularly of the women of Wurtemburg. They live in a part of Germany where the climate is moderate, the land fertile, and where the standard of education is high. In such a country, among a frugal people appreciating the best and requiring full value for cash expended, the Singer sewing machine leads all others. This is not because it is sold at a lower price than other machines, but because of its superior excellence in design and manufacture.

The young peasant photographed for the national costume illustration shown in another column, is a beautiful illustration of the strong, healthy, well-trained woman of the German Empire. The most peculiar feature of her costume is the headdress, which is a modified form of the old style. Formerly a tall semi-circular crest of richly embroidered velvet, fastened to a close-fitting quilted cap of silk, encircled the head from ear to ear. Four wide streamers of ribbon hung from the back. Now a small, round, velvet cap takes the place of the crested one, but the ribbons are still worn.

University Credit for Biblical Study.

[The following clear statement by one of the leading professors of the University (professor of biology) expresses the conviction of many prominent educators in regard to giving credit for Bible study in the regular University course.—C. A. YOUNG.]

The law of Virginia, which prohibits in all state institutions the use of money derived from the taxation of the people for the maintenance of religious instruction, appears to me to be wise and right. The experience of states in which no such law exists shows that its absence invites a struggle for predominance which may lead to the control of the educational and charitable institutions of the state by some one religious body to the practical exclusion of others and to the use of state funds for purposes far from religious. The history of Virginia shows that the disestablishment of what was practically a state church which this law effected was not only an act of justice to those dissenting from its tenets, but also a direct good not only to the people of the state at large but also to the cause of religion and to the very denomination which it dispossessed of its supremacy.

With this belief I join the conviction, based on the observation and experience of a quarter of a century of professional work, that no system of education can afford to lose sight of the great truths of religion, and the earnest belief that what is called the higher education can least afford to do so; and this for two reasons. The very fact that it is the higher education renders it necessary that it should take cognizance of that knowledge which is highest and most important of all: the study of all literature, all history, all science and all philosophy ought to bring the student to a reverent contemplation of the great problem of existence and of our relation to the God whose children we are. The great end of education, moreover, is the formation of character rather than mere educational discipline; the period of student-life is that in which the mind of the youth is opening, expanding, passing from the state of childhood to the responsibility of manhood; and as a means of shaping not only his character but his whole destiny, it is of the first importance that he shouid not only bear the truths of religion preached from the pulpit on Sunday, but there shall be opportunity through the channel of his daily duties to bring him face to face wth the practical question, "What shall *I* do with Jesus, who is called Christ?"

The laws of Virginia neither forbid nor discourage religious instruction at any state institution, but only the use of state money for that purpose and the dissemination of the particular tenets of any religious body. As a fact, religious instruction of a non-sectarian character can be and is given at all the public institutions of the state, but such instruction must necessarily be dependent upon private effort or special endowment. Such instructions has been given at the University of Virginia since its earliest history, the members of the faculty, aided largely by the students, and to some extent by the persons living in the neighborhood, providing the means for the maintenance of religious services daily and upon Sunday (attendance upon both of which is noncompulsory), and individual members conducting Bible classes and giving courses of lectures upon religious subjects. To their efiorts have been added for the last forty years the labors of the Young Men's Christian Association, which is constantly increasing in extent and efficiency.

The amount of work thus accomplished by individual effort has been neither small in quantity nor insignificant in its results. There is still room, however, for more instruction in religious matters and particularly for more definitely organized instruction, such as can only be adequately provided for by special endowment. As far as my knowledge goes, all propositions looking to such endowments have, until recently, been in the interests of particular denominations, and have not, therefore, met with encouragement. In common with a number of my colleagues, I have for sometime hoped that some one or some organization that cared more for the upbuilding of Christian manhood than for the spread of denominationalism would make provision here for systematic religious instruction and Bible study on a purely unsectarian bases.

When, therefore, Mr. Young came to us three years ago as the representative of the Christian Woman's Board of Missions and proposed on their behalf to make provision here for a course of Bible study on such a basis, my heart went out to him. I was glad for the sake of the University and of the young men therein to welcome his proposition, and joined with my colleagues as, without one dissenting voice, we assured him that every facility in our power would be afforded for the carrying out of his plans.

The experience of the years that have just passed has demonstrated the wisdom of this movement. The courses of instruction have increased in length, in extent of the subjects discussed, and in the depth and thoroughness of the instruction given, as well as in the interest in them manifested by the students; they have been carried out in every case with the primary purpose of giving to the young men pursuing them a more intimate, more intelligent and more reverent knowledge of the Bible and of the great truths contained therein; and I am convinced that they have been a direct power for good. Peasonally, I feel grateful to the society by whose benevolence they exist and to whose thoroughly evangelical spirit we owe it that they have been put upon the purely undenominational basis which has made it possible for us to give them place at the University without giving just cause of offence to any body of citizens of the state, all of whom have equal rights at the University.

I trust that this work is here to stay, and I hope that it will speedily grow to such an extent in the amount and the character of the instruction given, that it may readily find a place in the regular schedule of studies open to students, those completing the work thoroughly and satisfactorily receiving credit for the same as in other courses of instruction.

(Signed) ALBERT H. TUTTLE.

Campbell on the Ageney of the Holy Spirit.

[Following is the quotation from Mr. Campbell to which you referred in the Budget of the CHRISTIAN-EVANGELIST of Jan. 5, in connection with an alleged statement of Elder Vardeman. I give the connection so your readers will fully grasp Mr. Campbell's meaning. The whole debate is interesting and should be in print again.—A. B. MOORE, Mansfield, O.]

I would not, sir, value at the price of a single mill, the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. . . . But while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the peculiar work of the Father with that of the Son, or with that of the Holy Spirit, or which represents our illumination, conversion and sanctification as the work of the Spirit without the knowledge, belief and obedience of the gospel, as written by the holy apostles and evangelists, than I have with the author and furnisher of the book of Mormon.—*Campbell-Rice Debate, p.* 616.

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The Index tells.
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WIFE'S AWFUL ECZEMA

My wife was in the most horrible condition of any human being, from Eczema. She could neither sit down nor lie down, her torture was so intense. I tried all the doctors that I could reach, but she got so that I firmly believe she would have died within twelve hours if I had not been advised of CUTICURA REMEDIES and got them. My wife *went to sleep in two hours after the first application*, although she had *not slept for seven days*, and with two boxes of CUTICURA (ointment) and one cake of CUTICURA SOAP *she was absolutely cured*, and is well and hearty to-day.

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[As to the "figment" referred to, hear Mr. Campbell's wn words.—A. B. M.]

What is Christian faith? It is a belief of testimony. It is a persuasion that God is true, that the gospel is divine. Not merely a cold assent to truth, to testimony, but a cordial, joyful consent to it and reception of it. Still it is dependent on testimony. No testimony, no faith. The Spirit of God gave the testimony first; it bore witness to Jesus; something to believe; that something must be heard before it can be believed. . . Faith is, therefore, impossible without language, and consequently without the knowledge of language, and that language understood. An infant cannot have faith; it needs neither faith, nor regeneration, nor baptism. It was a figment of St. Augustine, adopted by Calvin, propagated in his institutes and adopted by his children.

These infant regenerators are lame in both limbs: in the right limb of faith and in the left of philosophy. . . They will have infants regenerated, and souls morally dead quickened by a direct impulse. The Spirit of God is supposed to incubate their souls—to descend upon them and work a grace within them, a faith without reason, without argument, evidence, intelligence, perception, fear, hope, love, confidence or approbation.

The whole system of Calvinism, of Arminianism, is crazy just at this point. They pile mountains on an egg; they build palaces on ice and repose on couches of ether.

They have not one clear idea on the subject of regeneration. To them it is a mystic mystery. They have the Spirit of God operating without testimony, apprehension or comprehension, sense, susceptibility or feeling, and all this for sake of a worse than useless theory. I, therefore, *ex animo*, repudiate their whole theory of mystic influence and metaphysical regeneration, as a vision of visions, a dream of dreams, at war with philosophy, with the Bible, with reason, common sense and with all Christian experience.—*Ibid, pp.* 618, 619.

One of Grandmother's Tales.—"Two of my grandchildren," relates Mrs. Sarah A. Forshey, McVeytown, Pa., "derived great benefit from Dr. Peter's Blood Vitalizer. One was scrofulous, its head covered with sores and the eyes so affected that it could hardly see at times. The other had a kind of dysentery, nothing would stay on its stomach and the child became greatly emaciated so that it was nothing but skin and bones. Two physicians treated the children without result. We almost gave up when Dr. Peter's Blood Vitalizer was recommended to us and it worked wonders. The scrofulous symptoms disappeared, the bowels became regulated, the stomach acted and we became convinced that Dr. Peter's Blood Vitalizer doesn't find its equal."

Kentucky University's Centennial.

This institution has entered the second century of its usefulness, under its modern title, by which our people know of its work. Its predecessor, Transylvania University, with which Kentucky University was consolidated, began its university career January, 1799. On the evening of Jan. 1st, very interesting exercises were held in the chapel. The ministers of the city, prominent citizens from other places, including the governor of the state and his staff and educators from the leading colleges of the state were on the platform. The audieuce was fully representative of the best citizenship of the community. The program was varied and leaders of other churches and schools were represented on it. The devotional and musical features were edifying and enjoyable. A detailed account of the program might be of interest, but the space must be devoted to the more important matters. There were two leading addresses, Pres. E. D. Warfield, LL.D., of Lafayette College, Pennsylvania, whose great-grandfather was one of Transylvania's first officers, whose grandfather was an early graduate and who was himself a student in Kentucky University, made the chief address. It was good, clear and strong in its views of our obligation to prevent the secularizing of education. I quote one paragraph which may fairly represent the position and tone of President Warfield's address. He said:

By Christian education I mean to distinguish that education which regards a student from the standpoint of obligation to God from every other conception. For several hundred years a rationalizing influence has been at work insisting that education has only one function—the imparting of knowledge. Over against this Christian education has set up its banner and has battledfor a teaching, a training and an inspiration which has for its highest object the making of man. Ours is a Christian civilization. It rose upon the views of Greek thought and Roman rule, because it has a deeper purpose and a sounder basis than they. It trained and developed the forceful energies of the wild forest men of Germany. And out of those various elements by the subtle influence of Christian sense of obligation and love created our modern world. Now, when we are all partakers of its benefits, when we enjoy its liberty, delight in its equalily and rest in its hope, men who are its beneficiaries seek to escape its obligations.

The points here indicated were treated at some length. President Warfield was well received and heartily applauded.

Pres. J. W. McGarvey, of the College of the Bible, then gave a sketch of the century's history of the institution. He is an adept at historical narrative and though the hour was late, he interested and instructed a delighted audience. These exercises are merely a beginning.

The University authorities intend more elaborate exercises during commencement week in June. It is earnestly expected that this centennial year will bring very material aid to the university. It is in every way worthy the confidence of any people. Its work is a credit to us, its graduates have no small share in shaping affairs in our national life and its promise of usefulness for coming years is very considerable.

For the information of the readers of the CHRISTIAN-EVANGELIST a few items concerning the present condition of the work are here added. The attendance on the College of Liberal Arts is larger than usual, the new students are much better prepared for admission and the work done is encouraging to the faculty and friends of the University. The Medical College, located at Louisville for good chemical facilities, promises to do much to increase the reputation of the University. The great reputation of Transylvania was largely due to its medical department, for its professors were eminent in their calling and students came, even in that early time, by hundreds to obtain their medical education. If the present medical college worthily follows its earlier example, Kentucky University will have high rank in medical circles.

The Commercial College has a large attendance, furnishes a thoroughly practical business education and fills with graduates many important positions in the business world.

Perhaps Kentucky University is best known to our brotherhood because of the College of the Bible. This school has for nearly a third of a century stood for a thoroughly biblical training of its students for the practical ministry of the gospel. Students in its classes are all required to carry forward their literary studies in the College of Liberal Arts. No one here thinks for a moment that any mere study of the Bible alone will suffice. Yet it is true that there is no other school among us where face-to-face study of the Bible text itself is continued for so long or so thoroughly. It is gratifying to state that students are coming more and more with better preparation to enter this college. The better men are prepared for work the more benefit can the college give them. The faculty are planning to add advanced work so that graduate students may spend another year in more thorough preparation for the ministry. This will meet the growing demand for advanced work in strictly Bible study, which after all is the necessary course for ministers.

Kentucky University looks forward hopefully, seeks to merit the confidence and attendance of more and better students and trusts God's providence to raise up funds, who in material things will equip the institution for larger usefulness. B. C. DEWEESE.

College of the Bible, Lexington, Ky.

The "Jubilee City."

The readers of the CHRISTIAN-EVANGELIST will perhaps be interested in a few facts and figures concerning the churches in the city toward which all roads lead for 1899, to its Jubilee Convention. The "Jubilee City" is not the Cincinnati of Uncle Sam's post office calendar, but the "Queen City," lying between the hills of Ohio and Highlands of Kentucky and the double score of beautiful suburbs crowning the many hills contiguous to the more busy valley. The surly old Ohio will never permit a "Greater Cincinnati," but the two greater cities and the many suburbs become one "Jubilee City" for the hosts of our Lord in the year of his grace, 1899.

The following is gathered from the reports of the various churches at the close of 1898:

Total resident members	3,800
No. organized churches	18
No. mission churches	3
Value of church property	$250,000.00
Total indebtedness	20,000.00

INCOME FOR THE YEAR.

For current expenses	$26,500.00
For missions	4,500.00
Total	$31,000.00

NUMERICAL GAINS.

By primitive obedience	350
From denominations	65
By letter	220
Total gains minus losses	400

AUXILIARIES.

Average attendance in S. S	2,350
Membership of C. E	600
" " C. W. B. M	375
" " other societies	600

The "Central" of Cincinnati cares for two mission Sunday-schools. The First of Covington, for one, and also ministers to the Milldale Church, while the young Norwood Church supplies Madisonville with regular Sunday afternoon preaching.

The "movement all along the line" has hold of these churches and the year '99 will be even more prosperous than the one gone. The following is a roster of the preachers:

On the Ohio side: Central, A. M. Harvout; Walnut Hills, S. D. Dutcher; Richmond St., Justin N. Green; Cumminsville, J. K. Hester; Eastern Av., J. A. Pine; Camp Washington, E. W. Symonds; Norwood, A. W. Taylor; Carthhge, E. K. Van Winkle; Lackland, W. O. Thomas; Mt. Healthy, A. C. Gray; Madisonville, ———; Terrace Park, H. K. Pendleton; Fairmont, J. A. Lawrence.

On the Kentucky side: First, Covington, Geo. A. Miller; Fourth St., Covington, H. J. Seaman; Central, Newport, J. A. Erwin; First, Newport, —. —. Stewart; Bellevue, R. D. Harding; Ludlow, P. H. Duncan; Milldale, ———.

J. K. Hester will be the first to break these ranks in the new year. He resigned some months ago, but continues work until Feb. 1. His pastorate of nearly two years has been successful. The church at Ashland, O., has tendered him a proposition, but he has not yet accepted work.

Three new churches have been organized during the year and one house built. Others are in prospect. A. W. TAYLOR.
Sec. Min. Ass'n.

Cured of Cancer of Twenty-Four Years Standing.

I was for twenty-four years a sufferer from a cancer the size of a quarter of dollar on the temple. I am rejoiced to bear witness that, under the care and treatment of Dr. Rinehart, I am permanently cured, and there remains but slight evidence, even by scar, that a cancer ever existed there. I can most heartily recommend his treatment and skill to all afflicted with cancer or skin diseases, and will answer all letters of inquiry if a stamped envelope is enclosed. Respectfully,

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Notes and News.

State Line, Warren Co., Ind., would like to engage a good preacher for *one half time*. Address elders of the church.

A well-qualified young man desires the position of pastor, either all or part of the time. In view of being employed on approval, he wil make any church a trial visit for expenses. Address L., Box 379, Eureka, Ill.

We begin a meetidg with home forces this evening. Our year's expenses are all paid an we have a small sum on hand to begin the New Year with. Pray for us and the work now in hand. J. H. FULLER.

Burlington, Ia.

J. D. Carson began his seventh year with the church at Remington, Ind., with the present year. The work he says is in splendid condition. T. J. Shuey will assist him in a meeting in that place in February. The church expects to rebuild its house next year. He says that the interest of Fountain Park Assembly is widening beyond the hopes of the most sanguine. A splendid. program for 1899 is almost completely arranged.

Our first Lord's day service gave us one confession. Bro. J. B. Mayfield has been recalled to the service of the church in Lewistown, Fulton Co., Ill., and ha moved there. Began his work the first Lord's day in this year. Brethren Abott, Sallee and Mayfield have left us during the last year. I miss them much, but this is a world of changes.

E. J. LAMPTON.

Louisiana, Mo., Jan. 6, 1899.

I am now away from home on an evangelizing tour, holding a meeting in a destitute place where there are a few Disciples, in a neighborhood a few miles from Danbury in Red Willow Co., Neb. Have fair sized audiences and fine attention, and hope to do a good work. I could do much more than I am doing, but am handicapped on account of finances.

C. P. EVANS.

J. F. Callahan from Nobles, Ohio, has been with us six weeks looking for homes for himself and others. John Evans has bought and will move in March. We look for others soon. Our Sunday-school numbered 40 last Sunday. The Bible readers reported 736 chapters read in six weeks. One R. R. Co. is building and another is surveying through the country. We need workers. Brethren of limited means needing homes, now is the time to secure them. Address with stamps,

W. A. STREATOR.

Cardiff, Ark., Dec. 28, 1898.

Willis M. Cunningham, of Franklin, Ind., rounded out the year with 45 additions to the church; $117.46 were contributed by the three churches for missions. The C. E. Society of the Fillmore Christian Church made an increase of more than two hundred per cent. during the past year. He found the church there considerably in debt, but left it with all debts paid and money in the treasury. The official board passed resolutions highly commending his ministry among them, and on the last night of his year, the Ladies' Aid Society gave him a handsome financial gift, the whole amount of which, he says, will be used in missionary work.

According to report sent to us, the year 1898 was the best in the history of the Church of Christ at Cameron, Mo. The total expenditures of the church for the year were $3,802.64. This is for all purposes. An especially noteworthy item in the report is the increase—400 per cent.—of contributing members over 1897. Would that all churches could make a similar report. During the year the church had 39 additions and closed 1898 with 685 names on its register. The new year started in encouragingly, there being five additions at the services New Year's night. S. J. White is the pastor.

The following extract from the Report of their National Superintendent of Christian Endeavor shows its growth among the Disciples: "In October, 1892, at the Nashville Convention, there were 1,321 societies reported; in 1893, Chicago, 1,685; Richmond, in 1894, 2,446; Dallas, in 1895, 3,085; Springfield, 1896, 3,654; Indianapolis, 1897, 3,987. Through all these years there has been a steady growth, but it was intimated at the time of the last report that the Christian Endeavor movement had probably reached the limit of its numerical increase among the Disciples. The report today presents a total of 4,633 societies among us—an increase of 646 societies since last report. This increase represents not only a healthy and normal growth, but it indicates the advantage of systematic and persistent effort in collecting statistics. These figures have been prepared with laborious care, not resorting to the easy expedient of 'guessing at half, and multiplying by two.'"

Sometime ago it was agreed between Rev. Burnham and his congregation that they should raise $2,000 in new pledges by the first of the year 1899, to be paid upon the church debt. In order to do this the new pledges were given in the form of notes, payable to the trustees and due Jan 1, 1899. Rev. Burnham worked earnestly and faithfully every spare minute of his time and Christmas morning was able to make the joyous announcement to his congregation that more than the $2,000 had been pledged and that the notes were fast being paid off. Added to this amount is the $1,000 which the Ladies' Aid has paid during the last year, making a grand total paid during the year over $3,000.

This was indeed news for rejoicing and the congregation is loud in its praise of the noble and unselfish manner in which their pastor has labored to attain this end, and as a mark of their appreciation of his excellent services, voted to raise his salary $100 per year. It has indeed been a prosperous year for this church, and we join in the earnest wish that next year will be even more so than this, and heartily congratulate both pastor and people on their good fortune. We begin the new year with all incidental expenses paid and money on hand. We began a meeting Jan. 1st. Bro. J. T. Alsup is assisting Bro. Burnhan.

Charleston, Ill. W. L. HARDING.

The Canton Jubilee.

I spent a happy day with the church at Canton January 4th. I was pastor there for five years, during which time two houses were built. J. P. Lichtenberger followed me immediately and has been pastor for two and a half years. Over two hundred have been added to the church under his regular and special revival meetings. In the past nine months he has led the church in a successful effort to pay all its debt. The total was $9,009.31. This was all paid. Half of this amount was given by Mrs. M. E. Whitnah and her son, C. L. Whitnah, and her daughter, Mrs. Rohrer. They made a Jubilee Day of it. N. S. Haynes preached the morning sermon, and in the afternoon the city pastors extended hearty congratulations. I had the honor of burning the canceled mortgages and a number of our brother preachers were present to praise and prophesy. At night Bro Scofield, of Carthage, delivered a popular lecture. Bro. Lichtenberger began his third revival the next night. With a congregation free from debt, numbering over five hundred, aggressive and united, he will have a great meeting. Under his magnificent leadership we have assurance of good reports from Canton church. Pray for them.

MARION STEVENSON.

Decatur, Ill.

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A Church Building Saved.

When, on the 11th of December, 1898, it was found quite sure that we would be able to save our splendid church building at Huntington, West Virginia, it brought so much rejoicing that we—Bro. A. E. Zeigler, the former pastor, and I, the present pastor—began a meeting. It continued 10 days and 22 were added. Our building was advertised to be sold for debts amounting to more than $10,000. The good people of the great Church of Christ came to our aid through the Church Extension Board. Bro. Muckley came, and by the offer to pay $5,000 of the amount if the brethren would raise the balance, and clear the church of debt. By the splendid work of Brethren Muckley and Zeigler and others, and a big-hearted people, the amount was raised. Thus during the last 10 days of our pastorate in Huntington, West Virginia, the church building was saved from the sheriff's hammer, and 22 added to the church. More later. I am now ready to blow the Church Extension bugle. G. M. WEIMER.

A Good Report.

January 6th was Annual Day at the Edward Street Church of Christ. Financial reports showed more than three thousand dollars raised during the year. In the past two years we have incurred no debt. We have paid a considerable sum for improvements on the properties, have paid interest on $5,400 debt assumed at the organization of the congregation two years ago, and have reduced this amount to $4,000. This includes the payment of a mortgage of $785.85 on our mission property. Our enrolled membership is 306. Near three hundred dollars were given to missions and education. Eighty-seven families take our religious papers. Pastor receives an increase of salary this year. We have decided to begin at once the erection of a comfortable, commodious and modern house. Rejoice with us and pray for us. MARION STEVENSON.

Decatur, Ill.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured. Hundreds have tested it with success.

Made Progress.

The Sixth and Prospect Avenue Church of this city had 123 additions during the year 1898, net gain, 87, present membership, 942. This church has had a net gain of over 600 during the last six years. Money raised in all departments, $7,500. Money raised for missions, nearly $1,800. Missionary offerings have increased fourfold within the last four years.

GEORGE H. COMBS, pastor.

Kansas City, Mo., Jan. 8, 1899.

From the Black Hills.

So far as I can ascertain there is but one society of Disciples in the Hills. This is a little band at Spearfish. We have no church here, but we worship with the Congregationalists and find them a very devout and lovable people.

I have been using all my efforts to bring about a union service—a union meeting. With the right evangelist and sensible methods, such a meeting would do great good here.

A few of us from the Hills held a conference meeting in Deadwood last year with a view to organizing a church there, but the outlook was so discouraging we abandoned the idea. Bro. Crow and family were then residents of Deadwood, but since have moved away.

The CHRISTIAN-EVANGELIST is a wonderful comfort to us away out here in our mountain home where we really have no church home. It is a very dear friend who comes each week into our very hearts. May God still continue to bless you even more abundantly in the future in wisdom and words of good cheer than in the past. Fraternally,

C. M. PINKERTON.

Church Extension Notes.

There was a full meeting of the board on Jan. 3rd. Devotional services were conducted by T. R. Bryan. The receipts for the month of December were very gratifying, being $1,503.53 in excess of December '97.

The receipts for December, from all sources, are as follows: Collected by Cor. Sec. were $2,389.50; interest collected by treasurer, $664.97; collected on loans by the treasurer, $1,932.27, making a total of $4,986.74. The amount now in the Extension Fund is nearly $175,000.

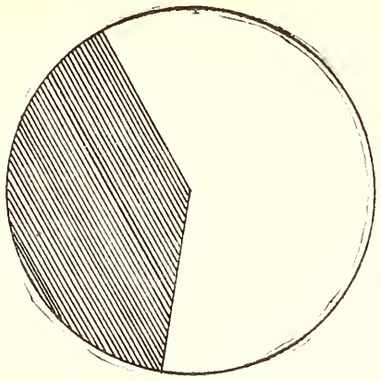
The month of December has been most gratifying in the way of closing up loans, and some of the most important work ever done by the board was accomplised during December. The following loans were closed during December: Harvey, Ill., $400; Las Animas, Col., $200; Third Church, Washington, D. C., $4,000; for saving the church properity at Huntington, W. Va., from sale by mortgage $5,000; Chippewa Falls, Wis., $250; Ottawa, Kan., $1,000; Stillwater, O. T., $400; near St. Bernice, Ind., $300; Claude, Tex., $200; Wyckliffe, Ky., $600. Total, $12,350.

It will be noticed that our treasury is rapidly becoming empty. The demands upon this board are very great. The following churches called for aid in December: Waukomis, O. T., Maxes Valley, Ky., Ina, Ill., Hamilton, Mo., 169th St. Mission, N. Y. City, Elk, Tex., Harrisburg, Pa., Chandler, O. T., Pheonix, Ariz., Pocahontas, Ia., Springvale, O. T., West Point, O. T., Morgantown, W. Va., Marfa, Tex., Luther, O. T., and Macon, Ga.

The first quarter of the new missionary year has been very gratifying in results, both in the collecting of new money, returned loans and in closing up loans. The total new receipts since Oct. 1st are $9,686.48, being more than one-third of the entire new receipts of last year. The returned loans amount to $5,377.23, being more than one-third of the entire amount returned last year. Though receipts are gratifying the demands are constantly increasing. The amount paid out to churches since Oct. 1st is $15,000.

To reach $250,000 by the close of 1900, we must have at least $32,000 of new receipts for the year 1899 and $33,000 for 1900. This is not impossible and we certainly can reach it. Remit to the writer, G. W. Muckley, Cor. Sec., Kansas City, Mo.

Remarkable Growth.



The above circle represents the 2,900 churches that contributed to Foreign Missions last year. The gray section represents the 1,200 churches that were contributing five years ago. The white section represents the 1,700 contributing churches that have been enlisted during the past five years. It will be seen the number of contributing churches has been more than doubled in five years.

The March offering for Foreign Missions is again at hand. Shall we not make a bold, united and persistent effort to enlist every church during this glad Jubilee Year? This ought to be done, for—

1. A church must be a missionary church if it would be a Church of Christ.
2. The Foreign Society has now 204 workers in foreign lands, including native evangelists, or 41 more than one year ago.
3. New missionaries are to be sent to Africa, Japan and other fields during the year.
4. Cuba is to be entered. Two missionaries will be sent to Havana soon.
5. Missions is *the* work of the Church of Christ.
6. Our greatest shame as a religious people is the comparatively few churches that are contributing to Foreign Missions.

Begin to make announcements and other preparations at once. We furnish *March offering envelopes*, the March offering number *Missionary Voice* and *Pastoral Letter* (for preachers only), all free of charge. Order *now!*

A. MCLEAN,
F. M. RAINS.

Cincinnati, O.

Made Progress.

The work at Macomb is moving on fairly well. I have been here fourteen months. Several have been added to the membership, a new roof put on the church, a new sidewalk built and paid for. Also our old debt paid; so that the congregation is now out of debt. All the missionary and benevolent objects of the church have been presented and the church responded. We are trying hard to make this one of our best missionary churches. During the year just closed the church has raised for all purposes about $1,700.

L. D. GOODWIN, Pastor.



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Evangelistic.

WEST VIRGINIA.

Huntington, Jan. 2.—A. E. Zeigler, former pastor, assisted G. M. Weineer in a meeting, resulting in 22 additions.—W.

TEXAS.

Italy, Jan. 8.—One baptism and two added by statement since last report.—PERCY T. CARNES.

INDIANA.

Indianapolis, Jan. 8.—Two additions to the North Park Church, of this city yesterday.—J. M. CANFIELD.

NEW YORK.

Troy, Jan. 6.—Sixteen additions within the last two months at regular services.—C. M. KREIDLER.

WASHINGTON.

Centralia, Jan. 3.—We began a meeting here last Lord's day with good audiences and fine attention.—W. V. BOLTZ.

TEXAS.

Alvin, Jan. 9.—One confession yesterday and eight additions by commendation including the preacher, wife and daughter. The work here starts out very encouraging for the new year.—W. J. HAYWOOD.

INDIANA.

Muncie.—We recently had six additions at Mt. Vernon and 11 at Fairfield, Ill. I am now in a meeting at Winchester, Ind., where J. F. Floyd is the able pastor. Prospects are good for a successful meeting.—A. MARTIN.

NEBRASKA.

Fairbury.—Jan. 1, one confession; Jan. 8, two confessions and three baptisms.—ALBERT BUXTON, pastor.

Lincoln, Jan. 6.—Our work at Ashland closed the 4th inst. Salary raised for pastor. All lines of work in trim for the onward march. Bro. Gregg preached the gospel straight. He holds a short meeting at Arlington, S. Dakota. I am on my way to assist J. H. Painter at Cozad, Neb.—F. HOWARD SWEETMAN, singer.

Fairfield, Jan. 9.—Two additions at the Randall Schoolhouse, a minister and wife from the "Saints of God." The man will enter the work at once of preaching the gospel of Jesus. He is a student of the Bible and will accomplish much good.—E. W. YOCUM.

Cozad, Jan. 12.—Our meeting started nicely; J. H. Painter is pastor. Attendance good.—F. HOWARD SWEETMAN, singer.

UTAH.

Salt Lake City, Jan. 8.—We are having fine audiences. Four added first week. I am open for engagements for February and March. Prefer the central states.—C. E. MILLARD, singer.

Salt Lake City, Jan. 12.—A very fine interest is being developed in our meeting which commenced on the first instant. Nine have been added to date, six by baptism. Five made the good confession last night. There is no excitement; just a deep, quiet interest. Prof. C. E. Millard, of Maryville, Mo., is drawing large audiences with his fine illustrated solos. His help is invaluable. To pastors who desire to hold their own meetings, I would most heartily commend him in his work. Our meeting is to continue through January.—W. H. BAGBY.

IOWA.

Keota, Jan. 7.—H. C. Patterson, of Irvington, Ind., and I begin a series of meetings here to-night. Zero weather. S. P. Telford is the pastor.—V. E. REDENOUR, singer.

Des Moines, Jan. 7.—During vacation at Drake University I held a meeting with the Park Avenue Church. Five added.—T. S. HANDSAKER.

Des Moines.—Holiday meeting closed with 20 additions.—WM. J. LOCKHART, Drake University.

Des Moines, Jan. 9.—Closed a 17 days' meeting at Madrid, Jan. 5, with 19 additions, 14 by baptism. John S. Games, of Drake University, led the singing.—ROY CALDWELL.

Anita.—Twelve added, A. M. Haggard assisting C. A. Lockhart.

Central City.—Nearly 50 added in the meeting by D. A. Wickizer.

Gilmore City.—Ten added, A. E. Cory assisting W. J. Dodge.

Granger.—Four added last Sunday by pastor in charge, G. E. Roberts.

De Sota.—Wm. M. Hollett is assisting Pastor C. G. Stout in a meeting.

University Place.—I. N. McCash will hold his own meeting, beginning Jan. 8th.

Park Avenue, Des Moines, has just closed a meeting with eight added. Pastor Handsaker did the preaching.

OHIO.

Youngstown, Jan. 9.—Began at Central Christian Church one week ago; 28 added to date. Only one-half the people could get in the building last night. We go to the opera house next Sunday night.—CHAS. REIGN SCOVILLE.

Zanesville, Jan. 7.—Began here Jan. 1st; two accessions so far; prospects bright.—L. O. KNIPP.

ILLISOIS.

Lawrenceville, Jan. 9.—Our meeting starts off nicely; five confessions and one restored to date.—W. R. CARTER AND F. C. HUSTON.

Clinton, Jan. 4.—Ten added recently at Clinton and 21 at Wapella, in a short meeting.—E. A. GILLILAND

Metcalfe, Jan. 6.—Our meeting has not closed; 28 addition to date; 15 came forward last night. Don't know when we will close. Bro. C. M. Hughes closed his contract with us as singer, but meeting never closed.—C. H. BERRY.

Murphysboro, Jan. 4.—During the past three months we have had 17 additions to the church; about 100 new members to the Y. P. S. C. E. Every department of work is in fine condition.—F. M. C.

KANSAS.

Dresden, Jan. 9.—Meeting one week old; four added to date. Go on another week.—W. R. BURBRIDGE.

Moodyville, Jan. 6.—Four additions in a two weeks' meeting held by the writer in December at Leonna.—F. H. BENTLEY.

Wichita, Jan. 3.—Four added Sunday; 25 during December, 1898; 40 since the Chattanooga Convention.—G. T. BLACK.

Hiawatha, Jan. 7.—Our meeting closed with 24 added making 37 additions in 10 and a half months. In this time we raised for home work $1,160.08 and $125.58 for missions, a total of $1,285.66. J. R. Speck was with us the last 11 days of the meeting. Membership now of 225.—A. W. DAVIS.

Le Roy, Jan. 9.—E. J. Palmer preaches at this place and is very acceptable. One made a reconfession last night. The house has been reroofed, repainted and decorated within and brilliantly lighted and seated. All much needed. Work among the membership is of a like good character.—C. S. J.

MISSOURI.

Willow Springs, Jan. 10.—Just closed a meeting at Sparta. Organized a Bible-school of 50 members. There are many good brethren there.—M. H. WOOD.

Canton, Jan. 10.—Two men made the good confession at Mt. Sterling last Sunday night.—A. N. LINDSEY.

Maryville, Jan. 10.—Forty-seven additions in our four weeks' meeting with home forces.—O. W. LAWRENCE, minister.

Chillicothe, Jan. 9.—One confession yesterday. Our work is encouraging. Chillicothe has a pastor, so no one need apply at present.—L. F. MCCRAG.

Frankford, Jan. 10.—In December I held a meeting with James E. Donovan at Warrenton. Nine additions. Church employed Bro. Donovan for 1899. This is our only organization in Warren County. Bro. Donovan is held in high esteem.—CRAYTON S. BROOKS.

A GOOD PRACTICE.

If You Want a Good Appetite and Perfect Digestion.

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before *it has time to ferment*, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

Stuart's Dyspepsia Tablets make the complexion clear by keeping the blood pure.

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Stuart's Dyspepsia Tablets is the only remedy designed especially for the cure of stomach troubles and nothing else.

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Over six thousand men and women in the state of Michigan alone have been cured of indigestion and dyspepsia by the use of Stuart's Dyspepsia Tablets.

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Free to our Readers.—The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, from the



THE KAVA-KAVA SHRUB (*Piper Methysticum.*)

wonderful Kava-Kava shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the kindneys and Bladder. The *New York World* publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., New York.
GENTLEMEN:—

I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two years and a half ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours,

(Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa., Mrs. L. E. Copeland, Elk River, Minnesota; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the CHRISTIAN-EVANGELIST who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.



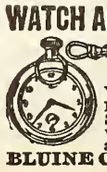
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Family Circle.

Saying and Doing.

BY WILL H. DIXON.

'Tis the doing, not the saying,
That will win the hardest fight;
Then let us work without delaying,
Face the conflict, do the right;
Hear the Savior gently pleading
To his children here below;
Do not linger then unheeding,
For we will reap just what we sow.

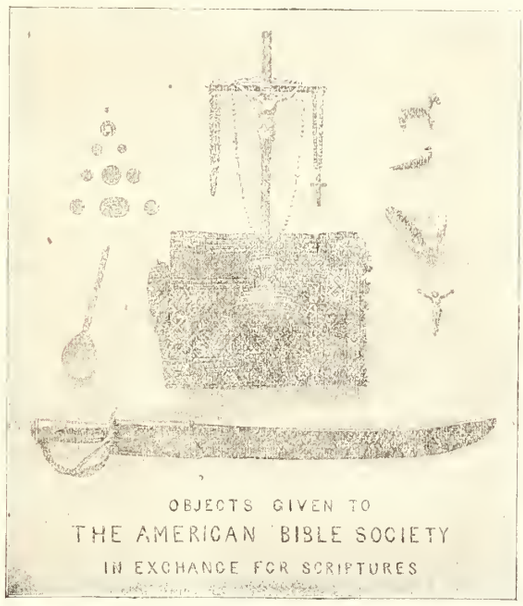
Let us sow good seed, then all around us
Scatter sunshine full and free,
And God's blessing will surround us
Where'er we go on land or sea;
Let's not wait, then, idly saying
To the world what we will do,
But let us work without delaying,
Standing steadfast, brave and true.

But let us heed the Master's calling;
He has work for each to do;
All round us men are falling,
And the laborers are few;
Then to the work without delaying;
Soon will fall the shades of night;
'Tis the doing, not the saying,
That will conquer in the fight.

Rock Island, Ill.

The American Bible Society.

Unless you are an interested reader in the doing of this society you can have no idea of the vastness of its work and good in the world. It is translating the Bible into every language and carrying it to the ends of the earth. It does not depend on accidental circumstances to spread the Word of God in the world, but by the use of colporteurs does the work in a systematic way. Through the courtesy of this society we are enabled to give our readers a cut of two of their colporteurs in Armenia, a cut of things which they sometimes have to take in exchange for Bibles, and also a cut of some of the translations into which it is translated and printed that the different peoples of the earth may have the Word of God in their own tongue. Some of the benefits of the work of this society are that it keeps the price of Bibles at the lowest cost, searches out the poor and the neglected who would otherwise never own a Bible, and also supplies the army, navy, hospitals and prisons. The volumes of Bibles distributed in various lands by this society is enormous. In China more than half a million copies of the Bible were distributed last year, and the total distribution in the Chinese Empire now amounts to 6,394,061 volumes. Time would fail us to tell of what it has done in other lands. Now all of this work, and much more done by this society not yet named, costs money and the money has to come by volunteer offerings. The society was never in greater need for money than now, because of the increased opportunities and demands, and those who love their work never had a better opportunity to support it by a free-will offering than now. The society is undenominational. The Scriptures are simply published without comment, and distributed without denominational bias. These colporteurs are missionaries of the Word of God and have to endure many hardships as do other missionaries in the foreign field, and are most worthy of support. We trust that you will inform yourself of the work this society is doing, if you have not already done so, and that you will find it in your heart to make a liberal offering to extend its usefulness in the world. A subscriber at one time of $30 becomes a life member, and of $150 at one time a life director of the society. Offerings in any amount, however, will be thankfully received. All offerings should be sent to Rev. Frederick D. Green, financial agent, Bible House, New York.



SPECIMENS OF TRANSLATIONS MADE BY AMERICAN MISSIONARIES.

John 3:14.

75. ARMENIAN (Modern).

Ինչու որ Աստուած սիրեց աշխարհը մինչև որ իր միածին Որդին տուաւ. որ ամէն ոք որ անոր հաւատայ չկորսուի, հապա յաւիտենական կեանք ունենայ:

81. ARABIC.

لِأَنَّهُ هٰكَذَا أَحَبَّ ٱللهُ ٱلْعَالَمَ حَتَّى بَذَلَ ٱبْنَهُ ٱلْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ ٱلْحَيٰوةُ ٱلْأَبَدِيَّةُ.

182. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua, ma naia are e ana Natina ae te rikitemana, ba e aona n aki mate ane onimakina, ma e na maiu n aki toki.

195. ZULU. (*South Africa.*)

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obuncanelivo.

Text Stories—XVIII.

THREE WAYS OF SEEING.

BY ALICE CURTICE MOYER.

Wherefore by their fruits ye shall know them.—*Matt.* 7:20.

Three friends met around one hearthstone when the twilight was deepening and the blaze from the grate sent out flickering flames of light.

It was a time for exchange of thought, and presently Bro. Pessimist (whom, for the sake of politeness, we will call Bro. P.) said to the others, Bro. O. (whose real name was Optimist) and Bro. Commonsense·

"Last eve I sat in the firelight, as we sit to-night, thinking of the prodominance of evil in the world, and I saw as in a vision, the church. She was beautiful and undefiled; clad in garments of purest white; untainted and unspotted from the world, and by her fruits she was known.

"But the world stood nigh, singing a merry song; and he beckoned to the church and said:

" 'Come this way, my friend. Give me your hand. Walk with me a little way. But the church drew back and hid behind her the hand that was as white as snow. Then the world with his kindliest air spoke again:

" 'Only a little way. No harm shall come of it. All is joyous and fair along my path; its sun is always shining; it is flowery and smooth and broad, and my gate is wide. There is plenty of room for you to journey beside me.'

"But the church drew back again and said:

" 'Your path is the way to endless death.' And the sly old world again urged:

" 'But come only a little way. Think of your path that is so often thorny and rough, while I am continually moving in circles of joy. Come.' And the church advanced half shyly, and half hesitatingly she extended her snowy hand which the world eagerly grasped and exultingly held fast; and bending low, he whispered:

" 'You have been denying yourself too much in that respect. Come with me. I have velvets and silks with which to clothe your graceful form; I have pearls for your hair and diamonds to sparkle upon your white fingers, and the church looked down upon her plain white robes, then at the elegant world, and blushed to see his handsome lip curl with contempt.

" 'I will change my dress for a costlier one,' she said. So her pure, white garments were laid aside and in their place came the gleaming satins and beautiful silks that the world gave to her; and her hair she dressed in curls and coils that blazed with costliest gems.

" 'Your house is too plain,' was the world's next complaint, and then he built for her a splendid, costly edifice, where her sons and daughters met to hold frolics untold; and where they invented the very cunningest tricks to gull and amuse and win from the world some help for the righteous cause.

"Then soon—very soon—these sons and daughters were off to the dance; to the theater; and some to the gay saloons. Then the church longed once more t

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. GEO. H. KNAPP, St. Louis, Mo., says: "I find it an excellent preparation in dyspeptic and nervous disorders, such as mental exhaustion, wakefulness, etc.

gather her children in. Her heart smote her. But the world hushed her fears by assuring her that her children meant no harm; that they were merely indulging in innocent sport, etc., etc. So the church leaned on this gay deceiver's proffered arm, and laughed and chatted while millions of precious souls were being lost.

"'Your preachers are too old and plain,' the world next said, and soon the plain old ministers of the cross were turned out of the pulpits to give place to young and gay divines who smiled at the innocent (?) pleasures of the world, and preached to please the people, and were very careful lest they offend Bro. Mammon who came in and rented the most prominent pew.

"The world looked on exultant and next complained:

"'You give too much to the poor. Of course they need food and shelter, but that need not trouble you. Neither need you trouble yourself about the heathen. God will care for them as he cares for the fowls of the air. Use your money to buy horses and carriages, rich food and costly wines.

"So the church held tight her purse-strings and the poor was turned from her door; the orphan's cry was not heard; the mission treasuries became empty. She sat down at her ease; she danced and feasted; she walked hand-in-hand with the world, and none could tell them apart. And the sly old world laughed in his sleeve at her fall.

"With a start I awoke. The figures vanished as if by magic. And as I sat and thought upon the vision I wondered if, indeed, it were all a dream, or whether it did not truly show forth the condition of the church as it is to-day."

Then up spoke Bro. O.:

"Friend P., that vision came of your unhealty state of mind. How can you say that evil predominates and that the church walks hand-in-hand with the world, etc., when every day and all the time we see evidences of her unselfish work. You forget how many of Christ's followers understand that their wealth is but an instrument placed in their hands by the Heavenly Father, to be used for the benefit of their fellow-creatures. You forget how the orphan is cared for; how the sick and the poor are looked after; how consecrated men and women answer the command, 'Go into all the world and preach the gospel to every creature' by saying: 'Here am I; send me,' and who forsake all to preach deliverance to the captives. You forget that vice is being put down; that sin is being banished; that everything is working out for the best, and that God's providence is over all and that his righteousness will ultimately triumph."

Then up spoke Bro. Commonsense:

"My friends, you are both partly right and both very much wrong. The man who believes and advocates the idea that evil predominates and will finally conquer is, in reality, an atheist, no matter what he may pretend to be, while the easy-going optimist who refuses to see things as they really are, who makes no issue with them, is even worse.

"What we need is the Christian who sees and recognizes existing evils; who takes note of the wrongs that afflict both church and state, but who never despairs because of his belief in humanity and faith in God."

The pessimist may help to awaken the public conscience to the evils existing, the optimist may declare that they do not exist or that everything is for the best, but the Christian of faith and common sense, sees things as they really are, and fights with the weapons that God gives to the faithful. He meets sin in its den and vice in its liar. He never wavers—never gives up. And if on this earth he does not see any great results of his work which may be but a drop in the bucket, so much is there to do, yet he feels that his efforts have not been lost, for he knows that the slightest deed, if done "in his name," will live on and on, and be a power for good in the great strife that is ever going on between right and wrong.

Buffalo, Mo.



"Appetite comes with eating." And the hankering for Pearline comes from trying it. If you're sceptical about Pearline's washing, try it on coarse clothes, etc., first—things that you can't hurt much, and see how it saves work. Having seen Pearline's superior work you'll be ready to use it for fine, delicate, cobwebby things. 581

Millions NOW USE Pearline

My Sweetheart!

My sweetheart is fair, she has light golden hair,
And her eyes are a heavenly blue.
There is beauty and grace in her figure and face;
Her nature is tender and true.
Her smile is as bright as the morning sunlight;
Her laugh is bewitchingly mellow.
With a sweetheart like this most adored little miss,
I think I'm a fortunate fellow.

This dear little miss always gives me a kiss,
Whenever she happens to spy me.
She doesn't care who hears her say, "I love you!"
And she says it whene'er she is by me.
She'd just kissed me one day, when my wife came that way—
MY WIFE—think of that! and she caught her!
That made trouble for me? Not a bit; for, you see,
That sweetheart of mine is my daughter!

—*Arthur O. Garrison, in Christian Oracle.*

Horses with Brains in Their Heads.

"Big Jack" is not the only intelligent New York horse that Mrs. Gabrielle E. Jackson tells about in the article, under that title, in the January St. Nicholas. There are, she says, a great many very clever and very beautiful horses in our big city. Indeed, Wee Winkles and I know several ourselves. "Billy Borden," for instance, who knows his milk route so well that his driver has only to say, "8 West 66th, Billy," or "9 West 65th, Billy," to have him go at once to these addresses, or any other with which he is familiar. Again, he will say: "No milk here to-day, Billy," and Billy jogs on.

Then there is "Dan Sorrel," who draws the milk wagon which takes the milk to Central Park Dairy every morning. His driver often amuses the children who gather about his pet by saying:

"Now, Dan, I believe you are a Democrat."

"No!" shakes the head.

"What! a Republican?"

"Yes, yes, yes!" and a stamping of both front feet, while the tail was slashed about like a banner to emphasize his sentiments.

Dan is great fun. Nor must we forget our old pet "Jingo" of the mounted policemen's horses; for he was truly wonderful, and I might go on almost endlessly telling of his remarkable sagacity and cleverness.

Jingo and Wee Winkles were warm friends, for Winkles spent two winters in a home very near the West Forty-second Street entrance to the park, and each sunshiny day carried her lump of sugar to Jingo, who would perform all sorts of tricks in order to win his reward. He would waltz, go down upon his knees, shake hands, fetch a pocket-handkerchief which she made believe she had dropped, whisper in his rider's ear, and do many things besides.—*Ex.*

Ventilation.

There is one very important subject which, there is too much reason to fear, does not receive the attention that it deserves, and that is, the proper ventilation of rooms. It is safe to say that if the air in any room seems as pure to the person entering it from out of doors as the outdoor air itself, that air is well fitted for breathing. Such, at any rate, it should always be, and such should be the test applied by an intelligent observer. As for a test of the quality of the air—its purity or impurity—nature has provided us with a most useful one, and in all ordinary cases the only necessary one, in the smell. If this sense is offended by the characteristic "stale" odor of an ill-ventilated room, there is no appeal from its verdict, no matter how many ventilators there may be in operation. This test, it should be stated, can be applied only by a person just entering the room from the outside. With such an ideal before us, no hard-and-fast rule is called for. With this ideal in view, and with the homely quality of common sense in exercise, it is well also to remember the following facts: A room is best for most of us at a temperature ranging from 65 to 70 degrees; a guard, be it of the most primitive character, should be between a draught and ourselves; the air is not necessarily impure when warm, nor pure when cold; the smaller a room is and the more occupants it has, the oftener should the air be renewed.—*The Family Physician.*

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Memory.

[The following unpublished poem, by James A. Garfield, was sent to us by a friend.—EDITOR.]

'Tis beauteous night; the stars look brightly down
Upon the earth, decked in her robe of snow.
No light gleams at the windows save my own,
Which gives its cheer to midnight and to me.
And now with noiseless step sweet memory comes
And leads me gently through her twilight realms.
What poet's tuneful lyre has ever sung,
Or delicatest pencil e'er portrayed
The enchanted, shadowy land where memory dwells?
It has its valleys, cheerless, lone and drear,
Dark-shaded by the mournful cypress tree;
And yet its sunlit mountain tops are bathed
In heaven's own blue. Upon its craggy cliffs,
Robed in the dreamy light of distant years,
Are clustered joys serene of other days.
Upon its gently sloping hillsides bend
The weeping-willows o'er the sacred dust
Of dear departed ones; yet in that land
Where'er our footsteps fall upon the shore,
They that were sleeping rise from out the dust
Of death's long, silent years, and round us stand
As erst they did before the prison-tomb
Received their clay within its voiceless halls.
The heavens that bend above that land are hung
With clouds of various hues. Some dark and chill,
Surcharged with sorrow, cast their sombre shade
Upon the sunny, joyous land below.
Others are floating through the dreamy air,
White as the fallen snow, their margins tinged
With gold and crimsoned hues; their shadows fall
Upon the flowery meads and sunny slopes,
Soft as the shadow of an angel's wing.
When the rough battle of the day is done,
And evening's peace falls gently on the heart
I bound away, across the noisy years,
Unto the utmost verge of memory's land,
Where earth and sky in dreamy distance meet
And memory dim with dark oblivion join;
And, wandering thence along the rolling years,
I see the shadow of my former self
Gliding from childhood up to man's estate.
The path of youth winds down throught many a vale,
And on the brink of many a dread abyss,
From out whose darkness comes no ray of light,
Save that a phantom dances o'er the gulf
And beckons toward the verge. Again the path
Leads o'er the summit where the sunbeams fall;
And thus in light and shade, sunlight and gloom,
Sorrow and joy, this life-path leads along.

The Difference.

A characteristic difference between heathen India and Christian America is well illustrated by a story of Rudyard Kipling's. An Indian Rajah by whom Kipling's artist father had been employed, was about to bring home a wife. Displaying his wonderful jewels before the admiring gaze of the elder Kipling, the Rajah desired him to assist in the selection of the gems to be included in the marriage gifts. Kipling proceeded with the selection, and finally held up a superb diamond, one of the finest geme in the whole collection, and said: "You should send this. No woman could resist it." The Rajah caught the jewel up and hugged it to his heart. Replacing it in the case, he exclaimed: "Nay, such gems be not for women." The estimate that England and America, as enlightened by the gospel of the Christ, put upon womanhood is vastly superior to the ideas which in India, where Buddhism and Mohammedanism darken, govern social conditions. Paganism puts upon the wrists of woman a fetter; Christianity thinks no jewel too fine or too fair for her brow.—*New York Observer.*



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IT FLOATS.

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Webster.

No one can forget the scene when Webster stepped into the arena in battle-array. His majestic presence, his massive brow, his cavernous eyes, his sonorous voice, his stately gesture, his grand physique would at once attract a stranger's gaze. Calm, strong, self-poised, he always reminded me of a line-of-battle ship swinging sluggishly at her anchor, her ports all closed, and no sign of life about her dark and massive hull. But when a seventy-four bore down upon her and poured in a broadside, instantly the drum beat to quarters, the ports were opened, the guns run out and a weight of metal thrown with a power and precision which would crush any common foe. This was the champion selected to meet Calhoun and batter down his doctrine of State Rights.

His speech was complete in every element, logical, rhetorical and moral. It exhausted the argument and justified the eulogy of Stevens, that "it was the habit of Daniel Webster to say everything that could be said on his side of the question and to say it better than anybody else." He possessed unquestionably a "nationality of soul," and he availed himself of his opportunity.

The sentiment rose above the region of party and reached, or seemed to reach, the atmosphere of pure patriotism. It is an advantage which the champion of the majority always wields.

He carried the audience with him, even to an outburst of applause. The Southern doctrine was overthrown; the cause of State Rights lay prostrate in the dust, and the national champion (so to speak) rode around the lists, bearing the consolidation banner triumphantly in his hand.—*Charles C. Pinckney, in January Lippincott's.*

A Fable.

Once upon a time a foolish youth came to a venerable sage, and did thus address him: "Good sir, you are a nice old man and mean well, but you are not up-to-date, nor onto your job. The alleged wisdom which you deliver unto young men is all rot. I am especially moved to make these remarks by reading an interview from you which appeared in yesterday's Morning Whoop. You state that it is perilous to tamper with the wine when it is red, and with the seductive booze when it is a rich amber. On behalf of a number of us who can take it or let it alone, I come to request you to come off."

When he had finished speaking, the sage

leaned forward upon his staff and replied: "Verily, my son, I perceive that you are what is sometimes styled a 'hot tamale.' Presumptuous though it may be for a hoary codger, such as I am, to attempt to advise a youth of such parts, I crave your indulgence while I relate a fable:

"There was once a mule, which stood in a pasture near a roadside. It was just a common ordinary specimen of the genus *jacasticus*, and like all other members of the tribe, it wore an expression of unutterable woe and melancholy. This was part of its little game. Finally there came that way a traveler from a far country, who knew not mules, neither had he knowledge of their deceitfulness and desperate wickedness. Struck by the air of unutterable sadness on the countenance of the beast, he eaned on the fence and contemplated it. A citizen of that country passed by and warned the stranger not to monkey with the mule, but the stranger mocked his advisor and bade him, in the weird vernacular of his own land, to 'go chase himself.' He leaned against the fence some more, and watched the mule, the said mule not saying a word. Then the stranger grew bolder and vowed he would investigate the strange beast. Scaling the fence, he approached the sad quadruped and surveyed him at close range. The mule didn't worry, but just waited. The stranger was more than ever convinced of the innocuous disposition and honorable intentions of the mule and ventured nearer. 'Why should I leave this beast alone,' he soliloquized. 'I will pet it a little and try to comfort it. If it shows symptoms of pugnacity, I will retire beyond the fence.' But even as he spoke, the mournful mule executed a strategic flank movement and with his heels he smote the wayfaring stranger in the solar plexus, so that he lay still right where he fell."

Thus spake the venerable sage, having his eyes fixed humbly on the ground. And when he had finished he lifted up his eyes, and behold, the foolish youth had vanished! —*Christian Oracle.*

The Discipline of Life.

Sooner or later we find out that life is not a holiday, but discipline. Earlier or later we all discover that the world is not a playground; it is quite clear God means it for a school. The moment we forget that, the puzzle begins. We try to play in school; the Master does not mind that so much for its own sake, for he likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care; but our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us he comes into school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough and we understand it, like Peter, and go out at once, and weep bitterly. Sometimes the voice is like a thunder-clap, startling a summer night. But one thing we may be sure of—the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these; it is measured by God's solicitude for our progress; measured solely by God's love; measured that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there "to behold his beauty," we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall "see God." That explains life—why God puts man in the crucible, and makes him pure by fire.—*Henry Drummond.*

The Saloon and the Laboring Man.

If laboring men want a reason for saving their money and refusing to patronize the saloon here is something to read. Men of toil, what do you think of the following facts handed down to us from our national government reports on the question of "Liquor and Labor?"

TABLE SHOWING HOW THE LIQUOR TRAFFIC ROBS A LARORING MAN.

In every $100 worth of boots and shoes you buy is $20.71 of labor
In every $100 worth of furniture you buy is $23.77 of labor.
In every $100 worth of hardware you buy is $24.17 of labor.
In every $100 worth of clothing you buy is $17.42 of labor.
In every $100 worth of cotton goods you buy is $16.91 of labor.
In every $100 worth of men's furnishing goods you buy is $18.34 of labor.
In every $100 worth of worsted goods you buy is $13.55 of labor.
In every $100 worth of woolen goods you buy is $12.86 of labor.
In every $800 worth of the above goods, $100 worth of each kind in $800 lot, is $147.73 of human labor employed.
In every $800 worth of liquors you buy is $9.84 of human labor,

—*Minnesota Issue.*

Geographical Conundrums.

The School Record gives these conundrums, which our boys and girls will enjoy asking their young friends:

"What city can be put in a bottle? Cork.

"Of what city could a fur coat be made? Astrakan.

"What river is a Spanish title of nobility? Don.

"What islands should be very wise? Solomon Islands.

"Of what land might a dress be made? Cashmere.

"What city is very peaceful? Concord.

"What city is the highest order of heavenly beings? Archangel.

"What lake is used to season food? Salt.

"Of what cape may I make a cape? Sable.

"What city in the West might be found in a cemetery? Tombstone."

Up-to-Date Rules for a Hotel.

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Breakfast at five, dinner at six, supper at seven.

Guests are requested not to speak to the dumb waiter.

Guests wishing to get up without being called can have self-raising flour for supper.

Guests wishing to do a little driving will find a hammer and nails in the closet.

If your room gets too warm, open the window and see the fire escape.

If you're fond of athletics and like good jumping, lift up the mattress and see the bed spring.

If your lamp goes out, take a feather out of the pillow; that's light enough for any room.

Any one troubled with nightmare will find a halter on the bedpost.

Don't worry about paying your bill; the house is supported by the foundation.—*What to Eat.*

Uncle Sam's Parrot.

One of Uncle Sam's most faithful servants in the State of Maine, but one that draws no salary, lives at the Portland Head lighthouse. It is a large gray parrot, brought from Africa some time ago, and presented to the keeper of the light. The bird soon noticed when the fog began to blow in from the ocean somebody would cry out: "Fog coming! Blow the horn!" One day the fog suddenly began to come in thick, and the men did not notice it. But Poll did, and croaked out: "Fog coming! Blow the horn!" Ever since then, whenever fog is perceptible, Poll always gives warning.—*Ex.*

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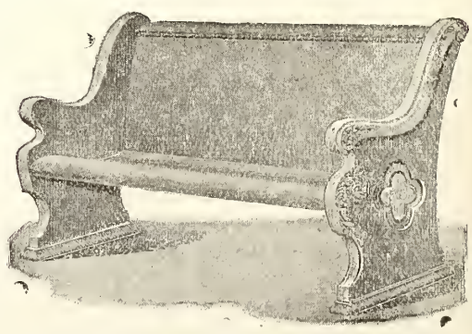
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With The Children.

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Jennie's Room.

The next evening Jennie Weston had hardly time to tell her mother about the events of a new school-day, before a timid knock was heard at the front door. It was Tattie Marsh, looking rather dismal, as if sorry she had come. It was the first time she had ever been in the house, and she followed Jennie half on tiptoe as if she were trying not to be so heavy. Jennie had a room all of her own, and it was here that she led the way. To any one it must have appeared a very cozy place, and to Tattie it was luxurious. There was one window, before which stood a window-seat large enough to accommodate two persons. At each end of this seat, or bench, rose a tier of shelves, six in each case, each shelf only about two feet long. It made a very pretty picture, the window-seat between the two little bookcases, for the shelves were filled with books. The lower shelves, which were rather far apart, were devoted to papers and magazines, which had been saved up for several years.

But Tattie did not pay much attention to the books, because she had not yet learned to care for them. She saw that upon the walls hung large frames, the size of those that usually inclose uninteresting oil paintings of trees and other outdoor things. But *these* frames inclosed ten to twenty pictures in each frame, arranged in rows; and they were interesting pictures which Jennie had cut out of newspapers, catalogues and magazines, from time to time. One frame was entirely devoted to comic pictures, which told their own story; another consisted of the pictures of celebrated authors; another of statesmen; one that particularly attracted Tattie was made up of children's pictures cut out of advertisements. All these were pasted upon pure white paper, or canvas, and then tacked to old frames which Jennie had painted white. Jennie had also painted the bedstead white, and she had fastened short rods at the top of the headpiece, over which she had sewn muslin, thus forming a dainty canopy above and including the pillows. There was a curious seat, entirely round, and apparently solid, which Jennie told her she had made by sawing off part of a barrel and making a cushion to fit the top. Cretonne hid the sides of the barrel and also the back, which was simply a broad board, nailed to the barrel and cushioned.

"I was looking for you, you see," said Jennie, taking "Little Women" from the top of one of her bookcases. She was just able to reach it without tiptoeing. "This keeps the place," and she held up a piece of pasteboard, which was almost covered with writing. "See how many books I have used it in; for whenever I read a book I write the name and date of reading on my bookmark. Would you like to look at it? You must sit by me on my window-seat. Perhaps you would never guess that this used to be a woodbox; but it was such a good fit to the window that I begged it of papa, and cleaned it—you ought to have seen me scrubbing! Then I made this long cushion out of a lot of excelsior that came around some things. George and I made the bookcases ourselves. He sawed and nailed, and I planed and painted. I only keep my own books in here, and the one I happen to be reading. But look at my bookmark. What heads the list?"

"I wonder what makes you take so much trouble with me," said Tattie suddenly. "I am so stupid and so ugly, and so useless to everybody!" And she burst into tears. Jennie put her arm around her visitor, and their heads came together under the window. "I want you for my friend," said Jennie, "that's why."

"If I had so beautiful a room," said Tattie, "and everything I wanted, as you have, I believe I would just sit up in it all by myself, and try to feel it in all my bones, and in all my veins, and I am afraid I would never think of little girls who have nothing."

"But what do all these things amount to, after all," cried Jennie, waving her hand at her possessions, "compared with what you have as well as I?"

"I don't know what you mean," returned the other, looking puzzled. "I am sure I have nothing a hundredth part as nice as all this."

"Oh yes, you have!" exclaimed Jennie. "In the first place, you have what every girl has—a chance to make a good and true woman out of yourself; and then you and I have what thousands of girls are without—a mother and father." And the tears came to Jennie's eyes, too, she hardly knew why. "Dear me!" she added, "this isn't being jolly, is it? Now, Tattie, you see that all my things are very cheap; why not fix up your own room that way? I will help you."

"But we can't afford to have a fire in my room, too," sighed the other.

"Then fix up a corner of the big room. I saw a splendid place when I was there yesterday, for a cozy corner. And I will come and help you, if you want me."

"You are always seeing chances to make things better," said Tattie. "I wish you would come."

"And now the bookmark," said Jennie. "Never mind the dates. What comes first? 'The Wide, Wide World.' Oh, Tattie, what a book that was! And then, 'Queechy,' of course. Do you know, dear, that the person who loves to read, lives two lives? Because you live in the book you are reading. So you get twice as much out of existence as the one who doesn't read. Then here comes 'Treasure Island;' I read that aloud to George. When George comes in he sits on that barrel-seat. He sits as if he was riding a horse. Nearly every time he comes in, he looks at my shelves and says, 'We made them, didn't we?' Then the next book is 'Helen's Babies.' I had read that before, but I never get tired of it. And here is Irving's 'Life of Washington.' I haven't finished that. You see, I got to reading so many books of fiction that I got scared. And then I heard about the Advance Society, and I joined it. If you are a member, you have to read history and poetry. Then you can take up a story-book with a clearer conscience. But now we must begin on 'Little Women.' Can you tell me where we left off?"

Tattie remembered very well, and the reading began. When it was time to stop, the girls were rosy with the life, beauty and human interest that surges through every line of a great book. In that mysterious way, so often experienced after such a reading, they felt closer kin to all the world, and that it was a greater thing to be a girl than they had realized before. Tattie forgot to be ashamed of the patches on her dress and the worn edges of her shoes. As she went home she met a crowd of little girls who sang to her—

"Tattie, Tattie, where's your tatting?
Tattie, have you learned to tat?
Tit-tat-toe, Tattie, Tattie!"

Not that they disliked Tattie, but it was fun to see her "get mad" and "make a face." On this occasion Tattie smiled at them, their faces were so bright and they were so little and goblin-like, with their fezes which came to a long point behind and hung down like a tail. Besides, she was too full of a new happiness to be annoyed.

Scarcely had Tattie left, when George peeped into his sister's room. Having looked cautiously all about, he whispered:

"Where's Lady Macbeth?"

"If you mean Tattie," said Jennie with dignity, "she has gone."

George danced into the room and mounted the barrel-seat.

"Then hear the news! Uncle Tom has invited me to go camping out with him next Friday evening, at the old Red Woods hut. We will sleep there." George rose and waved his arm theatrically. "We will go for game, rabbits, quails and—and *deers*, if there are any!" George seized an umbrella and held it up to his eye. "I shall shoot a gun," he continued. "Thus! Now you be the squirrel. Bang! Well, why didn't you fall? Don't you feel like playing?"

"I *was* playing," said Jennie, "but you missed me."

I am sorry to say that George met with a dangerous and exciting adventure while camping out. I will have to tell you about it, week after next. But next week comes the announcement of the books that children most love. I know you will all be glad to hear about them. And parents who sometimes wonder what their boys and girls would like, can take notes—"Make a note on it," as Captain Cuttle would say. But I suppose you don't know who I mean by this captain, as he took no part in our last war. Besides the list of most popular books, we will have more letters and new members' names. Two months ago, there were nine members; a month ago, 128; today, 248. In a few weeks I expect to hear from our Honor List members. Here is a good form in which to make out your report: Bible, verse every day; total, 84 verses (or more). History, five pages a week, of —; total, 60 pages (or more). Poetry, 30 lines a week, of —; total, 360 lines (or more). Quotation, one a week, —, —, —, —; total 12 quotations. Note—Kept account in my note-book. Remarks—Anything you feel like saying.

The blank places are for you to insert the name of book read, except in the case of quotations; in that case, name the authors. If you have done more than required, be sure to say so. I would like to stay and talk to you more, but I declare! here I am, getting right down to the bottom of this page! Good-bye.

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Sunday School.

A WOMAN OF SAMARIA.*

HERBERT L. WILLETT.

The ministry of Jesus in Judea was brought to its close by two events which are recorded respectively in the Synoptic Gospels and the Gospel of John. The first was the intelligence that John the Baptist had been arrested and thrown into prison by Herod (Matt. 4:12; Mark 1:14). The second was the growing opposition of the Pharisees when they heard that the ministry of Jesus was becoming even more popular than that of John (John 4:1-3). They were unwilling to brook the growing influence of the prophet from Galilee who was not content to remain in the wilderness as John had done, but came directly into the city and its immediate vicinity, and thus won admiration and followers from the very classes who constituted the admirers of the Pharisees themselves. Jesus was too wise to rouse at this early stage of his work the animosity of these religious leaders to the point of open opposition, and as the imprisonment of John warned him that his life was not safe in the territory of that despot, he took warning and avoided both dangers by retirement into Galilee.

The journey to the north would ordinarily lead one through the middle province of Samaria, which separated Judea from Galilee. But it was the usual custom of the Jews who made the journey to cross the Jordan into Perea and pass northward on the eastern side in order to avoid going through Samaria, whose people were the descendants of that mixed race composed partly of Israelites and partly of emigrants form the East who occupied the territory of the northern kingdom after the fall of Samaria in 722 B. C. They were regarded by the Jews with aversion, and on the return of the latter from the Babylonian captivity in 586 B. C., they were refused permission to assist in the rebuilding of the temple. The consequence of this act was a bitter feud between the two sections, which manifests itself in several references in the New Testament. Jesus did not share this feeling of his people against their neighbors, and seems to have traversed the territory of Samaria several times during his ministry. On the present occasion he had reached the vicinity of the ancient Shechem, a city known in his day as Sychar and now called Nablous. Here at a point somewhat remote from the town was the old well reputed to have been dug by Jacob, and regarded with great veneration by the people. Not desiring to attract particular attention Jesus remained at the well which afforded a resting-place during the heat of the day, while the disciples made their way to the neighboring village to purchase food. The little party was supported by the gifts of friends (Luke 8:1-3) and was thus able to purchase supplies in the villages where the usual hospitality of that age did not suffice.

During this absence of the disciples Jesus waited by the well, weary with the journey. While he was thus musing, a woman from the neighboring town came to draw water. Her character as subsequently revealed in the interview may have induced her to avoid publicity by coming to the well at the unusual hour of noon, when she would be less likely to encounter others. As she drew the water from the well Jesus approached her and requested a drink. She was astonished at this, because he was a rabbi, a religious teacher, as she would recognize by his dress, and no rabbi was permitted to speak to a woman in a public place, not even his own wife. This fact caused even the disciples to wonder upon their return (v. 27). But still more strange was the fact that he was a Jew and she a Samaritan, and yet he spoke to her. It was this which she expressed in her question, in explanation of which the writer adds the remark, "For Jews have no dealings with Samaritans." The narrative of this interview is so vivid and life-like that it impresses one with the thought that John must have been among the disciples who accompanied Jesus on this journey, and must have learned the facts from the woman either during the two days that Jesus remained in the village (v. 40) or during a subsequent visit to the Christian community in Samaria (Acts 8: 14-17).

One of the impressive features of the interview is the fact that Jesus selected this unnamed woman, of a despised race and blemished life, as the person to whom he made the most important disclosure of his own character and mission which occurred during the early portion of his ministry. Not to the religious authorities of his own nation, not even to his own disciples did Jesus make an announcement so significant as the one he made to her (v. 26). Perhaps to prepare her in some measure for this announcement, or at least to draw her attention to more important matters than the rival interests of Jew and Samaritan, Jesus took up the figure of water and through it spoke of the value of his gospel. She quite missunderstood his meaning, and pressing his words to their literal import asked in amazement how he could draw water without rope or bucket. Even Jacob who dug the well could not do so much. In this conversation lies the suggestion of all the relations between men and God. Jesus needed the assistance of the woman to secure the water; God needs human assistance in carrying out his plans. The divine purposes can never be completed without human co-operation. Again, the human heart is ever skeptical of the divine love and the riches of pardon and grace. When the Christian goes to the man of the world with the promise of divine love and blessing he usually meets an attitude of skepticism, "What have you to promise that I do not already possess? You have no apparatus that is not also mine. Are your teachings greater than those of philosophers and sages who are my inspiration? The fountain of the world's knowledge and power is open to me; but you have nothing to draw with, and the well is deep." But it is evermore true that the living water has been tasted, the truth of the testimony is acknowledged in such words as those the Samaritans spoke after Jesus had been in their midst (vs. 39-42).

Jesus hastened to assure the woman that the water he promised was far more desirable than this of the well, which only quenched thirst for the moment. The water he should give would be like a never-ceasing fountain in the soul, pouring out its rich abundance eternally. The woman yet misunderstood and thinking still in the crass terms of some improvement in her domestic economy by which she should be relieved of the necessity of this daily journey, begged of him the blessing which she understood he meant. And so we evermore are asking the smaller blessing. When all the richness of divine love waits for our request, and for the opening of our hearts and hands to receive it, we pass it by and content ourselves the prayer for worldly prosperity, for bodily health or for the success of some personal enterprise. Jesus could not give the woman the thing she asked. It was quite within his physical power, but beyond the limits of his spiritual designs, and therefore impossible. God cannot give us a small blessing when larger ones wait for the asking. Too often our disappointments at the seeming failure to receive the expected answer to our prayers grows out of the fact that they have been answered in so much richer form that we do not recognize them, and go mourning that we have not been heard; while all the time the mercy which casts our small petitions into utter nothingnsss hovers above our heads. Seeing that the woman failed to comprehend his meaning, Jesus probed more deeply into the problem of her life and opened to her mind some suggestions of his purposes and of spiritual worship beyond the limits of worldly sanctuaries at Jerusalem or Gerizim. The sequel of the lesson is intensely interestingn. The return of the disciples, the departue of the woman for the city, the passionate longing of Jesus as he saw the possibilities of evangelism in that field, the stay of Jesus in the city and the results in faith and obedience which formed the basis for the future Samaritan church—all these make this marative one of supreme interest.

Anhaltstrasse 15, *Berlin.*

*Sunday-school Lesson for Jan. 29, 1899—Christ at Jacob's Well (John 4:5-15). Golden Text—Whosoever shall drink of the water that I shall give him shall never thirst (John 4:14). Lesson Outline—1. The Well and the Woman (5-8); 2. The Water of the Well (9-12); 3 The Water of Life (13-15).



BETHANY C. E. READING COURSES.

Japan as Mission Field.

BY FRANK H. MARSHALL.

[The following interesting notes on Japan were written by Bro. Frank H. Marshall, of Tokio, Japan, in response to a request from me, and with a view to publication in the Handbook. It came to hand too late for its intended use, and I take pleasure in placing it thus before a large circle of readers.—W. J. LHAMON.]

I. *Period of preparation*—1859-1873.

After two centuries of seclusion, during which only a few Dutchmen were able to set foot on a small island of Japanese soil, the nation is again open to the world. The new Japan was born in prayer as well as diplomacy. Commodore Perry came from America with four war-ships to open the country; but on these ships the Bible was read, hymns were sung, a Christian spirit guided the embassy. Though firm, the men were gentle and kind. The Japanese said that barbarians having much power would not be so good. The first United States minister, Townsend Harris, was also a Christian. He honored the Lord's day. Christian diplomacy won the victory. In 1859 a treaty was made, which permitted Americans to settle in certain portions of three Japanese cities.

At once came six missionaries. Their landing was in doubt, and once ashore, they were guarded by policemen as spies. All over Japan stood the famous signboards, now relics in the Tokio Museum, prohibiting any Christian from setting foot on Japan's shores, while death was the penalty for becoming a Christian. The missionaries worked five years before the first convert was made, and he being on his deathbed had no fear of execution. In ten years six converts were made. If the name of Christ was mentioned the hearer would stop his mouth and ears and flee. Death was the penalty for listening. Those were dark days. Some of Japan's brightest statesmen were murdered for favoring the hated foreigners. The Secretary of the United States Legation and other foreign officials were assassinated. Though threatened with death, though persecuted and forbidden to teach Christianity, not one missionary was murdered.

Add to these hindrances the obstacles to learning the language. For difficulties in acquirement the Japanese lauguage has few equals, certainly no superiors.

During several years persecution was bitter. The officials said savagely, "Christianity will be opposed like an invading army." At least two thousand lives were taken and as late as 1872 Ichikawa San, a native, perished in prison for becoming a Christian. By the close of this year, however, a dispensary was opened, a Christian became president of the Imperial University, and the first church was organized with eleven members, and called "The Church of Christ in Japan."

II. *The period of laying foundations*—1873-1883.

During this period a hint from the United States, expressing displeasure that the Ichikawa incident served to pull down every anti-Christian signboard in Japan. Twenty-nine new missionaries were added to the Christian forces, representing the Congregational, Presbyterians, Methodist, Baptist and Episcopal Boards. For refusing to work on Sundays, missionaries were forbidden to teach in the public schools, but in 1876 the nation actually adopted our Christian Sunday as a holiday. The educational and medical work of missionaries cannot be overestimated. It broke down prejudice and stood as a living monument to the superiority of the religion it represented. Of course native converts were still persecuted. They lost lucrative positions and their lives were spared only by the gentle firmness of the *nation whose voice for justice has never been heard in vain*. In 1880 the New Testament was translated and printed in choice vernacular. Christianity began to spread. The Buddhists became frightened. Their pamphlet of 1881 says: "Christianity is spreading like fire upon a grass plain, so that in the capital or in the country there is no place where it is not preached."

The close of 1882 saw Christian schools in Japan. There were 186 native helpers. Out of ninety-three churches, thirteen were self-supporting. 4,367 adult converts cheered the missionaries to move forward. Surely the Lord was sending evidences of his approval.

III. *Rapid expansion*—1883-1889.

In the year 1883 a great union prayer-meeting was held in Osaka. Christians from all the churches attended. Perhaps few prayer-meetings since the day of Pentecost have had more of the Holy Spirit. The meeting was followed by wonderful revivals in various parts of Japan from Sandal to Nagasaki. The spiritual life of the church was deepened, and the Lord added many to the saved. It is hard not to see the direct hand of God in the work at this time.

As yet a famous law, two centuries old, still stood, demanding the death of every Christian. The next year, however, legislation abolished Shintoism and Buddhism as state religions. This gave native converts many new rights, such as permission to be buried in public cemeteries, without a heathen ritual. Christianity began to grow popular. Some leaders like Fukuzawa. to-day Japan's greatest educator, urged the people to accept Christianity for policy's sake, in order to put the nation on a level with Europe and America. Christianity was in danger of becoming the state religion. Christian statesmen like Bismarck warned Japan against it, and missionaries and native converts, greatly to their honor, strongly opposed the plan. Japanese Christianity was thus saved from its Constantian error.

Many new missionaries flocked to this new Mecca of conquest. Almost every denomination in America sent its represedtative. Christian colleges, inspired by the faith and fervor of Neesima, the native apostle, were training hundreds of youth for the ministry and other honorable labors. In 1888 the translation of the Bible was complete, and Dr. Hepburn, at a celebration in honor of the event, said: "What more precious gift—more precious than gold and silver—could the Christian nations of the West offer to this nation? May this sacred Book become to them what it has become to the West, a source of life, a mesnenger of joy, the foundation of a true civilization, of social and political prosperity and greatness."

IV. *Period of the testing and trial*—1890-1898.

In the beginning of this period Japan was disappointed in her political relations with foreign powers, and her people came to hate all foreigners. Even the study of English became unpopular, and a great reaction began. Then came the war with China in 1894, after which, inflate her with victory. "Japan for the Japanese" became the popular slogan. With this anti-foreign feeling came scepticism, agnosticism and adverse legislation. It was a trying ordeal for the Church of Christ. But what has been the result? Though it is true that hundreds of members left the churches, and attendance fell off, yet Christ has been triumphant. The trial has purified her from insincere believers, and better ones have taken their places. 680 missionaries are now struggling to stem the tide, with a native falling off of 40,578 Christians, a net gain of 11,601, during the seven years of trial. (Statistics of 1897.) The sneer of the sceptic has not answered the lives of Christ's messengers, who like their Master went about doing good. What is the outlook for Christianity in Japan? As to ultimate results, no believer in Christ can question. In regard to the immediate future, we venture a brief forecast in conclusion: During the present year Japan has succeeded in getting her new treaty ratified by the foreign powers. After July, 1899, all residents in Japan will be subject to her laws. Whether this is best for the missionary as an individual, we do not here discuss. It has greatly changed the attitude of the natives toward foreigners, and already the demand for Christian preaching has begun to increase. From England and America come nearly all the missionaries. Japan's daily papers are even now being filled with editorials advocating a triple alliance with these two nations. America's new moves in the Orient seem to have received Japan's approval. All these things aid in the work of evangelization. Japan realizes that the great motive power in progress must be reckoned with in her national development. Christianity has more than held its own. The immediate future has new hope.

Christian Endeavor.

BY BURRIS A. JENKINS.

TOPIC FOR JANUARY 29.

GOD'S ARMY.

(Ps. 20:1-9.)

Like a mighty army
Moves the Church of God.
Brothers, we are treading
Where the saints have trod.

Among the many illustrations by which the Christian life has been set forth, the figure of the army has often used. Paul uses it and it goes back further to illustrate the religious life of Israel.

Christian life is not a thing of ease and quietude, but of stife and sweat. To be sure the servant of the Lord does not strive nor cry, but that is only the other side of a great truth. Truth has more angles than one.

The "church militant" is an expression much abused, but containing a great truth. Although it is quite possible sometimes to find too much of a military element in the anger of the church against men and movements, it is never possible to find too much hatred of sin and wrong.

Civil war sometimes occurs in the army of God. One sect fights another, as if one regiment should turn its musketry upon its comrades of another.

The army has its officers and its private soldiers. There is infantry and Cavalry. One star differeth from another star in glory. But each soldier, however humble his position, is necessary to the great work of the army.

In buried Pompeii, the Roman soldier was found at the gate, true to the last to his duty. So many a Christian soldier is faithful unto death, of whom the world may know nothing till that day when the deeds of men shall be revealed. "They also serve who only stand and wait."

Christ is the commander, the captain of our salvation. The cross is our standard, and like the flaming ensign which Constantine saw in the sky, *in hoc signo vinces*.

"I am not an orator; I am only a regular," said one of the heroes of the Spanish war when called upan for a speech. "I am only a regular," and the regular is the man who wins the battles for his country. The army of God has its regulars.

There is no social status in the ranks of an army. Each man is only a man, but never less. There is, perhaps, no institution in which merit more surely wins its way, and every man is measured for what he is, than an army. Is it so in God's army?

Crusades were organized at one time—great armies to fight for the holy sepulchre. Crusades are often still organized to rescue the true, beautiful and good from the grasp of wrong. The crusader spirit—let it never die.

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Marriages.

FAULCONER—EDWARDS.—Married, at the home of the bride's father, near Lowemont, Kan., Dec. 28, 1898, Mr. Geo. H. Faulconer and Miss Agnes Edwards; W. E. Reeves officiating.

LOVITT—THOMPSON.—Dec. 28, 1898, at the home of the bride, in Carthage, Ill., Dr. Charles O. Lovitt, of Chicago, and Miss Ethel Thompson; Judge Charles J. Scofield, pastor Christian Church, at Carthage, officiating.

SPRONG—EDWARDS.—Married, at the home of the bride's father, near Lowemont, Kan., Dec. 28, 1898, Mr. A. J. Sprong and Miss Ida Edwards; W. E. Reeves officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

FUGLER.

On December 30th, 1898, we interred in their long resting-place the remains of Sister Charlotte Fugler, wife of Bro. J. J. Fugler. She was born May 1st, 1846, and was married to J. J. Fugler in September, 1870. Her maiden name was Coon. She leaves her husband and several sons and daughters to mourn their loss. Sister Fugler had been sorely afflicted for several years, and yet such was her resignation to the will of God that her faith grew stronger and brighter as the days and weeks of suffering passed by. May God comfort and sustain her aged husband, and guide him and the children to the celestial home of the now sainted wife and mother. LEE JACKSON.

Woodville, Miss., Jan. 3, 1899.

OLSON.

"The deepest sorrow of my life has come upon me." So writes P. S. Olson, one of the missionaries of the American Christian Missionary Society, referring to the falling asleep of his wife, Clara J. Olson. This is the message that comes to us too frequently, it seems, as we note the departure of those who are of great service in the kingdom and patience of our Lord. The outlines of her life are very briefly told. Born near Davenport, Iowa, Nov. 19, 1860; married to P. S. Olson, Oct. 27, 1886; died Dec. 14, 1898, at her home in Hickory, Wisconsin, leaving her husband, three sons and one daughter. Before her marriage for seven years she was a successful teacher in the public schools of Iowa. Bearing uncomplainingly the lot of the missionary's wife when that missionary was underpaid, out of her little pittance sacrificing far beyond many others, and frequently giving the last dollar that she had in her purse for the cause of missions. She loved little children, and no service of her life was more fruitful than that which she gave to the Juniors. During the last weeks of her life, when confined to her room, she made garments for the poor, like Dorcas of old. For more than two years preceding her death on each Lord's day she prepared the dinner for the teachers in the mission school who lived too far from church to go home and reach the mission school for the afternoon service. In all her life away from home she never failed to send to her mother a letter at least once a week; affectionate, scrificing, she poured out her life upon the altar of the King's service. We feel that the altar has sanctified the gift that was laid upon it, and we have committed her to God and to the Word of his grace, knowing that he is able to keep that charge committed unto him against that day. B. L. S.

MALLORY.

Bessie Evelina Mallory, daughter of Mr. and Mrs. Charlie Mallory, died Jan. 3, 1899, aged three years, three months and 11 days. Sweet little Bessie was playing with her baby brother the day before her death and by some means they had gotten hold of some matches and her clothes were ignited, when her cries called her mother to the scene where she found her head enveloped in flames which she promptly smothered and subdued, but not in time to save her precious life. Bessie was a beautiful, sweet-dispositioned and gladsome child. The home will be sad and lonely without her. Her parents are grief-stricken over the sad accident and have the sympathy of the entire community. C. H. STRAWN.

Paris, Mo., Jan. 5, 1899.

MIZE.

Little Annie Mize was born March 13th, 1889 and died Nov. 12th, 1898, at Enid, Oklahoma Ter. Annie was the youngest in the family. The father had been taken several years ago, leaving the mother to care for and support her three little daughters. She was not a child of robust health and probably called out all the more tenderness from the family. May God comfort the mother, and may she be able to say with the poet mother, "Mine entered spotless on the eternal years; oh, how much the best!" T. B. GRESHAM.

Savannah, Mo., Jan. 9, 1899.



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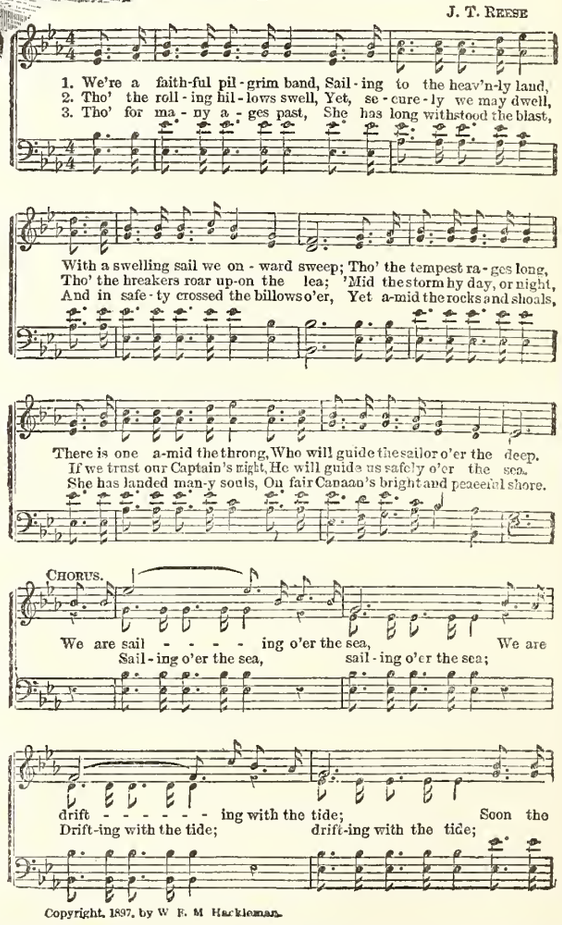
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MISCELLANEOUS.

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J. T. REESE



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Literature.

THE CHRISTIAN QUARTERLY for January has been on our desk for several days, awaiting our notice. We have not read all the articlescarefhlly, but have read a sufficient number of them to pronounce it an excellent number. The contents are as follows:

I. How Shall we Save the Rich? by the editor, W. T. Moore.

II. Status and Prospects of the Higher Criticism, by J. J. Haley, contributing editor of the CHRISTIAN-EVANGELIST.

III. Mr. Gladstone and High Church Puritans, Prof. B. A. Hinsdale, Michigan University.

IV. Canon Liddon, J. W. Monser, Columbia, Mo.

V. A Study of Browning, George T. Smith, pastor Christian Church, Chicago.

VI. Alexander Campbell and Religious Controversy, F. M. Green, Pastor Christian Church, Kent, O.

VII. The Basis of Union, M. P. Hayden.

The usual departments, Exegetical, Literary and Table Talk are each well represented.

We have already adverted to the first article in a former number of the paper. The second article, by J. J. Haley, is a very able and, on the whole, rather conservative statement of the present condition and outlook of Higher Criticism. Prof. Hinsdale always writes instructively, and his treatment of the subject of Puritanism, as to what it is in its essential nature, is exceedingly interesting and valuable. The sketch of Canon Liddon, by J. W. Monser, is a very graphic and, on the whole, we judge, a very true picture of the great English preacher. G. T. Smith's treatment of Browning is fresh, original and shows fine insight into the great poet's character and work. Bro. Smith is manifesting fine power as a writer.

The article by F. M. Green is a summing up of the controversial labors of Mr. Campbell, with a sort of sketch of the different debates, oral and wriiten, which he held, and has special interest in view of the revival in historical studies this year. The article on the Basis of Union, by M. P. Haden, presents the subject in a little different light from that in which it is usually presented, and yet, perhaps, meaning after all the same thing. As the constitution of the United States is the basis of our American Union, the Ten Commandments the basis of union among the Jews, so, he holds, the great commission which Christ gave to his apostles is the basis of Christian union. "It stands in the relation to the Church or kingdom of God on earth as the constitution of the United States to our national life, and as the Ten Commandments or the Old Covenant stood to the Jewish nation." This basis embraces the divinity and authority of the apostles, the universality of Christianity, the baptism of believers, the instruction of believers so baptized in all the commandments of Christ, and the abiding presence of Christ with the church.

We commend the Quarterly once more to the brotherhood, and especially to the ministry, and now is a good time, at the beginning of the year, to become a reader of it. Published by G. A. Hoffmann, Columbia, Mo.

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THE COMING AGE is the title of a new magazine, by B. O. Flower, who has associated with him as editor Mrs. C. K. Reifsnider. We have already referred to the prospectus of this magazine and its general purpose. The first number fully meets the expectations awakened by the prospectus. It is a wide-awake, up-to-date magazine, filled to the brim with the discussion of living questions and with such a variety as will satisfy the taste of almost any one. Some of the leading topics discussed in the present number are:

I. Municipal Progress, by Hon. Josiah Quincy, Mayor of Boston.

II. Art and Manhood, by William Ordway Partridge.

III. The Work of the Society of Psychical Research, Richard Hodgson, LL. D.

These subjects are treated in the form of "Conversations," in which the persons named answer questions relating to these subjects. Other interesting articles are "A Visit of Count Tolstoy," "On the Threshold," "Democracy of Childhood," "Telepathy and Prevision," "Genius and Art as Viewed by Victor Hugo," together with a department of Original Fiction, also another on "Health and Home," and a closing one by the editor on "The Passing Day." This bids fair to become a popular and highly useful magazine, and we wish it great success. Copley Square, Boston.

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Expansion.

Yes, thank you, that's the proper name for the present condition of the CHRISTIAN-EVANGELIST. There was never a time when the CHRISTIAN-EVANGELIST seemed to be more heartily appreciated by the brotherhood, generally, than now. This is evidenced by their *actions* as well as their words.

Expansion is the ruling spirit; education of mind and charity of heart are being emphasized by us more than ever.

As a consequence, the CHRISTIAN-EVANGELIST is finding its way into hundreds of new homes and the Church of Christ is increasing in vigor and influence. Our friends know they have our hearty thanks for their assistance in this expanding process.

We could fill an edition with the words of praise and encouragement received, but a few extracts will serve the purpose of many and not deprive our readers of matters that may be more helpful to them. These letters from our friends are, however, not only appreciated, but are of positive assistance to us in the work.

If they are also accompanied by the names of new subscribers———well, they lose none of their helpfulness by reason of that fact.

"The last isssue of the CHRISTIAN-EVANGELIST is a magnificent number."

St. Joseph, Mo. M. M. GOODE.

True. We intend to make it possible for that sentiment to be echoed and re-echoed each week.

"I have just read 'Thirty Years an Editor' from the gifted pen of the editor in the issue of the CHRISTIAN-EVANGELIST of Dec, 29th.

It set me to thinking of the strength and encouragement received from his writings, which it has been my pleasure to read in recent years. I am a young man, a ministerial student and a lover of the truth as it is in the Christ. His consecrated pen has aided me more than I can tell, to love the Beloved more and more, and to find ever-increasing joy in the life that is hid together with Christ in God."

W. C. MCDOUGALL.

Forks Road, Ontario, Can.

Many are the brethren who, like our Bro. McDougall, have by their words of cheer and encouragement held up the hands of our editor, when perhaps they might have grown weary in the task of advocating the truth as it was given to him to see it. They are entitled to rejoice with us over the work accomplished, the victories won. We feel sure we shall have, as we shall try to merit, their continued approval and universal support.

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Announcements.

Program

Bible Institute, Columbia, Mo., Feb. 19-24.

SUNDAY, FEB. 19.

7:30 P. M. Sermon, A. Procter.

MONDAY, FEB. 20.

3:30 P. M. "The Holy Spirit," J. P. Pinkerton.
Discussion.
7:30 P. M. "Mistakes in the Bible—How they Originated and how they are Discovered," Pres. J. W. McGarvey."

TUESDAY, FEB. 21.

9:00 A. M. Discussion.
10:30 A. M. "Comparative Value of Long and Short Pastorates, and Why so Many Changes," Levi Marshall
Discussion.
2:00 P. M. "How May a Preacher be Most Effective in the Pastorate?" T. P. Haley.
Discussion.
7:30 P. M. "Mistakes of the Bible, How are they Corrected?" Prof. J. W. McGarvey.

WEDNESDAY, FEB. 22.

9:00 A. M. Discussion.
10:30 A. M. "The Lord's Supper," G. A. Hoffmann.
Discussion.
2:00 P. M. "Christian Endeavor from a Scriptural Point of View," J. J. Morgan.
Discussion.
4:00 P. M. "The Analytic Theory of the Pentateuch," Pres. J. W. McGarvey.
Discussion.

THURSDAY, FEB. 23.

9:00 A. M. Discussion.
0:00 A. M. "The Value of Alexander Campbell's Teaching," A. Procter.
Discussion.
2:00 P. M. "Is the Union of our Missionary Organizations Practical: If so, on What Basis?" J. H. Garrison.
Discussion.
7:30 P. M. "Objections to the Analytical Theory Found in the Old Testament," Pres. J. W. McGarvey.

FRIDAY, FEB. 24.

9:00 A. M. Discussion.
10:00 A. M. "Objection to the Analytical Theory Found in the New Testament," Pres. J. W. McGarvey.
Discussion.
2:00 P. M. Is the Discussion of Baptism in the Plan of Salvation Still Important?" J. B. Briney.
Discussion.
7:30 P. M. Mass Meeting addressed by T. P. Haley, J. H. Garrison and others.

Stockholder's Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St. Louis, Mo., on Tuesday, March 21, 1899, at 10 A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and chooses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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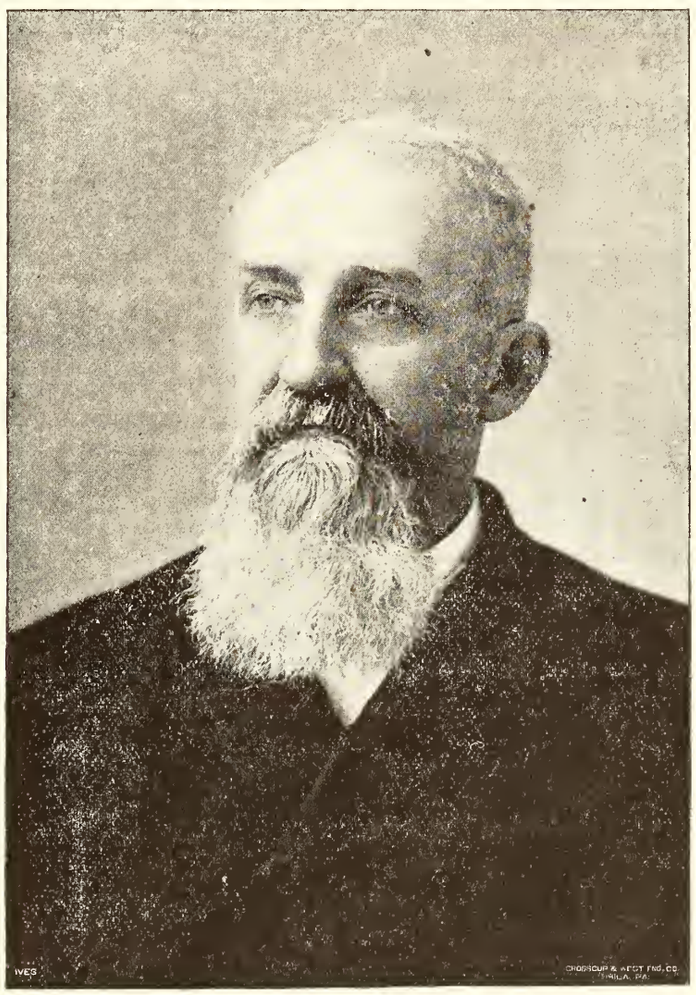
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J. B. BRINEY.

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J. H. GARRISON, EDITOR.

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BY DR. W. T. MOORE,
Dean of the Missouri Bible College, Columbia.

This is a turbulent period in our country's history, and one that tried most severely the principle we had adopted, of unity in Christ, in spite of differences of opinion. It ends with the death of Mr. Campbell, an event which opponents of the Reformation thought would practically end the movement.

IV. The Period Between the Death of Mr. Campbell and the Organization of the Foreign Christian Missionary Society—1866 to 1875.

BY T. W. GRAFTON,
Pastor Christian Church, Rock Island, Ill.

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3. CHRISTIAN WOMAN'S BOARD OF MISSIONS.
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The closing period in our analysis is the period of expansion. Liberty has triumphed in its contest with legalism, and it manifests its power in the formation of new organizations through which to carry on a more aggressive work. The Christian Woman's Board of Missions, and the Foreign Christian Missionary Society came to birth, and the old Mother Society through their aid, soon comes to the consciousness of its own mission. The history of these societies will be given by their respective corresponding secretaries.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, January 26, 1899. No. 4

CURRENT EVENTS.

Gen. Eagan has issued an expurgated edition of his testimony before the Board of Inquiry. As originally presented, bristling with insulting epithets applied to Gen. Miles, the Commission heard it through, but returned the manuscript, refusing to place it on record. The revised edition omits the most objectionable matter, and was accompanied by a letter in which Gen. Eagan explains and defends rather than apologizes for his former statement. So far as offense against the rules of gentlemanly conduct and the proprieties of military discipline is concerned, his withdrawal of a part of the language does not in the least alter the case. It is, therefore, right that the contemplated court-martial should proceed. The Secretary of War has issued an order detailing thirteen army officers to form a court-martial to try Gen. Eagan. The court will meet on Wednesday, Jan. 25. It is believed that the charge will be "conduct unbecoming an officer and a gentleman." If so, the result must be either complete exoneration or dismissal from the service. In case the charge is "conduct prejudicial to good order and military discipline," there may be a less severe punishment, varying from reprimand to suspension. Meantime, the Board of Inquiry is proceeding with its investigation of the disputed point, viz., the quality of the beef furnished in Cuba and Porto Rico. Such occurrences as this remind us forcibly of the need of the reorganization of the army. At present there is no certainty as to the relative authority of the commanding General and the Secretary of War, and doubtless Gen. Eagan's extreme freedom of language in regard to Gen. Miles is to be accounted for in part by the fact that he, as Commissary General, does not recognize in General Miles a military superior. It is no secret that Gen. Miles and Secretary Alger do not love each other, and the ambiguity as to their relations to each other furnishes a remarkable opportunity for friction. Both of them happen to be gentlemen, however, and it was reserved for Gen. Eagan to attack the commanding General under cover of the claim that as Commissary General he is responsible only to the Secretary of War.

It needed no prophet's eye to see in advance that there was going to be a clash in New York between a vigorous and upright governor and a set of corrupt officials who have not been accustomed to being bothered by the governor. From the first day of his administration Gen. Roosevelt has been, as every one knew he would be, a keen, hard-working and honest executive, a sworn foe to "jobs" and "deals," singularly unresponsive to the subtle influence of "pulls," and, as shown by his appointments to office, indifferent to the special interests of his party and friends. The particular clash between the governor and Tammany comes in the matter of municipal finances in Greater New York. In his inaugural Gov. Roosevelt stated that the administration of the city was corrupt and extravagant, and pointed out particular spots where large saving could be made. Almost at the same time came the report of the assessors, in which the valuation of Greater New York for 1899 is increased by nearly $400,000,000. On the strength of this prospective increase of revenue the Tammany officials at once began to raise the salaries of the faithful among the already overpaid and underworked city employes. It is noticeable that the school-teachers, who are about the only class of underpaid and overworked employes of the city, did not receive any increase. It is highly probable that legislative measures will be undertaken, with the governor's approval, for securing state control of city taxation, and thereby removing it from the hands of Tammany.

The Anglo-American Commission, at present in session at Washington, is meeting many difficulties in its work and some of them may be insoluble. The death of Mr. Dingley deprived the commission of its most thorough expert in matters of tariff and reciprocity, and the continued illness of Hon. John W. Foster has prevented his thorough acquaintance with the Behring Sea question from being entirely available. The point at which there seems most probablity of a failure in the negotiations is the arrangement of reciprocal tariff concessions between Canada and the United States. Our tariff of $2 per thousand on lumber is the chief offense in the eyes of the Canadians and the conference between Canadian and American lumbermen at Washington failed to develop even an approach to an acceptable compromise. Representatives of other industries have expressed themselve in favor of making liberal concessions, but each representative wants to make an exception of his own line of trade. The lumbermen would admit any Canadian products free of duty, except Canadian lumber. The fishermen see no harm in admitting lumber, but draw the line on fish. The coal men are the only ones who are willing to have reciprocal free trade in their own line. The conference has so far failed to justify the hopes of its promoters and it seems now that the outcome will be either total failure or, more probably, very limited success.

A recent agreement, signed by a British diplomatic representative and the Egyptian minister of foreign affairs, confirms to Great Britain the fruits of Gen. Kitchener's victory in the Soudan. The document defines the boundaries of the Soudan with considerable exactness. Roughly, it includes a territory of approximately two million square miles, bounded on the north by the Sahara Desert and on the South by the Valley of the Congo; its western limit is Senagambia and its eastern the hill country of Abyssinia. The agreement recites that since the reconquest of this territory was effected by the combined British and Egyptian forces, the two powers must share in its government. The governor-general of this vast province shall be appointed by the Khedive of Egypt with the approval of Great Britain. Consular representatives to points in the Soudan are to be accredited to Great Britain. It is to be observed that the Turkish Government is left entirely out of account. The Sultan's sovereignty in Egypt has of course been nothing more than a form since the British occupation of this valley, but this is a step toward the abrogation of even the form. The rumor of the establishment of a British protectorate over Egypt a few weeks ago, which would have involved a complete break with the tradition of Turkish sovereignty, proved to be premature. The present step is a less decisive move in the same direction, *i. e.*, toward the establishment of British in place of Turkish sovereignty in Egypt and Egyptian Soudan, even as Turkish control has already been displaced by British. The Khedive, who is still nominally a vassal of the Sultan, is now copartner with Great Britain in the government of an independent province for which the British Government stands sponsor to the powers and over which the Sultan has not a pretense of sovereignty.

The bones of Columbus have been removed from Havana and transported back to Spain to be buried in the land that was not his. The remains of the late admiral have arrived at Cadiz, where they were received with as much honor as if he had been cut off last week in the midst of a victorious campaign. The body will be transferred to Seville with still more elaborate ceremonies, including flags at half mast, streets draped with black, artillery salutes and the distribution of bread to the poor. There the bones of the discoveror will be buried temporarily in the cathedral, awaiting the erection of a suitable mausoleum. In all this display of reverence and affection for the great navigator, it occurs to us that Spain is exhibiting a degree of forbearance and forgiveness which we had supposed was foreign to the Spanish character. It was natural, of course, that they should want to remove the body from Havana, just as they removed everything else that could be put on board a ship. But the reception of it on the other side forbids us to account for the act wholly on the ground of an instinctive dis-

position to purloin. No, they have generously decided to forgive and forget all the ills and calamities which Columbus innocently brought upon them. True, he thrust upon them an empire which they could never govern. He opened to them a treasury whose wealth dazzled the world, but corrupted the nation. He diverted the course of Spanish history from steady, deliberate, solid development into a giddy rush to the pinnacle of power followed inevitably by a fall into the deepest depths. Of that fall we are witnesses, and now out of the depths they send back the cry, "Great is Columbus! vive Columbo!" It would be evidence of a most forgiving disposition, or an irrepressible national spirit, if only they understood what it means. But probably they don't.

The Nicaragua Canal bill has been passed by the Senate by a vote of 48 to six. In its final form it embodies some important modifications of the original Morgan bill. As it now stands, the name of the Maritime Canal Company is retained, but over ninety per cent. of its hundred million dollars of stock will be owned by the government. The arrangement can, therefore, in no sense be considered as subsidizing a private enterprise, for almost the entire ownership and the complete control will be in the hands of the government. The company is to call in and cancel all stock already issued and meet all present obligations, for which purpose the government is to furnish $5,000,000, of which sum only such a part shall be expended as shall, in the judgment of commissioners to be appointed by the President, represent the actual value of the property, rights and franchises at the time of settlement. The contracts to be let must contemplate the completion of the canal within six years, and the expenditure for any one year is limited to $20,000,000. The total cost is not to exceed $115,000,000. An amendment, which was carried just before the final vote was taken, provides that in case the necessary concessions from the Governments of Nicaragua and Costa Rica cannot be secured, *i. e.*, in case the expiring concessions to the Maratime Company cannot be renewed, the President shall be empowered to negotiate with other Central American states to secure another route across the isthmus. The House Committee has for sometime been listening to the arguments of representatives of the rival companies which solicit governmental patronage. There is presented to them now a bill, approved almost unanimously by the Senate, for the construction of the canal by a method involving the least possible danger of the use of public funds in the interests of a corporation. It is now chiefly a question as to whether or not the House of Representatives wants a canal across the isthmus.

Troubles have broken out in Samoa which at one time threatened to produce a serious misunderstanding between Germany on the one hand and England and the United States on the other. The trouble arose from the alleged interference of the German Consul in the choice of a successor for the lately deceased King of Samoa. In 1889, as the result of a three years' struggle over the succession, German, British and American representatives met in Berlin, and by a treaty agreed to maintain Samoa as an independent and neutral kingdom under the joint protectorate of these powers. The natives were to fix their own form of government and elect their own king, but in case of a disputed election (and almost every one is disputed) the decision should be made by the Chief Justice, appointed by the three powers. In the present disturbance the facts are not wholly clear, but it seems that on the death of the king the natives failed to elect a successor peaceably, refused to abide by the decision of the Chief Justice, and started a civil war in which Malietao Tanus who had been chosen king by Chief Justice Chambers, according to the Berlin treaty came out second best. It is alleged that the German Consul joined with the natives in refusing to recognize the authority of the Chief Jusice; that he encouraged the pretender and attempted to close the Supreme Court. Conferences at Washington between Secretary Hay and the British and German Ambassadors make it fairly evident that neither power has any desire to abrogate the Berlin treaty and, if the German consul has acted contrary to it, his act will be disavowed and himself recalled. The question is chiefly one of fact, for the accounts from these consuls do not entirely agree.

The national convention of coal miners at Pittsburg had trouble in getting itself roganized and more trouble in coming to an agreement as to what it should demand from the operators when they met in joint convention. The joint convention was delayed a day on account of the inability of of the miners to bring each other to terms promptly, and held its first session on Wednesday of last week. It seems quite certain at this time that a compromise will be agreed upon between miners and operators which will remove any occasion for a strike. The point most bitterly contested is the continuance of the present "double standard" or "screen" system, by which the miners are paid only for the net output of coal above a certain size. Porbably the operators will carry this point for the present, as against the "run-of-mine" system proposed by the miners, whereby payment would be based on the gross weight of the coal as it stands on the pit cars. The operators are disposed to concede the eight-hour working day, although they at first proposed ten hours. It is not improbable that there will be an advance in the scale of wages, though less than was at first demanded. The operators and miners of Pennsylvania, Ohio and Indiana have most nearly come to a satisfactory compromise and the representatives of the other states will probably fall in line. If not, they will have to secede from the union.

On Thursday of last week the Cuban Evacuation Commission, having completed its work on January 1, when it transferred the control of the island from the Spanish Governor-General to the American Military Governor, presented its report to the President and the Secretaries of State and War and was formally dissolved. The members of the commission received, as they deserved, the highest official and personal commendation for their work. It was thorough, effective and as speedy as anything could be which was in the slightest degree dependent upon the motion of a Spaniard. It was due to the efficiency of the commission that the "immediate" evacuation mentioned in the protocol did not mean a year instead of only four and a half months.

It is not improbable, from present indications, that the Treaty of Peace will have to wait for a special session of Congress before it is ratified. Senator Davis is determined that it shall not come to a vote in the present Senate as long as there is any doubt of its ratification. He believes that there is the requisite two-thirds majority even now, but not being assured of that fact, he declines to take any chances. The opponents of ratification have been urging an amendment of the Treaty in the form of a resolution declaring that it is not the purpose of the Government to hold the Philippine Islands in perpetuity. This is objected to on the part of a majority of the friends of the Treaty on the ground (1) that this would require the approval of the Spanish Commissioners and cause delay, (2) that the Senate has no exclusive right to declare the policy of the United States concerning the Philippine Islands, that being as much the business of the House of Representatives as of the Senate, and (3) that a resolution of this kind, even if passed by the present Senate as an independent resolution forming no part of the Treaty, would have no binding effect upon the next Senate, and would be of no value. The opposition to an immediate ratification of the Treaty of Peace is, from our point of view, without any just foundation. After the ratification it is in the power of the United States to make any disposition of these islands that may seem best. The Treaty of Peace decides nothing except that the Philippines are no longer under control of Spain, but that the United States has the right of deciding what their future shall be. Cannot these Senators who oppose ratification trust the people of the United States to do what is right toward the people of these islands? Our own opinion is, and in this we believe we are representing a large majority of the people of the United States, that the United States should grant home rule to the people of these islands just as far and as rapidly as they show themselves capable of exercising it, and it should spare no pains in teaching them the principles of republican government. And when the time shall come that they are capable of becoming an independent nation, if they so desire it, they should then be absolved with our blessing and benediction. But these are questions of the future that must be determined in the light of future developments.

The passage of the Morgan-Nicaragua Canal Bill in the Senate with only six dissenting votes indicates the growth of sentiment in favor of the vigorous prosecution of that enterprise. The long voyage of the Oregon around South America at a time when its presence was needed on this side, and when its safety was imperiled by the long journey, was a great object-lesson, showing the importance of this inter-oceanic canal. It is believed that the bill as it passed the Senate will not be approved by the Lower House, which has a bill of its own, but there is no doubt but that a conference committee will agree upon such modifications as will receive the approval of both Houses. England's informal agreement to cancel the Clayton-Bulwer Treaty simplifies the problem, and it is probable that a satisfactory bill will be approved before the present Congress adjourns.

A BROAD INCLUSIVE CREED.

In a sermon on "Entire Sanctification," by Bishop John P. Newman, printed in the Religious Review of Reviews for January, he declares that it is the mission of the great Methodist movement to give emphasis to the doctrine of entire sanctification. "For this purpose were they called to be a church; to give pre-eminence to this central subjective truth was Wesley chosen by Providence to be chief in a religious movement scarcely second in majesty and importance to the Reformation under Luther." Referring to Wesley's own position on this subject he says, "With the calm courage of a divine conviction, sustained and inspired by personal experience, he solemnly committed the Wesleyan movement to the entire sanctification of a believer. . . . Whatever he did for Christian education, for Christian charity, for Christian civilization, he did to promote entire sanctification."

No one who understands the religious history of the past century is likely to think or speak lightly of the great Wesleyan movement and its beneficent influence on the life of mankind; nor will any one who understands the New Testament think or speak lightly of the doctrine of entire sanctification; that is, of the sanctification of the whole man, soul, body and spirit. Christianity proposes to control, not only a mere section of human nature, but the entire man. We may differ with the majority of our Methodist brethren in their understanding of *when* and *how* this sanctification is attained, but that it is the ideal toward which all Christians are to struggle is a truth which no one who understands Christianity will deny.

But, important as this truth is, it is not the whole of the Christian system. There are other truths and doctrines which need emphasis in order to a full, well-rounded Christian life. The sovereignty of God which our Presbyterian brethren claim it is their special mission to emphasize is another biblical truth, and the Presbyterians have done well to emphasize it. We believe, however, they have often carried it to an extreme, and have used it in a way to interfere with the symmetry of Christian doctrine and with human freedom and responsibility. We must not, however, because the doctrine has been abused, lose sight of it or fail to give it its due measure of emphasis. The doctrine itself, like that of entire sanctification, so far as it is taught in the New Testament, is to be accepted and taught along with other inspired teaching.

Even those religious denominations which are generally reckoned as unevangelical, such as the Unitarian and Universalist bodies, did not come into existence and gain adherents without some reason. They are the products, in the main, of extreme and hurtful tendencies among so-called evangelical churches. They have emphasized certain truths which needed emphasis and which have their legitimate place in the scheme of Christian doctrine. The dignity of man in his origin and nature, the universal Fatherhood of God, and His infinite love and tenderness; that God is no respecter of persons, that He always stands ready to receive the penitent—these are truths which any one acquainted with the New Testament will readily recognize. But they, too, have been abused and carried to unwarrantable extremes, and false and injurious conclusions have been drawn from them. But the religious teacher who fails to present any truth because it has been abused and carried to extremes is not declaring the whole counsel of God.

This tendency to take up particular truths or doctrines, and make them party shibboleths to the exclusion of other truths equally important, began to manifest itself in the churches founded by the apostles. At Corinth, for instance, there were some who said, "I am Paul," and others, "I am of Apollos," and others still, "I am of Cephas." There was something about the teaching of these different preachers that specially attracted certain ones of them, and incipient divisions were being formed on these lines. Paul rebuked this disposition to be satisfied with a part of the truth as if it were the whole truth, and said to them, "All things are yours, whether Paul or Apollos or Cephas," and then, perhaps, mentioning some of the things emphasized by these different teachers added, "or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." What Paul deprecated and rebuked was this tendency on the part of these Corinthian Christians to impoverish their intellect and religious life by being satisfied with a few doctrines as presented by some particular teacher, instead of keeping their minds and hearts open for the reception of all truth from every source whatever.

And this brings us to the glory of the position which the Disciples of Christ occupy. The creed we profess and teach is broad enough and inclusive enough to embrace all truth. The divinity and Lordship of Jesus Christ—what truth does that exclude? What religious truth of any value does it not include? Standing on this divine basis we may emphasize the New Testament doctrine of sanctification or holiness, "without which no man shall see the Lord;" we may declare with all boldness the sovereignty of God who rules among the inhabitants of earth and in the armies of heaven; we may give prominence to the Fatherhood of God and His infinite love on the one side, and His wrath against sin and ungodliness on the other; we may, in a word, accept and teach every truth uttered, not only by every apostle, but by every reformer and even those which pagan seers and prophets have taught. There is no surer protection or safeguard against pushing any doctrine to a hurtful extreme than that freedom of thought and breadth of vision which includes all related truths and doctrines.

This creed, inclusive of all truth and exclusive of all error, is the true basis for a growing and progressive theology. It is also the foundation for the widest, fullest and richest religious life. Let us rejoice in this liberty and seek to realize all the fullness of truth which it opens up to us. Let us, while holding fast to the basic creed-truth of Christianity, which commits us, unreservedly, to Christ, as both Savior and Lord, hold fast also the liberty wherewith He hath made us free, and be hospitable toward all truth, no matter through what avenue it comes to us. "All things" are ours as Christ's freemen. Let us see to it that no man rob us of this birthright.

SACRAMENTAL ETHICS.

The two interpretations of Christianity that like the spirit and the flesh are irreconcilably opposed to each other are the evangelical and the sacerdotal, or the spiritual ethics and the sacramental. Their is no mode or theory of reconciliation by which these two can be brought together. Their practical effects differ as widely as the conceptions that produce them.

Both the theory and practice of evangelical Christianity has for its center the most profound conviction that God makes himself known to man by entering into direct communication with his spirit. Unless there is this direct spiritual communion there is no real worship or service; and out of this comes holiness of character and righteousness of life. It has no consecrated temple but the temple of the Holy Spirit; it has no altar but the altar of prayer and praise; it has no sacrifice but spiritual sacrifices acceptable to God by Jesus Christ; it has no priesthood but that of the individual believer, who holds direct communion with God his Father.

The sacerdotal interpretation is the priest with his mystic orders and sacred rites, as the divinely appointed instruments and channels through which the grace of God is communicated to the human soul. There is a literal priest with a literal sacrifice to be offered on a literal altar in a literal temple, as in Judaism and heathenism, of which they are the faithful imitation, and through these and through him the soul is brought, into a condition of reconciliation and fellowship with God. This is the sacramentalism of priestcraft, of which Paul declares it has a show of wisdom in will-worship, and humility, and severity to the body, but is not of any value against the indulgence of the flesh. The apostle knew that the ceremonial, the spectacular, the scenic and the sensuous in religion made a great impression on the superficial and the unthinking. There is a seeming reverence, an apparent devoutness, a profound veneration, an impressive solemnity, an awe-inspiring appeal to the imagination, an air of mystery in the pomp and circumstance of a sacramental service that captivates the senses; but inspiration says that the fatal flaw in all this display is that it does not make men any better, it is of no value against the indulgence of the flesh, it is ethically valueless. The clear implication is that no religion is of God that does not cure worldly mindedness, and restrain men from the exercise of fleshly indulgences. And the next clear inference is that Christianity when rightly understood and really received produces these results.

Has the history of sacerdotalism confirmed the apostle's statement in respect to its ethical worthlessness? Let the experience of Latin Christianity, and the Latin races dominated by it, answer the question. Visit those countries where the priest is in evidence, and his sacramental religion is dominant, and what do you see as to its influence on the morality of the people? Go to bullfighting Spain, where ritualism completely holds the field, and see her tottering moral, social and political decrepitude, as the fruit of a thousand years of priestcraft and his sacramental teaching. Go to Mexico and the South American Republics, to Portugal, Austria, Italy,

France and the South of Ireland and the Philippines and Cuba, and the priest with his crucifix and his cowl is always in sight. The outward symbols of religion are conspicuous by their presence. The externals of a paganized Christianity are everywhere in evidence. The only man who succeeds in getting out of sight of a church, or a cross, or a priest, is a blind man. If there is a flight of steps up a hillside there is a cross at every step and a shrine at the summit. If you look to the top of a mountain some old fanatic has built a church there and the cross looms against the background of the sky. Images, relics, pictures and statues of saints and holy water abound. From early morn till late at night people are dipping their fingers in holy water, bowing at holy shrines, and holy fathers are standing in the smoke of burning incense. What is the effect of all this externalism on the morals of the people? It is well known that many who are zealous for these forms, and the most reverent in their observance, who cross themselves with consecrated water, courtsey to the image of the virgin and bow low before the great altar, will go outside the church and swear, gamble, get drunk and do whatsoever the carnal mind dictates. Their spirituality is only in appearance and their morality is *non est*. Out of 187 births in Porto Rico 157 are classed as illegitimate, because tne church fixes the fees so high that the people cannot afford to get married, and there is no more Sunday in Latin countries than there is in perdition. In holy Russia the men who crowd the churches in the morning of the Lord's day, carouse and debauch and carnalize in the afternoon. The whole history of man's seeking after God has demonstrated that this religion of forms, whether in paganism, Judaism, Latin Christianity or the Greek Church, is not of any value against the indulgence of the flesh.

Space can be spared for only one reason why this is so. Sacerdotalism perverts the ordinances of the New Testament, first by adding to their number, and second by disregarding their significance and purpose. As to the original ordinances of Christianity, baptism means that the believer is inwardly clean before God, and the Lord's Supper signifies that he is holding on to the truth that made him clean. Hence these ordinances as symbols are means to ends higher and more important than themselves. But sacramental religions multiply forms and hammer on the importance of their observance as conditions of salvation till men come to rest in them and to feel that this outward conformity to ritual ceremonies is the end and all of religion. Instead of using ordinances to strengthen faith and develop character they are submitted to as ending in themselves and leading to nothing higher. Form is substituted for the thing signified, and hence there is no spiritual power or ethical influence of any value against the dominance of the passions.

Is Protestantism practically any better? What about the worldliness, selfishness and carnality so prevalent in Protestant churches of all denominations? Evangelical Christianity certainly holds the field in the superiority of its ethical results, but historic Protestantism has made a mistake almost as serious as Romanism. While Romanists were trying to save people by doing sacraments, Protestants were trying to save them by believing doctrines, and the one is about as valueless as the other against the indulgence of the flesh. There is no more salvation in believing a dogma than there is in doing a ceremony. The Protestant creed has as little restraining influence over the flesh as the Catholic sacrament. Dogmatic faith in ideas has no more power to make character than outward observances have. The intellectual creed of Protestantism goes about the same length in redeeming the world from the dominion of flesh and blood that the sacramental ritual of Romanism does. Beware of taking the sacramental element out of Romanism and the intellectual element out of Protestantism, and reconstructing them into a legalistic dogma of the ordinances and a theoretic system of the plan of salvation! In contradistinction to both, this is New Testament Christianity: *The life of God in the soul of man, and the righteousness of God in the character of man.* Whatever tends to create and foster this is Christianity; whatever does not is something else.

Hour of Prayer.

THE REGIONS BEYOND.

(2 Cor. 10:12-18; Rom. 15:18-21.)

(Uniform Midweek Prayer-meeting Topic, Feb. 1st, 1899.)

CENTRAL TRUTH: *Increase in faith and spiritual life is followed by increase in missionary zeal and contributions for missions.*

This is the monthly concert of prayer for missions. The Scriptures referred to above, and which should be carefully read, indicate Paul's desire and zeal, above all things, to preach the gospel of Christ to the regions beyond—to those who had never heard it before. He felt that the gospel of Christ was an inestimable treasure with which no earthly blessing was to be compared. It had done so much for him in rescuing him from the bondage of Jewish legalism and in enabling him to find peace with God; it had so filled his heart and life with new hopes, new aspirations, new power and new purposes that he felt himself indebted to all men who had not received this knowledge of Christ and of his salvation.

In the passage cited from his second letter to the Corinthians he expresses the hope that as the faith of these Corinthian Christians grows he shall be magnified in them, according to his province, "unto further abundance, so as to preach the gospel even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand" (vs. 15, 16). In other words, he hoped that this church which had been established by his labors, as its faith increased, would enable him, as a missionary, to preach the gospel unto the parts beyond them to those who had not heard it, instead of glorying in churches which somebody else had established.

This is the hope and reasonable expectation of our missionary secretaries and of all who are interested in the evangelization of the world—that, as the faith of our churches increase, as the spiritual life of the membership is deepened and their horizon widened, they will increase their contributions for the mission work so as to enable our missionary organizations to send missionaries unto the regions beyond, even to those who are dying without the knowledge of Christ. This seems to us not only a reasonable hope, but an inevitable result of that increase in faith and in spiritual life which we have a right to look for in our churches; so that the absence of this increased devotion to missionary work, both in gifts of money and of personal service, would be proof of the failure to make such growth. One of the things to pray for, therefore, is this increase of faith and of religious life among our churches, for out of such increase are sure to come the men and the means necessary for the enlargement of the work.

So fully is the apostle's mind and heart taken up with the victories of the cross that he says: "I will not dare to speak of any things save those which Christ wrought through me for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost" (Rom. 15:18, 19). Here is suggested another object for our prayers, namely, that our missionaries may be so filled with the Holy Spirit, and that He may so work through them in word and deed, that they may be able to say concerning all the regions lying within their reach, "I have fully preached the gospel of Christ."

Paul felt that without Christ he could do nothing, but that with Christ he could do all things required of him. The success of the gospel through his preaching he speaks of as something which "Christ wrought through him for the obedience of the Gentiles." So every man of God should feel; every coversion, every soul lifted to a higher life and energized for more successful work through our preaching, is what Christ has wrought through us. The remembrance of this fact would keep us humble and would lead us into closer fellowship with Christ.

Let there be mentioned here the names of the missionaries sent out especially by our own brotherhood and their fields of labor until the whole great picture stands before the minds of those present. Let the needs of these great and whitening fields be mentioned, and then the heart will be stirred into earnestness and prayer for God's blessing upon them and for his blessing upon the churches in their co-operation for pushing forward this great work. Let the holy zeal and sacrifices of these men and women of God provoke us to larger sacrifices and to greater zeal in promoting world-wide evangelization.

PRAYER.

O God, our Father, we thank Thee that Thou didst so love the world as to give Thine only begotten Son, as the first Missionary for the redemption of the lost race. We thank Thee He has found so many who are rejoicing to-day in the knowledge of salvation and in the joyful hope of the gospel. Fill us with apostolic zeal for the world's conversion. Bless the missionaries who have gone out from us to make known the unsearchable riches of Christ to those who sit in darkness. May their labors be abundantly blessed, and may we share with them in this work by sustaining it with our means and our prayers. Wake up the whole church, O God, to a realization of its obligations in this enterprise, and may Thy kingdom come, and Thy will be done on earth as it is in heaven. For Christ's sake. Amen!

Editor's Easy Chair.

The acceptance of the proposal of Czar Nicholas for a Peace Conference on the part of the leading nations assures the convening of such conference at an early date. The proposition that the various governments send representatives to a conference to consider the feasibility of effecting at least partial disarmament among the nations that are on a war footing with a view of relieving the overburdened people from excessive taxation and to give the nations an opportunity to devote their best men and the larger part of their resources to internal development and progress, is hardly one that a civilized nation can afford to disregard. Men may differ in their judgment as to how much good may flow out of such a conference, but the importance of at least considering the problem and making an attempt to do something ought to be apparent to every one. Nor do we see any sufficient ground for the widespread skepticism in the secular press as to the feasibility of accomplishing the results aimed at. There is not a nation on the face of the earth which would not be benefited by a prolonged period of peace, nor is there one of the European nations that would not be vastly relieved by partial disarmament.

Whatever may be the outcome of this remarkable conference, the proposition to hold it confers more honor on the ruler that made it than his crown and all his kingly prerogatives. The conception is a sublime one. One cannot contemplate such a scene as that presented by a conference of the nations of the world, looking toward peace and progress, and planning for the relief of their citizens, without seeing in it premonitory symptoms of the millennium. It looks as if men were coming to recognize, not only the Fatherhood of God, but the brotherhood of man, and to feel the ties of a common kinship. It looks as if reason were ascending to its rightful place so long usurped by passion and prejudice, and that even the world's rulers were willing to reason together and plan together for the best interests of their subjects. The ideal is altogether too grand to be lost sight of. If this conference fails another will be called, and the experiment will be continued until the "parliament of man" shall be convened and the battle flags of the nations be forever furled. A great idea, once advanced, can never be relinquished.

Nor is this all. While the nations are getting closer together and taking counsel for their mutual interests, the churches are doing likewise. Already there has been announced an ecumenical conference of the Mission Boards of all the Protestant religious bodies in the world to consider the great theme of the world's evangelization. This is another sublime conception. We are getting large enough to do these things now. It has been utterly out of the question heretofore. The attempt to evangelize the world has been a work of such magnitude that it has widened the mental and spiritual horizons of all who have engaged in it, until it has become possible for various religious bodies to meet together in friendly counsel as to how this work may best be accomplished. Who doubts that the Master looks with approval upon these great international and interdenominational conferences, looking toward peace and progress, and the advancement of the kingdom of God? Surely, no one who has His Spirit and who is in sympathy with his great purpose to bring the whole wide world under his dominion.

In connection with this great movement for unity and peace in the political and religious worlds there should be among the governments an international board of arbitration for the settlement of all misunderstandings between nations that can not otherwise be peacefully adjudicated. Something similar to that shonld exist also among the various religious bodies—a sort of clearing-house for the avoidance of denominational friction, overlapping in mission fields and unnecessary interference everywhere else. This interdenominational board or council could voice the united sentiment of the various religious bodies on all social reforms, and be able to concentrate a degree of influence in these directions that would make the religious sentiment of the country felt as it is not now. Protestantism can never have a pope to do this for it, but it can have a wise body of men made up of representatives chosen by various religious bodies to act in concert on all matters wherein the churches are agreed. It would have no power to control or regulate the churches, but the different religious bodies would have power to control such board and to make their voice heard through it. All this is in harmony with the spirit of co-operation which is so marked a characteristic of the age, as it is in harmony with right reason and Holy Scripture. When the various churches begin to keep step in these great movements for the advancement of the kingdom of God it will then become "clear as the sun, fair as the moon and terrible as an army with banners."

William Jennings Bryan, late Col. Bryan of the United States Army, recently quit soldiering and went lecturing. Personally speaking, we have a great admiration for Mr. Bryan, but really, if he couldn't shoot any straighter in the army than he has been shooting since he left the army, the Spaniards would have suffered no great loss if he had ever come in contact with them. In a speech at Denver, Col. Bryan compared the action of the United States in taking possession of the Philippines to the action of Ahab in coveting and in securing through murder and robbery the vineyard of Naboth. It is to be hoped that Mr. Bryan does not mean all that this charge implies. Charity would suggest that he has forgotten the circumstances connected with the expansion of King Ahab's domain, for a patriot could hardly accuse his country of playing such a part as Ahab did in the transaction above referred to. The cases are strikingly dissimilar. Ahab coveted Naboth's vineyard and used violence and fraud to obtain it for his own pleasure and benefit. The United States did not want the Philippines, made no war to get them, but when by the fortunes of war they came into our possession our government in its Treaty of Peace accepts them, not for its own good and benefit, but because *there is no other course to pursue in justice to the people of those islands and to the nations of the earth.* And yet, this is the scriptural incident which Mr. Bryan selects to represent the action of this government in becoming responsible for order, for liberty and for justice in these islands! Let us, at least, congratulate him that he left the United States service before he indulged in such grave charges against its honor and integrity.

Questions and Answers.

If God is the Father of all men, how can we reconcile that fact with the eternal punishment of a part of the human family?
Learner.

It is the abuse of the idea of fatherhood that raises this question. This abuse has led some writer to say, "Yes, God is the *Father* of all men, but He isn't their *grand* father!" Fatherhood is not inconsistent with punishment when the punishment looks to the good of the child. Indeed, it is fatherhood that prompts chastisement for offenses. Fathers are far more exacting of their children than mere acquaintances or friends are. As to the duration of the punishment, it is the nature of the sin that determines that. The soul that persists in sinning must continue to suffer the consequences. The divine Father will always be found ready to receive the returning prodigal. But what if some prodigals perfer to remain in the "far country" and feed with the swine? Does that fact change the nature of God?

1. From the lesson, "Christ's First Miracle," it would appear that Christ did not condemn the use of wine.

2. What explanation could you offer one who argued from this in favor of the moderate use of liquor? *A Reader.*

1. There is no proof that the wine Christ made possessed an intoxicating element. It may have been and probably was unfermented wine.

2. Every act must be judged in the light of the times in which it was done. The fact that Christ responded to the demands of hospitality in Palestine, nearly 19 centuries ago by supplying a light wine, fermented or unfermented, a common drink of the people, does not argue his approval of the use of wine or any other intoxicating drink now. The conditions are altogether different. If Christ should attend a wedding to-day, in this country, no wine would be used. No one would think it proper to drink wine as a beverage in his presence.

1. What is the difference between sects and denominations?

2. What is our relation to them?
H. N. Hieronymus.

1. The two terms when used refer to the same bodies, of course, but the term "sect" presents them in a more unfavorable light and is, therefore, objected to by most of the religious bodies. On this account we use the term "denomination" when speaking of these bodies, instead of sect, just as we use the term "confederate" instead of "rebels," when alluding to the Southern soldiers. Besides the word denomination more justly describes these various bodies. The people who now compose them are not responsible for their origin. They are, quite often at least, free from any sectarian spirit, and according to their understanding of their Lord's will are trying to be faithful. They represent one species, type or denomination of Christians.

2. That of brethren who are unwilling to wear a party name or to be bound by a human creed, and are seeking to persuade all others to abandon their party names and creeds and return to the simple original gospel, accepting the name and leadership of Christ and the Word of God alone as their rule of faith and practice, to the end that believers may be united in Christ and the world converted. Our only weapon should be truth, our only motive love.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

II. Alexander Campbell and his Co-laborers—The two Campbells.

BY PROF. CHARLES LOUIS LOOS.

For a number of years after the Campbells had entered upon their advocacy of a restoration of primitive Christianity no man of note had been publicly won to their cause. Their associates were humble, private men—some of them, however, of a high order of mind. I knew them well in their advanced years. Others, preachers, who looked with attention and favor on their novel but attractive plea, went as yet no further. The first man of real power who united fully with the Campbells, and who was worthy to rank with them, was Walter Scott. For years these three valiant heroes led the cause. Such was the judgment of A. Campbell himself. Nearly twenty years after he had first met Scott he thus writes to him:

We were associated in the days of weakness, infancy and imbecility, and tried in the vale of adversity, while as yet there was but a handful. My father, yourself and myself were the only three spirits that could (and providentially we were the only persons thrown together that were capable of forming any general or comprehensive views of thingss piritual and ecclesiastic) co-operate in a great work or enterprise. The Lord greatly blessed our very imperfect and feeble beginnings.

There is something singularly striking in the order in which these three men appear in the historical development of the reform in which they were united; it is natural, logical, providential. Let us study this remarkable fact in the character and roll of each one of them, and in the order in which they appear on the stage of the historical progress of their enterprise.

The present paper will be devoted to Thomas and Alexander Campbell; the succeeding one to Walter Scott and Dr. R. Richardson. The latter, the youngest of the four, a convert of Walter Scott, was from an early date and in a very intimate way for many years a colaborer of A. Campbell. These four historic characters belong together in our history. They constitute distinctively the group of "A. Campbell and his Colaborers."

THOMAS CAMPBELL.

The inceptive thought and first scheme of this extraordinary movement had their origin with Thomas Campbell, the oldest, maturest and altogether best prepared of the first three to take the initiative. Wherein lies the value of this fact?

He was a man of large brains, of superior natural endowments. And what was notable in him in this respect was the well-balanced adjustment of these gifts. The form of the head at once indicated this (he was no *roundhead*), and familiar acquaintance with the man confirmed it. He had also received a liberal education and a rich literary culture. These natural and acquired abilities had been expanded and ripened by years of teaching.

His religious heritage through family training, his preparation for the ministry in the Scotch-Irish Presbyterian Church, years of activity in this sacred calling, as well as his inclination of mind and heart, all made him most reverent of the Holy Scriptures and widely and deeply versed in them. As with Luther and Calvin, "the Word of God" was to him the sovereign law of decision in religion and in the conduct of life.

Thomas Campbell, to the end of his life, held the profoundest evangelical convictions concerning the Bible and Christian doctrine. A valuable characteristic of this Christian hero was his firmness of conviction. He was not, as might be supposed from his marked courtesy and gentleness of disposition, ready to yield like Melanchthon under hard pressure; on the contrary, as all who well knew him testify, he had all the courage of the Scotch Covenanter. He never yielded when conscious of right in any important matter, especially when the Word of God was at stake. When excited in discussion, even in his old age, he revealed a spark of the temper of John Knox. I have seen him maintain his ground persistently in private argument for an hour against his son, Alexander.

Thomas Campbell's character was adorned with the charm of genuine courtesy and refinement of manners; he was a true gentleman, and these qualities were worth much to him as a Christian reformer, and to us also.

The crowning grace of the life of this eminent servant of God was his deep, unaffected piety. It was a piety that was true "godliness," and was like that of his great son, healthy and manly, free from every taint of pietism.

Let the reader study well the character-sketch here given, which can be relied on as accurately drawn, and then judge whether this man, so admirably endowed, was not worthy to be a chosen instrument in the hand of God to inaugurate with wisdom and effect an effort to heal the wounds of a broken church, to bring back the spouse of Jesus to the unity in spirit, doctrine and life, of its earliest days.

This was the father's task—to project the great reform. But to bring it to full development of purpose and constitution of life and then execute it with success, demanded qualities Thomas Campbell did not possess in the fullness of their required strength. This office fell providentially to his son. Let us consider the situation.

First, inevitably the reformation proposed would necessarily extend in its historic development far into the coming years.

Thomas Campbell was born in 1763, and was not far from fifty years of age when he wrote *A Declaration* in 1809, which was a *prospectus* of the reformation; and he had come to America in quest of health. The movements he initiated called for one of younger years and of more than ordinary enduring vigor of body and mind.

ALEXANDER CAMPBELL.

Alexander Campbell was born in 1787, and was therefore at the above date in the full strength of youthful manhood, stalwart in body and mind, capable of enduring the strain on both of these that through years of extraordinary labor awaited him. He possessed the indispensable energy, necessarily wanting in the father, to push forward the great undertaking in the face of great obstacles and opposition. He was moreover a powerful preacher, which his father was not, an advocate bold and puissant before the people, mighty in public discourse, in argument and discussion—just the man needed with effect to expound and vindicate in sermon and debate, by mouth and by pen, the new and extraordinary plea for a reform so broad and so thorough.

His was, moreover, by reason of his age and consequent vigorous mental action, a spirit less conservative, in which this cause would, as it demanded, receive fuller and rapider development to the fulfillment of its great purpose than it had yet attained or could possibly attain in the mind and in the hands of its original projector.

A. Campbell was qualified also by all the strong tendencies of his nature, being an ardent republican, passionately appreciative of the freedom of thought and life, and of all the grand opportunities of this new world, to adjust himself in all his efforts as a reformer to the favorable conditions of the land and the people to which God had brought him, much beyond what could have been expected of his father, who had grown up to advanced life amid the conservative old world of Ireland. The son was fitted in every respect and in fullest measure to be the man of strong action, who was to take up and carry forward to large and successful development the glorious enterprise so nobly and so wisely conceived by the father. A warrior, a general for great and enduring campagins, was needed, and A. Campbell was this man. The father in council, the son in the field, as well as in council.

These were the points of distinction between these two men of providence, but they were distinctions, not opposing differences; had these existed their hearty co-operation so needful, so complete and so marked in their entire history, could not have been maintained.

In all matters of essential importance to the cause to which they gave their lives they were one; they stood together. During the entire period of the Christian Baptist, that valiant pioneer, and through the first decade of the M. Harbinger, Thomas Campbell was at his son's right hand as writer and counselor; nothing important came from the latter's pen that had not first passed the judgment of the former. The immense moment for good to our cause of this co-operation cannot be measured.

Wherein consisted the important elements of unity of these two men?

A. Campbell was endowed, as already stated, with extraordinary mental power. He had also received a superior education and literary culture. He stood forth in this respect much above the men among whom he came forth as a reformer. He had been and ever continued to be a man of diligent study. He revered the Bible and was widely and deeply versed in it; he was profoundly pious, as his father.

His religious and theological views, while he early learned to reject the unscriptural language of the schools, were thoroughly evangelical. No "liberal" neologism, destructive of the Bible and of its faith, ever found acceptance with him. God be thanked for this! I can affirm this with perfect confidence, that if any changes in this respect occurred in him through his riper years, they were always in the direction of great conservatism on all points of Christian doctrine. This might naturally be expected of a man of such a faith and such religious training. He never would for a moment tolerate tendencies that weakened our faith in the deity of Jesus Christ. "The three persons in the Godhead" was with him a constant theme of discourse. Unitarianism, any form of Arianism, was always a offense to him.

As a man of large intellectual power, o rich knowledge, of learning and culture, of broad views that saved him from narrowness and fanaticism and gave him a generous appreciation of all that was true, good and great in the religious and secular world, as a man of high and noble aims, Alexander Campbell could "stand before kings," before the kingliest of audiences, and win—force if need be—respect for his cause.

This is a most extraordinary fact, that these two men of God so admirably adapted, the one to inaugurate, the other to execute the great reformatory movement, should be father and son, both inspired by the same spirit, urged on by the same holy motives, sustained by the same strong faith, united in the same fervent piety towards God and his Word; sharing in profoundest conviction the same perfect acceptance of all the great, fundamental, eternal truths of the doctrine of Christ; and laboring side by side in their exalted mission in clearest fellowship of mind and heart, and in reverent, loving respect for each other to the end of their days; for this perfect concord of these great spirits continued with the son even when the father had passed on to the higher life.

MR. JACKSON'S TWENTY REASONS.

J. B. BRINEY.

Fifth—The Hebrew word "tabal" means, according to Feurst, "to moisten, to sprinkle." This gives light on 2 Kings 14: "Then went he down and dipped himself seven times in Jordan." This word "dip" in the original Hebrew is "tabal." Now read Leviticus 14 7:16-27, and you learn that sprinkling seven times was the ceremonial of cleansing the leper. Israel having no priest at that time, Elisha sent Naaman to sprinkle or tabal himself seven times. The seventy learned Jews translated the Hebrew tabal into Hellenistic Greek, baptizo, meaning to sprinkle.

Mr. Jackson would have told the whole truth, and manifested fairness in the treatment of his subject, if he had said that Feurst was the only Hebrew lexicographer who says that "tabal" means to sprinkle. In this position he stands alone, and when Mr. Jackson conceals this fact from his hearers, he does that which is calculated to mislead and deceive them. Feurst is a good Hebraist, but the other masters are all against him, and he does not support his position by citing a single example in which "tabal" means to sprinkle. Feurst's theory is that "bal" is the root of the word and from this he derives sprinkle as a meaning. This is not the first time that ever a great man sacrificed fact to theory. To regard the terminal syllable of a word as its root is somewhat remarkable, to say the least of it. Other Hebrew scholars, with impressive unanimity, take "tab" as the root of the word, and define it to mean to immerse. Gesenius, Buxtorff, Castell, Schleusner, Davidson, Davies, etc., all treat the word thus, and give numerous examples in support of this position. Such learned Jewish rabbis as Kleeburg, Felsenthal, Wise, etc., concur in this view, and never for a moment think that "tabal" means to sprinkle. Is Feurst's unsupported assertions to outweigh the whole learned world? Mr. Jackson should inform himself on this question, and give those whom he pretends to instruct the benefit of the facts in the case.

There is a way of settling forever the meaning of "tabal" as used in the Bible. It is employed in the Old Testament sixteen times, and is translated "dip" fifteen times, and "plunge," once. Rather cold comfort for sprinkle! No scholar would jeopardize his reputation in the learned world by translating it "sprinkle" in a single instance. And yet Mr. Jackson says that it means "sprinkle!" On what sort of food has he been feeding, that he has grown so great? And even Feurst agrees with the other Hebrew scholars as to the meaning of this word in its Bible use. After defining it "to sprinkle," he says; "to dip, to immerse in anything fluid, with the accusative of the object and *beth* of the liquid." That is, when the object of the verb "tabal" is in the accusative case and the relation of that object to the liquid is shown by the preposition *beth* "tabal" means immerse. Now it so happens that this is exactly the construction in the very passage from which Mr. Jackson seeks to derive "sprinkle." Naaman "taballed" himself—himself being in the accusative case. He "taballed" himself in Jordan—in representing the preposition *beth*, and Jordan being the river in which the transaction took place. Thus we have precisely the construction in which Mr. Jackson's own witness, Dr. Feurst, says "tabal" means to immerse. Now, as "tabal" in this case means to immerse and not sprinkle, it follows that *baptizo*, which the seventy used to translate it, means to immerse and not sprinkle. Thus Mr. Jackson's case becomes a boomerang and returns upon him with death-dealing force. When Mr. Jackson intimates that Naaman was cleansed according to the Levitical law, he betrays a lamentable lack of information on the subject. That law required a lengthy process extending through several days, and Naaman was not ceremonially cleansed at all. He was simply healed, and returned home without ceremonial clensing.

Sixth—Immersion for baptism is first heard of in the third century, spoken of by Tertullian as trine naked immersion, and as being a work of supererogation. The single dip was invented by one Eunomius, 440 A. D.

This statement is utterly without foundation in fact. Here is Tertullian's testimony: "Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel." Evidently Tertullian's idea is that the Lord appointed one immersion, and that was amplified into three immersions, which was done to emphasize the doctrine of the Trinity. If the Lord had appointed one sprinkling, three immersions would truly have been a "somewhat ampler pledge!" A man should blush for shame when he says to an intelligent audience that "the single dip was invented by one Eunomius, 440 A. D."

Seventh—The baptism of John was by effusion for four reasons: First, as a Jewish priest he knew no other mode; second, such expressions as "in Bethabara," "in Jordan" and "in the wilderness" designate place and not mode; third, the number baptized was too great to be accomplished by immersion; fourth, he applied the element to the subject and not the subject to the element—he baptized with water and not in water.

John did not baptize as a Jewish priest. He had a special commission from God to baptize. "In the wildernes" means IN the wilderness; "in Bethabara" means IN Bethabara; "in Jordan" means IN Jordan; "in the river" means IN the river. This looks almost like trifling, but I am dealing with trifling. John baptized in the wilderness, in Bethabara, in Jordan, in the river. Who told Mr. Jackson that the number was too great to be immersed? He had better not know so much, than to know so much that is not true! He applied the element, did he? Then he baptized with the Jordan and with the river. He applied Jordan and the river to the people. The relation of the people to the water is expressed by the Greek preposition *en—en hudati*. If that combination of words does not express the idea of being in water, will Mr. Jackson be kind enough to express that idea in Greek words. In his Grammar of the Idiom of the New Testament, Dr. Winer says: "*Baptizein en hudati* signifies, *baptize in water* (immersing)," etc. Perhaps the great German grammarian would blush if he knew that Mr. Jackson says that it signifies "to baptize with water (sprinkling)!"

Eighth—Christ was baptized by effusion. I give five reasons: First, that was the mode employed by John who baptized him; second, his baptism was a ceremonial, introducing him into his priestly office, and was prescribed by the law of Moses in Numbers 8:6, 7, and is by sprinkling water of purification; third, John said he needed to be baptized by Jesus, referring to Holy Ghost baptism, which was administered by effusion; fourth, because Jesus declared that John baptized "with water" (Acts 1:5); fifth, Jesus called the "pouring out of his soul unto death" a baptism (Luke 12:50 and Isaiah 53:12).

Effusion was not John's mode of baptizing. A negative assertion stands against an affirmative one, till the latter is proved. Christ's baptism was not a "ceremonial, introducing him into his priestly office." The idea that Christ entered into his priestly office by the ceremonial law of Moses is simply preposterous. According to Heb. 8:4 Christ was not a priest on earth. Furthermore, he was not a priest according to the law of Moses, for he was not of the priestly tribe. "For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made *not after the law of a carnal commandment*, but after the power of an endless life" (Heb. 7: 14, 15, 16). John did not say, "I have need to be baptized of thee," with reference to "Holy Ghost baptism," for the reason that at that time he did not know Jesus as the Messiah who was to baptize with or in the Holy Spirit. He was to be identified to John by the descent of the Spirit upon him, and that did not take place till after he was baptized. Mr. Jackson's stock of

misinformation is immense! It is true that Christ calls his sufferings baptism, and nothing but immersion will satisfy the demands of that figure. To say that a slight effusion of water could possibly represent overwhelming agonies such as Christ experienced on the cross would be a glaring abuse of language. But when one sees the overwhelming which takes place in immersion, one discovers the force and beauty of the figure when the Savior speaks of his sufferings as baptism.

Ninth—The baptism of the three thousand at Pentecost was by effusion. I give five reasons: First, the size of the crowd; second, the water supply, found in two pools with sides of hewn stone and steps at the corners, made immersion impossible; third, the atttiude of the populace toward this new sect—the first time they taught they were placed under arrest; fourth, this was, in a sense, the fulfillment of Isaiah 2:15: "So shall he sprinkle many nations;" read of the nations present (Acts 1: 5-11); fifth, the Savior had just shown them that a baptizing element "poured out" or "shed forth" on the subject constituted baptism (Acts 2:23; Acts 2:15).

The following fact sets aside what Mr. Jackson says about the "crowd." In July, 1878, 2,222 people were immersed at a Baptist mission by six administrators in six hours, *only two baptizing at a time!* Only partisan special pleaders find any obstruction to immersion in Jerusalem on account of supposed scarcity of water. The fair-minded and scholarly Dr. Schaff (Presbyterian) says: "But immersion was certainly not impossible, since Jerusalem has several large public pools." "The attitude of the populace" was no obstacle to immersion, for the disciples are spoken of as "having favor with all the people" at that very time! When correctly translated Isaiah does not say "sprinkle many nations." The Septuagint renders it "astonish," and the Revised Version puts "startle" in the margin. The whole context shows this to be the idea. Mr. Jackson has the advantage of his auditors in what he says about the "shedding forth," and "pouring out" of the Holy Spirit, because so few people understand the principle that underlies the figurative use of language. Mr. Jackson commits the gross error of materializing the Spirit and destroying his personality. Surely he would not have us believe that a visible, material something was poured out upon the apostles! Those men were overwhelmed by the power of the Spirit who took full possession of all their faculties, even to the extent of thinking and speak- for them. It was not a doubtful, slight power, such as might be represented by a slight effusion of water. The figure demands immersion as its foundation. The Greeks spoke of a person in a state of deep intoxication as baptized in wine, and one in profound sleep was baptized in sleep. A person thoroughly dominated and controlled by the Spirit was baptized in the Spirit, as a person is completely under water in baptism.

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The Religious World.

The passing of Palestine from Turkish rule is one of the probable events of the no distant future.

The Missionary Review of the World says that there is a demand for 100,000 missionaries in Africa.

Rev. Thomas Dixon, for four years pastor of the "People's Church," New York, has has resigned and will conclude his work March 1st.

Rev. B. F. Meyer, of London, is now visiting India and asks all of God's children to pray that his visit may be blessed abundantly to the glory of God and the extension of his kingdom.

The audience that gathered to hear Dr. Hillis on the occasion of his first sermon in the Plymouth pulpit, as the successor of Dr. Abbott, is said to have been the largest since the Beecher period.

Dr. Fairbairn's Haskell lectures, Bombay, India, on "The Interpretation of Nature and the Creative Ideas of Religion" seem to have made a good impression on the people of that city. The Dnyanodaya, published in Bombay, after giving the subjects of the lectures says:

These are grand subjects, and from the taste we have had of the first lecture, it is evident that India has a rich store in prospect. Dr. Fairbairn's style of speech is one that will be particularly intelligible to his Indian hearers. He uses short sentences, but containing all the substance that others would put into a long involved one. He speaks slowly and distinctly, and therefore will be understood even by those whose education in English has not been of the most advanced type provided they can follow philosophic thought.

In his report to General Brooke, of the religious affairs of Porto Rico, Father Sherman says:

The state of religion on the island is very unsatisfactory. Though in every town of any size there is found a large and handsome edifice, the services are very poorly attended. All the inhabitants of the island with few exceptions are, nominally at least, Roman Catholics. Very few of the men are more than Catholics in name. They are baptized, married and buried by the priests; that is the extent of their Catholicism. Now that the priests are deprived of governmental aid, many are leaving the country and more intend to depart before the winter is over. A moderate percentage of the clergy are of native origin, and these will be more inclined to stay, as they are more in sympathy with the new order of things and have a chance of procuring more desirable parishes, owing to the vacancies left by the departure of the Spanish clergy. The church in Porto Rico has been so united with the state and so identified with it in the eyes of the people that it must share the odium with which the Spanish rule is commonly regarded.

When the congregations have become accustomed to sustain their priests the Catholic religion will flourish much more in Porto Rico than it has under the Spanish rule. The bishop recently appointed is said to be unwilling to serve and there is need that our government should show an active interest in the matter. It would seem that a change in the ecclesiastical system was too sudden, causing a kind of paralysis and consternation among a body of men accustomed to lean on the government and find in it their normal means of support Religion is dead on the island. Whether it can be revived as a living influence is highly problematical. There is little or no observance of the sanctity of Sunday.

Current Religious Thought

The New York Observer concludes a very timely and practical editorial on "Personal Religion" with the following plainly told facts:

There is only one hope of deliverance from the grinding grasp of a modern mechanism, a present-day practicality which reduces everything to a linear dimension asking: "How far will it carry?" or to a cold figure reporting: "So big are its assets," and that is a vitalizing of the individual soul with the grace and genius of a Christ who, offered all the kingdoms of the world and the glory of them, declared for the spiritual worship and sole service of the Lord God, and who when he might have had the sceptre of the Cæsars and the control of the most closely articulated imperialism of ancient times, preferred instead a spiritual empire and a heavenly expansion, answering proud Pilate's challenge with the calm rejoinder: "My kingdom is not of this world." That empire of the one despised Nazarene is an invisible imperialism, and it is made up of individual souls which have one by one come under the sovereignty of the thought and spirit of Jesus Christ. If we are Christians to that extent, we build up that kingdom and constitute that empire. But if the grace and spirit of the Christ be not in us, if we have no personal sympathy with his aims and teachings, no amount of formal adherence to external forms of faith or passive acquiescence in the methods of modern institutionalism will do ourselves or others any real or lasting good.

The New York Observer thus distinguishes between fanaticism and enthusiasm in religious affairs:

Fanaticism is not so much an excess of faith as it is a misapplication of it, not faith running too far, but faith running in the same direction, with eccentric leaps and grimaces and distortions. But if fanaticism is foolish, faith at any rate is reasonable. There is a natural enthusiasm for Jesus Christ and his cause, which should properly actuate every believing heart. To be a believer in Jesus at all should mean to be an earnest, aggressive advocate of the truths he taught, and of the principles for which he died. The only Christianity which will impress the world is an earnest Christianity. A doctrinal learning which is a logic on fire, a moral character which is a close imitation of the ideals of the Nazarene, a life day by day which is both sane and serious, both rectilinear in its righteousness and tender in its human sympathy joined with an enthusiasm for the Christ of God which is whole-souled, unintermittent and contagious, constitute an evidence of Christianity which even this dull world cannot ignore, and afford a meaning and a motive for life, which elsewhere will be sought for in vain.

There is much truth in the following from the Herald and Presbyter's recent editorial on "The Spirit of the Age:"

It is a very pleasing and flattering fancy to many people that there is something quite peculiar in their constitutions, so much so that there needs to be a certain modification of the gospel in order to adapt it to their peculiar case. They would like to have some high-sounding name given to their unbeliefs, such as their intellectual or temperamental attitude. They do not like to be classed as unbelievers or rejecters of Christ. They do not like the old classification where God "concluded them all in unbelief," or said, "There is none that doeth good; no, not one." They would rather be flattered and told that theirs is a remarkable an exceptional case, presenting special difficulties and perplexities and lying outside the old rule laid down by Christ, that "except a man be born again he can not see the kingdom of God." But, it may be, the conceit is gotten out of them, at some time, and they learn that they are just common sinners, after all, for whom Jesus came to die, and who may be saved if they will come to God in repentance and faith.

Many a minister has made a mistake in attempting what he vainly imagined was an adapting of the gospel to the age or the community in which he lived. Having in mind certain worldly or unbelieving elements, he came to preach what he thought would be effective in reaching them and insensibly came to take their attitude in reference to the gospel, and finally, to present what he thought would be acceptable or pleasing to them. And then, the real heart of the gospel being eliminted, it ceased to be the power of God and the wisdom of God unto salvation, and came to be the wisdom of man to the confirming of the unregenerate in their unsaved life.

"A Crisis in Christian Endeavor."

Responding to our invitation for an expression of judgment on the issue presented by J. Z. Tyler's article, a large number of brethren have responded. We present the following this week:

It Must Be Done.

Have just read Bro. Tyler's article, "A Crisis in Christian Endeavor." I was among the first to advocate his employment as national superintendent, at a fair remuneration. *It must be done.* The money will be raised by one plan or by another. I will pledge $2 per year for five years toward his support—$5 if necessary. Will expect our society here to have a share in it. Let the call come so heartily that Bro. Tyler will see the hand of God in it. We need him. No other man amongst us will be thought of in connection with the work. W. S. Priest.

Atchison, Kan., Jan. 13.

We Must Do Something.

I am heartily in favor of employing Bro. Tyler so that he can give his whole time to Christian Endeavor work, and I so wrote him several months since. I think the plan suggested for raising the money for his support all right. However, I had thought of asking each society to pledge a definite amount. Either plan will do. But we must do something, and do it *at once.* We are facing a "crisis," and we will go forward or backward, according to the way we meet it.

M. M. Davis.

Dallas, Tex., Jan. 13.

Call for the Pledges.

Have just read your note to Bro. Tyler and his reply. His letter is certainly a timely one. Why not through the Christian-Evangelist call for pledges to maintain and carry on the work? I think the money can be easily raised. Put me down for $5, for two years. Who will follow? Your brother in Christ,

C. H. White.

Clarinda, Ia., Jan. 12.

Must And Can Be Secured.

The article in the last issue of the Christian-Evangelist, "A Crisis in Christian Endeavor," is before me. I am surprised and disappointed at the decision of the acting board. We *must* not permit a work so nobly begun to fall behind. A compensation, sufficient to keep so thoroughly qualified leader as Bro. Tyler, must and *can* be secured. This article referred to I believe will awake the Endeavorers and their friends to meet this need.

Suggest a plan and the faithful hosts will fall into line. The First Church responds, HERE!

F. O. Fannon.

St. Louis, Mo., Jan. 11, 1899.

Entirely Feasible.

The timely note of the editor to J. Z. Tyler and his admirable reply will find a deep response in the hearts of all who appreciate the Endeavor movement and who want to see it continue its career of usefulness. As state superintendent I have felt the need of some one to give his whole time to this growing work. There are many and various reasons why J. Z. Tyler should be secured for this place. The method he suggests for raising the required funds seems entirely feasible. For one I will endorse any arrangement that is made to secure J. Z. Tyler for the work and to pay his salary. N. M. Ragland.

Fayetteville, Ark.

Give it a Two Years' Trial.

(1) There is, in my opinion, no more important work among us than that of properly fostering Christian Endeavor; (2) the one man above all others among us suited to this work is Bro. J. Z. Tyler, who has so bravely borne the heat and the burden of the day for us in this work; (3) I believe Bro. Tyler's whole time should be given to the direction of our Christian Endeavor, and (4) I am of the opinion that the method he has suggested for raising the funds to maintain this work is a feasible one.

I am in favor of giving the plan two years' trial. Proper work done among our young people will result in immeasurable good to our cause. The Bethany Reading Courses are capable of endless development. Our Church Extension work is a good example of what can be done under a competent secretary giving all his time and strength to one line of work.

S. T. Willis.

1281 *Union Ave., New York City, Jan. 14th.*

Leave it to the Board.

I would like very much to see Bro. Tyler retained as superintendent of Christian Endeavor for all his time, if it can be done safely. But as the matter was committed to the acting board of the Missionary Society, I am disposed to leave it to the judgment of that board, at least till the meeting of the next general convention. J. H. Hardin.

Eureka, Ill.

Time is Opportune.

I have read with deep interest Bro. J. Z. Tyler's article and I most heartily concur in all he says. I have had not a little serious thought along that same line and I believe the time is most opportune for heroic action. J. Z. Tyler is *the man* to take hold of and push that work. No man can do it and do it successfully and at the same time be encumbered by a pastorate. The plan for raising necessary funds to carry on the work, as indicated in his article, is feasible, and perhaps as good as any. I think of no other plan, unless it might be a stated sum from each member monthly, as *dues,* similar to the regular dues of our auxiliaries to the C. W. B. M. I believe our Endeavorers would cheerfully accept such arrangement. At all events the time is at hand, and what we do ought to be done quickly. Bro. Tyler is surely awake to the demands of the hour.

Samuel B. Moore.

So. Broadway Church, Denver, Jan. 14.

Delay is Fatal.

The crisis in C. E. work among us is undoubtedly at hand. It must be met, like all crises, at once. Delay is fatal. I know of no plan more feasible than the one suggested by Bro. Tyler. No doubt the "acting board" had good and sufficient reasons from its viewpoint for not acting just now. I am ready to act. I hereby pledge $1.00 toward a special fund to be used in obtaining pledges for the support of Bro. Tyler or some one else to devote all his time to this work. I also pledge $1.00 a year for two years to support the "national superintendent" in devoting all his time to promoting the interests of Endeavor work among us. Chas. M. Fillmore.

Peru, Ind., Jan. 13.

The Work is Urgent.

Bro. Tyler's "Crisis in Christian Endeavor" is a clear statement of our needs and shows that he grasps the situation. The work is urgent and his plans plausible. Our young people must have a competent, consecrated leader who can give them all his time. J. Z. Tyler, by his long connection with the work, is the man for the work. I second the Christian-Evangelist's motion Our Endeavor Society will take a share in the enterprise.

M. E. Harlan.

Topeka, Kan.

Must Enlarge our Methods.

I have carefully read the article entitled, "Crisis in Christian Endeavor," in the last issue of the Christian-Evangelist. The article is wisely headed. *A crisis is upon us.* This is not alarming, but it means that we must enlarge our methods or fail to fulfill the mission to which I believe God has called us in Christian Endeavor. We should by all means secure Bro. Tyler's services for his entire time. The method proposed by him appears to me to be feasible. Let us give it a trial. It will, at least, serve a useful purpose in demonstrating to what extent we can depend upon the brotherhood to aid us in meeting the present crisis. We must have their help or fail.

F. R. Stutzman,
State Supt. for Missouri.

Burlington Junction, Mo., Jan. 16, 1899.

Jubilee Year no Time for a Backward Step.

Your letter in the Christian-Evangelist and the reply of Bro. Tyler on the crisis in Christian Endeavor demands immediate action upon the part of the friends of this great movement amongst our young people. It is only such a condition as we have all anticipated, but it must be met. We are not the people to take any backward step, any way, in our Jubilee Year. It is a rare opportunity that we can secure the labors of a man so well equipped for the work as Bro. J.Z. Tyler. By all means let us engage his services. I like the plan he suggests regarding the pledge blanks to be sent each society and that the pledges be made for two years. Get this before the societies and Bro. Tyler will be sustained in that great work.

J. J. Morgan.

Warrensburg, Mo.

Now is the Tide.

It seemed to be the undivided sentiment of the delegates to the Chattanooga Convention that Bro. Tyler be set apart to the special work of advancing the Christian Endeavor movement among us. Such ordination will meet the approval of our entire brotherhood.

I cannot criticise our acting board for not making financial provision for the inauguration of this new work. The board consists of wise and good men, better known to all the facts than we who are disappointed by their decision.

I approve Bro. Tyler's recommendation, that a popular subscription be taken for the salary of a general secretary of Christian Endeavor of the Christian Church. I will gladly make a personal subscription for two years and will endeavor to secure others.

I suggest the acting board appoint a committee of responsible persons to secure an adequate salary pledged for the next two years and get Bro. Tyler started in this work at once. For you know—

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it serves,
Or lose our venture."

Geo. L. Snively.

Jacksonville, Ill.

A National League of Endeavor.

The desirability of a superintendent of Christian Endeavor to give all his time to this interest of the brotherhood, I think none will question.

As to the method of securing his support I would suggest the following: A National League of Endeavor, composed of all societies paying an annual membership fee of, say $3, membership in the league entitling the society to one delegate at the annual national assembly. Whatever amount was received above the support of national superintendent from this source could be used by the general society in aiding mission points, to be known as Enedeavor Missions. It would give impetus to the missionary spirit of our young people to know that they had half a dozen missions looking to them for support.

T. W. Grafton.

Rock Island, Ill., Jan. 16.

Only Needs a Head.

Bro. Tyler's article has been read with interest. No one acquainted with the facts will question the truth of Bro. T.'s statement regarding the present crisis in Christian Endeavor work, nor will any one care to call in question the wisdom of the eight suggestions which he makes as the lines along which progress should be made. It is acknowledged by all that Bro. Tyler is *the* man for this work; history teaches us this lesson. Now as to his plan for defraying the expenses of the work, I have this to say: First, I think it is a feasible plan. Second, if *some one* will appoint *some one* to act with me, I shall gladly undertake the work of sending out the calls for aid, and I know of no one better suited to do this appointing than "Bro. Garrison." Give us a committee of five or seven and let us meet in some convenient place and put it into execution. I should count it an honor to assist in helping to success so worthy and so important a cause. I believe the brotherhood feels about this matter as you do—that it is urgent and important—and I feel confident that we can have a hearty support. All the movement needs is a head. Wait a minute; I have another thought: I nominate the editor of the Christian Evangelist as the chairman of a committee which he shall appoint to "act as agent in securing, collecting and applying these pledges," and with my mind's eye I can see a host of hands up as the affirmative vote is called for, and see no one voting in the negative. You are unanimously elected; so appoint you a committee and go to work, or put it to work, or both. The work must not fail, and with the Christian-Evangelist to lead and a loyal and liberal brotherhood to follow, *it will not fail.* Put me down for $5.00 as a *nest egg.*

Rob't. G. Frank.

[If a committee is to be appointed—and we think there should be a sort of Executive Committee of Christian Endeavor, in order to relieve the office of the Home Board of extra work—the Acting Board of the A. C. M. S. should appoint it, we think, that all our work may be properly articulated.—Editor.]

A Circuit of the Globe

This excellent missionary production is being pushed during the summer months through the various C. W. B. M. Auxiliary Societies of the brotherhood. Our sisters are making this the open door through which to replenish the overdrawn Treasury of the National C. W. B. M. If your Auxiliary has not yet received the information in reference to the plan, the terms and the excellent opportunity offered for raising a nice sum of money, write to the Christian Publishing Co., 1522 Locust St., St. Louis.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Our Budget.

—If all diseases exist only in the mind, and all material things exist only in the eye, then must Christian Science be only a mere matter of sound.

—The 19th century will go into history as the most remarkable of all centuries for the number of its great discoveries and great inventions. The catalogue of these is a long one.

—The recommendations at the close of our Budget paragraph on the report of the Missouri State Board of Charities and Corrections last week were made by the state board and not by us as appears. There is a line missing at this point. We, however, heartily concur in the recommendations of the board.

—The new church building in Boston was dedicated Jan. 22nd, by Benj. L. Smith, corresponding secretary of the American Christian Missionary Society. This church assumed self-support from the time of its dedication and became another star in the crown of our Home Missionary Society.

—The Religious Review of Reviews tells us that in Spain to day there are but 56 Protestant pastors, 35 evangelists and 116 places for public worship. The number of regular communicants is 3,442, and regular attendants reach 9,194. We do not wonder at her national d wnfall. There is a religion that killeth and there is a religion that maketh alive.

—The January 21st issue of the Christian Standard is devoted largely to Hiram College and its Jubilee Endowment movement. The Standard is doing a good work in thus endeavoring to arouse the Disciples of Christ in Ohio to the support of their leading school in that state. The time has come that our historic colleges must be properly endowed or close their doors; and in this movement the Disciples of Christ in the state in which one or more of these historic institutions exist are naturally expected to take the lead, as Illinois is doing toward Eureka, and Missouri toward her several schools. Not that the work should stop at state limits, but that there should be a just state pride in the interest of each of our present historic and worthy colleges.

—We have often recommended the CHRISTIAN-EVANGELIST as one of the best papers printed in America; and we shall continue to do so notwithstanding the fact that the editors never seem to see the little Index. Probably they are waiting for us to "run the gauntlet" and prove that we have a right to live.—*Christian Index.*

The CHRISTIAN-EVANGELIST conceded the right of the Christian Index to "life, liberty and the pursuit of happiness" when it was born, and bade it God-speed in its mission. It has also quoted from its columns, at times, since, with credit, notwithstanding the imputation of blindness upon our part. But having an Iowa correspondent, we do not have the occasion to quote from it as frequently as we do from some other papers, but we seldom fail to scan its pages each returning visit, and are always glad to note the excellent service it is rendering to the churches of Iowa. We certainly wish the Index the support it justly deserves from the great brotherhood of Iowa.

—The success of the March offering will depend largely upon the preachers. If the congregations are iustructed, if the claims of the work are pressed home to the hearts and consciences, they will respond with liberal offerings. If the matter is touched upon lightly or not at all, the churches will do little or nothing. Every church in the land should recognize that its supreme duty is to help send the gospel to all the ends of the earth.

—The Indiana Christian is now under the editorial management of E. B. Scofield and has appeared in new form and dress. In its present form and with such an array of strong names on its editorial staff the Indiana Christian ought to become an arm of power for the cause of Christ in that state whose name it wears and are sure will honor in its future career.

—Cardinal Gibbons, in a letter to Rev. W. E. Crafts, Washington, D. C., in answer to the proposed passage of a law by Congress against Sunday work in the government's mail and military service, etc., says:

I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by legitimate legislation. As the late Plenary Council of Baltimore has declared, the due observance of the Lord's day contributes immeasurably to the restriction of vice and immorality and to the promotion of peace, religion and social order, and cannot fail to draw upon the nation the blessing and protection of an overruling Providence. If benevolence to the beasts of burden directed one day's rest in every week under the old law, surely humanity to man ought to dictate the same measure of rest under the new law.

An encyclical letter to the Roman Catholic Church in the United States on this subject and to the same purpose would be now in order and probably of great service—if enforced.

—In the Christian Courier for Jan. 19, J. B. Sweeney gives his reasons for his resignation from the Bible Chair of Add-Ran University, the chief of which seems to be for want of sufficient funds, or, at least, in the interest of economy on the side of the University. On Feb. 1st he becomes the pastor of the church at Gainesville and his university work will be divided up among other professors, but chiefly shouldered by Pres. Clark. Bro. Henry will take his place as financial agent for the university. Bro. Sweeney states that during his work in this field he has secured in cash and pledges for Add-Ran, about $30,000. In thus severing his entire official connection with Add-Ran University it is that he may devote his time wholly to the work of the ministry. But his interest, prayers and preaching for the school are to continue without abatement.

—The Foreign Society has appointed the following for the fields specified: Miss Carrie E. Goodrich, of Cleveland, O., to go to Japan; Geoge Manifold, of Prince Edward Island, to go to Japan; Albert Buxton, of Fairbury, Neb., to go to Cuba; Melvin Menges, of Stanford, Ill., to go to Cuba. The Executive Committee has acted in faith. The treasury at the present time is empty. The society is borrowing money to pay current expenses. The going of these will depend upon the March offering. It is believed that with the increase of work there will be a corresponding increase in the receipts.

—The 20th Century Quarterly published at Washington, D. C., at 50 cents per year is a strong advocate of a legal Sunday as a day of rest and religious observance. Other reforms are ably advocated, but it is chiefly for the defense of the "Sabbath" of our religious forefathers. Any number of the 20th Century Quarterly may be had of the publishers at $1.00 per 100 for distribution.

—Quoting from the Literary Digest, the Religious Review of Reviews for January makes mention of a new religion that originated in Persia during the present century. The author of this new faith was born at Shirza in 1820 and put to death for his religious and social heresies by the Persian Government in 1850. He is said to have been a man of great learning and of excellent character. He called himself "Bab," meaning "the door to the true knowledge of God," and his doctrine was called "Babism." The doctrine is said to differ essentially from Christianity, but if a more modern use of the term "babism" is allowable it must certainly bear a strong resemblance to many of the religions of our own country, especialy of the newer class.

—From the newsy Texas Letter this week we learn of the consolidation of the Practical Christian, Houston, Tex., and the Christian Courier at Dallas. The editor of the Practical Christian, Bro. Mason, becomes associate editor of the Courier. We are glad to hear of any combination that strengthens the Christian Courier.

—At the request of a number of readers who have been delighted with the Children's Department of the CHRISTIAN-EVANGELIST, we present a picture, this week, of Bro. J. Breckenridge Ellis, of Plattsburg, Mo., who conducts that department. Bro. Ellis is a young man, as his picture shows, and the editor of this paper has known him from his childhood. His parents, Dr. J. W. Ellis, and wife, once lived in this city, but for many years they have been in Plattsburg, where Dr. Ellis has been connected with college work. Breckenridge has always indulged in literature as his favorite pastime, and has already become an author of some note. His "In the Days of Jehu" and his "King Saul" have received the highest commendation. He is showing fine ability as a writer for children.

—E. W. Wallis, of Manchester, England, says that "Spiritualism is not based upon Bible statements." There is nothing new in this declaration. Orthodox Spiritists have no use for the Bible. They reject it for its contradictions, and yet have the face to ask faith in that which has not yet acknowledged the first principle of harmony. If there is anything more contradictory and fraudulent than modern spiritistic phenomena we have yet to even hear about it.

—The Daily Leader, Lexington, Ky., recently contained a somewhat extended report of a sermon delivered in that city to a large audience by I. J. Spencer at the Central Church on "The Saloon Question." Reference was made to the young who had visited the open saloons on Sunday, in order to have them indicted by the grand jury, and to the influence the saloonkeepers brought to bear on the employers of some of these young men to have them discharged. The heroism of the young men for their action was commended and their moral right to so do defended by the preacher, and also by Prof. C. L. Loos who interrupted the speaker by saying that he had advised the young men to do what they did. Some may question the right of such methods of warfare, but if so why raise such a question at this point? Why not raise the previous question of the moral right of the saloon to exist at all. It is just at this point that our business men, as Bro. Spencer said, need more backbone; so also with our "Christian" men.

—The encouraging growth in the number of contributing churches during the past five years ought to nerve us to undertake to enlist every church in the March offering this year. There has also been a large gain in the number of missionaries during the past five years in foreign lands. New fields have been entered and a number of new stations have been planted. Times are now better and still larger advance should be made.

—According to "The Hiram House Life" a new bi-monthly published in the interest of Hiram House, Cleveland, O., the city of Cleveland has 135,204 adults, 46,313 children, 20 schools, 137 churches, 941 saloons and 541.56 park acres. This ratio of saloons to churches is one of the alarming conditions of every municipality. It would be bad enough if these numbers were reversed. But that crime-producing schools will thus be permitted to exist in a city at all, is one of the mysteries of this mixed and mottled civilization in which we are living.

—All Disciples of Christ interested in Foreign Missions and the collection thereof, on the first Sunday in March, ought to take a special interest in the distribution of the special literature of the Foreign Society. The Missionary Intelligencer and the Missionary Voice are edited with great care and full of selected information on all phases of the Foreign Mission questions and would do good if liberally distributed in the churches. They can give so

much more space and attention to these matters than is possible in a church paper and ought to be used liberally for that purpose. The facts stated in these missionary journals for this month alone ought to secure the entire amount asked for from the churches alone this year by the society. Send to F. M. Rains, Cincinnati, O., for a large supply of these journals and distribute them in your churches.

—There is one trust which would be a great blessing to the world, if it could be brought about under the leadership of the Spirit; if all of the churches would combine for Christian work in such a way as to exclude unworthy rivalry and the unnecessary multiplication of agencies, and then would work together harmoniously for the evangelization of the world, such a trust would be fully worthy of the enterprise which Paul speaks of when he says that he was "allowed of God to be put in trust with the gospel."—*The Advance*.

Never spoke the Advance truer words. Why not at once call a conference of all the leading missionary boards in this country to take such action as indicated above in relation to the islands but recently opened to religious liberty? We have suggested this before and we hope our own mission boards will take the initiative in calling for such unity of action.

—G. W. Muckley, of Kansas City, Mo., our Church Extension Cor. Sec., has just informed us of an unusual gift to that branch of our missionary work. Sister Sisera Threlkeld, of Fulton, Mo., has given a pair of diamonds to A. B. Phillips, her pastor, to be sold and the proceeds given to Church Extension. The diamonds are estimated by a competent jeweler to be worth at least $200, but will of course be sold to the best advantage possible for the benefit of the Church Extension Fund. This unostentatious example of self-sacrifice for the Master's kingdom is not only worthy of emulation by other disciples, but also beautifully expressive of that silent but sweet influence of the Holy Spirit upon the life of those who love and serve the Master.

—The Advance quoting recent statistics from the Chicago Tribune tells us that there has been a decline in suicides for the year 1898 of 680. There were 6,600 suicides in 1897 and 5,920 in 1898. Physicians are said to still lead the list. The decrease in the number of murders is still more marked, dropping from 9,520 in 1897 to 7,840 in 1898, nearly 30 per cent. There were also fewer lynchings in 1898 than in 1897, another favorable omen. But one of the most singular revelations of these statistics for 1898 is the falling off of charity gifts. In 1896 and '97 these gifts amounted to $33,600,000, but in 1898 to only $23,984,000. That it should be so seems strange in view of the fact that the past year is regarded as a far better business year than those which immediately preceded it, when benevolent contributions reached high-water mark. In the shining list of contributors Cora J. Flood, of San Francisco, stands first with a gift of $2,250,000 to the University of California, and Oliver H. Payne, of New York, comes next with two gifts to Cornell which rounded out $2,000,000. The bulk of the gifts went to education. The country believes in higher education.

—The Galveston Tribune quotes Mr. Reid, a representative of the exporting firms of Louis Dreyfus & Co., and Eli Berney & Co., of New York, as saying that grain is better handled at the Galveston Harbor than any other place in America, that the inspection is admirable and that Galveston, in a few years, will be to the West what New York now is to the East. Mr. Reid also predicts the largest grain crop this year in the history of the United States. The West thus seems to be a continual revelation to Eastern politicians and business men. The World's Fair, to be held in this city in 1903, will be as much of an eye-opener to some of our Eastern people, in all probabilty, as to some of the foreigners who will then visit, not our shores only, but our great inland country and metropolis. St. Louis is not envious of this fine compliment to Galveston, but rejoices in the prospective interest in the mutual outlook of the two cities.

—The ringing, pointed address of W. J. Wright, of Washington, D. C., delivered before the Christian Convention at Chattanooga last October, has been published in a tract and may be had in any desired quantity for missionary purposes by addressing F. M. Rains, Cincinnati, O. It makes a splendid missionary document.

—The Australian Church of Christ Almanac for 1899 contains a large picture of A. McLean for its central figure, around which, in striking colors, are grouped facts and figures about the church. At the bottom of the very large sheet is the calendar for the year. Taken together this is a very novel way of advertising the Australian Church of Christ, the Foreign Christian Missionary Society and the gospel of Christ Jesus our Lord.

—I have just finished reading "Spiritual Teaching and Education" in the CHRISTIAN-EVANGELIST of Jan. 12. I desire to express my appreciation of its statement of our condition and needs, and the remedy. I have been sorely puzzled to know how to overcome the ignorance of the people concerning God's Word that exists in the churches for which I have preached, and which seems to prevail in all churches. It seems as though the pride of many of our people in "our plea" benumbs their sense of its real meaning and their consciousness of our obligations. Nearly a year ago I advocated the same plan of morning service in the church here as is suggested in the above article, but did not succeed in getting the people to take hold of it. Would be pleased to hear more in your paper on this remedy or some other.

Cortland, O. G. W. MOORE.

—Some very strong sermons have been preached recently against the liquor traffic by our St. Louis preachers. Two of these we heard—one by F. G. Tyrrell and the other by F. O. Fannon—and they were both strong and stirring appeals. Let the fight go on. There is no compromise to be made with King Alcohol.

—R. A. Hopper, Tempe, Ariz., standing alone in that part of the state, is seeking to raise $1,000 to erect a building, and is at work on the foundation. The Extension Board has promised him a loan of $500 when the $1,000 has been raised. There is not a good church building of ours in the whole territory. There can be no better man for that great field than Bro. Hopper, and his appeal for help should fall upon sympathetic ears and receive encouraging response.

—A young preacher of approved character and ability, who can work for $600 a year for a congregation which has just completed a beautiful new church in a Western state, can be put into correspondence with the parties by addressing the editor of this paper with proper references if unknown.

—The following note, received just before we close the paper for this week, gives us the only information we have received concerning the departure of this good brother. Our sympathies are extended to the bereaved:

Our Bro. J. H. Bauserman died at the home of his sister, Mrs. J. C. Evans, Valley Falls, Kan., Wednesday night, Jan. 18, and was buried at Leavenworth Friday, Jan. 20th. At his request I will write at greater length concerning his life and work as soon as his sister furnishes me some needed data. I am sure you will sorrow with his friends.

Very sincerely,

Indianapolis, Ind. HELEN E. MOSES.

—The St. Louis Advocate of last week points out a new danger to life—the danger of murder by the use of microbes administered in some way by an enemy with intent to killl. The ease with which the germs of deadly diseases may be cultivated and transmitted, and the difficulty there would be in detecting the criminal—the editor thinks—will constitute a new danger to society. Perhaps the editor is right, but let us hope that the microbe is yet an unknown quantity in disease-producing causes, and that a better acquaintance with its nature in the near future will remove our fears of his life destroying power.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla,

—The editorial by our contributing editor, J. J. Haley, entitled "Spiritual Teaching and Education," is receiving much commendation from our readers, who are a very appreciative and discriminating class of people. They call for more of the same kind, and they will be sure to receive it, for our whole editorial staff are a unit on that and all other leading subjects.

—The Christian preachers of this city enjoyed an unusually interesting meeting here on last Monday. Bro. McLean, of Cincinnati, was present and gave a delightfully encouraging talk on the present and future of our Foreign Mission work.

—Dr. Joseph Baldwin, Prof. Emeritus of Pedagogy, of the University of Texas, died Jan. 13th, 1899. From the funeral address, which was delivered by J. W. Lowber, pastor of the Christian Church at Austin, in the presence of a large audience, we glean the following facts of his life: Dr. Baldwin was born in New Castle, Pa., in 1827, graduated from Bethany College in 1852, married the same year to Miss Sophia Fluhart, who survives him, became well known in Missouri and in Indiana as a distinguished educator, established the Normal School at Kirksville, Mo., in 1867, in September 1881 became president of the Texas State Normal School at Huntsville, and in 1891 was unanimously called to take charge of the School of Pedagogy in the University of Texas. The address further states that Dr. Baldwin had been an elder in the Christian Church for more than forty years and leaves a splendid record as a Christian, as well as an educator. His daughter, Dr. Baldwin, became one of our missionaries to India and is known throughout all the churches for her zeal in the cause of Foreign Missions. Thus closes in the death of Dr. Joseph Baldwin a useful and honored life.

—The Winchester (Ill.) Times contains an obituary of Mrs. Jeannette Black, the wife of Elder B. C. Black. Funeral services were conducted at the Christian Church, of Winchester, by J. H. Coats and J. M. Riggs in the presence of "the largest audience ever assembled at a funeral [in that city] for many years." The remains were taken to Milford, Ind., the home of her childhood, for interment. She was born Dec. 26, 1864, married to Elder Black, Sept. 7, 1887, and departed this life Jan. 7, 1899. Of her Christian faith, work, life and relations few have called forth more earnest praise or were more deeply mourned by Christian friends at death than was Sister Black, of Winchester, Ill.

—The Christian Missionary Magazine for January, edited and published by T. A. Abbott, 712 Commercial Building, this city, contains the annual list of preachers in the state of Missouri. Of course every preacher in the state will want a copy of this number of the magazine as it aids in securing a clergyman's

permit on the railroads of the Western Passenger Association. The secretary has taken great pains to get the name of each preacher in the state and to get it right. So if your name is not there it is because you have been careless about responding to the secretary's call for it. This number of this magazine also gives full instructions in securing a clergyman's permit in the passenger railway associations.

—On another page of this paper will be found a number of responses to our invitation to the brethren to express themselves concerning the issue presented in Bro. J. Z. Tyler's letter on "A Crisis in Christian Endeavor." As we have fully as many more letters on hand, and all of them of the same tenor, we reserve our further comments on the situation until next week. It is easy to see, however, what is necessary to be done and what can easily be accomplished.

—John B. Briney, whose counterfeit we present on our first page, is a Kentuckian by birth. He was born Feb. 11, 1839, and like many another great man, spent his boyhood on the farm. He spent four years in Eminence College in that state, and after serving a number of churches and editing The Apostolic Times two years, he removed to other fields of labor. He spent two years as pastor of the Linden St. Church, Memphis, conducting while there a Southern department of the CHRISTIAN-EVANGELIST, and removed to Springfield, Ill., in 1888, where he remained as pastor of the church in that city until January, 1891. He is now, and has been for several years, pastor of the church at Moberly, Mo., where he has done a valuable work, and where his labors are still appreciated. He is a frequent contributor to our religious journals, the present number of this paper containing an article from his pen. He recently said to the editor of this paper that he could never read more, study harder, learn faster and preach better than at the present time.

—The war which has been waging in Lexington, Ky., between temperance people and saloon men over the Sunday closing law, recently came to blows. Some of the students of the Bible College have been visiting saloons on Sunday nights, securing evidence against their keepers, and it is said that over one hundred indictments have thereby been secured. This has made the saloonkeepers hot, and on Jan. 15th the spies were stoned and in some places badly beaten up. Just what course the war will now take is not known, but the saloon men are likely to get the worst of the fight before it ends. In a paragraph on Bro. Spencer's sermon in that city on the subject, in another place, it will be seen that the students are supported in their course by the faculty of the college and leading citizens of the city.

"Little Jo."

The accompanying message from our faithful pastor at Nora Springs, Iowa, will strike a responsive chord in many hearts that have gone through similar affliction:

JAN. 17, 1899.

Little Jo answered the Master's gentle "Come unto me," last night. We will bury him at Jacksonville, Ill., and we want you, if it is convenient, to come over and say a few words to us, for he loved you so. Yours in His name, W. W. and MARY WHARTON.

Tenderly we laid his fragile form to rest yesterday, and fondly shall I cherish the memory of the dear little boy who, in the short years of his life, and through much suffering, taught all who knew him to love "Little Jo." God's blessing be upon his parents and grandparents in this great loss. A. P. COBB.

No sense in doing without Macbeth lamp-chimneys; but get the right chimney. The Index tells.

There's money in it.

Write Macbeth Pittsburgh Pa

PERSONAL MENTION.

R. L. Lotz is holding a protacted meeting at Minerva, O.

J. K. Cornell, of Murray, Ia., began a meeting recently at Fremont.

C. A. Lockhart filled the pulpit at Waterloo, Ia., on Jan. 17th.

The new church at Stewart, Ia., will be dedicated on Jan. 29th. The dedicator has not yet been announced.

The adddress of Samuel Traum is now Nevin, O., instead of Wilmington.

A. M. Hootman, of Union City, Ind., will assist T. A. Hall in a meeting at Milton, Ind., beginning Feb. 10th.

T. A. Hall has resigned the work at Milton, to accept the work at Oxford, Ind., where he will move about March 1st.

Prof. Lee B. Millikan is now the chorister of the Tabernacle Christian Church, Decatur, Ill.

J. M. Hoffmann has accepted a call from Boone, Iowa, and will take the work there March 1st.

F. O. Fannon, pastor of the First Church, this city, is assisting Levi Marshall in a meeting at Hannibal, Mo.

M. Rice, pastor of the church at Southwest City, Mo., says that in six months the Endeavor Society of that church has read 71 books.

A. M. Harvout, pastor Central Christian Church, Cincinnati, is to assist F. G. Tyrrell, Central Christian Church, in a meeting, beginning his work on the 30th inst.

J. Z. Tyler, we learn, is expected to assist F. O. Fannon in a meeting in this city, beginning about Feb. 15th St. Louis means to win her share of the 100,000 souls.

Clark Braden, of Harrisonville, Mo., J. G. Scott, of Toronto, Canada and B. F. Slusher, of Decatur, Ill., recently dined with Geo. F. Hall and wife at their home, Decatur, Ill.

H. A. Easton, singing evangelist, is assisting in a meeting at Paris, Ill. Correspondents may address him there for a s ort time. Permanent address is Danville, Ill., Lock Box 220.

L. Swindle, of Glendora, Cal., requests every one who will to send him the very best clipping or quotation from any source whatever on any phase of the subject of Christian union.

Geo. F. Hall has been unanimously continued as pastor of the Tabernacle Christian Church, Decatur, Ill., this being the sixth year of his service in that relationship to the church.

C. H. Van Law, of Marshalltown, Iowa, though a lawyer, is frequently called on as pulpit supply. He spoke at New Sharon two Sundays and did it well. He is president of the eighth district Y. P. S. C. E.

W. J. Brown and P. B. May are the editors of a new four page paper called The Church Record. No. 4, Vol. 1, has reached our table and the strong articles in it indicate that a journal of no mean ability is contemplated by the founders. May their hopes be more than realized, is our best wish for their enterprise in religious journalism.

Dr. Albert Buxton, of Fairbury, Neb., called at this office last week, on his way to a meeting of the Foreign Mission Board at Cincinnati. Dr. Buxton encouraged us with a very kind expression of his high appreciation of the CHRISTIAN-EVANGELIST.

Geo. T. Smith, pastor of the church at Albia, Ia., can be secured to hold one protracted meeting with some church in need of such a meeting. His experience in evangelistic and pastoral work will enable him to do good work for the church that may secure him for this one meeting only.

J. E. Lynn, pastor of the Christian Church at Springfield, Ill., opened the new year with a series of four jubilee sermons on "What the Disciples of Christ Plead for." The sermon on "The Union of all Christ's Followers" was printed in full in the daily papers of that city.

W. H. Waggoner, Eureka, Ill., who is making a specialty of holding missionary institutes, writes encouragingly of the growing interest in his work as it comes to be better understood. With his maps, charts and facts he is doing much to awaken interest in the subject of missions. He should be kept busy this Jubilee Year in holding institutes.

S. D. Dutcher, of Cincinnati, but for many years one of our highly esteemed Missouri preachers, has received a unanimous call from the church at Mexico, Mo., and has accepted the same and will begin his work there in a few weeks. This will be good news for all our Missouri preachers, who will welcome Bro. Dutcher to their ranks most heartily. We congratulate the church at Mexico upon its good fortune, and predict a prosperous future for the congregation.

When The Stomach

refuses to work it means that every digestive organ in the body is unable to perform its functions properly. Through lack of proper nourishment the entire system thus becomes impoverished and weakened. At the first symptom of digestive trouble take the old reliable

Dr. Peter's Blood Vitalizer

the old Swiss-German remedy. It regulates and strengthens the digestive organs while it purifies the blood and invigorates the system.

It was discovered by an old German physician and has been in use for over 100 years, though not extensively advertised. It seldom fails to cure all diseases caused by impoverished or impure blood or from disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,
112-114 South Hoyne Ave., Chicago.

Chas. Blaisdell, student of the University and Bible College of Missouri, has been called to preach for the congregations at Yates and Tulip, the former in Randolph and the latter in Monroe Co., Mo.

S. J. Phillips, Sugar Grove, Wis., has the names of two experienced, successful, educated preachers whom he wishes to locate in good, live, missionary churches in good railroad centers. Salaries asked, from $600 to $800. Any such churches in need of preaching would do well to correspond with Bro. Phillips.

The Monthly Christian Blade, Topeka Kansas, says that J. W. Hilton, financial agent for Cotner University, is succeeding nicely. The outlook for our debt-burdened colleges generally seems to be improving. The same paper says that A. M. Haggard, who now has charge of the Bible Department of Drake University during the sickness of Dean Everest, contemplates a trip to Europe for evangelistic purposes.

We publish in this paper a short article from Bro. Bakewell, of Carondale, Ill., on "The Blessed Hope." Bro. Bakewell is now in his 87th year. Bro. Bakewell has been intimately associated with the restoration movement from the first. He at one time worked on the Christian Baptist and Millennial Harbinger as a printer. He was also for a time the proprietor of the "Steward's Inn" at Bethany, during which time Prof. Pendleton and his wife were among his guests. He did also clerical work for Alexander Campbell for a time before coming West. These historic associations will add great interest to the few words from his pen at this age, referred to above.

Stockholder's Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St. Louis, Mo., on Tuesday, March 21, 1899, at 10 A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors,

JOHN Q. MCCANNE, Sec.

F. M. CALL, Pres.

25 CTS PISO'S CURE FOR 25 CTS
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Correspondence.

New York Letter.

On Lord's day morning January the 8th, Bro. Wallace C. Payne presented his resignation as pastor of the Church of the Disciples of Christ at 323 West 56th St., New York, to take effect July the 1st next. Bro. Payne has worked with earnestness and zeal to build up the cause, but the field is a difficult one, as is every city work where the forces are inadequate to cope with the peculiarities of the situation. Institutional or open church methods must be applied sooner or later in down-town church work in order to reach the people. Bro. Payne has been quite anxious to adopt some of the open church features, but it seems the necessary means is not in sight and consequently it cannot be taken up for the present at least. Personally we are very sorry to have him lay down the work at 56th, for he has proven a delightfully sweet spirited Christian gentleman. No doubt he is ready to negotiate with churches in need of a pastor. May he not be permitted to lose a single day between pastoral engagements.

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The people of the 169th St. Church continue to be good to me—and mine. We had scarcely recovered from their lavish kindness at Christmas when they attacked us a second time. It was on this wise: Things so happened that on the first day of January ten years ago, at Knoxville, Tenn., the daughter of my mother-in-law and I became one and on the first of the October following came to this church to labor in the gospel. Our tenth wedding anniversary had come and gone and by us was about forgotten; but not so in the minds of the Christian Endeavorers of our church. For on the 12th they held a sociable in the lecture room, and at a certain point of the evening's enjoyment, called the innocent pastor and his innocent wife conspicuously to the front and proceeded to be-*tin* them with all manner of queer accoutrements. This was kept up for about the space of half an hour when the pile of tin was so large that we were pleased that it discon-*tin*-ued to grow. The good young people were thanked for their great kindness, but were told their pastor would expect a pile just as large at his silver and golden anniversaries. These tokens go far toward filling a preacher's life with joy and uniting him more firmly to the people he serves, not because of the intrinsic value of the gifts, but for what they represent of love and good will.

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The annual conference of the missionary secretaries of the mission boards of the United States and Canada met at the Episcopal Mission Building, 22nd Street and Fourth Avenue, this city, January 10-12 and had one of the largest and best meetings in the history of the association. These conferences are mutually helpful to the various mission boards because they bring the secretaries and others deeply interested in the promotion of the cause of missions into sympathetic personal touch with one another. These men learn to know and love one another and as a result they respect and honor each other's work. Methods and means are freely discussed; successes and failures are studied and general co-operative plans are agreed upon. Bro. A. McLean represented the Foreign Mission work of the Disciples in the conference; and he and S. T. Willis are to serve their interests on the committee to arrange for the great Ecumenical Missionary Conference of the world which meets in New York in April 1900. It is believed this will prove to be the greatest representative gathering of missions yet assembled on earth. The Discipes of Christ will be known and felt in this conference, we trust. We are sorry that neither Miss White nor Miss Pounds could be present at the conferences of the Woman's Boards, to represent our C. W. B. M., which was held at the same time in the Broadway Tabernacle. The American Board gave a reception and dinner to the representatives of thirty-four missionary societies at the Hotel Manhattan, on Wednesday evening, the 11th. The banquet and the addresses were enjoyed by about 200 distinguished guests.

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If the present program is carried out the new church of the Disciples of Christ of Boston will have been dedicated before this is published. The day set for dedicatory services is January 22nd, and Bro. B. L. Smith, Cor. Sec. of the American Christian Missionary Society, delivers the sermon. Sometime since this church sold its old property, corner of Madison St. and Shawmut Ave., and bought a new site at 18 St. James St., Roxbury. The new property comprised about 8,000 feet of land, a dwelling house that did not have to be moved and will be used as a parsonage, and a sufficient quantity of Roxbury stone to build the new chapel. The New England Messenger says: "The chapel is finished in cypress and has besides auditorium, pastor's study, robing rooms, Sunday-school room, ladies' parlor, library, etc. The entire building was heated by steam, lighted by gas, and a fine pipe organ has been put in." Dr. W. A. Belding will preach for the church until a pastor is secured. We wish to congratulate the Boston Disciples on their success, and hope they have entered upon an era of greater prosperity than ever before enjoyed by them.

S. T. Willis.

1281 *Union Ave.*

Kansas City Letter.

It has been my privilege to enjoy glimpses of the life of our boys in blue in far-off Manila through the eyes of one of themselves, which is more satisfactory than the stories that fill the newspapers, some of which are manufactured for the occasion, no doubt. A nephew, who has for several years been in the regular army and whose regiment was in the front at the attack on Manila, has written me several most interesting letters, from which I purpose giving a few extracts for your readers. No doubt, some of the things he writes will hardly seem credible, especially as regards the hardships imposed upon the people by the Spanish Government and the Roman Catholic Church, but he assures me that his statements are strictly true, and I have every reason to accept them:

The country is only half civilized. The Spanish have never made a geographical survey of the island. I hope that the United States will keep this island, as it is very fertile and the timber alone would make it worth while to keep it. It is heavily timbered with mahogany, rosewood, ebony and lignum vitæ. The land is very fertile. Oranges, bananas, pineapples and cocoanuts grow wild in abundance. Also breadfruit.

We have about 6,000 Spanish prisoners in the city, and they have liberty to go where and when they please. They are very peaceable and seem to take their defeat very coolly. Their officers are quite impudent and will not give an American soldier any part of the sidewalk when they meet him. But we give them half the walk, and if they are not satisfied with that we shove them off into the street. But you can hardly blame them, for they have been used to shoving their own soldiers off the walk, and habit is a great thing.

The old city of Manila is surrounded by a wall and moat. The wall is about thirty feet high, twelve feet thick at the top and twenty-six feet thick at the base. It is built of concrete, and is very old, some of the archways at the entrances of the city bearing the date of 1620, and some are even a little older yet. The walls are full of dungeons, some of which are terrible places. The main dungeon, the Black Hole of Manila, is in our fort, which is situated in the extreme northwest corner of the walled city. This dungeon is about forty feet long by thirty wide, and ten feet deep. The entrance to it is near the top, and is four feet square. The prisoners are forced into it through this entrance and then have to jump to the bottom. Then the entrance is closed and the poor prisoner is in absolutely inky darkness. Then the water from the river is turned on and the dungeon gradually filled to the top, drowning the poor victims. Talk about cruelty! Can any one conceive a more horrible death than that? The other dungeons are not so bad as this. They are only foul-smelling, damp and full of reptiles and vermin. They are what the Spanish had ready for the "American pigs" who dared to come over to fight the "brave Spanish gentlemen!" The Spanish soldiers and officers were very much surprised at the way they were treated by the Americans. They expected cruel treatment, but we even gave them rations out of our haversacks. They are now better fed than when in the service of Spain. A great many of them have tried to get into our army, but they could not enlist, as they are citizens of Spain and they cannot speak English.

I don't see how any man could be a Catholic after seeing how the priests rule this country. They are trying now secretely to get the natives to fight the Americans. The natives are all Catholics and are afraid as death of the priests. I have seen more brutal-looking priests here than anywhere I have ever been. Some of the churches here are the finest I ever saw, but such superstition I never witnessed before. I saw a fine old oil painting in a church here, and an explanation of it was written in Spanish underneath it. The following is the inscription translated into English: "This is the picture of the twelve saints [the names followed] who used to be hermits in the forest of Brittany. They were attacked by 300 Britons and cut into four pieces. They were cut through the center of the body, and then cloven from head to groin. Owing to their past piety it was impossible to kill them; and when the Britons left the pieces crawled together and grew back into their original bodies, and they became saints and converted the Britons to Christ!" The natives here believe such stuff as that. Looking over the prison records the officials found where there had been prisoners in the penitentiary here for twelve or fourteen years, with no other charge against them except "confined by order of the church!" When the priests wanted money they levied tax on the people, and if they did not pay it they were cast into prison. One young man, a native, was brought up for trial, having laid in jail for seven years without being tried. The charge was, "Confined by order of the church." The evidence showed that his crime consisted in objecting to the seduction of his sweetheart by the priest. This is one case of thousands. Is it any wonder that God has visited his vengeance on a nation that will allow such practices under the cloak of his beloved church? I was on patrol the other day and saw a priest knock a native woman off the sidewalk because she was in his way. I promptly stepped up to him and touched him lightly on the head with the butt of my gun, and consequently the nuns have one more *father* on their sick list! The Spanish soldiers and natives who were around opened their eyes in wonder that God did not strike me dead for lifting my hand against one of his servants, but you see he did not!

But I cannot give further extracts, though there is much more as interesting. May the American people never abandon the Philippines until they have brought the natives out

Clergymen Can Make Money

We offer profitable employment and outdoor life, acting as agent for The Ladies' Home Journal known everywhere as the high-grade monthly publication having the largest bona-fide paid circulation in the world—850,000 copies each issue.

Agents wanted to look after renewals and secure new subscribers.

The Curtis Publishing Company
Philadelphia, Pa.

from under both the Spanish and Roman Catholic yokes.

Are you preparing for the March collection, brother pastor? It is not too early to begin your planning for the Jubilee Year offering. The preachers of Kansas City and vicinity devote their monthly meeting, the first Friday in February, to a symposium on that subject, which will be conducted by Bro. B. F. Clay. Let every preacher within reach of the city attend it.

A good preacher, who can give the best of references, desires to find a field of labor in Missouri. Any churches wishing to correspond with him may write me, enclosing stamp, and their letters will be promptly forwarded to him. He has been successful where he has labored in the past.

Bro. Carey E. Morgan, of Minneapolis, is assisting the writer in a meeting, the results of which will be reported at the close. Already he has won the hearts of all by his strong, sweet, spiritual sermons.

W. F. RICHARDSON.

Kansas City, Mo., Jan. 12, 1899.

Texas Letter.

Railroad building has had so much to do with the development of this country that watching its progress is not a bad method of noting the general progress of the land. In 1898 not less than 3,018 miles were built in the United States. And but for the early and severe winter, which has hindered the work, these figures would have been larger. But as they are they exceed any year since 1892, when 4,192 miles were built. But five states, New Hampshire, Massachusetts, Rhode Island, Kansas and Nevada, have failed to build any road during the year. Thirteen states have built more than 100 miles each, Minnesota heading the list with 250 miles. While the work is well distributed throughout the country, the bulk of it is in the SOUTH AND SOUTHWEST. Texas stands second in the list of states, with 182 miles.

The oil fields of Corsicana are assuming substantial proportions. The Standard Oil Company shows its faith in them by the erection of a $150,000 refinery, besides other large investments. This refinery will have a daily capacity of 1,000 barrels of crude oil. It is now in operation, and before these lines are in print the people of that city will be testing the first refined illuminating petroleum from a Southern refinery.

The Practical Christian, published in Houston, by J. C. Mason, has been consolidated with the Courier, and Bro. Mason becomes associate editor of the Courier. I feel like congratulating both papers. The Practical Christian was a vigorous and useful paper, and we folks of the Courier are glad to have its editor aid us in the work on our hands.

Dr. J. W. Lowber and wife are now beginning to see clearly the end of their splendid fight for a new house. This elegant structure, the best in the city, will be dedicated not later than the first of April. And, as this scribe is to assist in the dedicatory services, your readers shall know all the facts concerning the work in our capital city.

Champ Clark, one of our brethren, and a Missouri congressman, turns prophet and thus speaks of our part of the United States: "The canal (Nicaraugua), with a deep-water harbor on the Texas coast, will revolutionize railroad freight traffic and the ocean-carrying trade. When it is known beyond cavil that such a harbor has been secured, every railroad in the trans-Mississippi country will head for it. Physical facts compel that result. From the middle of North Dakota to the Gulf it is a 'downhill pull.' In fifty years on the Texas coast a city will arise, rivaling New York in population, wealth and commerce. The next census will give trans-Mississippians thirty additional congressmen and Presidential electors, with sixty additional votes in national conventions. The coming years are ours." So it looks to Southern eyes, and "so mote it be." (Remember that I do not own an acre of land in the South.)

Here is a good definition of *la grippe*. And now, while this disease is holding high carnival all over the land, and the doctors and the common people are not agreed on a definition, it would seem an opportune time for one on which all can agree. Ed C. Smith, Jr., the three-year-old son of one of our deacons, has had la grippe a few days. His father one morning said to him, "Ed C., how do you feel?" The little fellow's lips quivered as he answered, "I feels like I ain't got no pa, and no ma, and no clothes, and no nuffen," and he began crying as if his heart would break. Now, this definition may not, according to the doctors, be "regular," but that it is true I can testify from my own sad experience, as doubtless can thousands of others.

It is not too soon for us to begin to get ready for the March offering for missions. Let us think of it, talk about it, and pray over it, and strive to enlist a larger number of our people in it.

Prof. Joseph Baldwin, father of Dr. Olivia Baldwin, one of our foreign missionaries, died at his home in Austin, Jan. 13. He was a prominent educator, having been for twenty years principal of the Sam Houston Normal, and later a professor in the State University. Bro. Baldwin was an active worker in his home church, and also a prominent factor in all our conventions. A good man has fallen; the earth is poorer, but heaven is richer.

M. M. DAVIS.

833 *Live Oak Street, Dallas, Texas.*

Am Interesting Letter.

I have just finished the rich and varied literary and spiritual repast furnished in the last number of the CHRISTIAN-EVANGELIST.

Having spent twenty-five years in Missouri, and having become thoroughly identified with her enterprises, in many of which I have taken an honored part, and having learned to love the Missouri ministry as I can hardly hope to love those of any other section, and having an acquaintance very dear to me all over the state, is it not most natural that I have a deep and abiding interest in all the enterprises of the Missouri brotherhood?

The *loan* of myself to Kentucky for a time does not in the least lessen my interest. A number of Missouri papers, and letters many, keep me in touch and sympathy with every movement; and when I read your convention programs, I long to go up to the gathering of those I love.

While these Kentuckians are treating me well, and are a grand people (but for which last-named fact Missourians would not be the people they are), yet I feel myself largely *a stranger* here on my native soil.

A few days were recently spent in Lexington with my aged parents, to be near whom for a time had much to do with my coming to Kentucky. Here where I once knew nearly every one, familiar faces are now in a painful minority, a *changed* minority as well. Pres. Graham, the old man eloquent, has retired from active service; Profs. Loos, McGarvey, Shackelford, Patterson and others are hoary-headed and look through double lenses.

But since I think of it, Bros. Procter, Jones, Haley, Plattenburg, Garrison and others in Missouri are white-haired and spectacled too; but this does not seem so strange, because of our frequent and regular meetings for years.

Well, well—no, I will not moralize, even if it is hard to help it.

Speaking of these brethren suggests the capital idea, which to the delight of many, you have conceived, viz., The Christian Portrait Gallery. The faces and work of our pioneers should, from ever consideration, be handed down to coming generations. An acquaintance with the heroic spirits of the past will be of lasting benefit to our children and our children's children.

I thank God that my father's home has ever been the "preacher's home," and that it has been my privilege to know Campbell, Scott, Smith, Johnson, Raines, Rogers, Ricketts, Gano, Challen, Hayden, Richardson, Pendleton, Pinkerton, Anderson, Lard, Hopson and a host of younger men.

I was, of course, too young to understand much that the oldest of these grand men of God said, but each of them made a lasting impression upon me. Hundreds of times have I fed the venerable and palsied John Smith, and and having indelibly stamped on my memory some of his sayings, I would give a good round sum for even one of his sermons.

Has *even one* of all he preached been preserved? If so, who has it?

Yes, transmit to coming generations at leat the faces and spirit of our pioneers.

I congratulate the CHRISTIAN-EVANGELIST and the brotherhood on the "*Nine Decades of History of the Restoration Movement*" to appear in this, our Jubilee Year of missions.

We have multiplied thousands who know next to nothing as to the origin and progress of this the greatest movement of the nineteenth century. Our editors as well as our preachers have all the while taken too much for granted. The people generally are not as well versed in the fundamentals of the gospel or in the distinctive principles of the Disciples as many have supposed.

All of the generation who figured in the inauguration of the the Restoration have passed away. Most of the second generation are gone. Even the third one is fast thinning. Comparatively little is known by the rising generation of the inauguration and progress of our movement.

It is hoped that the writers selected will do their work as thoroughly and authentically as possible, and that the series of articles may finally be put in book form at such price that thousands will be bought and read.

I cannot close without expressing my pleasure in what seems a wise solution of our *Missouri educational* interests.

May preachers and people rally speedily to raise the amount asked, and may heaven's blessing rest upon the man to be selected to visit the brethren to quicken their interest in the schools and to look after endowment. No man could ask a higher or holier task.

FRANK W. ALLEN.

The good name of

Allcock's
POROUS PLASTERS

has induced many persons to deceive the public by offering plasters which are not only lacking in the best elements of the genuine article, but are often harmful in their effects.

The public should be on their guard against these frauds, and, when a plaster is needed, be sure to insist upon having the best. When you buy Allcock's you obtain absolutely the best plaster made.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

"Poor France."

This heading has become here well-nigh stereotyped in the current publications whether daily, weekly or monthly, whether religious or secular, educational or commercial, civil or military; in a word, no matter what the character of the publication may be, this note of despair forms the constant refrain, nor is it limited to any one class; the professor, the clergyman, the public lecturer, the editor, the politician, everybody is discouraged. This single adjective sums up the universal sentiment of the French people at the present time. Even the most patriotic seem to have lost heart in the face of the antagonistic conditions of their political life, which seem to menace from day to day the very existence of the republic. Glorious past, humiliating present, a future full of pitfalls. Left alone by the inglorious defeat of Spain, the destiny, the dignity, the honor of the Latin race is in the hands of the French nation They feel to the very last ounce the burden which the course of events has placed upon their shoulders. They recall the past glory and their race when all Europe was subject to the court of Versailles, when the French language had no competitor, when France had no dangerous rivals. To-day, no matter where they turn their eyes, their ancient subjects have become their powerful, invincible enemies as well commercially as from a military point of view. They see it, they know it, they feel it. They cry out in their national anguish. Some deny it, others admit it with an oath, with imprecations against their rivals, with vows of vengeance which they are incapable of realizing. They are not left alone in their woes. The press of every nation is continually reminding them of their plight, of their degeneracy. "You are a degenerate race," "you are dying," that is the daily message which every foreign land sends to "poor France." A terrible message to send to forty millions of human creatures, descendants of glorious ancestors. Nor does it arrive in an envelope of "human kindness," of "Christian charity." No, the wrapper is made of irony, satire, the contemptuous smile, the goading laugh, the biting wit and sarcasm, the victorious shouts of ancient foes. France, left wounded and bleeding by the roadside, finds no good Samaritan. The German stalks up and down the Rhine on both shores, cracks his military boot, spurs his steed, brandishes his sword and fires off his cannons in sham battles, displays at every point the victorious armies of Prussia. John Bull sails up and down the English channel in the midst of innumerable ships, in order to show wounded and dying France what it is necessary to have in order to save its colonies, in order to avoid the inevitable conflict. Apropos, an editor has just made the assertion that it is impossible for "poor France" to have colonies and have England for enemy. Another discovers that the only reason English statesmen decline or postpone a war with Russia or Germany is that neither have any colonies to pay for the powder burned, that France has and that England wants war with her for the sake of the colonies to be had at the end of a campaign, that the English have in store for "poor France" the same inevitable humiliation which has fallen to the lot of Spain, that England would not hesitate to profit by the example set by the Germans in 1870 and by the Americans in 1898. And as a matter of fact it would be as easy to assert the incompetency of France to develop its colonies as it has been to prove the insufficiency of the Spanish colonial administration.

According to the opinion of many distinguished patriots in different professions, who seem to be seeking the salvation of their race and their native country, France is not only badly administered, but the victim of too many "bureaus" of social and governmental system which reduces the individual to a degree of subjection incompatible with the progress and upbuilding of a nation. There is a most decided tendency to insist on the doctrine of individualism as the only salvation for France. The newspapers and magazines imbued with this idea are zealous in presenting the Anglo-Saxon as the fruit of this social theory. Look at England, look at the United States, and be saved, is the admonition of a school of distinguished economists represented by M. Demoulins. Others no less convinced of the desperate condition of their country are waging a bitter warfare against all attempts to restore the French nation by an injection of Anglo-Saxonisms contending that it is absolutely impossible for a nation so radically and constitutionally different to adopt the ideas of another race, that it is necessary to maintain all the traditions, religious, social and educational, of the Latin races, and if need be to die loyal to their ancient origin. Prof. Doumic and others of the University of Paris represent with intense enthusiasm this conservative but probably very sensible and possibly the only practicable movement.

As an illustration of the zeal of the party demanding the freedom of the individual, the following summary of an editorial in yesterday's issue of the Journal des Debats, will suffice and serve at the same time as an example of the method of agitation followed by the school of which Demoulins is the head. The article in question has for text the recent donation of 500,000 pounds for charitable and scientific purposes made by the English brewer, Lord Iveaugh. What would we do in France? asks the editor, in such a case. Suppose some generous Frenchman wanted to follow the example of Lord Iveaugh. If he decided to put his gift into the hands of some existing society it would be necessary to have the permission of the state, which would place upon him certain restrictions; if he wanted to create a new organization the permission of the state with even greater restrictions would be necessary; nor would he be allowed to direct the organization and administration of the society founded according to his own free will. At every step he would find rules and regulations, administrative complications and bureaucratic hindrances in his way. If he had any independence of character, any desire to determine the manner in which his liberalities should be employed, he would probably give up in disgust and keep his money. He would have learned that nothing is more difficult in France than to do good when the donor wants to act in any other way or by any other medium than the state, its functionaries and institutions. That isn't all. When he asks how much it costs to be charitable, to give away one's wealth, he finds that according to laws already existing concerning donations and legacies, the state and municipality will have to be paid something like 12 per cent. and that laws passed by the Chamber of Deputies and now before the Senate propose to increase the rate to 16 1-2 in the case of donations and to 20 per cent. for legacies. The rate is less if the organization be charitable in the strictest sense of the term, which excludes museums, libraries, laboratories and other like institutions. In case the present bills become laws, the generous donor would find himself compelled to pay about 200,000 francs for every million which he might give to public institutions other than those strictly charitable. Needless to say that in France these are strictly Catholic, for of the more than 40,000,000 inhabitants of France not more than 600,000 could be counted as Protestants. Evidently, concludes the editor of this most reputable journal, which disputes first place with Le Temps.

The originators of all these administrative formalities and fiscal exactions considered every attempt to render service to one's fellow-creatures, except by the intervention of the state, as a public evil. This kind of legislation results in discouraging and disgusting many generous souls. It fills the treasuries of all manner of Catholic institutions, the politicians who say they hate these give them a monopoly of all legacies inasmuch as they render every other form of benevolent enterprise practically impossible and treat every person as "suspect" and as subject to be taxed without mercy who is guilty of wishing, even after death, to ameliorate the misery, increase the well-being or cultivate the intellect of his neighbor.

WM. H. MATLOCK.

Paris, Dec. 29.



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Gethsmane Gleanings.

The day before Christmas my brother, B. F., from Philadelphia, with his wife and two little boys, and my brother, Hugh W., with his wife and her brother, Mr. Earl Sellers, of Richmond, came to the parsonage to spend the holidays with us. That night the ladies fixed a tree in the parsonage dining room and the children were wild with delight the next morning when they beheld it. We had two most excellent services Christmas day. Monday night we had a most helpful and soul-inspiring prayer-meeting at the residence of our good young brothers, Elmore Tucker and John Melton. Tuesday evening my brother, B. F., whom we call "Frank," requested me to baptize him. So the three families of us, including all the children, and Bro. G. W. Wright, one of our deacons, repaired to the pool at the rear of the church, and just as the sun sank in the western horizon, painting the sky in tints of gold, and the soft breezes sighed through the tall pines, as though some Eolian harp sounded the requiem of earthly things, he was buried with his Lord and rose again to newness of life. Wednesday night a large congregation met at the residence of Bro. Wm. Waters and held an excellent prayer-meeting. Thursday night there was another large prayer-meeting at Bro. Robert Martin's. As Sister Martin is consumptive it was a great treat to her to have an enthusiastic meeting in her own home. Saturday afternoon, after a beautiful week, black clouds o'erspread the sky and rain fell for some hours, which changed to snow at nightfall. When I retired at 11 P. M., the snow was still falling, and the cold wind whistled around the house in so dismal a manner that a sad, subdued feeling crept o'er the spirit, and one could almost hear the bitter moans of the departing year. Sunday morning the snow was still falling, but ceased ere long, and the bright New Year sun came out in radiant glory to behold the earth clad in a mantle of white, like the spotless paper upon which no mark of the pen had yet been made. Instead of preaching at the morning service, we had New Year's resolutions, and the meeting was, to me at least, exceedingly interesting. My relations left Sunday afternoon, making the parsonage appear "lone and drear." On Monday, at a church meeting at Gethsemane, two of our deacons were selected as elders, and two other brethren selected as deacons to fill the places thus made vacant. And thus closed one of the most delightful holiday seasons I have ever known. May we gird up our loins for the work of the new year, and may the blessings of God make our efforts far more fruitful of good than they were in the year 1898.

ALFRED BRUNK.

Newmans, Va.

Bina Church Dedication.

Lord's day, Dec. 4th, 1898, was a great red letter day in Bina, C. P., India. The new church building was dedicated with appropriate exercises at the morning meeting.

The dedication of a Christian church in India is no ordinary event. To dedicate a church built without the aid of home societies or government is an agreeable exception to the general rule.

This was a remarkably happy occasion to all of us who had the privilege of attending. The Christian mission in India was well represented from Mahoba, Deogarh, Damoh and Hurda, while families that had been converted in Bina came from Bhopal and Jhausis. Others who could not come sent letters and telegrams full of Christian greeting.

The history of this first Church of Christ in Bina is well worth telling and repeating, but I can only give a few brief notes in this letter. When Bro. Ben Mitchell and his good wife, with Miss Ida Kinsey and Miss Burgess came here, less than five years ago, there was not a single member of the Christian Church in Bina. There was not a church building of any kind in the place. In this time a large stone bungalow has been built for a home for the missionaries, and Bro. and Sister Mitchell have made it a beautiful home of good cheer and sweet fellowship for all weary travelers. A church of 54 immersed believers has been organized, with a present membership in Bina of 47 members, several of whom were formally Roman Catholics. In the last twelve months the church building was erected. It is a stone and brick edifice, substantially placed on a stone foundation. The inside of the house measures 50 x 30 feet, costing Rs 5550, or $1,800. The entire cost has been paid and provided for in India. Such Indian church propagation is a good omen for the future of Christianity in this great empire. This English church has established and supported a native day and Sunday-school which also has a building and grounds of its own. I would be leaving out one special feature of the dedicatory exercises did I not say that just before the dedicatory prayer Rs 818 were offered towards the payment of the cost of the building, leaving only $600 yet to raise.

Bro. Mitchell and the Christians in Bina deserve great credit for their sacrificing, persevering spirit which has made this successful work possible. As a reward they have souls saved, a good church and the Word of the Lord sounding forth in every direction. To those who know this field, it is nothing less than the fulfillment of the prophecy, "The desert shall blossom as the rose," and one of the sweetest roses in this desert is the Christian fellowship of loving, redeemed hearts in Christ Jesus.

G. S. WHARTON.

"The Blessed Hope."

Reader, do you know what "the blessed hope" is? I have asked several Christians to tell me, but they could not. They have said it is to be in heaven. But it is something more than that. Please let me invite your attention to it as declared by the apostle Paul in his letter to Titus, as given in the translation by Campbell, Macknight and Doddridge: "For the favor of God, which brings salvation, has appeared to all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, expecting the blessed hope, namely, the appearing of the great God, and of our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify to himself a peculiar people, zealous of good works. These things inculcate and exhort, and reprove with all authority; let no one despise you."

"The blessed hope" is to see the great God, and our Savior Jesus Christ, and to be with them through the wasteless ages of eternity.

Let us inquire, What are the attributes of the great God? They are his eternity, omnipresence, infinite knowledge, infinite wisdom, omnipotence and boundless beneficence. It has been affirmed that "God is a being whose centre is everywhere, and whose circumference is nowhere."

We shall notice his omnipotence. Omnipotence is that attribute of the Divine Being by which he can accomplish everything that does not imply a contradiction, however far it may transcend the comprehension of finite minds.

It is claimed that the sun is one million three hundred thousand times larger than this terraqueous globe. And it has been considered, with good reason, that every star is a sun no less spacious than ours, surrounded by a host of planetary globes which revolve around it as a center and derives light and heat from it. Nearly a thousand of these luminaries may be seen on a clear winter night by the naked eye; so that a mass of matter equal to a thousand solar systems, or to thirteen hundred and twenty globes of the size of the earth, may be perceived by every common observer in the canopy of heaven.

It has been computed that nearly one hundred millions of stars might be perceived by the most perfect instrument, were all the regions of the sky thoroughly explored. And yet all this vast assemblage of suns and worlds, when compared with what lies beyond the utmost boundaries of human vision, in the immeasurable spaces of creation, may be no more than as the smallest particle of vapor to the immense ocean. Immeasurable regions of space lie beyond the utmost limits of mortal view, into which even imagination itself can scarcely penetrate, and which are doubtless replenished with the operations of divine wisdom and omnipotence.

Reader, have you "the blessed hope?" If not, why procrastinate? Think of the eternal honor and happiness of being in the presence of the great God and his Son, the Lord Jesus Christ.

I am indebted for some items in this article to Thomas Dick's Christian Philosopher.

EDWIN W. BAKEWELL.

Carbondale, Ill.

SORE HANDS
CURED BY CUTICURA

My sore hands commenced with a burning on my fingers. When I rubbed them you could see little white pimples, and I felt like twisting them out of their sockets. I had high fever and cold chills, nights I had to walk the floor until I fell asleep. My hands peeled like an onion, the finger nails got loose, the water ran out, and there the burning fire was. My hands puffed up worse than a toad, the water ran through the bandage on to the floor. I went to a doctor for a year. I got CUTICURA RESOLVENT and CUTICURA SOAP. The nails hardened up, peeled off, and my hands are now cured.

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SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Boston. "How to Have Beautiful Hands," free.

Getting Close to Christ.

We get close to Christ—

1. In prayer. Prayer is the highest act of the soul. When we pray truly, all that is best, noblest, most exalted, purest, heavenliest in us presses up toward God. But Christ is the way to the Father. And Paul, in Col. 3:17, says: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

2. In obeying his Word. Christ himself assures us in John 14:23, "If a man love me he will keep my Word, and my Father will love him, and we will come unto him and make our abode with him." (Read 1 John 2:24.) Here, then, is the essential condition of Christ dwelling with us.

3. In Christian service. He does not leave us to work alone. He sends us forth to service, but says: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). In all holy ministries we come so close to him that we touch his loving heart. Does he not say, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me?" (Matt. 25:34-40.) How sweet this nearness, and how blessed is this promise of our Master. He will not leave us nor forsake us. We must always add resources to our own, when making our calculatisns. Then let us ever say:

"Closer to thee, my Savior, draw me,
Nor let me leave thee more,
Sighing to feel thine arms aroud me,
And all my wand'rings o'er.

Closer by thy sweet Spirit, draw me,
Till I am wholly thine;
Quicken, refine, and wash and cleanse me,
Till pure my soul shall shine."

Rushville, Ind. W. J. RUSSELL.

Missionary.

Foreign Missions.

There is nothing God so honors in results as labor spent in missions.

There is nothing which so alleviates the woes of humanity as work done in missions.

There is nothing which pays so well to the commercial world as money spent for missions.

There is nothing so necessary for the life and success of the church as a zeal for missions.

There is nothing that will so hasten the coming of the millennium as the success of missions.

There is nothing so essential for the preservation and elevation of this country as the work of missions.

There is nothing our Master commanded more explicitly, and with so much emphasis, as for the cause of missions.

There is nothing that will help more to unite a divided Christendom than a grand uprising for missions.

There is nothing which will so determine the future destiny of heathen nations as the immediate advance of missions.

There is nothing which so claims your support and sympathy as does the cause of missions. We care not where you would place the emphasis, upon temperance, education, philanthropy, or patriotism, the cause of missions underlies and supersedes them all. And why longer dally with this question, forever deferring the conflict for other generations to face? We beseech you, brethren, in the name of a common Savior and a common humanity, do something quickly. Now is the crisis.

Send for March offering envelopes, the Missionary Voice and pastoral letters at once, and make the March offering the greatest in our history.

A. McLEAN,
F. M. RAINS.

Cincinnati, O.

Enlisting for the March Offering.

It is gratifying to know that a goodly number of the churches and preachers have already agreed to take the March offering. We are encouraged to believe that a larger number of new churches will take the offering this year than ever before. This ought to be the case as the enlargement of the work makes it necessary to have a great increase in the funds of the society.

Our preachers can materially aid in this work by visiting one or more churches in their county or even adjoining counties and giving them a first-class sermon on Foreign Missions. Get these churches to take the offering in March. This will do both church and preacher good. If one-half of the ministers of the state of Missouri would do that we could easily double the number of contributing churches and the receipts from the state.

At present not one church in four in the state of Missouri has given anything to Foreign Missions. There must be a cause for this. We do not believe that three-fourths of the churches are opposed to this work. In fact, a very small number belong to that class. In most cases where churches fail to take the offering it is due to indifference. *Some one* has failed to call their attention to this matter. Dear reader, you may be just the one to enlist your own church this year. Try it.

A group of churches could have a series of rallies with great profit and with ease. If the pastors will exchange work and will visit and preach for each other such rallies can be made very successful and helpful. By this means each pastor will generate an enthusiasm for his his brother preacher and will gather inspiration for his final effort on March 5th when he takes the offering.

In many churches a few good men and women who are not preachers can work wonders by systematically visiting the membership and talking up the March offering. Tell the brethren what is meant by it. Explain to them the need of the gospel among all heathen and pagan nations. Let them know that the Foreign Christian Missionary Society is trying to preach the gospel in India, China, Japan, Turkey, Scandinavia, England and Africa. And tell them that they would go to every nation and to every creature if only they had the money and men.

B. F. CLAY.

Kansas City, Mo.



Open Doors for Missions.

The command, "Go ye into all the world and preach the gospel to every creature," is of course, universal. Yet, the apostle Paul himself sometimes ran up against a solid wall while carrying out his part of the work, and turned aside to find open doors. At Antioch in Pisidia, when the Jews interfered, he said to them: "It was necessary that the Word of God should have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles" (Acts 13:46). The universal command does not bind us to try to preach to men who will not hear. If they "judge themselves unworthy of eternal life," we may turn to other people, where we may find willing ears. One reason why our devices "to draw" people into our churches do no succeed better is, that they have passed this judgment upon themselves. We cannot reach all the people in this country, simply because thousands of them have rejected the gospel. From these thousands who will not hear, we should turn to the millions who are glad to listen.

Now is the best time there has ever been since Jesus gave the command. Many "great doors and effectual" (1Cor. 16:9) are opened unto us.

India with her three hundred million people has come under civilized government. Missionaries may go there and work with quite as much safety to their persons as here in the United States. Japan is opened to us with almost equal promise of success. Parts of China and of Africa are also accessible; and all parts are likely to be opened up long before we shall get ready to enter them. The results of the war with Spain have brought more millions of souls into touch with Christian civilization and opened a wide and promising field for evangelization. The policy of the United States may be "imperialism," "annexation," or "protectorates;" but in either case the Philippines, Porto Rico and Cuba will be so near us as to become fields for "Home Missions." Unfortunately these millions will swarm into these islands ten of them for every missionrry we can send. In these islands are multitudes of innocent and docile people who are heathen and who may be easily enlightened if we can reach them soon enough. There are also many thousands of almost equally ignorant and priest-ridden Roman Catholics. These are the dominant people in the Philippines, Porto Rico and Cuba. Spain is a Catholic country, which has made no advance for two or three centuries. The tyranny which these islands have been resisting is, in their minds, associated with the Catholic priesthood—a fact which will open their minds to better representations of the gospel. The papal authorities will be quick to see this; and if we do not hasten, they will make concessions in line with the advancement of the people, and the priests will be reingratiated. *Now* is the time for Protestant missionary enterprise in these islands.

But the still greater danger and which demands very prompt action on the part of European and American Christians is the speedy debauchery of their people by conscienceless Europeans and Americans, who will swarm into these islands to trade with the natives. The emissaries of the devil move with greater celerity than the missionaries of the cross. We have not yet fully realized the open doors of our opportunity, but the great brewery syndicate has whole shiploads of their goods en route, or already landed. The degradation of the American Indians by the "fire-water" of the English, and of the East Indians and Chinese by opium, is history sure to repeat itself in the islands that have been transferred from Spanish to American dominion.

"Now is the accepted time," in a new application of this utterance. In this "jubilee" of our missionary enterprises let us arouse ourselves to prompt and vigorous action. We should enlist many thousands more and enlarge the offerings of those who are already contributing.

Of all the disciples of Christ, we who are intent on the restoration of the simple New Testamant Christianity should be most actively concerned. The New Testament church was emphatically a missionary church. When by persecutions the disciples were driven out of Jerusalem and fled for their lives, "they that were scattered abroad went everywhere preaching the Word." Nothing but death could quench their zeal for "sounding out the Word." Let us work, and pray, and hope that during this "Year of Jubilee," we may restore this feature of "the ancient order."

JOSEPH FRANKLIN.

Bedford, Ind.

YOU don't need the doctor for every little trouble, but you do need in the house a trusty remedy for times of danger. Thousands are saved by having at hand

Dr. J. H. Mc Lean's Liver & Kidney Balm

a certain cure for disorders of the Liver, Kidneys and Bladder. Use it at once for sore back, furred tongue, lost appetite and changes in urine or bowels. It is wise to be always ready for them. Sold by druggists, $1.00 a bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

March Offering Notes.

The annual offering for Foreign Missions is the first Lord's day in March.

Place a March offering envelope in the hands of each member of your congregation.

The *One Dollar Crusade* should be pressed vigorously this year; that is, aim to secure an offering of at least $1.00 per member.

The number of March offering envelopes prepared was 300,000. Already more than 100,000 have been ordered and they are going out rapidly every day.

The March offering number of the Missionary Voice is an interesting one. A copy should be placed in each family represented in the churches.

Only about one-third of all our churches gave anything for Foreign Missions last year. A determined effort should be made this year to enlist every church.

Times are much better how. The financial skies are clearing up. Every line of business is taking on new life. It will be much easier to raise money this year.

Last year the churches averaged only $15.00 for Foreign Missions. Evidently he churches are not impoverishing themselves by giving to this cause.

Missions are the very heart of church life. Missions are not a phase of Christianity; they are Christianity itself.

Remember that the churches are asked for only one offering during the whole year, to preach the gospel in the regions beyond.

What They Say About the Apportionment.

We accept our apportionment and will strive to do more.—MRS. PEARL L. DEERWESTER, Warrensburg, Mo.

The Boys' Mission Band of the Shady Ave. Church pledge one share and will do as much more as they can.—EMMA A. HERMAN, Allegheny, Penn.

At our meeting last month we pledged two and a half shares toward the building fund and as *much more* as we can.—MISSION BAND, Bruceville, Ind.

We will do our best to raise our apportionment of two shares. We had agreed at our October business meeting to strive for that amount.—MRS. ELEANOR WARNER, Palouse, Wash.

The Busy Bees have accepted their apportionment of one share ($10) in the Builders' Fund and have promised to work faithfully to raise that amount.—ANICE WILSON, Gibsonburg, O.

We will try to raise our apportionment of two shares; I feel sure we *will*, for the children are becoming more and more interested all the time.—MRS. LULU ZIMMERMAN, La Belle, Mo.

Our Society has pledged two shares. Besides this eight have promised to raise $1 each, so feel sure we will succeed in bringing our offering up to the $30 asked of us.—MRS. A. LYON, Evansville, Ind.

You apportioned our Junior Society one and one-half shares ($15). I know we can raise our two shares and will pledge ourselves for that much and will try to raise a half share additional.—MRS. W. A. SMITH, Macon, Ga.

At our meeting yesterday our Juniors promised to pay for three shares in the Builders' Fund this year. I feel very sure every member will be willing to make a silver offering for the silver anniversary.—CARRIE MORROW, Clinton, Ill.

We desire to support an orphan child, but we will do this aside from our regular dues. Our dues during the year will amount to enough to pay for one share in the Builders' Fund. Perhaps we can do more.—MRS. M. E. HAGIN, Pekin, Ill.

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Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of twenty-five or more to one name and address, only 50 cents each. Send for Sample.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

We are ready and anxious to do our best for the work and heartily join in raising the "nine thousand in '99." We will do more than you have asked of us.—MRS. F. J. CLIFTON, Pittsburg, Penn., (Knoxville Church).

We have decided to accept our apportionment of three shares ($30) and will work with renewed zeal to increase it if possible. We have but twenty-one members in our mission band, but we desire to do all in our power.—MARY D. HARPER, Milwaukee, Wis.

Our band will do its best to raise its apportionment, although $25 is no small sum for us to raise, considering our strength. But to raise $9,000 will require each organization to do its part, and our band would dislike to fail in this matter.—ARLA B. CORNELL, Allerton, Ia.

We are pleased with *all* the recommendations concerning the young people's work made at the National Convention, and our boys and girls will certainly try to do more than last year and will reach our apportionment.—MRS. E. J. TEAGARDEN, Danbury, Ct.

Our Junior Societv and Mision Band gladly accept their apportionment. In fact, the band had taken action before your letter was received to pledge two shares, the amount of one which I enclose. The Juniors will not be able to pay theirs so promptly, as they must provide for their Hindi sister Ruth first.—MRS. W. O. DARNELL, Lebanon, Ind.

There are only seven members, but I have a "Penny Helper" which was sent to me as a sample; I send the money for half a dozen more. I thought by this means we could make $7 anyhow. I am the oldest member of the band and I am not thirteen years old yet.—FLONNIE C. HAMMOND, Hubble, Ky.

The above are a few of the many words of approval that have been sent us about the apportionment of shares in the Builders' Fund made to the Societies and Bands in the Young People's Department of the C. W. B. M. The watchword for this department this year is, "Nine thousand in '99 in the Builders' Fund."

MATTIE E. POUNDS,
National Superintendent.

Indianapolis, Ind.

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Notes and News.

The second annual directory of the Church Street Christian Church, Decatur, Ill., Geo. F. Hall, pastor, is of neat design and work.

At the First Church, Covington, Ky., of which George A. Miller is pastor, a lunch was given to the men of the church on the evening of the 12th. Sickness kept many from attending yet, there were fifty-six at the tables. Isaac Selby begins a meeting with this church on Jan. 15th.

C. P. Williamson reports a membership of 806 in the church at Atlanta, Ga. There were 87 additions and 17 dismissions during 1898. The total amount of money raised for all purposes was $5,300, of which $1,149.90 went for missions. The Ladies' Aid Society raised $1,065.53. One new church was organized, and all are happy and full of large purposes for 1899.

H. P. Dyer writes that he has settled at Stuart, Ia., because of its many advantages. The Christian Church there is about 100 strong and just finishing a new $2,500 house of worship. He invites all homeseekers to visit Stuart, a thriving town of 2,000 inhabitants, situated on the Rock Island Railroad, 41 miles west of Des Moines.

After the successful annual roll call meeting of the church at Hamilton, Mo., on a rainy night, H. S. Gilliam reports the way clear for an aggressive movement for the year 1899. He says that "the most helpful and inspiring agency in a pastor's work are our religious papers, but to get the people to take and read them—there's the rub." And so it is, but like all other good works it must be persistently pushed.

The chapel recently built for the Church of Christ at Chippewa Falls, Wisconsin, will be dedicated on the 22nd of January, 1899, by C. G. McNeill, the state missionary of Wisconsin. Services commence at 10 o'clock A. M. Brethren are hereby most heartily invited to attend.

JULIUS STONE.

An Annual Report.

The First Church for the ten months of our work ending Dec. 31st raised $2.949.68. The offering for missions was more than double the offering for last year. There have been 93 added to the church since I became pastor in March. In addition to my work here I have delivered 25 addresses and seven popular lectures outside of the city and dedicated two churches.

M. E. HARLAN.

Topeka, Kas.

New York.

I came into this state Oct. 27, 1897. Up to Dec. 31, 1898, I held twelve protracted meetings, preached 382 sermons and distributed 18,000 tracts, 212 members were added, 162 by obedience and 50 otherwise. I organized two churches, one of 50 members at Pitcairn (not included in the 212 additions) and one of 31 members at Gloversville. I organized two C. E. societies of 15 members each, and one Bible-school of 40 members. All of these are growing. I raised in the field for state and local work, cash, $836; pledges, $635. I am pleased with the Empire State as a mission field for us. I have not been able to count so many converts as in former years in the West, but the year was a difficult one everywhere. New York with its millions who never heard us is a wonderful field for sowing the seed. The brethren have been kind, responsive and liberal. By unanimous request of the state board, I continue as state evangelist. I am now in a meeting with Bro. J. A. Egbert at Forest Ave., Buffalo. Yours in Christian love,

J. M. MORRIS.

Buffalo, N. Y., Jan. 12th.



Illinois Endeavorer.

The corresponding secretaries of all societies in Illinois are asked to send their names to the undersigned. The list in the hands of the superintendent has not been revised for two years and doubtless contains many mistakes. As statistics are to be gathered soon it is necessary that we have a correct list of names and addresses. Any Endeavorer noticing this is asked to send in the names of the corresponding secretary of the society of which he is a member.

Fraternally,
LESLIE W. MORGAN, Sup't.

Atlanta, Ill.

Notes of Travel.

I am now visiting the Iowa churches, but find everywhere la grippe. Bro. M. S. Johnson has been kept from his pulpit for two Sundays. I preach for him to-morrow.

Last Sunday morning I was with Bro. A. E. Cory at Boone. I found the church very much alive, notwithstanding many were absent because of sickness. Bro. Cory has done a good work at Boone and the church parts with him only on his own motion, as he accepts a call from the church at Oskaloosa, Ia. Upon the presentation of the work of the Benevolent Association of the Christian Church, the people responded with a collection of forty dollars and a home for a boy from the Orphans' Home. Everywhere in fact when the churches learn that the B. A. C. C. belongs to the whole church there is a hearty response. A large number of churches are preparing to observe Easter in behalf of our benevolent work. There ought to be $5,000 raised on that day.

Iowa is proud of Drake University, and her children are coming into its halls. The attendance is largest in its history.

Several good meetings are in progress in the state. Bro. A. P. Cobb at Nora Springs, Bro. S. M. Martin at Mason City, J. V. Updike at Ottumwa, E. B. Cross at Kellogg, Edgar Price at Mt. Ayr and I. N. McCash at University Place Church, Des Moines.

The Benevolent Association have arranged to accept gifts on the annuity plan and will pay six per cent interest semi-annually. Now let us send in $50,000 or $100,000 to care for the aged and homeless.

One good sister gives $100 to start an old people's home, if we can get nine others we will begin. Who will help us? Write to the writer or to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis, Mo.

JOEL BROWN.

Jefferson, Ia., Jan. 14.

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Convention of Colored Disciples in Arkansas.

The writer in company with Bro. Hudspeth, of little Rock, attended the convention of colored Disciples which met with Pea Ridge Church, Lonoke County, Ark.

The order, zeal and desire to learn and advance were a revelation to us. They report twenty-seven churches, thirty-one preachers, between six and seven hundred members, a number of Sunday-schools, one auxiliary to the C. W. B. M. of thirty-three members; Mrs. Sarah Bostick, of Kerr's Station, president. The white people living in the neighborhood speak in terms of highest praise of the colored Disciples of Lonoke County. They have at Pea Ridge a church of 153 members, a good house and forty acres of land.

Henry Martin, of Kerr's was chosen state evangelist, to devote not less than one-half his time. By resolution, the attention of Bro. C. C. Smith was asked to the work of these Disciples and to Arkansas as a fruitful field of work among the colored people. Time and place of next meeting left to descretion of state board.

E. C. BROWNING.

Minnesota Matters.

Times are busy in St. Paul and much work is to be done, so "news" from this quarter will be short at times. Appeals come on all hands to urge *missions*. I *do* urge them.

Prepare now, churches, for the March offering to foreign work. *Every* church, however poor and struggling, should give to foreign work. We save ourselves by saving others.

Let us join the ranks for $150,000 for Foreign Missions in this our Jubilee Year?

Bro. Hill has left Mankato. We are sorry to lose him; he was needed in this state.

Evangelist Samuel Gregg will take work again in Minnesota.

Bro. C. M. McCurdy is in a meeting at Litchfield. Some few additions to date. There have been about 175 additions from meetings held under state board direction since Sept. 1st, 1898.

Where are the churches and individuals we have written to so often concerning church apportionments and individual pledges?

Brethren, we *must* have the money due us. We are working on *your* promises and our evangelists can't keep warm in Minnesota on pledges. This is our copartnership with *God*; let us not be slack.

Redwood Falls is holding a meeting. Their pastor is doing the preaching and R. A. Givens, the singing. Bro. Goodacre, the pastor, is doing good work there.

The Austin church has at last a building dedicated to the Lord. January 1st was a happy day to them. The meeting closed with 55 additions; 45 by primary obedience, eight

from other denominations and two reclaimed. There were a number of "whole families" and "no babies." The church is increased, not only in numbers, but in strength and influence. The evangelist, J. S. Miller, delivered the dedicatory sermon. R. A. Givens led the chorus of about 20 voices. He also rendered a solo. Officers were elected and the work well set in order. They have raised nearly $600 toward a pastors salary and have extended a call to Bro. J. S. Miller. Your corresponding secretary represented the state board and enjoyed the occasion very much. Austin has had a long, hard struggle and their good times now have been worthily won. Bro. A. B. Moore first started the tabernacle and the money was largely raised by him. A basket collection of $103 was taken at the conclusion of the services Sunday. Resolutions were also passed thanking the evangelists, Miller and Givens, for their untiring labors; also extending thanks to others who had helped in a special manner. The state board was included, and its help has indeed been appreciated. Sincerely,

E. T. GADD, Cor. Sec.
769 *Laurel Ave., St. Paul, Minn.*

Missouri Bible-school Notes.

Morton H. Wood, one of our evangelists, has just closed an interesting meeting at Ozark, reviving the brethren to the extent of reorganizing their Bible-school and putting them to work again. There were several additions also.

The work at Rockville is very difficult, but many hearts will rejoice to learn that the papers are now being circulated and liberally signed for a mecting house at that place. The Lord bless John Giddens.

Plattsburg and T. H. Capp are workers from the word go. When I was with them H. A. Northcutt was helping in a meeting. Geo. T. Winn remitted us the three quarters of their school pledge. Bro. Northcutt gave us a "Christmas" gift of five dollars, with words of cheer.

Miss Susie Browning, one of those taking the normal course, has just completed another one of the books and has sent in her examination papers, with which I am so well pleased that I cannot refrain from urging others to this good course. Have you examined the parts, five of which are now out, and if so, are they not good? Then why not organize a class and prosecute the course this winter?

J. H. Coil, another of the Canton boys, saw to the raising of the school apportionment at Prairie View, Ralls county, five dollars in full.

Edgarton is one of the schools that has as many or more older people than children. Bro. Christman keeps up to date. The young ladies had the church in nice shape. Edgarton always gives to this work, no matter as to times.

East Broadway, Sedalia, only a year ago was a struggling mission, new it is a flourishing church, with a Bible-school enrollment of 325, only 100 of whom came from the First. In the primary there are 105, while the average attendance in both departments is most remarkable. Mrs. C. D. Hubbs superintends the latter, while F. L. Cook, pastor and leader, sees to the former. The singing is above common, and the life it puts into the school is contageous. The offerings of the school are very good and go to furnishings so badly needed. The church house cost $8,000, and the remaining indebtedness is $3,300. When this is lifted East Broadway will take her place among the contributors to all good works. The church has called F. L. Cook for another year.

At Tarkio the pastor and leader has introduced the home department and the influence is for good, while the band is getting stronger in its work for Christ. So long as J. M. and H. W. Hurst and their wives are in the town, so long will the pastor have efficient help. They always remit their apportionment.

Barry is one of the appointments of E. C. Davis, one who is in heartiest and fullest co-operation with us, and of course he would see to it. It is also the home of my dear old friend, Judge Dooley.

Our committee on program for the Plattsburg convention is T. S. Ridge, R. B. Jones, A. N. Kokendoffer, S. B. Redd and J. M. Vawter. Have you any suggestions for the coming program? Write to T. S. Ridge, 910 Main St., Kansas City, or any member of the committee, and it shall have full consideration. The committee desires it, are anxious for the best program of the year, and you can help by your suggestions. Will you? Write now; don't defer, for the program will be ready by the middle of March.

H. F. DAVIS.
Commercial Building, St. Louis.

That New Feature: What They Think of it.

Wo recently published, with editorial commendation, a suggestion from J. Z. Tyler, concerning a new feature of the Bethany C. E. Reading Courses. The substance of the suggestion was that something like the University Extension method be used in connection with these reading courses. Selecting those points throughout the country, as radiating centers, where the Disciples are strongest, specially equipped men and women would be sent out to weaker points to give courses of popular lectures on the three lines of study. In making this suggestion Bro. Tyler requested those who might be interested in the matter to send him an expression of their opinion and we are permitted to give a few brief extracts from letters he has received:

Burt L. Hickok, Cleveland, O., says: That new feature in the Reading Courses, about which you write in the CHRISTIAN-EVANGELIST, is fine, *fine*. I read about it with delight. It is the proper method and should be inaugurated immediately.

Leslie W. Morgan, Atlanta, Ill , our state superintendent of Christian Endeavor, says: Your extension plan for the Bethany work is entirely feasible, in my opinion, and would be an important step if taken. You may remember that we made some moves in that direction in Illinois last year. A number of our best men offered their services and a few lectures were given.

J. H. Hardin, President of Eureka College, says: Your idea is certainly a good one, provided you can secure efficient persons to take charge of the work at such radiating centers as you may choose. In order to get this before the brotherhood and to make it effiective, some kind of superintency over the whole scheme will be necessary.

Frank G. Tyrrell, Central Christian Church, St. Louis, says: I think the plan of organizing for lectures on the subjects of the Bethany C. E. Reading Courses an admirable one. The "radiating centers" should be distributed as widely as possible and the points chosen will be determined largely, I should think, by the degree of interest exhibited, and the co-operation offered.

Burris A. Jenkins, Indianapolis, says: Your idea for applying University Extention methods to the C. E. Reading Courses is an admirable one We have quite a number of men who could do this kind of work and I think the suggestion is both excellent and feasible.

Herbert L. Willett, Berlin, Germany, says: I know of no better way to promote the enterprise than through the Extention work which you suggested. I am more than ever convinced that the ultimate success of our endeavor work and of these Reading Courses lies in the direction of your whole time being devoted in that field.

M. M. Davis, Central Christian Church, Dallas, Texas, says: As to definite methods of reaching the end you desire, I do not feel able to speak. But I believe these methods will be forthcoming when we have a national C. E. superintendent giving his whole time to the work as McLean and Rains give their time to Foreign Missions, and so forth. In fact, I am beginning to fear that we are losing ground as Endeavorers, just because there is not a strong man to lead these young soldiers in this great warfare. I have been hoping that you would take up the work, and devote your ripe manhood to the systematic developement of our young people.

J. D. Forrest, Butler College, Indianapolis, says: I have been thinking for somet me of the necessity of some such work as you suggest among our churches. A great many churches have lecture courses of some sort every year or so. These are usually of a popular sort, and while many of them may be of condiderable value, their total effect in developing the people is practically *nil*. These churches usually expect to make something off of their lecture courses, but except the Akron church—where peculiar conditions prevail—I do not know of a single one which has made anything worth considering. I have always felt that if the plea of church support had not been made, and courses had been arranged to which the people could be urged to come, simply for their own good—the profit, if any, being used for strengthening the lecture course itself—much more could have been done. I have been on the lecture corps of the University of Chicago, Extension department for several years and am thoroughly convinced of the practical value of that kind of work.

The foregoing extracts are sufficient to show that Bro. Tyler's suggestion meets the cordial approval of thoughtful men among us.

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This is also the best line to points in Kentuky, Tennessee, Georgia and North and South Carolina.

Evangelistic.

ENGLAND.

Liverpool, Jan. 7.—Our meeting closed at Chester with 55 acknowledging the Christ, and we began a short meeting on Dec. 28th at Saltney and continuing 10 days. Closed last night with 41 confessions. We begin at Liverpool on to-morrow, Jan. 8th.—J. A. L. ROMIG, 47 Lidderdale Road, Defton Park.

SOUTH DAKOTA.

Miller, Jan. 18.—Four confessions recently.—E. W. BOWERS.

OHIO.

Youngstown, Jan. 17.—Central Christian Church meeting continues with increasing interest; eight more added to-night, 10 Sunday night, 64 to date. Have been here two weeks and three days.—CHAS. REIGN SCOVILLE.

NEBRASKA.

Arapahoe, Jan 18.—I am just home from a meeting of 16 days, held in two different places in Red Willow County, Neb. Had a good attendance with fine attention. Baptized three and reclaimed one.—C. P. EVANS.

KANSAS.

Dresden.—Meeting closed last night; eight added.—W. R. BURBRIDGE.

Oskaloosa, Jan. 16.—Held services at this place for the first time yesterday. One confession.—ELSTER HAILE.

North Topeka, Jan. 8.—Two were added last night from the Salvation Army. Our meeting is one week old.—J. H. SPEER.

TENNESSEE.

Johnson City, Jan. 18.—There have been eight additions to the church at this place within the last five weeks, at regular services, under the preaching of G. W. Trompson, the pastor. Six by confession and baptism, one by letter and one by recommendation. Evangelist W. H. Book, of Virginia, has just closed a very successful meetiing of 12 days' duration at Milligan College resulting in 42 additions to the church; 30 by confession and baptism, nine reclaimed and three by letter. P. B. Hall, formerly of California, is preaching regularly for the church at Milligan during the winter.—ADAM B. CASUCK.

INDIANA.

Indianapolis, Jan. 16.—Two additions at North Park Church yesterday; also two additions at Broad Ripple.—J. M. CANFIELD.

Winchester, Jan. 16.—Six added here to date and good prospects.—A. MARTIN.

Columbus, Jan. 16.—Closed my third meeting at Jonesville with 12 added. Church revived and ready for work.—EUGENE MARTIN.

Union City, Jan. 16.—Nine additions yesterday; 13 in all since the meeting began. Bro. Ira Billman is now doing the preaching. He is a grand man.—A. M. HOOTMAN.

Bloomington, Jan. 17.—We have had 17 accessions to the Kirkwood Ave. congregation the last few weeks, of whom 12 were by baptism. Our meetings seem to be growing somewhat in interest.—THOMAS J. CLARK.

MISSOURI.

Joplin, Jan. 16.—One added last Sunday making six for January so far. Fine audiences in spite of La Grippe.—W F. TURNER.

Windsor, Jan. 19.—Thirty-five confessions to date; 40 additions in all. H. A. Northcutt, evangelist, G. L. Bush, pastor. My next meeting will be with West Side Church, Chicago, Ill.—H. A. NORTHCUTT.

Laddonia, Jan. 20.—In company with W. E. Chamberlain, of Bowling Green, Mo., as singer, I spent two weeks at Victor, Mo., where we once had a congregation ("Fairview") but for some cause it had gone down. After two weeks of hard labor in the pulpit and from house to house we succeeded in reorganizing and putting to work a hopeful congregation of 71 members, 16 of whom I baptized.—W. P. DORSEY.

Windsor, Jan. 12.—Meeting starts off nicely; 13 additions to date.—H. A. NORTHCUTT, evangelist, G. L. BUSH, pastor.

ILLINOIS.

Princeton, Jan. 14.—We continue; five added to date.—PURLEE AND HUNSAKER.

Lawrenceville, Jan. 15.—Our meeting still continues with 16 to date. Will probably close next Lord's day. We go from here to Centerville, Ill., for a short meeting.—FRANK C. HUSTON.

Mackinaw, Jan. 16.—A four weeks' meeting just closed with 24 additions; 11 confessions, 11 reclaimed and two by letter; 14 of the above are men. I have accepted the work for another year.—HARRY G. HOWARD, Eureka, Ill.

Metcalfe, Jan. 17.—Closed my meeting here last night; 60 added to the church; 52 by obedience; eight reclaimed. Go to Ridge Farm, Ill., to-day to assist C. E. Evans in a meeting at that place.—O. H. BERRY.

Armington.—One young man baptized Sunday night, Jan. 1, and one Sunday night, Jan. 8.—C. A. HECKEL.

West Salem, Jan. 12.—Three confessions last night; 10 since we commenced here. Owing to unavoidables we are open for a meeting for March.—M. L. ANTHONY, Assistant State Evangelist.

Cowden, Jan. 12.—One addition here Sunday night. Count me in for the 100,000 souls for Christ.—HATTRESS H. SLICK.

Metcalfe, Jan. 14.—We are having a wonderful meeting; 53 added up to date; 45 have been baptized.—C. H. BERRY, pastor.

Eureka, Jan. 13.—Held a meeting recently at Hamilton, Ill. There were three conversions, and the church otherwise edified. My services are available for a meeting or a pastorate.—M. P. HAYDEN.

IOWA.

Ottumwa, Jan. 18.—In our third week of meeting with 67 added. J. V. Updike is evangelist.—NELSON G. BROWN.

Keokuk, Jan. 16. We had three additions at our regular meeting yesterday, two by confession and one by letter at Elsberry, Mo.—W. W. RUMSEY.

Burlington.—Our meeting closes to-night. Six added up to date; two by statement; two from M. E.'s (one to be baptized), two confessions.—I. H. FULLER.

Cherokee, Jan. 16.—One confession at Larrabee yesterday morning, and one here in the evening. L. H. Humphreys, Sioux Falls, S. Dak., began a meeting at Quimby, Ia., Jan. 12. Bro. Piele is pastor.—J. W. ELLIOTT.

Des Moines.—Central, meeting not one week old and twenty-five additions. Pastor H. O. Breeden is preaching each night.

Des Moines.—University Place; Pastor McCash is two weeks out in a meeting with 70 added.

Hedrick.—J. R. Perkins is holding his own meeting and reports 18 added.

Albia.—Geo. T. Smith with a singer is in a good meeting.

Oskaloosa.—One added, A. M. Haggard pastor pro tem.

Marshalltown.—Pastor C. C. Rowlison is holding his own meeting.

Iowa City.—J. V. Coombs is assisting Pastor T. J. Dow in a good meeting.

Mason City.—The great Martin-Martin meeting has begun.

Des Moines, Jan. 15.—Fifteen accessions last night; 39 first week of our meeting. This is our fourth meeting with home forces.—I. N. MCCASH.

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Family Circle.

A Song of Cheer.

BY WILL H. DIXON.

Does the night seem dark and drear,
The future filled with doubt and fear?
Cheer up, these clouds will pass away,
The darkest night will change to day;
Tho' the future now seems dark and dim,
Look up and put your trust in Him
"Who heareth His children when they call,
And noteth even the sparrow's fall."

Does your heart seem crushed with care,
Life's burden greater than you can bear?
Cheer up, these, too, will pass away,
There soon will dawn a brighter day;
Soon will pass the night of gloom,
The birds will sing, and flowers bloom;
Look up, dear ones, there's light above,
Look up to Him for light and love.

After the clouds, the mist and rain,
Sunshine and flowers will come again;
Storm, night and darkness will fade away,
And after the night will dawn the day;
The hours of gloom will soon be past,
Sweet peace and joy will come at last;
Tho' now you bow beneath the rod,
Look up and put your trust in God.

Then look above and dry your tears,
Trust God thro' all the coming years;
He'll lead thee, tho' the way seem dark,
Thro' the tempest wild He'll guide thy bark;
He knows the way; He holds the key
To all thy future destiny;
Cheer up, once more the sun will shine,
Look up and trust your God and mine.

Rock Island, Ill.

Snap Shots from the Pulpit.

B. C.

MRS. BELLAMY: THE ONE WE KNOW.

"Though thy name be borne abroad
Like winged seed from shore to shore,
What thou art before thy God,
That thou art, and nothing more."

When Mrs. Bellamy appears before an audience with that saintly smile upon her free, and gives one of her soul-stirring talks, her delighted listeners are likely to come to some very rash conclusions. Indeed, I have heard some of her most ardent admirers say that the pearly gates had certainly been left ajar for a brief time that an angel might slip down to make this old world better. Alas, and alas! we know, to our sorrow, that there is not as much truth as poetry in that. When good Bro. Brown first came among us Mrs. Bellamy took him under her wing at once. He was invited to her beautiful home. As they sipped the fragrant tea from the rare china she managed to give him a very fair idea of her greatness. She told him of her travels that had extended from coast to coast, from the land of snowflakes to the home of orange trees. She didn't say it in so many words, but Bro. Brown gathered that she considered herself the head and shoulders of the Glendale church. Of course he went away feeling that the lines had fallen to him in pleasant places. What a joy it would be to work with this brilliant, talented woman! For a time all went well. Bro. Brown, like all new ministers, was anxious to please everybody, and run things just the way they wanted them. He and Mrs. Bellamy were so congenial, and she never tired of singing his praises at home and abroad. But those of us who knew Mrs. Bellamy of old were afraid that this w too good to last long. Sure enough, it was not many days until a cloud appeared on the horizon. It was only about as large as a man's hand, but it began to assume larger proportions. Things were not going Mrs. Bellamy's way, and she proposed to enter her protest. She had a catalogue of grievances to recite to every one that would listen. Bro. Brown's preaching wasn't plain enough. He didn't preach on card-playing and dancing every Sunday. As a result, the young people were growing worldly minded and were on the downward road to ruin. Now, we thought we had a set of as well behaved young people as you'd find anywhere. Strange as it may seem, these stories of their frivolity didn't reach any one's ears but Mrs. Bellamy's. And oh my! such dreadful things as she did hear. Some of the purest and most Christlike characters were guilty of the gravest misdemeanors. The Sunday-school was going down; the Endeavor Society was not as it should be and the Missionary Society was sadly demoralized. In short, everything was going to destruction. The new minister was certainly to blame for all this, for as she would explain in her bland way, "Everything was so harmonious when dear Bro. Stanly was here." She heaped so much abuse on the poor man's head that he was almost distracted, and wondered if he hadn't missed his calling when he entered the ministry. He could see now that his first snap shot of Mrs. Bellamy was sadly deficient. It had been undertimed. A longer exposure brought out some ugly little details that he never dreamed were there.

Those of us who were not as wise as Mrs. Bellamy were simple enough to believe that things were moving along nicely and that Bro. Brown was just the man for the place. But Mrs. Bellamy made the case so plain that some of the doubting Thomases discontinued to give the new pastor the loyal support they had been giving him. Of course she had a remedy for this sad state of affairs. Order could be brought out of chaos by putting her or some member of her family in all the available positions in the church. Let them run the choir, the missionary society and the various other organizations, and dictate to Bro. Brown just how he should preach. So, with her at the helm, the shepherd and his flock doing as she directed, the ship of Zion would safely ride the troubled billows, and sail at last on calmer seas. But somehow we didn't see it that way. At least those who knew all the meanness she'd been up to in her day, didn't have enough of faith in her to try her fine-spun theory.

Queer, isn't it, that persons holding high positions can't be elected to a single one right in their own town? She had a pretty little story fixed up, and this, together with a few tears to make it more effective sounded very nice to a certain few. But the sober ones, the ones who have stood by the church through all its checkered career, turned a deaf ear to her pathetic appeal. Then such a volley of words as would pour forth from that woman's tongue! She could think of more mean things in a minute than the rest of us could in a year. Indeed, it is a wonder that some of the Glendalians are living and enjoying good health after these attacks. She had done so much for the cause that she felt they ought to reward her by letting her have things her own way. As a last resort, she would make numerous threats, thinking this would bring them to terms. But she missed it, when, to cap the climax, as she thought, she declared they would leave the church. For dear knows we would have hailed with joy such a proceeding as that. When Mrs. Bellamy found that she could do nothing with the church people in general, she took it into her head that it was all owing to Bro. Brown's influence. Her next move was to dispose of him. This accomplished, she believed she could sway the church as she willed, and have everything her own sweet way. But 'twas easier said than done. True, for a time the future did look dark. All sorts of tales were circulated, and some accepted them as true.

Our faithful pastor was almost ready to fly to the uttermost parts of the earth, where church quarrels are unknown. Then it was that we felt with Lowell that "truth is forever on the scaffold, wrong forever on the throne." When the church fathers saw there really must be something done, they put their heads together and sat down on Mrs. Bellamy so hard that she has scarcely recovered from the shock. She bobs up once in awhile, but she realizes that she has lost her hold on the Glendale people. As we look back at this chapter in our church history, and remember how we trembled over what the result might be, we chide ourselves for forgetting that "God was in the shadow, keeping watch above his own." Is it any wonder, think you, that we do not gush over Mrs. Bellamy quite as much as the world does? They think we don't appreciate her and quote the Master's saying, "A prophet is never without honor save in his own country." Well, it's our opinion that a good deal depends upon the prophet.

How to Live One Hundred Years.

Sir James Sawyer, in a recent lecture at Birmingham, England, gives the following rules for living one hundred years:

1. Sleep eight hours a day.
2. Sleep on the right side.
3. Open the windows of one's bedroom at nigh.
4. Put a screen in front of the door.
5. Place one's bed away from the wall.
6. Take a bath in the temperature of the body every morning; not a cold douche.
7. Take exercise before breakfast.
8. Eat little meat and make sure it is thoroughly cooked.
9. (For adults.) Do not drink milk.
10. Eat much grain in order to nourish the cells which destroy the germs of disease.
11. Avoid intoxicants, which destroy these cells.
12. Take daily exercise in the open air.
13. Keep no animals in living rooms. They may have the germs of disease.
14. Live as much as possible in the country.
15. Drink water, avoid humidity and the neighborhood of sewage pipes.
16. Vary one's occupation.
17. Take from time to time a short holiday.
18. Limit one's ambitions.
19. Restrain one's natural character.—*St. Louis Republic.*

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.

Christmas Once is Christmas Still.

The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach;
And stars their sacred wisdom teach
Of Faith and Love and Fear.

But once the sky its silence broke,
And song o'erflowed the earth;
The midnight air with glory shook,
And angels mortal language spoke,
When God our human nature took
In Christ the Savior's birth.

And Christmas once is Christmas still;
The gates through which He came,
And forests wild, and murmuring rill,
And fruitful field, and breezy hill,
And all that else the wide world fill,
Are vocal with his name.

Shall we not listen while they sing
This latest Christmas morn,
And music hear in everything,
And faithful lives in tribute bring,
To the great song which greets the King
Who comes when Christ is born?

—*Phillips Brooks.*

Text Stories.—XIX.

THE THREE ARISTOCRACIES—BIRTH, MONEY AND INTELLECT.

BY ALICE CURTICE MOYER.

* * * * And there is no respect of persons.—*Col 3:25.*

In imagination I was present at a conclave held by three aristocracies—Birth, Money and Intellect.

Birth had the floor and harangued his listeners with airs galore:

"Without birth," said he, "there is no use for one to even try to get along in the world. It is time wasted to study and be industrious, for he can never achieve anything. He can never rise, because of his low origin," and he dusted his dainty fingers with his daintier handkerchief, and drew the skirts of his broadcloth coat a little closer, that he might not come in contact with anything plebian.

Then Money spoke. With supreme scorn he looked down upon the rivals:

"Why," said he to Birth, "should you value yourself so highly? Nobody seeks you, you come unasked and unsolicited by your possessor; indeed, many people after reaching mature years do not thank you that you ever came to them at all. You are the merest accident, to say the very best of you, whether you come to palace or hovel. While I," drawing himself up proudly, "I rule the world. Men bow down before me and do me homage. No matter how degraded my possessor, no matter how polluted and steeped in sin, yet is he greatly sought after and looked up to because of me. Verily, I cover a greater multitude of sins than does charity."

"You are both insignificant," said Intellect, "when compared with that which I represent. You," addressing Birth, "are of course a necessity, which to exist we must have in the beginning, but from which your possessor is not in the least responsible, whether you come to me in cellar or mansion. But you," addressing Wealth, "you are a snare and a temptation, inasmuch as you lure men on and on, until they lose sight of their own souls in you.

"Let me illustrate my superior worth by calling your attention to a well-known story of the childhood of the great Thorwaldsen. You remember he was once allowed to peep through the chink of a partly closed door at a crowd of beautifully dressed children at a children's party. He was not allowed to enter because of his lowly station in life and this peep was a rare treat to him. But presently he was made to feel sad enough by a conversation he heard within. The daughter of wealthy parents boasted of her riches; the daughter of a great writer boasted of her father's intellect; while the child of well-born parents declared that it was no use to attempt to achieve anything without birth, and especially must the people whose name ended in 'sen,' be forever down in the world.

"This was quite enough to render miserable the poor boy peeping through the chink, for he knew that his name ended in 'sen.' And then, 'birth,' thought he. 'What can that mean? Are we not all born in the same manner?' And as to money, why, he had not even a penny. Of the meaning of the great writer's daughter he had not the slightest idea, therefore it seemed to him the least of the three.

"But time passed, and it was found that this boy possessed that which had seemed to him of the least consequence that night when he peeped through the doorchink—that which is independent of both birth and money, the mighty giant, intellect. And in his case it brought its reward—though I regret to say that it does not always do so—for it came about that this child of poverty grew to be the famous Danish sculptor of the present century. When it was found that he had intellect, money poured into his coffers, and when it was found that he had both money and intellect, then it pleased people to speculate about his birth, and they came to believe that he was a descendant of the illustrious Snorri, supposed to have been a child of the ancient Northmen, and the first child born of European parents on the shores of New England so many centuries ago.

"But all this glory came about through the mighty monarch, *Intellect.*"

Left to myself I fell to pondering upon the strangeness of it all. How prone is mankind to judge his brother by mere outside appearances, or to hold himself aloof because of some fancied superiority. With God there is no "respect of persons." Why cannot we be sufficiently Christlike to look beneath the rough surface to discover the soul and seek to develop it, saying: "Behold the diamond!" Is not the soul of earth's humblest as precious in the sight of God as that of the rich and migty? Truly, "six feet of earth makes us all of one size."

And then I fell to wondering what it is that is required to constitute a truly acceptable life; whether it is not simply living each day as near as circumstances will permit and as well as we know how, whether if after all, it is not the effort—the *purpose*—that God sees.

There is an old legend of a monk who painted pictures of martyrs and saints and the beautiful Christ-face in an old convent cell. They were but poor daubs, and many a taunting word fell upon them, but the good abbott allowed him to thus adorn his solitary cell. And—

"One night the poor monk mused: 'Could I but render
Honor to Christ as other painters do;
Were but my skill as great as is the tender
Love that inspires me when his cross I view.

'But no—'tis vain I toil and strive in sorrow;
What man so scorns still less can He admire,
My life's work is all valueless; to-morrow
I'll cast my ill-wrought pictures on the fire.'

He raised his eyes, within his cell—oh, wonder!
There stood a visitor—thorn-crowned was He;
And a sweet voice the silence rent asunder—
'I scorn no work that's done for love of me.'

And round the walls the pictures shone resplendent
With lights and colors to this world unknown,
A perfect beauty and a true trascendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story—
Let none dare judge his brother's worth or need.
The pure intent gives to the act its glory,
The noblest purpose makes the grandest deed."

Buffalo, Mo.

The largest room in the world, under one roof and unbroken by pillars is at St. Petersburg. It is 620 feet long by 150 in breadth. By daylight it is used for military diplays, and a whole battalion can completely maneuver in it. By night 20,000 wax tapers give it a beautiful appearance. The roof is a single arch of iron.

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Jesus Saves.

A. K. ADAMS.

Shout the tidings far and near,
Jesus saves;
Let every tribe and nation hear,
Jesus saves;
He has bought us by his blood—
He, the only Son of God,
Now invites us by his Word,
Jesus saves.

Though our sins like scarlet be,
Jesus saves;
He will set the captive free,
Jesus saves.
When we reach the heavenly shore,
With all our friends who've gone before,
We shall sing forevermore,
Jesus saves.

Blandinsville, Ill.

The Power of Influence.

BY IRENE JOHNSON.

It has been truly said that "no man lives to himself, and no man dies to himself." Whether one's life be good or bad, he will have an influence. No man is so insignificant as to be sure his example can do no hurt. Death itself is powerless to stop influence. Is not the sin of the first man working still? Will it not keep on as long as the world stands? The truly righteous live in a higher and deeper sense after death than before. By their holy living they have impressed their likeness on their age, and linked their influence with all that is brightest in human destiny. "Their memory cannot die, and their deeds furnish inspiration to the living." I am afraid we girls do not rightly estimate the influence we exert. Evil is more often wrought for want of thought than for want of heart. But that would be a very poor excuse to offer for the downfall of a human soul. How many a young man has died a drunkard's death, who drank his first glass of wine in a young lady's parlor! The same may be said in regard to card-playing. It has grown very popular, but it has ruined and is still ruining many a young heart. Girls, see what a sin we may have to answer for, if we allow such an influence to start from *our* homes. Let us be very careful in these and many other ways.

We as young Christians should live so that our *lives* may show that we *are* Christians. In many ways can we exert an influence to draw others toward the Christian life. We do not need to be able to preach great sermons, or make eloquent speeches. A gentle word and little kindly deeds have often done more than an eloquent sermon. It is the little constant sunbeams, not the flashing lightning; the little streams that go forth on their missions of refreshing, not the mighty river rushing with its torrent, noise and force, that does the good. We are now building our own characters, and at the same time we are molding and fashioning the characters of others by our own actions and by our own associations.

Those of us who build for heaven and eternity will not suffer loss. Those who build for this life only are the foolish ones. Life is too short to make such a mistake. Let us continually remember that we do not stand still in the Christian life. We are either advancing or retreating. Which is it? How many of us have made it a fixed rule, like that of the Medes and Persians that changeth not, never to lie down at night without being able to say, "I have made one person a little happier or a little better this day." This may be easier than we are apt to think; then the joy and pleasure that would come to our hearts when we should feel our lives were having an influence for good upon some one would be indescribable. Some lives are lived so quietly that their close causes a vibration in *few* hearts, and yet they are lives that are rich in results felt by those who have known their influence. They remain in the memory like the odor of violets. No newspaper records their history; *that* is written on the hearts of those who knew them. What has been their history? They have been to those with whom they were associated a true friend and counselor. Poverty has not been as crushing, for their sympathy and help have lightened it; sorrow has been borne with calmness, for the spirit of faith and patience has entered with their friend; joy has been intensified, for the friend "rejoiced with those who rejoiced." Such an influence as this let us endeavor to have. No star ever rose or set without influence somewhere. No life can be pure in its purpose, and strong in its strife, but that many lives will be made purer and stronger by its influence.

Warrensburg, Mo.

Use of Arbitration.

"Now, then, sir, I think we have a little business with each other. Suppose we settle it right here."

"I know what you mean. Say, look here! You and I are courting the same girl, and naturally we don't like each other. That's the trouble isn't it?"

"That's it, and we don't need to waste many words over it, either."

"We won't. I would like to occupy your time just about two minutes, however, and if we can't settle this thing without fighting, I'm your man, from a Cuban machete to a Philippine parang or any other weapon belonging to either normal or to expanded America. Suppose you kill me. You couldn't marry the girl. Even if you escaped hanging it wouldn't do you any good. She would never look at you again. Suppose I kill you. I couldn't marry her either. But you wouldn't get much satisfaction out of that. You wouldn't be in a position to do any crowing. Suppose we kill each other. If the girl cares for either of us, it would break her heart. So what's the good of fighting? Why not arbitrate the case?"

"Arbitrate it?"

"Yes. It's a toss-up, anyhow. One of us stands as good a show as the other, and it wouldn't muss things up as a fight with deadly weapons would. We can state our case and leave the decision to the arbitrator."

"But, great Scott! Whom could we get to do the arbitrating?"

"Suppose we leave it to the girl herself."

"All right; I hadn't thought of that."—*Family Physician.*

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A New Shrub that Cures Kidney and Rheumatic Diseases.—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, *piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for Kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction, Alkavis (the Kava-Kava Compound,) has wrought many remarkable cures of Kidney and Bladder and Rheumatic diseases.



THE KAVA-KAVA SHRUB (*Piper Methysticum.*)

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians al without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. * * * I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. * * * It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the CHRISTIAN-EVANGELIST who is a Sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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Books Children Prefer.

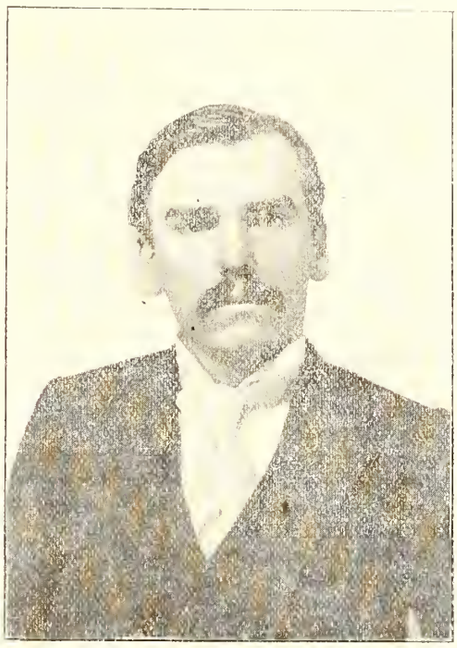
I have often wondered what kind of books are best loved by children. Of course I knew *my* favorites, but everybody has an idea that he is different from everybody else. I decided to leave the matter to the members of our Advance Society. As there are 266 of us, it is safe to conclude that the books we like are those which all healthy-minded children admire. I asked those not yet fifteen years of age to name the ten they prefer, not counting the Bible. They have named books which I am sure young people even to the age of 17 and 18 would have named; which shows that younger children like the very books that older children like. Although many named the same book, there were 205 different books named. What a glorious library for young or old, those 205 volumes would make! Just think of them strung along on your own bookshelves! I wish *I* had 'em all.

I kept a list of all the books, and when the same one was named by a different person I put the name of the voter after it. In this way I kept an accurate account of how many votes each book received. I cannot tell you the ten which are best liked, because there was a tie vote on some of them. The first nine are clearly indicated. But when it came to the tenth, five books got exactly the same vote; so I will have to give you the first 14 which are favorites of children, with the vote each received on the scale of a hundred. The first nine are: Little Women, 100; Uncle Tom's Cabin, 68; Robinson Crusoe, 48; Old-fashioned Girl, 48; Black Beauty, 48; Little Men, 44; Under the Lilacs, 36; Longfellow's Poems, 29; Dickens' Child's History of England, 23. The following five received 20 votes apiece: John Halifax, Gentleman, Pilgrim's Progress, Joe's Boys, Little Lord Fauntleroy, Titus.

There was only one member who named as many as six of these most valuable books. Her name is Mary B. Chastain, and she lives just on the other side of the Christian Church from me. She is 10 years old. This does not mean that she has named the *best* books, but the most popular ones. You will want to know her entire list. She named Nos. 1, 3, 5, 6, 7, 12, of the books above, and in addition, Standard Fairy Tales, Helen's Babies, Dulsie's Promise and Æsop's Fables. Last summer when we were holding a circus (it was an amateur affair, and there were no lions), Mary B. and I held a big, rusty, iron hoop while the other performers jumped through the hoop and barked their legs upon the edge. She is not called "Mary," but always "Mary B.," because she is so busy I suppose.

Those who named five of the most popular books are Macie Randall (12), Paris, Mo.; Beulah A. Woodside (11), Stronghurst, Ill.; Homer Slaughter, Raytown, Mo.; Madge Masters (12), Ozark, Ark.; Lina Pike (10), Nevada, Mo.; Madge F. Daily (14), Harg, Mo.; Ione Glass (14), Holden, Mo. I cannot tell you the second 10 books that were most popular, on account of tie votes; but I can give the next 11: David Copperfield, Eight Cousins, Rose in Bloom, Barriers Burned Away, Sarah Crewe, Last Days of Pompeii, Ten Nights in a Bar-room, Swiss Family Robinson, The Lamplighter, Helen's Babies and The Wide, Wide World. So there you have the 25 most popular books. Others which came close behind these are: Green Mountain Boys, Lady of the Lake, Ivanhoe, Jane Eyre, Æsop's Fables, Elsie Dinsmore, Oliver Twist, The Prince and the Pauper, Lamb's Tales from Shakespeare and Alice in Wonderland. One which received as many as some of these, but which I prefer to name here by itself (because it is written by one of our own men) is, On the Rock, by D. R. Dungan.

Here are just a few which received only one vote, yet which are standards: Autocrat of the Breakfast Table, Prince of the House of David, Deerslayer, Wonder Book, Thaddeus of Warsaw, Old Curiosity Shop, Adam Bede, Jack and Jill (Miss Alcott)—but I have not space to give the great array of choice works which failed to come into the class of the 36 most popular, as given above.



J. BRECKENRIDGE ELLIS.

But this is enough about books. Children, have you noticed that, in the continued story, the name is sometimes put Jennie, then Jenny, and Weston becomes Watson, once in awhile? Don't let those type-setters down in St. Louis lead you astray. Jennie doesn't spell her name with a "y," and she is still Weston. They are trying to get you mixed up, but you take my word on this matter. Did you see that poem in this paper, week before last, dedicated to the Advance Society? Did it make you feel proud? It did me. I am sure we are grateful to Mrs. Mattie D. Dever, of Hume, Ill. You know her son, Gerald, belongs to our society.

Look how long this piece is getting, and I promised to give you letters from different members! I had better begin right away, or there won't be any room for that advertisement of Singer's sewing-machine on this page (I get nothing for this "puff"). I will get out my letter bag (in reality it is not a bag but a big brown paper sack), dump the letters upon my table, and begin to make selections.

Bonnie was eating dinner with his auntie on his fourth birthday. Suddenly he laid down his spoon and said, "Last year my head was only this high," measuring with his hand, "but now it is *this* high, but" he added with a look of wonder, "it's the same hair!"—(Nora Taylor (13), Manton, Cal.) Gertrude D. Slater (11), Norwood, Kan., writes this story: At church one Sunday morning, when mamma had taken the communion, my brother—three years old—whispered, "Mamma, don't they have any potatoes?" Vesta Peak (10) and her mother, Des Moines, Ia., have joined. This is Vesta's true story: A little girl came home from Sunday-school and said: "Mamma, Jesus wasn't at church, to-day." Her mother said, "Oh, yes, he is always at church." "No, mamma, for they sang a song, 'Jesus is Calling To-day.' "

"When my brother Reid was about four," writes Clarissa E. Bonton (9), Holden, Mo., he found a cartoon representing Satan roasting men suspended on huge forks. One morning mamma found Reid before the base burner with our rag doll on a big meat fork, holding her to the fire. Mamma asked him what he was doing. "I am playing the devil," he answered solemnly; "old Sal has been telling lies, and I am roasting her." Myrtle Sims, (9), Nevins, Ill., lives in the country with her mother and sisters. She has two dogs, Bobby and Queen, which she dresses up in doll's clothes, and little bonnets, and she takes them riding with her in the buggy. Gerald Dever tells of a little boy who wished to die young, because if he became large he would be clumsy when he got to heaven.

Once we were cleaning the church. A muddauber's nest fell upon the Bible and broke. My brother happened to pass, after awhile, and caught sight of a young muddauber. He exclaimed, "Oh, papa! Come here and see this little gospel worm!"—(Frank Reid (12), Madison, Cal.) Katie McPherson (13) and her sister (11), Wichita, Kan., joined the church last fall. Katie wants some of the members to write to her. She begins with the new year to keep our resolutions. Two new members from Raytown, Mo.: Mary Pierson, who belongs to the C. E. of that place, and Wm. M. Slaughter (12).

Such a stack of letters there are before me! But I must put them back in the sack, because I haven't told you about the authors who are your favorites. You were to name the three you like best. In all, 48 were named. The most popular (that is, those who received the most votes) are in this order: Miss Alcott, Longfellow, Dickens; then a tie vote between Whittier, Scott and E. P. Roe; then come Miss Sophia May, Mrs. Stowe, Mrs. Burnett, Bryant, Trowbridge, Martha Finley and James Whitcomb Riley. Some other favorites are Irving, Kate Douglas Wiggin, Mary E. Wilkins, Eugene Field, Hawthorne, while one member is stanch for Solomon! There were only three members who named the three most popular. These are Rowena Eston (13), Berkeley, Cal.; Nellie V. Campbell (12), Escondido, Cal.; Lillie Oliver (12), Greenwood, Neb. Here's a letter from Minnie B. Snyder (11), Milton, Ky.:

"I am very much delighted with the Advance Society, and so glad you succeeded. I am reading the New Testament through. I want to get acquainted with some of the girls who live away off, so they can tell me how their homes look; and get their pictures, for I do love friends so much. I am called a bookworm, because when I get a new book in my hands, I read it through without stopping. I live with my father and mother in the country; I don't have much company, so I can read as much as I please without being disturbed. My favorite books are," and she names Nos. 1, 6, 7, 13, 15, 19, 23, 25 of the most popular, and "Five Little Peppers," and "Two Little Pilgrims' Progress." Her favorite authors—Alcott, Dickens, Burnett.

Next week the continued story, telling about George Weston's dangerous adventure; in two weeks a lot of letters and names of members.

Sunday School.

A FATHER'S FAITH.*

HERBERT L. WILLETT.

The two days spent in Samaria were full of rich experiences for Jesus. The joy of his nature was always aroused at the exhibition of faith in him, and though he was only at the threshold of his career he he had seen enough of the skeptical and indifferent spirit of the nation to appreciate any display of appreciation for himself and his work. We may well believe that the seeds sown by him during tbis short stay in the despised district of Samaria blossomed in a little circle of believers, which was suddenly expanded to a community of the faithful when in later days Philip came down to Samaria and preached (Acts 8). But Jesus could not remain here. The requirements of his ministry took him to Galilee where the people were recognized as of strictly Jewish character, though regarded as somewhat provincial in comparison with the residents of Jerusalem. The necessity for this retirement of Jesus into a district more remote from the capital brought to his mind the truth which all religious experience has taught, that "a prophet has little honor in his own country." He had come unto his own, and his own received him not; for he must have regarded Judea and Jerusalem as his own in a particular sense. He was born in Bethlehem; he was of the royal stock, and all his interests centered in the nation whose metropolis he was now leaving because of gathering dangers. This proverb regarding a prophet and bis honor at home is quoted in connection with Jesus' two rejections at Nazareth (Matt. 13:57; Mark 6:4; Luke 4:24). But the application here is different. The scene of the ministry of Jesus in the Synoptic Gospels is almost entirely laid in Galilee, and in that district Nazareth would be considered especially the home of Jesus. The Gospel of John emphasizes the Judean ministry, and the necessity of Jesus' retirement into Galilee makes appropriate the application of the proverb to his rejection in Judea.

When he arrived in the north the people received him with demonstrations of joy. Many of them had been at the recent feast at Jerusalem and had seen his miracles. The Galileans were more impetuous and enthusiastic in their disposition than were the Judeans; their Messianic hopes were more ardent; they came into more frequent conflict with their political superiors, the Romans, and they were less under the restraining influence of the Pharisees and Scribes, who were the chief cause of Jesus' departure from Jerusalem. His reception therefore was something of an ovation, and especially was this true as he came into the village of Cana where his first miracle had been wrought. This was the home of Nathanael, and here probably lived the circle of relatives in which the wedding had occurred.

While he was in this city the report of his presence in Galilee and of his miracles in Judea reached Capernaum and was the cause of an interesting visit to Jesus. A man related in some way to the Herod family and probably occupying an official position under the Herodian government was in deep trouble. His son was very ill and probably the ordinary means of recovery had been exhausted in vain. The reports regarding Jesus determined him to try what the prophet from Judea would do, and his position as a man of importance gave him confidence that the request would not be denied. Nothing could be more in harmony with the desire of such a preacher as Jesus seemed to be than to make friends with those in authority, and thus pave the way to his own success. He therefore came in person from Capernaum to Cana, so anxious was he regarding his son, and besought Jesus on the score of what he heard regarding his miracles that he would come and heal the boy.

The response of Jesus to the entreaty of the nobleman discloses something of that divine sadness with which he always regarded those approaches to himself which were based upon purely external motives related to his healing, and not on an appreciation of his character and teachings. It was evident that what the nobleman had heard was wholly regarding the miracles, or as John calls them, the "signs and wonders" of Jesus' work. He had come, not because he was interested in the mission of our Lord, but because he had a favor to ask and was willing to try the experiment of calling upon Jesus as he would try any other means which promised his son's restoration. But he was only typical of a class which included a great majority of the people. They followed Jesus because they saw his miracles and wondered, not because they understood or desired his teaching. It was, therefore, to the whole prevalent attitude of the age that Jesus addressed himself in the words which bear some slight burden of impatience, "Except you see signs and wonders you will in no wise believe."

But the father seems to have been sincere enough to have gained the consideration of Jesus, who preceived at once that he had believed the reports brought to him sufficiently to make trial of the Master's power. While acknowledging the justice of Jesus' words he still proffers again his personal request with a humility that won for itself the divine approval. Jesus saw that he had at least the beginnings of faith, and dismissed him with the assurance that his son should recover. Taking him at his word the noblemman departed confident of the result.

His faith was rewarded, as faith always is. It was this quality which Jesus sought in men. His joy in its discovery is almost pathetic. Surrounded as he was by people who watched him out of mere morbid curiosity and had no further interest, it gave him a deep satisfaction when he encountered one who really trusted him as able to deliver from sickness or from sin. How often in his ministry he said that his help was evoked by the call of faith. While the nobleman was still on his journey home he was met by members of his household who reported that his son was alive and recovering. The father had left the bedside of his child scarcely expecting to see him again. What was his joy, therefore, to find that his health was assured? Upon comparison of time with the servants the father found that the amendment dated from the very hour of his conversation with Jesus. Nothing could be more convincing than this Not only himself, but his whole household believed. Of the nature of their faith we can only surmise. They at least believed in Jesus as one who could heal, and this was the basis of what may bave grown to be a larger and truer faith, Jesus' first miracle had convinced the disciples of his power; this second miracle in Galilee, indeed in Cana itself, convinced this influential family of the power of the young prophet whose fame was so soon to spread into all Galilee.

SUGGESTIONS FOR TEACHING.

The two days inSamaria were days of rest, and yet of labor; Jesus was never idle, even when he rested. Those who are nearest us are perhaps least appreciated by us. The things that Jesus does for men and in them are the best proofs of his power. Where he has once conferred a blesssing he is always after a welcome guest. All Jesus asks of those who would be healed of sin is to come and let him cure them. It is after all efforts at self-help have failed that the power of Christ to save is best seen. The signs and wonders of Jesus' life were always a means to an end, never an end in themselves. Faith is the key that unlocks the divine treasury of blessing. Men can always date the beginning of their salvation from the moment when out of a full heart they cry to Jesus to be saved.

Berlin, Anhaltstrasse 15.

*Sunday-school Lesson for Feb. 5th, 1899—The Nobleman's Son Healed (John 4:43-54). Golden Text—Jesus said unto him, Thy son liveth; and himself believed and his whole house (John 4:53). Lesson Outline—1. The Rejected Prophet (43-45); 2. The Anxious Father (46-50); 3. The Restored Son (51-54).

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Washington, D. C. The following news from the capital of the United States may be of interest to many of our readers. We therefore call particular attention to it. Mr. John Sellner, of 1827 Weltberger St., is our authority for the following: "To my delight I can report to you that Mrs. Foster, one of our neighbors, called upon us last evening and told us full of gratitude that her daughter, who had been a subject of epilepsy for over 20 years, had been completely cured by the use of Dr. Peter's Blood Vitalizer. We had previously advised the use of this remedy, but they claimed tbat the ailment was of too long standing to even permit of relief, far less a cure. Nevertheless, we finally persuaded them to use the remedy, insisting that a trial could do no possible harm, and now they have seen the results." Dr. Peter's Blood Vitalizer has puzzled many by its peculiar efficacy in blood and constitutional disorders. It is a puzzle to doctors and laity alike; although attempts have been made time and again at explaining its peculiar power, it is still unsolved. It is not sold to the drug trade, but to the people direct through local agents by the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

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THE CHRISTIAN INDEX, DES MOINES, IOWA

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR FEBRUARY 5.

IDLE IN THE MARKET-PLACE.

(Matt. 20:1-16.)

Life is work. Life is strenuous. Endeavor is not only the title of our society, but also of our life. He who will not work cannot eat—of the bread of life.

"Awake, my soul, stretch every nerve,
And press with vigor on.
A heavenly race demands thy zeal,
And an immortal crown."

Some people think that when they have come into the church by the regular methods, and been "saved," they can then fold their hands and the work is over. But the parable teaches that every one must work, and work hard, even from early morning.

In tropic lands men sit or lie in the shade while food drops from the trees into their laps. There are no tropics in the Christian world and no breadfruit. The kingdom of God is a temperate zone. The bread of heaven must be won in the sweat of the face.

The parable of the penny wages has caused uneasiness in some minds, that the idle workers who wait till the eleventh hour should receive equal pay with the diligent. Is this justice? No. It is mercy. God is not just, thank God. He is merciful. The purpose of the parable is to teach that the early laborers get what is their strict due, but that the late laborers get what is not their strict due. It is not that the first get less than they have earned, but that the last get more than they have earned.

Would you rather deserve what you get, or get what you do not deserve? Would you rather your employer should, out of the goodness of his heart, pay you more than he feels you have earned, or would you rather receive from him what you and he both know you are altogether worthy of? Take heed, then, Endeavorers, that we none of us stand idle all the day and receive into unworthy hands what we have not fairly won.

God wants the old. He wants those who have stood idly by in the heat and burden of life till the eleventh hour. Perhaps he may not refuse to accept men even on their dying beds; but O, he wants the young! He wants their young brain and brawn, their young nerve and sinew, their young boundless enthusiasm. Will you refuse to give your life to God in the green leaf, and wait till the sear and yellow? Will you refuse him the branch filled with the sap and strength of life, and give it to him dead and rotted and brittle with age?

An idle brain is the devil's corner grocery.

Two boys with whom I was so intimate as to sleep with all through childhood were set by their father to cut the weeds out of a two-acre lot. They took their little sickles and cut about four feet apiece, then sat down to figure up how much they had done. They then cut two feet further and repeated the process; then one foot, and so on. They earned no honest blisters and no pennies. When the sun went down the weeds were still up. They looked back too much upon what they had done. Not so Paul. "Forgetting the things that are behind, and reaching forward unto those things that are before, I press toward the mark."

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BETHANY C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

From Solomon to Malachi.

By J. Z. Tyler.

Those who are taking our first year's course in Bible study will find, by reference to the direction sheet, that during the present quarter we are to pass in rapid review those books and parts of books in the Old Testament which treat of Hebrew history, from the reign of Solomon to the close of the sacred record. This portion of history is replete with stirring incidents, deplorable apostasies, heroic struggles, temporary reformations, national deportations, and a remarkable restoration. In order to aid our readers, we present a bird's-eye view of the entire field to be covered during the quarter. I follow closely Prof. B. S. Dean's admirable "Outline of Bible History."

I. The Division.—With the close of Solomon's reign we reach a point where the widening current of Hebrew history parts into two streams. The disruption of the kingdom was not the work of a day, but the growth of years. Tribal rivalries had manifested themselves from the very first, and the tribe of Ephraim had repeatedly shown a proud sense of superiority and independence (Joshua 17:14-18; Judges 8:1-3; 12:1-6).

It has been said that while Solomon had a thousand wives, he seems to have had only one son, and he was a fool. His name was Rehoboam. Upon his accession the people petitioned to have their taxes lightened, and upon his reckless and unjust refusal to grant their reasonable request the ten northern tribes revolted, with Jeroboam, of the tribe of Ephraim, as king.

The northern kingdom is known as the kingdom of Israel and the southern as the kingdom of Judah. The territory of the kingdom of Israel was not only far larger, but vastly richer, both in natural resources and in historical association. As time went on, however, Israel lost, by the migration of the Levites, and other more spiritual elements to Judah (2nd Chron. 15:9, 10). From first to last the kings of Israel were idolatrous, and the people grew to be more and more so. Yet it is interesting to note that nearly all the great early prophets either belong to Israel or were sent on missions to that kingdom. Judah, though often idolatrous, was far more loyal to Jehovah. It was far more stable. Israel continued only two hundred and fifty years; yet in that time nine dynasties with nineteen kings sat on the throne. Every new dynasty began in a bloody revolution, only to be itself blotted out in blood. Judah endured for nearly four hundred years with only twenty sovereigns, all, save the usurper, Athaliah, belonging to the line of David.

II. The Kingdom of Israel.—The history of the northern kingdom may be divided, religiously, into four unequal periods. (1) *Idolatry Taking Root:* Fifty years, Three dynasties, Five reigns. The leading character was Jeroboam, founder of the kingdom. (2) *Idolatry Triumphant:* Fifty years, One dynasty, Four reigns. The founder of the dynasty was an army officer named Omri. He was succeeded by Ahab and Jezebel, of infamous memory. Elijah belongs to this period. (3) *Idolatry Checked:* One hundred years, One dynasty, Five reigns. Jehu, the founder of this dynasty, exterminated the house of Ahab in a whirlwind of revolution. This is the period of the little kingdom's greatest prosperity; but it was the last flicker of the flame, "the Indian Summer of Israel." Jeroboam the II. reigned forty-one years, and raised the kingdom to its present power. Near the close of this period the prophet Hoshea raised his eloquent voice against the idolatries of Israel. (4) *Idolatry Ending in Ruin:* Fifty years, Four dynasties, Five reigns. The Assyrians begin the work of deportation in the reign of Menahem. The end comes when King Hoshea revolts from the Assyrian yoke. The ten tribes are carried into captivity, from which they never return. Assyrians, imported into the land, mingled with the remnants of Israel and this mixed race, with a mongrel religion, continued for centuries and constituted the Samaritans of the time of Christ.

III. The Kingdom of Judah.—Judah lasted nearly one hundred and fifty years longer, making about 400 years in all. Her history may be divided into four periods of decline and revival, each closely connected with the character of the kings reigning at the time. It should be remembered that Judah, unlike Israel, had but a single dynasty throughout—that of David. Its four periods may be summarized as fololws: (1) *First Decline and Revival:* Four reigns, Ninety years. The pagan tendencies begun under Solomon continued and increased for the next twenty years. Heathen altars sprang up all over the land and gross immoralities spread among the people. Asa's reign of forty-one years was in marked contrast with the two preceding ones, both in purity and vigor. He removed heathen altars and reorganized the worship of Jehovah. Jehosaphat, his son, carried these reforms still further and provided for the regular religious instruction of the people. (2) *Second Decline and Revival:* Nine reigns, Two hundred years. Jehoram, Jehosaphat's son, succeeded to the throne. He married Athaliah, daughter of Ahab, and she carried into Judah the fierce spirit and gross Baal-worship of her mother, Jezebel. Idolatrous influences deepened until, in the reign of Ahaz, they ripened into open and general apostasy. The revival came under Hezekiah, aided by Isaiah, and other prophets. (3) *Third Decline and Revival:* Three reigns, Ninety years. The decline came under the reigns of Manasseh and Amon. The reforms of Hezekiah and Isaiah proved only temporary. After this decline period there came a revival under the reign of Josiah, aided by Jeremiah and other prophets. (4) *Final Decline and Captivity:* Josiah's reforms had evidently not been rooted in the convictions of the nation at large. They were rather enforced by royal authority, and fell as soon as that authority was withdrawn. Four kings followed Josiah; three sons and a grandson. A succession of invasions and captivities of Judæa by Nebuchadnezzar, the powerful king of Babylon, closes the drama.

IV. The Captivity.—The captivity has been repeatedly foretold by such prophets as Isaiah, Micah, Huldah and Jeremiah. (2nd Kings 20:17; 21:10-15; 22:14-17; Jer. 25:11-19; 34:2, 3; Micah 3:8-22). These prophecies were unconsciously fulfilled by Nebuchadnezzer. He made three invasions of Judea, each time carrying away captives to Babylon. Among these were Daniel, Ezekiel and other men prominent in Old Testament history.

V. The Post-Exilic Period.—This extends from the return under Zerrubbabel to the close of Old Testament history. The return from the Babylonian captivity was as distinctly foretold as was the captivity itself. This return of a captive nation is something unique in history. There were three distinct periods of return: (1) The return under Zerrubbabel. (2) The return and reforms under Ezra. (3) The return of Nehemiah. The beautiful story of Queen Esther seems to fall in between the first and second returns. In Nehemiah's time, or soon after, the last note of Hebrew prophecy was uttered by Malachi. So closes the volume of Old Testament history. For nearly four centuries following the voice of prophecy is silent, until the voice of the harbinger of Christ is heard crying in the wilderness of Judea.

Literature.

MYSTERY OF THE GOLDEN CLOTH, or The Riven Veil. By Jasper Seaston Hughes, Chicago. White Star, publishers, 1898.

The world is indebted for the progress that has been made along almost every line of human thought to men who have thrown their hearts and lives into some particular subject, and sought to master its meaning and convey it to others. The author of this volume has for many years made a specialty of this worderful book that constitutes the close of our New Testament canon. Circumstances, as explained in his introductory chapter, turned his attention in this direction, and he has devoted many years of patient thought and research, studying, lecturing and writing, and then rewriting, and this volume is the result. It is not a book thrown off at first-hand without any cost to the writer, and consequently of little value to the reader. One can trace the results in this volume of mental toil, and even of heart-struggle, as the author has sought to attain to the true meaning of the book.

It is difficult in a brief notice to give the reader anything like an adequate idea of the author's method of treatment. The ordinary reader separates in his thought the letters to the seven churches from the other chapters as forming no part of the highly symbolic plan and structure of the book. Not so the author of this volume; the letters are a very significant part of the general plan of the book which, according to him, is based on the cryptic theory, which makes the order of the new creation follow the record of the original creation in seven days. Considerable use is made of the significant numbers 7, 4 and 3. The whole gospel history, according to the theory of interpretation here adopted, is reproduced here by John in symbols, to greatly heighten the effect of the mere statement in words. The book recounts the struggles between the great world-powers represented by the number 4 and the heavenly powers. The sixth seal represents Christ's personal ministry and the seventh, Pentecost, and the trumpeters which follow represent the work of the apostles. We are now, according to the author, living under the sixth seal; that is, we are now living in that period of the church which corresponds to the closing period of Christ's ministry, and the Sabbath cometh on apace, with its new resurrection and Pentecost.

We have not yet completed the reading of the volume because it needs to be studied as well as read. We are satisfied, however, the author has gotten a deeper insight into the meaning of this wonderful book than most of those who have written on the subject, and perhaps his book embraces the best of all that has been written, although he quotes from no other book, but gives us the result of his own reading and thought. It is wonderfully interesting reading and cannot fail to greatly stimulate interest, not only in this book, but in the whole Bible and in the great movements of history. We do not believe any one can afford to miss this book who has any special interest in the apocalyptic literature of the Bible. We sincerely wish that this volume may be extensively read among us, believing that such reading and study will do much to increase faith in the inspiration of the Bible and in the glory and perfection of the Christian system.

"The Rise and Decline of Ecclesiasticism" is the title of a 16-page tract, envelope size, by G. O. Nations, B. S., just from the press of the Christian Publishing Co. For a concise outline statement of a vast historic subject you will find few things better than this tract.

"The World's Great Movements and the Coming Revolution" is the title of a 16-page tract, book size, by O. H. Truman, Superior, Neb., predicting a revolution in America by ballot or bullet.

The price of A. P. Stout's "Chronology of Christ's Life," reviewed in this column in our issue Jan 5th, by B. B. Tyler, is $2.00.

St. Louis readers of the Youth's Companion will be interested in Gen. F. D. Grant's contribution to the January 19 issue, "General Grant as a Father," in which he recalls the General's home life in and near St. Louis in the late 50's, where he was engaged in the real estate business and also held office in the Custom House.

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She was Healed in Twelve Days.

BELLEVILLE, HENDRICKS COUNTY, INDIANA, Nov. 5, 1898.

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Marriages.

BARE—HALLSTEIN.—At the parsonage, Armington, Ill., Jan. 4. 1899, Mr. David F. Bare and Miss Maggie Hallstein, both of Tazewell county; C. A. Heckel officiating.

HAYNES—ALBRIGHT.—At the home of the bride, near Skidmore, Mo., Dec. 21, 1898, by N. Rollo Davis, Mr. Lennie E. Haynes and Miss Fannie E. Albright, both of Skidmore.

TOTTEN—PETTY.—At the Myers House in Stanford, Ky., Jan. 3, 1899, Samuel Totten, of Lancaster, Ky., and Miss Amanda Petty, of Garrard Co., Ky.; Frank W. Allen officiating.

YETTER—WILSON.—At the home of the groom, in Skidmore, Mo., Jan. 8, 1899, Mr. Charles W. Yett r, of Skidmore, and Mrs. Mary L. Wilson, of Mound City, Mo.; N. Rollo Davis officiating minister.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BELL.

Jos. Harrison Bell, the leading elder of the congregation at New Boston, Linn county, Mo., died Jan. 1, 1899. Bro. Bell was a devoted student of the Bible and a constant reader of the CHRISTIAN-EVANGELIST for 24 years, also a reader of other good literature. Bro. Bell was born in Boone county, Mo., Dec. 19, 1831. Married his present companion Dec. 25, 1850. Joined the Church of Christ at the age of 20 and was baptized by Elder Burton, of the Christian Church at Salisbury, Mo. He raised a family of seven daughters and one son, all of whom are active members of the church. The funeral services were conducted by the writer, assisted by Eld. W. W. Jones and Alf Munyon, at the Pleasant Grove Church and cemetery. F. THEO. MAYHEW.

HALL.

Bro. John C. Hall was born in Ohio, April 15, 1846, came to Indiana at the age of nine, served in the rebellion from 1863 to 1865, and was married to Jane Ezra, Nov. 20, 1865. There were born to this union seven children, four of whom survive with their mother to mourn their loss. At the age of 23 years he became a Christian, and died in the faith of his Redeemer Jan. 6, 1899. Funeral conducted by A. W. Gehres on second Lord's day, 3:00 P. M., at Pittsburg, Ind. A. W. GEHRES.

HITMAN.

Miss Dora Hitman died Jan. 4, 1899. She was 28 years old, and had been a faithful Christian for 12 years. She was a sweet girl; every one that knew her loved her. She died at Patton, Mo., but they brought her to Yount, Mo., for burial by her mother. She leaves two brothers and two sisters to mourn their loss.
M. J. YOUNT.

HUNSAKER.

Louisa B. Botts (Hunsaker) was born in Novelty, Knox Co., Mo., Nov. 19, 1856, and died in Nevada, Mo., Jan. 9, 1899, aged 42 years, one month and 20 days. Her home was in Columbus, Kan., but she had gone to Nevada, Mo., for treatment in the vain hope of relief. She was married to S. W. Hunsaker, Sept. 2, 1877. Two sons and two daughters resulted from this union, all living to mourn their loss. Sister Hunsaker united with the Church of Christ in Novelty, Mo., at the age of 16 years, and lived a consistent, faithful life until her death, a period of 26 years. She will be missed in society, in church, and most seriously by her husband and children. Sermon by the writer, from the Scripture (Rev. 14:13), "Blessed are the dead," etc.
O. H. DERRY.

JORDAN.

John D. Jordan passed quietly away at his home in Pleasantville, Ia., Dec. 24, 1898. He was born in Adams Co., Ill., June 19, 1832, thus being 66 years, six months and five days old at the time of his decease. He came to Iowa in 1847 and has been a resident of the state for the most of the time ever since. For 29 years he has been an active member of the Christian Church and during this time has been a subscriber and reader of the CHRISTIAN-EVANGELIST. He leaves behind, to mourn their loss, a sorrowing wife, three brothers, a sister, three sons and a daughter. He was sorely afflicted for many years, and during seasons of intense suffering was always found in prayer. He was a faithful husband, father and counselor and his presence will be sadly missed in his immediate family. The funeral was conducted by the writer at the Christian Church, Pleasantville, Christmas day, 1898, at 11 A. M. A large concourse of friends and relatives were in attendance, as also the Masonic fraternity in full uniform to pay their last respects to this departed brother. F. D. FERRALL.

PHEBUS.

Sister Martha Ann Harvey was born in Ohio, Sept. 22, 1829. Was married to Silas Phebus June 13, 1847, and was the mother of 11 children, only five of whom survive. She became a Christian Oct. 23, 1875, and died Jan. 7, 1899, aged 69 years, three months and 16 days. Funeral took place Monday from the Spring Creek Church, White county, Ind.
A. W. GEHRES.

WISE.

Edwin B. Wise died at his home in Greenville, Illinoise, Nov. 17, 1898, aged 61 years and 11 months. Funeral services at the Christian Church by Rev. E. N. Tucker.
MRS. KATE M. WISE.

WILSON.

John F. Wilson was born in Rockbridge County, Va., April 4, 1823 and died Dec. 16, 1898, in Troy, Mo. He married Miss Elizabeth Lasly in 1841, by whom eight children were born, six of whom are living. In 1875 he lost his first companion and in 1876 he married Mrs. Attillia McCulloch, daughter of George Copher. To this union Mattie was born. For over 40 years he advanced the doctrine of his Master and he will be missed by all who knew him. After services at his residence by the writer, his remains were taken to the Nicholas cemetery, where Bro. R. L. Morton, in the presence of old neighbors and friends, made appropriate remarks, after which his body was given to the grave.
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Publishers' Notes.

The study of the history of prominent characters of the past is both entertaining and profitable. Among the many interesting of these may well be placed such characters as King Saul, King Jehu and Queen Esther.

These three prominent Bible characters have recently been made the subjects of as many books, and published by the Christian Publishing Co., of St. Louis. The authors have taken the records as given in the Scriptures and have written books worthy of the attention of the readers of to-day. These books are as follows:

"King Saul," by J. Breckenridge Ellis, price, $1.00.

"In the Days of Jehu," by J. Breckenridge Ellis, price, 75 cts.

"Queen Esther," by M. M. Davis, price, 75 cts.

"The Wonders of the Sky, or God's Glory Exhibited in the Heavens," is a neat little book of recent issue, written by W. J. Russell. It is a book of 82 pages full of interesting astronomical facts concerning the wonders of the heavens. It will make a splendid little work to place in the hands of boys and girls, as it will inspire a greater reverence for the Creator of the universe. The price of this book is 50 cents, postpaid.

I have carefully examined *Christian Lesson Commenatry* for 1899. It shows painstaking, scholarship and fidelity to the Word. Its different methods of teaching the text—expository, illustrative, applicatory and practical—with suggestive questions, opens the lesson fully to the understanding and gives a wide range of thought. It is a rich storehouse from which a teacher can be thoroughly equipped for teaching any grade of pupils.—*I. A. Thayer, New Castle, Pa.*

We are glad to give our readers the following commendation of *Christian Lesson Commentary* for 1899, from one so competent to judge of the merits of such works:

I have on my study table some five Sunday-school Commentaries published by as many publishing companies, but I am free to say that, as usual, the Christian Lesson Commentary is best of all. W. W. Dowling is a master workman and knows how to prepare a commentary that will aid rather than hinder a teacher in the preparation of the lesson. This work for 1899 is a storehouse of thoughts on all phases of the lesson text, and shows painstaking scholarship and fidelity to the Word The book is beautifully bound, and makes an ornament in the home and library. It gives me pleasure to commend this Commentary to all Sunday-school workers.—*W. J. Russell, Pastor Christian Church, Rushville, Ind.*

Christian Lesson Commentary for 1899, edited by W. W. Dowling and published by the Christian Publishing Co., St. Louis, is a work of more than 400 pages and treats the International Sunday-school Lessons for the year in such a manner as to make the preparation of the lesson a pleasure as well as profit to the teacher. Light is thrown on the text from every standpoint. Any Sunday-school teacher who will prepare the lesson with the proper use of this commentary will come before his class thoroughly prepared to do efficient teaching. Besides its valuable aid for present use, it will make a splendid book of reference for future usefulness.

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W. D. CREE,
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Pastor Christian Church, Rock Island, Ill.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

Under the able leadership of Mr. Gorman, the opposition to the ratification of the Peace Treaty in the Senate is developing from a widespread sentiment voiced by a few prominent senators into a solidly crystallized party of opposition, with a definite and formidable list of pledged adherents. In the organization of this movement Mr. Gorman has found an ample field for the exercise of his political genius. This may be considered the final act in his public career, for his term in the Senate expires March 3. He was virtually defeated last fall by the election of a Republican legislature in Maryland, and seems disposed to consider his retirement to private life permanent. So it probably will be, unless he should in this encounter win such glory as would again open a place for him. There is no disposition on the part of the leaders in the Senate to pursue a policy of delay on either side. It is reported that a limit has been agreed upon for the debate, and that the vote will probably be taken on Feb. 6. If the strength of the opposition develops dangerously in the meantime, common political sagacity will dictate to the committee the policy of attempting to postpone the vote until after March 4. A special session of the new Congress, with its Republican re-enforcements in the Senate, would have no difficulty in ratifying the treaty. Mr. Bacon has proposed, as a preliminary to the ratification of the treaty, a resolution disclaiming any intention of annexing the Philippines. The supporters of this resolution claim that it would at once remove the danger of war with the Filipinos, and so would remove most, if not all, of the opposition to the treaty. The objection is that the administration prefers not to commit itself as to the ultimate disposition of the Philippines until more accurate and exhaustive information is at hand regarding the situation there.

The court-martial which has been trying Commissary General Eagan for "conduct unbecoming an officer and a gentleman, and conduct prejudicial to good discipline," has finished its work. The verdict has not yet been made public, and cannot be officially declared for several days, but a source usually reliable gives the information that Gen. Eagan was found guilty and sentenced to dismissal from the service, with no recommendation for clemency. It is remarkable with what unanimity the press has sided against the accused. He has had no friends. Many have been willing to admit that Gen. Miles' statements may have been misleading, mistaken or exaggerated, but none have doubted the impropriety of Gen. Eagan's reply. The line of defense attempted does not impress us as strong. It was practically the familiar "emotional insanity" dodge—that Gen. Miles' charges made the Commissary General so *mad* (in both senses of the word) that he was not responsible for his words. It is hard to feel much force in this plea, especially when one remembers that the offensive language was read from type-written manuscript, and was incorporated in a testimony under oath before a dignified court.

Several senatorial contests continue deadlocked with little immediate prospects of a break. Wisconsin has five candidates, all sanguine of victory, and perhaps the least unexpected thing that could happen would be the election of some unexpected dark horse. In West Virginia the large number of new members in the legislature has given opportunity for an uncommonly spirited fight over credentials. At one time there was almost a riot and scenes were enacted in the house which remind one of the French Chamber engaged in an animated discussion of the army, or the Austrian Reichsrath on a busy day. The senatorial fight in Montana has made it perfectly clear that there has been corruption on a large scale in the legislature of that state, but it is not quite certain whether the money was distributed to secure Clark's election or his defeat. The situation there is a strong argument in favor of election of senators by popular vote. In Pennsylvania Quay still leads in spite of the indictment which is hanging over his head. After repeated balloting he lacks fourteen votes of the requisite number for election. Forty-three Republican members have pledged themselves in writing not to vote for Quay until he has been acquitted by the court, and without at least eight of these or an equal number of recalcitrant Democrats, he cannot be elected.

The Samoan difficulty has not yet been settled, but it is past the stage where there is any possibility of friction between the United States and Germany as the result of it. It appears from latter reports that the German consul was not the only one whose actions were irregular as compared with the strict requirements of the Berlin treaty, although his transgression of the agreement was most flagrant, that of the British and American representatives being rather technical. Germany stands ready to disavow any act of her consul which was not in harmony with the treaty as it stands, but the German press unanimously voices the opinion that the treaty needs revision in the interest of "a more just distribution of influence." At present the three nations are on an even footing. From the German point of view, a more just distribution would be one which would recognize Germany's larger financial interest in Samoa by making her influence paramount. It is not improbable that, when the present trouble has been settled on the basis of the existing agreement, an international conference will be called for the revision of the Berlin treaty.

The Philippine embassy to the United States, headed by Agoncillo, has not been a success diplomatically. The President has been found affable and approachable to Agoncillo, the Philippine citizen, but utterly deaf to the appeals and blind to the presence of Agoncillo, the Philippine diplomatic representative. Whatever might be our intention regarding the ultimate independence of the Philippines, it is clearly impossible for the government to take any step now which would imply a recognition at once of the Philippine Republic. Such declarations and recognitions amount to nothing unless they are in accordance with the facts. It is not a fact that Aguinaldo's so called republic is now a sovereign and independent government, and no declaration of ours could make it so. Aguinaldo, however, does not see it that way. He threatens to recall Agoncillo if he is not officially recognized at once; he will break off diplomatic relations—which do not exist. In the plain language of childhood, if we persist in refusing to play with him he will retaliate by refusing to play with us. This is a very terrible threat, and its execution should not be undertaken lightly. The real danger, of course, is that the wily Aguinaldo, on the basis of this refusal of recognition, will succeed in persuading the natives that the Americans are their enemies. It is reported that Aguinaldo has made recognition and alliance with the Philippine Republic by Spain the price of the release of the Spanish prisoners whom he still holds and that similar propositions have been made to the Pope in regard to the release of the imprisoned clergy.

The almost unanimous passage of the Nicaragua Canal bill in the Senate does not necessarily indicate that it will have a swift or easy course through the House. The House committee has been busily hearing everybody's testimony for several weeks past, and to all appearances every additional argument leaves the committee still more hopelessly befuddled and divided. It cannot be said that there are any probabilities in the case, except that there will be delay and more amendments. Mr. Hepburn, chairman of the House committee, is firmly fixed in his resolution to have nothing to do with any bill which provides for the construction of the canal otherwise than directly by the government. The amendments in the Senate left the Maritime Company little more than a name for the canal building function of the government, but even the name must go, accord-

ing to Mr. Hepburn. If the government builds the canal it must do it in its own name and control it in the same way. There is reason to believe that the Clayton-Bulwer treaty will not be allowed to stand in the way of American ownership and control. The recent frequent conferences between Secretary Hay and Sir Julian Pauncefote are suspected to have a bearing upon this as well as upon the Berlin treaty. One plausible conjecture is that Great Britain will agree to surrender the Clayton-Bulwer treaty in consideration of a general assurance that the canal, while owned and controlled by the United States, shall be neutral to all nations in peace and war.

A railroad and telegraph line through the center of Africa from north to south, from Cairo to Cape Town, is the leading feature in Cecil Rhodes' plan for British domination of Africa. The recent reconquest of the Soudan by Gen. Kitchener has given encouragement to the promoters of the project and Mr. Rhodes, who has long had this plan in mind, is now in London trying to enlist the co-operation of the government to the extent of guaranteeing bonds amounting to $50,000,000. The distance between the two suggested termini, Cairo and Cape Town, is about five thousand miles. A railroad owned and controlled by the Cape Colony Government, of which Mr. Rhodes is premier, already runs north from the latter point to Buluwago in Matabeleland, about one-fourth of the entire distance. The project involves many difficulties financial, military, topographical and diplomatic—the latter perhaps the most serious of all. But certainly there is no one move which would so suddenly effect the realization of Great Britain's ambition for the domination of Africa or the opening of the continent to civilizing influences. The boldness of the plan is worthy of the ambition and ability of Mr. Rhodes. But if Russia finds it worth while to build a railroad across Sibera to bring China nearer to her grasp, why should England not find it worth while to expend a much smaller sum to open Central Africa to British diplomatic influence and open to the world the commerce of that rich tropical region?

It is characteristic of American as of British expansion that not only trade, but education, follows the flag. On Gen. Kitchener's return to England after his military success in the Soudan, he announced his intention of founding a college in the conquered territory and the hundred thousand pounds for which he asked were quickly subscribed. Similarly, one of our first duties to the islands which have lately come under our protection is to provide them with educational facilities. Prof. William T. Harris, superintendent of the bureau of education, has, at the request of the President, studied the conditions and prepared a plan for a public school system to be introduced in Cuba. A free school supported by taxation is an absolute novelty in that island and the inauguration of the system will demand the employment of American experts in that department to effect the organization, but it is recommended that Cuban teachers be employed so far as possible, although it will be necessary at first to import some from the United States. Both Spanish and English are to be taught in the schools. A system of free schools in Cuba patterned after our own will be the most effective means of introducing the American spirit, demonstrating the beneficent effects of American administration and preparing the Cubans to bear the responsibilities of self-government.

The Army Reorganization bill has come up for active debate in the House. The discussion is limited to fifteen hours, exclusive of evening sessions, and the vote will be taken not later than the afternoon of Tuesday, Jan. 31. The bill as now before the House provides for a standing army of 60,000 men, which may be increasd to 100,000 at the discretion of the President. In opposition to this there will be some support for the bill formulated by Gen. Miles. The points of difference between these two bills have already been mentioned in a previous issue (Dec. 15).

The joint convention of coal miners, owners and operators at Pittsburg ended peacefully with an agreement which seemed satisfactory to all parties. The outcome was practically as predicted in the last issue: victory for the miners in their contention for an eight-hour day, for the operators in the continuance of the "screen," and a compromise on rate. At the last the Illinois miners held out for certain advantages which they had last year and wanted to retain. This and a few other details were left to be settled within the respective states which they concern. A committee of eight, on which miners and operators are equally represented, was appointed to arbitrate any dispute which may arise during the year. The outcome guarantees that there will be no general strike of coal miners this year, though there may possibly be local disturbances.

THE QUESTION CONCERNING CHRISTIAN ENDEAVOR.

The Christian Endeavor movement received a hospitable welcome among the Disciples of Christ. This was entirely natural and proper. Its non-sectarian basis and aim, its catholicity of spirit, its pledged allegiance alone to Jesus Christ, its very name—*Christian* Endeavor—have commended the movement to our favorable consideration. It has made quite rapid growth among us, not because of any systematic effort that has been made to spread it, but because of the natural affinity between it and our own religious movement. The opposition to it has been so inconsiderable as to require no serious attention.

In 1892, 1,321 societies were reported among us; in 1893, 1,685; in 1894, 2,446; in 1895, 3,085; in 1896, 3,654; in 1897, 3,987; in 1898, at Chattanooga, there were reported among us 4,633 societies—an increase of 646 societies over the previous report. This is encouraging growth, and indicates more clearly than mere words could do that this Endeavor movement meets a want in our churches, readily adjusts itself to the spirit and aims of our own movement, and has come to stay. Who can estimate what good will come out of these young people's societies among us in the way of the development of the spiritual life of our young people, increasing their knowledge on religious themes, and the increased efficiency of the churches with their co-operation?

At Chattanooga the national superintendent closed his report with a paragraph entitled "Forward or Backward—Which?" La er on this question assumed a more concrete form, viz., Is the Christian Endeavor movement among us of sufficient importance to require the whole time and thought and labor of one consecrated man, to give himself to it, guiding its development and promoting biblical study and instruction among the different societies? It was the hesitancy on this question that brought about what is called "A Crisis in Christian Endeavor." It was very evident to some of us that without some leadership, not only would the number of societies among us fall far below what it ought to be, but the movement itself, so far as we are concerned, would fail to realize the possibilities for good which are in it.

This crisis may now be said to have passed. The remarkable unanimity and enthusiasm manifested in the responses to Bro. Tyler's letter in answer to one from the editor of this paper, as they have appeared in the last and in the present issues of the CHRISTIAN-EVANGELIST, leave no room for doubt on this question. These expressions of sentiment indicate, not only that it is desirable that Bro. J. Z. Tyler give his entire time to this work, but that it is entirely feasible to secure the money through the societies or otherwise to support him in this special mission for which he is so well qualified. It only remains to determine the particular *way* in which this will be accomplished. But that some way will be devised, and that this end, so much desired, will be accomplished, is beyond question.

The Acting Board of the American Christian Missionary Society, to which the matter of employing Bro. Tyler was referred, hesitated to assume the responsibility of providing for his salary at the present time and, perhaps, naturally enough; they had no assurance of the support of the friends of Christian Endeavor in making the Endeavor work a constituent part of our general mission work. It has been our purpose in calling out these expressions of public sentiment to furnish the necessary assurance that the funds would be supplied. All that is necessary now, as it seems to us, is for the board to appoint an executive committee, say of five active friends of Christian Endeavor, to have charge of this matter, to send out appeals, receive subscriptions, have direct supervision of Bro. Tyler's work, and make reports of moneys received and of the results accomplished to the acting board.

This arrangement will avoid what many of us have feared, that the Christan Endeavor work will be permitted to lag behind, this Jubilee Year, when it should be advancing with rapid strides, making the greatest gain among us in its history. It will give fresh encouragement to every Endeavor Society in our ranks, and will add new stimulus to the Reading Courses that are now being pursued by many of the societies, and greatly extend Bible knowledge, and the knowledge of our own movement, and the work of missions. It will make possible the carrying out of the suggestion of applying the university extension method to Christian Endeavor, and thus greatly widening the circle of our influence and work while developing our workers.

Indeed, it would be difficult to overesti-

mate the influence and the future development of this action. It means more than the mere numerical increase of Christian Endeavorers among us. It means the increase of biblical study and intelligence in our churches; it means the development of a higher type of spiritual life among our members; it means a new era in missionary activity, when the young people in these societies, a few years hence, shall be the leading and influential members in our churches; it means the diffusion of the knowledge of our own movement and its principles among our young people, to the end that they may remain loyal to the ideals and aims of our fathers who inaugurated this movement; it means, in a word, that we have been wise enough to see the possibilities of this mighty movement among the young people, and have sought to make the most of it for the glory of God and the good of man. And so, future generations of young people shall rise up and call us blessed for deciding that this movement is to go forward and not backward.

THE FINANCIAL PROBLEM IN THE CHURCH.

The problem in the church now is the the money problem. This statement is true if applied to the local church; it is none the less true when considered in regard to the church as a whole. In the work of missions the question is as to how to get the money essential to a vigorous and successful prosecution of the work. This is not because the church is in poverty. A large proportion of the wealth of this country is in the hands of church members.

There is an interesting, instructive and rather startling article in the Outlook of January 21, 1899, on "Ministers' Salaries."

The average salary of a Methodist preacher per annum is $847. In the South the yearly stipend paid to ministers in this denomination is, on the average, only $500. But the Methodist Church is rich. It possesses more wealth in the United States than does the Roman Catholic Church. The value of church property belonging to the latter, according to the United States Census Report, is $118,069,746. According to the same authority the Methodists possess property worth $132,140,179. The balance in favor of Methodism is $14,070,433. The Methodist Church in the United States is rich in this world's goods. Their ministers are poorly paid.

The Congregational Church systematically and regularly publishes for the benefit of its members a complete list of its ministers. The average salary paid to Congregational ministers in forty-two states and territories is $1,125. In Massachusetts, where Congregationalism is strong, $801,743 are paid annually to ministers in that denomination; but fifty ministers receive $200,000, or one-fourth of this sum. The number of ministers is 537. Two hundred Congregational ministers receive less than a thousand dollars a year, while ninety-eight receive from $250 to 700. The per capita wealth of Congregationalists doubtless exceeds that of the Methodists. It is evident that an inequality exists in the financial support of ministers in the Congregational body that ought not to exist.

The salaries of mission workers in the employ of the Presbyterian Church, in the home field, average yearly $866. This statement includes twenty-one states and territories. Often these men are persons of culture. Many of them have been leaders in college or university, or seminary. Their intellectual endowments are, in cases not a few, superior. In their work they show an almost divine devotion. No one can for a moment reasonably think, with the above facts and figures in hand, that young men enter the ministry from mercenary motives.

In an extended and protracted tour among the congregations of Disciples of Christ the writer has been painfully impressed by the meager financial support given, in very many instances, to our preachers. They are men of more heroic mold, supremely devoted to their work, or they would turn from it to some secular pursuit. Their wives are heroines. Of them the world is not worthy. There are no published statements of a reliable character concerning the annual average stipend paid the faithful preachers of the Word among the Disciples of Christ that can be quoted in this place, but it certainly does not exceed the salaries paid by Methodists, Congregationalists and Presbyterians.

This character of support robs the minister, to a degree, of his manhood. He is compelled to accept alms or suffer. He comes to look for alms from merchants, physicians, railroad corporations and others in the way of free treatment in case of illness, reduced rates of transportation in case he travels and a per cent. off when he buys dry goods, groceries or clothing. This is contrary to the teaching of the New Testament. Paul says that the Lord ordained that "they which preach the gospel should live of the gospel," and that he who "is taught in the Word" should "communicate unto him that teacheth in all good things." Paul quotes also from the book of Deuteronomy the injunction, "Thou shalt not muzzle the ox when he treadeth out the corn" and adds, "Is it for the oxen that God careth, or saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that threshеth, to thresh in hope of partaking." In the United States with our abounding wealth the man who preaches the gospel, the person who gives himself wholly to this sacred work, ought to receive a financial support that will free him in larger degree from worry, enable him to hold up his head like a man and pay as he goes. This we can do and this we ought to do. The writer of the article in the Outlook above referred to shows how easily this can be done.

"If the communicants of the churches of the United States should annually give for the support of of their ministers an average of only twenty dollars each, every minister would receive three thousand five hundred dollars per year, and there would be over twenty-one millions of dollars remaining to be divided among the ministers of the richer churches. To be sure there are communicants who would be unable to pay as much as twenty dollars per year for the support of the minister alone, and there are in the Catholic Church, for instance, many not of wage-earning age, but on the other hand, there are very many in the churches able to give far more than twenty dollars per year, while there are many unidentified with any denomination, but who are generally inclined toward the churches and who frequently give liberally from large fortunes, and from these classes the average could quite easily be maintained. Reducing it to an average individual congregation, if each one of, say three hundred members, paid annually twenty dollars for the support of the minister, or if it seemed a better plan, if the whole congregation, rich and poor alike, should agree on a certain sum which would be an average of twenty dollars per capita—each member paying according to his means—the church would give to its minister the handsome sum of six thousand dollars per year!"

How many preachers among us receive six thousand or the half of this amount per year?

What is the solution of the financial problem in our churches? 1. System must be introduced; 2. The pastors must instruct the people out of the Bible, concerning the financial support of the church; 3. Every Christian should be taught to give a tenth or some other definite part of his income to this cause; 4. Preach, teach, exhort along this line until it shall come to be understood that every person will contribute as certainly as that every member has been baptized and will regular-commune; 5. Along with these things let there be much prayer.

Hour of Prayer.

REALIZING GOD'S PRESENCE.

(Gen. 28:10-17; Acts 18:5-11.)

(Uniform Midweek Prayer-meeting Topic, Feb. 8th, 1899.)

CENTRAL TRUTH: *God's presence, often unrecognized, is always with those who are working in the line of his purposes.*

It was a lonely night in the life of young Jacob when, turning his back upon his home and parents and brother, he turned his face toward Padan-aram, and came as far as Luz. There the night settled down upon him, and he laid him down to sleep upon the ground with a stone for a pillow. As he lay there upon his hard bed and harder pillow, looking up into the starlit dome of a Syrian sky, the young man must have had serious thoughts concerning his past and his future. What would be the outcome of this journey to the kindred of his parents? What new responsibilities attached to the possession of his brother's birthright and his father's blessing? What was the import of that strange promise made first to his grandfather, Abraham, and afterwards to his father, Isaac? Did this promise belong to him by virtue of his father's blessing?

Thus meditating, he fell asleep and dreamed. And such a dream! A ladder reaching from earth to heaven, and the angels of God ascending and descending on it. At the upper end of the ladder, and above it, stood the Lord himself, saying: "I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed shall all the families of the earth be blest. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

And Jacob awoke, and thinking upon his dream said: "Surely, the Lord is in this place and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Many a duller soul, perhaps,

would have failed to recognize the presence of God under these circumstances. "Only a dream!" they would have exclaimed, "and there is nothing in a dream." But God was in this dream, and Jacob recognized it at last, though he little thought, when he pillowed his head upon the stone, that God was so near.

Do we not often fail to recognize God's presence with us, especially in the hard and difficult places of life? And yet, it is at such times that God is most likely to manifest himself to us. Had Jacob been acting in disobedience to the wish of his parents and to the purpose of God, and had been reposing upon a luxurious couch, he would have had no such dream. Better a thousand times a pillow of stone, the earth for a bed, and the canopy of heaven for our only cover in the path of duty, than a bed of down and the most luxurious surroundings in the way of disobedience.

It was a bad night, stormy and dark, and there were only a few at the prayer-meeting; just a few of the faithful ones; but somehow there was a fervor in the prayers, and in the songs, and in the exhortations, that warmed all hearts. Everybody said at the close, "Wasn't it a good meeting?" Surely, the Lord was in that place and we knew it not; and yet it was none other than the house of God and the gate of heaven!

What man ever left home and native land at God's call, that God did not go with him? And even if the bed was hard, there was a vision of ascending and descending angels, and full many a token of God's presence. Ask the missionaries if this be not true?

Paul was a missionary—a foreign missionary in the great city of Corinth. The Jews in that place, whom he was anxious to win to Christ, opposed themselves and blasphemed. It was a great and wicked city, and Paul turned with a sad heart from his own countrymen to the Gentiles. His heart must have been very sore with disappointment at the refusal of the Jews to receive his message. But one night, as Paul was lying in his bed, thinking about it, he had a vision, and the Lord said unto him, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

"Be not afraid, for I am with thee.' This was the message to Paul. Is it any less the message to every faithful servant of the Lord who, like Paul, is seeking, with singleness of heart, to win men to Christ? We think not. Indeed, we believe that every Christian, whatever may be his station in life, and whatever his sphere of action, if he is trying to do the Lord's work, may claim this promise. The Lord is with every one who is seeking to do his will and to advance his kingdom.

These incidents are recorded, no doubt, to teach us this great truth, that we are not alone when we are doing Christ's service. "Where two or three are gathered together in my name, there am I in the midst of them." What great prayer-meetings we could have if we could only realize this truth, that the Lord is with us! What disciple of Christ would stay away from a prayer-meeting if he realized that the Lord would be there among his disciples, scattering his blessings and his benedictions upon every heart and soul hungering and thirsting for righteousness? [Sing "Nearer my God to Thee," which is based on the incident in Jacob's life embraced in the lesson.]

PRAYER.

O, Thou who art the God of Jacob and of Paul, Thou art also our God, whose we are and whom we serve. As Thou wert with those ancient servants of Thine, so we believe Thou art with all who, to-day, are engaged in doing Thy will. We thank Thee for this record of Thy dealings with those who, in time past, have put their trust in Thee. May it strengthen our faith in Thee and enable us to realize Thy presence with us in all our labors and struggles to advance Thy kingdom among men. May we always prefer Thy presence with us to all the luxuries of life, and the accessories of wealth, and, at last, may it be ours to dwell with Thee forever, through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

It is not without some misgivings on the score of propriety that we publish elsewhere the letter from "Barnabas," which we have entitled "One Reader's Experience During Those Thirty Years," and also that of Bro. Calvin. The misgivings relate entirely to the personal character of these letters. We have stricken out from the first of these a number of these personal references, which we felt were of too personal and complimentary a character, and yet there are others so interwoven with the meaning and import of the letter that we could not well eliminate them without emasculating the letter itself. We secured the permission of the writer to publish the letter, because we felt that the experience through which this widely known brother has gone could not but prove helpful to others who may be having a similar experience. We have substituted a New Testament name for that of the writer.

In the editorial to which these writers refer we gave the editor's side of those thirty years of experience, and these letters from brethren who have been readers of the paper through all those years present the other side of the picture. For that reason we have thought their publication desirable. "Barnabas" did not know, perhaps, that the editor who had caused him so much anxious thought and mental toil was himself throughout this period undergoing a similar experience, seeking to know the truth and to convey the truth to his readers as he believed they were able to receive it. Nor has he been unmindful that his editorials have often caused anxiety on the part of his readers and often on the part of his personal friends, but he has never taken a position that was not the result of careful, painstaking thought and much prayer. If there is one thing that he has coveted above every other thing, through his whole editorial life, it has been that he might be led of God in order that he might lead his readers in safe paths. If there be any virtue in prayer we cannot doubt that such guidance has been vouchsafed, for we have never leaned on our own understanding on these important matters, but have always sought to follow the divine leading. That we have sometimes erred in judgment and in expression is, of course, true, but on the *spirit* and general course of the paper it seems no presumption on our part to say that God has placed the seal of his approval.

In the light of such experiences as "Barnabas" describes it is not strange, perhaps, that some should have doubted our loyalty to Jesus Christ, and our unshaken confidence in the inspiration and authority of the Holy Scriptures. While we have never had any doubt or anxiety upon these fundamental questions, we can say, in all sober truth and calling upon God to witness, that this faith in Christ and confidence in the authority and sufficiency of the Scriptures were never so strong in our heart as they are to-day. The Bible is a far more interesting book to us than in any former period of our life. This increased interest has come about largely through that criticism (investigation) which so many have feared. As to the plea we are making for a return to the simplicity of the gospel of Christ and to the unity of his body, it never had a larger hold on our heart and intellect than it has to-day. We believe it is just what the world needs. True, many of us have been slow in comprehending its breadth and depth, but as apprehended by the great leaders of the movement, and the representative men who have given it character and success through all these years, it commends itself more and more to thoughtful minds and to devout hearts as the need of the church and of the world. In this confidence we have never wavered.

We have submitted patiently and even without the least irritation of mind, in later years, to an almost ceaseless fire of misrepresentation from a certain class of brethren who in all charity we must believe have never caught a glimpse of the real greatness and grandeur of this mighty movement. But it is comforting to know that many others like this able and eloquent preacher of the gospel, desiring to know the truth, have been led through these experiences and anxieties to a larger light, to a deeper spiritual life and to greater faith in God and in His Word. We have yet to learn of one infidel who has been made such through the influence of the CHRISTIAN-EVANGELST. We have had numerous testimonies of men who have been rescued from skepticism through its influence and teaching. See Bro. Calvin's letter. This is our sufficient vindication. We have yet some things to say to our readers which some of them we know are not able to bear. We shall try to be mindful of that fact in all our efforts to lead them, even as we are led, into larger and fuller views of truth and duty.

The mention of the name of Bro. Franklin in the letter of Barnabas leads us to say that his name and his work were omitted by oversight in our editorial until the article was in type and it was too late to make the correction. He well deserved mention among the other great men who were exerting a wide influence at the time of the beginning of our editorial career. We knew him personally, and while in the later years of his life we often crossed blades with him in the field of argument, we never doubted his personal integrity and ability or failed to appreciate the work he wrought in behalf of the cause we love. How true it is, as we look back over our

own history and over the history of the world's progress, that certain men have filled a certain mission, wrought an important work and then they have had to give place to others because the next thing that had to be done they were not fitted for doing. The tombstone that marks the end of one career is the starting-point for another that, profiting by the past, helps the world onward to a better future.

Questions and Answers.

I rejoice that an effort is at last being made to secure unity and harmony in the study of God's Word, devotionally, in the mid week prayer-meeting. The "Hour of Prayer" column in the CHRISTIAN-EVANGELIST *is so comforting and helpful that I am glad to know that it is to remain as a permanent feature of the paper which is a blessing to and the pride of our brotherhood. If it is not too much trouble will you please state how many of our churches are now using the uniform series of prayer-meeting topics prepared by the committee appointed at Chattanooga?* *The Pew.*

Bloomington.

We have no means of knowing how many churches have adopted the uniform series of topics except that there has been considerable demand, we understand, from this Company, for the Uniform Topic Cards. But no doubt many churches have adopted the series of topics that have not provided themelves with the topic cards. Besides, all our publishing companies supply these cards, and many more have doubtless been ordered than we know anything of. There is reason to believe that a large number of our best churches are falling into line in the use of these uniform topics, and we believe that the result of it will be to greatly stimulate the interest in our midweek prayer-meetings as well as to promote greater unity among the churches. Now that the plan has been sanctioned by the National Convention, it is only a question of time, we think, when the uniform topics will be as generally used in our prayer-meetings as the uniform lessons are in our Sunday-schools.

In John 3:13 Jesus says, "No man hath ascended up into heaven but the Son of Man which is in heaven;" in Kings 2:11, we read, "And Elijah went up by a whirlwind into heaven;" in Heb. 11:5 it is said, "By faith Enoch was translated that he should not see death." Will you please harmonize these apparent contradictions and oblige several brethren in our Sunday-school? *T. C. Hambleton.*

Jeffersonville, Ill.

We are compelled to understand that the term "heaven" is used in somewhat different senses in these passages. If we understand heaven as a definite locality with definite metes and bounds, it would be impossible to harmonize these passages, and we would be compelled to say that the writers of Kings and Hebrews were mistaken. But if we understand heaven to mean, in some of its uses, at least, moral condition, as in the words of Jesus above, there is no need for supposing a contradiction. It is not difficult to understand that Christ enjoyed an intimate relation with the Father to which no mere human being had attained at the time he spake. It is believed by many that Christ's death and resurrection affected profoundly the condition of the righteous dead in their relation to God, so that what was true at the time Christ uttered these words need not necessarily be true now. We are compelled to understand that both Enoch and Elijah were removed in an extraordinary way from earth by the hand of God who took them under his care. We are not, however, compelled to suppose that they immediately ascended into those heights of moral and spiritual grandeur and infinite blessedness from which Christ descended to the earth, when he laid aside the glory which he had with the Father before the world was, retaining, however, that spiritual attitude toward the Father which enabled him to say that he was in heaven, even while on earth.

1. In Questions and Answers, last week (Jan. 26), in attempting to reconcile the Fatherhood of God with the idea of eternal punishment, the editor says, "Fatherhood is not inconsistent with punishment when the punishment looks to the good of the child." But how can "eternal" punishment "look to the good" of one?

2. Again he says, "As to the duration of the punishment, it is the nature of the sin that determines that. The soul that persists in sinning must continue to suffer the consequences. The divine Father will always be found ready to receive the returning prodigal." Does this language refer to the future punishment of the sinner, after death? Is there, then, a "post-mortem gospel," offering the sinner an opportunity of repentance and pardon in the other world? But if it be said that this language was intended for the sinner in his present state, then I would ask, Is it true that the sinner receives his "just recompense of reward" for his sins in this life? *C. J. K.*

1. In the answer to which our querist refers we do not have in mind eternal punishment, but such chastisement as comes upon us here in consequence of our sins. The only eternal punishment that we can conceive of as in harmony with the character of God is that which is inevitably associated with the sin from which the sinner refuses to turn. When punishment ceases to be reformatory it is, at least, inevitable, for God compels no one to be righteous against his own will.

2. The language refers to the relation of the sinner toward God, here and hereafter, in this or in any other world. The editor's individual opinion is that a repentant sinner will always find a forgiving God, but it is also true, and it is one of the most fearful truths in the universe, that by persisting in sin the soul may reach a state of moral fixedness in which the desire or power for repentance is gone. This might be called an *ante-mortem* rather than a *post-mortem* gospel. It is a view of sin that needs more emphasis than it receives. This is not saying, however, that there is no gospel to be preached to men after they have passed from this world into the next. There are some questions we are willing to leave open, and trust in the wisdom and goodness of the Almighty. "The Lord of all the earth will do right." It is certain, however, that sin, often at least, does not receive due punishment, nor virtue adequate reward, in this world.

Will you define the "larger hope" attributed to Canon Farrar as to his view of the future state: Is it a tenet of Universalism? *W. P. Keeler.*

Chicago.

we have not read Canon Farrar for a great many years on this subject, but as we remember his position, it is that some light is shed on the awful problem of the destiny of the untold millions that go out of this world impenitent by such passages as 1 Peter 3:18-20; 4:6, and that a door of "lager hope" is open, namely, the hope that God will not cease his efforts to win men to repentance and to holiness of life with their passing from this world into the next. Universalism does not follow from this premise, unless the human will is ignored, as it is in the doctrine of predestination as held by the Calvinists. No man can affirm that those who, having never heard the gospel in this life, are permitted to hear it in the next, will all avail themselves of its offer of salvation. We know they do not all do it here. It is possible that some may refuse it there. Universalism is as arbitrary as Calvinism on the subject of human destiny. But the fearful thought is that even here, in this life, one may put himself in such moral antagonism to Christ as to cut off all hope of his future recovery. Men do not have to wait till death for sentence to be passed upon them. That line is often crossed before the death-line is reached, as the result of sinning against light and knowledge. Farrar, as we understand him, is not a Universalist, but he entertains the hope that many who pass from this world without the knowledge of Christ will come into possession of such knowledge afterwards and be saved. Whatever view men may hold in reference to this matter, the duty of immediate repentance should be urged with great insistence upon all men.

The International Evangel, of this city, for February, contains the following statistics of the Sunday-schools of all nations. The total column includes teachers with the scholars:

EUROPE.	Sunday-Schools.	Total Members.
England and Wales	43,632	7,456,108
Scotland	6,338	772,299
Ireland	3,620	347,296
Australia, including Bohemia	208	7,873
Belgium	83	5,019
Bulgaria	35	1,716
Denmark	819	75,646
Finland	7,611	178,068
France	1,475	65,076
Germany	7,131	854,047
Greece	4	187
Holland	1,900	173,072
Italy	336	17,269
Norway	749	68,622
Portugal	18	1,489
Russia	83	16,664
Spain	48	4,495
Sweden	5,460	270,301
Switzerland	1,762	130,057
Turkey in Europe	30	1,590
ASIA.		
India, including Ceylon	5,578	261,409
Persia	107	5,316
Siam	16	873
China	105	6,317
Japan	150	7,409
Turkey in Asia	516	30,083
AFRICA	4,246	169,849
NORTH AMERICA.		
United States	132,697	12,288,153
Canada	8,986	657,134
Newfoundland & Labrador	375	26,219
West Indies	2,306	122,104
Cent. America and Mexico	55)	16,300
SOUTH AMERICA	350	153,000
OCEANICA.		
Australasia	7,458	640,701
Fiji Islands	1,474	45,609
Hawaiian Islands	230	17,253
Other Islands	210	10,800
World	246,658	24,919,313

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

III. Alexander Campbell and His Co-laborers—Concluded.

BY PROF. CHARLES LOUIS LOOS.

But while the Campbells were so admirably qualified to fill the measure of what was wanted in the men who were to begin and lead forward the work providentially committed to them, there were yet other men and other talents, not possessed by them in the required measure, needed to effect its success. It has ever been so in all moral and religious movements. No one man, and no two men, meet all the demands of God's ministry in the execution of any important purpose of his among men. It was so with the prophets, and so with the apostles and the great reformers. God will always provide the men he needs.

WALTER SCOTT.

Walter Scott came early within the sphere of the influence of the reformation, then just in the first stage of its development. What kind of a man was he?

Walter Scott was born in Durufriesshire, Scotland, October 31st, 1796. He was remarkably well prepared for the career into which the hand of God led him. No one could see him without being impressed by his striking appearance; a large, well-developed head, betokening unusual intellectual power; bright, keen, searching eyes, revealing intelligence; an enthusiastic spirit, earnestness of character and kindliness of heart. His finely-formed Scotch nose denoted vigor of purpose. His large mouth was that of an orator. I have often heard him say, "The mouth has much to do in making an orator."

He received a fine classical education at the University of Edinburgh; was a man of a rich literary culture; his reading had been extensive and in the best literature. His gifts as a preacher were of a high order; his language was always the purest and choicest English, chaste, elegant, and at times he rose to the sublime.

The crown of all that was excellent in this remarkable man was his exalted religious and spiritual inner and outer life. An all-pervading devoutness of spirit marked all his thoughts, words and actions. An unaffected piety and a reverence for God and his Word gave grace to his character. He had been reared in the strict life of the Scotch Presbyterian Church and was intended for the ministry. The Bible had from his childhood been with him the chief object of devout study. I have never come in contact with a man more largely and deeply versed in the Holy Scriptures than Walter Scott. With his poetic, imaginative spirit the Hebrew poetry of the Old Testament had for him a special charm. He had early in life committed the finest of them to memory. His recitation of them—gifted elocutionist as he was — charmed his listeners. These psalms and other poetical passages of the Bible ran like "golden threads" through his sermons.

Like the Campbells, Scott was thoroughly, intensely evangelical; not a trace of "liberal" thought was ever discernible in his conception of the Bible or its doctrine. The divinity of Jesus Christ was ever the center of his theology; this he continually proclaimed.

This was the man destined in God's purpose to complete the ministry that was to give the first effective impulse to the cause of the "restoration" of the apostolic gospel, to use Scott's own favorite term.

WALTER SCOTT AS THE PIONEER EVANGELIST.

A. Campbell took Scott, then living at Steubenville, teaching and preaching, with him to the meeting of the Mahoning Association at New Lisbon, in August, 1827. When this body had gone over into the reformatory cause, it was decided that an evangelist should be sent forth among the churches it represented. At the motion of A. Campbell Walter Scott was unanimously appointed to this office. This was the beginning of his extraordinary career as a preacher.

Scott was the man needed just at this crisis to carry forward unto victory *among the people* the great cause of the inaugurated reform. As soon as he had come to a clear understanding of "the gospel of Christ," it set his whole soul on fire. He was filled with an all-consuming passion to preach it to men. It was to him the restored light of heaven that now shone forth in full radiance after ages of obscuration. His speech was like fire; his setting forth of the newly found truth was wondrously complete, exact and clear. The people *saw* the scriptural doctrine—such was the logical accuracy and symmetry of his arguments, so vivid was his presentation of it. It broke upon the people like a new revelation from heaven. The New Testament—the whole Bible—now became clearly intelligible to them.

And there was such a marvelous simplicity in the preaching of this man; all, of every order of intelligence, could understand him. His language was of the highest order of classic excellence, that solicited the intelligence and captivated the best minds. The spirit of a loving heart breathed through his discourses and banished opposition where this was possible. He transmitted his own enthusiastic, passionate joy at the newly discovered apostolic faith to the hearts of his hearers. Finally, he could awaken in the souls of men an intense sense of the need and the joy of salvation, of the forgiveness of sins, and the wonderful assurance of it the gospel gives, as few preachers among us have ever been able to do. His preaching carried the fire of heaven into the dormant churches of the Association; its effect was as if an earthquake had shaken them.

I did not hear Scott in these earliest days of his ministry; afterwards I knew him well for years. But I have traversed, not many years after his first appearance, as familiar haunts, all these fields of his great triumphs. I have lived among and conversed with the men and women who witnessed his wonderful power, hundreds of them his converts.

Walter Scott's victorious progress among the churches of the Mahoning Association, as their evangelist, was a moral phenomenon. This was precisely what was wanted *to plant firmly among the people* the cause of the reformation. For this important work Scott was needed as the man who complemented the Campbells; each one of these men had his own part to perform in the mighty enterprise that needed them all. Eastern Ohio, together with the neighboring regions of Pennsylvania and Western Virginia, has ever since been a stronghold of the reformation; and from it the movement has spread far and wide over our land, to the remotest limits of New England and to the shores of the Pacific.

It may also be added that some of the most valuable thoughts that have given form, clearness and force to our plea, and have become currrent among us, had their origin with Walter Scott.

DR. ROBERT RICHARDSON.

Dr. Richardson, the fourth and youngest in the group of "A. Campbell and his co-laborers," was brought up an Episcopalian in the city of Pittsburgh. His father was one of the first friends of Walter Scott when he came to that city from Scotland, and established himself there as a teacher. Robert became one of his students, and became greatly attached to this remarkable teacher; for Scott was not only a scholar of high order, but also an instructor whose large heart embraced with affection his students, especially those who, like young Richardson, were of superior mind. His intense devotion to the Bible led him to make this supreme classic the object of daily instruction in his school. The Greek New Testament was the favorite classbook in the Greek classics. Many ingenuous young men were thus led by "the beloved teacher" to Christ.

When Scott was brought to see the religion of the New Testament in its truth and simplicity his ardent spirit burned to communicate the glad tidings to all around him. Young Richardson was one of those among his students who were won by him to the newly found truth.

Walter Scott was on the Western Reserve, Ohio, on his grand campaign of preaching "the ancient gospel," when young Dr. Richardson came to him, after traveling for this purpose 120 miles, to tell him that after diligent study he had found the light, and had now come to be baptized by him. Scott's joy can be imagined when he found that this favorite "son" of his—for so he called his students—had been "brought to the knowledge of the truth." This young man, then a practicing physician near Pittsburg, from that hour to the end of a long life gave himself with all the ardor of his soul to the cause he had espoused.

Robert Richardson was endowed with much more than ordinary intellectual gifts; and these he cultivated with great industry from early youth to his mature years. He was always in the truest sense of the word a man of intellectual and literary habits. He had reached good attainments in the class-

ical tongues and was well versed in French. His calling and mental inclinations led him to the study of the natural sciences; he was professor of chemistry and kindred sciences in Bethany College for nineteen years. Nature was a field he explored with passionate delight. He had a special predilection for the higher walks of literature; I question whether any man among us ever reached higher excellency in literary taste and culture than Dr. Richardson; his writings testifiy to this.

But the chief devotion of this remarkable man's mind and heart was given to the Word of God; with unwearied diligence he gave himself to the study of the Bible as one who seeks after "the goodly pearls" of the most precious light and truth. The powerful impulse to this he received, like so many others, from his espousing the cause of New Testament Christianity. The great question with these reformers was, What does the Bible teach? And the entire field of investigation and discussion lay within the limits of the Holy Scriptures. Of Dr. Richardson, however, it must be said that he did not confine his study of the Bible, as so many have done, to the special subjects of controversy only; that is always a very defective use of the Holy Scripture; indeed, a most perverted and perverting abuse of it. He sought to explore all its treasures of wisdom and knowledge that "as a man of God he might be perfected, thoroughly furnished to every good work."

As an expounder of the Scripture Dr. Richardson was very highly esteemed. His knowledge of the Word of God was wide, thorough and critical. From no one could the inquiring student secure more prompt attention to any questions relative to the Bible or more satisfactory answers.

With reference to the great cause of our reformation it can be said of Dr. Richardson that no one among its earlier advocates had a fuller, clearer and more critically defined conception of its grounds and aims, and of the principles of its plea than he; and no one could set these forth more accurately and intelligibly to the understanding of men. His admirable tract on the Principles of the Reformation, and his Memoirs of A. Campbell are witnesses to this fact. Few men had made the entire subject, on all sides of it, the object of more thorough study than he.

Moreover—and this I can say with the confidence of intimate, certain knowledge—no one of "the glorious company of witnesses," whose names gloryfy this cause in the heroic days of its history, remained truer to its high purposes, its character, its worth and its sure hopes of triumphant success, to the last days of his life, than the sage of Bethphage. It was a delight to hear him discourse on "The Great Reformation" in his latest years. This eminent teacher of Israel understood this cause better and esteemed it higher than not a few young men whose scanty knowledge and experience alone justify their slight appreciation of the noblest religious reform in these latest centuries.

What I have said of the Campbells and of Walter Scott is true also of Dr. Richardson: he was thorougly evangelical in his conceptions of the Bible and of Christian doctrine; no one could be more so, as his writings testify. He stood firm as a rock against all forms of rationalistic and Unitarian tendencies. Thank God for this! One striking quality of his character was his firmness; he never yielded to what he regarded wrong.

For years he practiced medicine; but during all this time he was active as preacher and writer in advancing the cause of the reformation. In 1835 A. Campbell brought him to Bethany as his colaborer in the Millennial Harbingber. The Christian Baptist was the pioneer; the Millennial Harbinger covers the much longer, more important formative stage, the period of development, great conquest, organization and permanent life. These were the years of the activity of Dr. Richardson alongside of A. Campbell, a co-operation which continued for two decades. The Harbinger is full of his writtings. During the frequent absence of the chief editor from home, "his righthand," the Doctor, of Bethphage, which overlooks Bethany, was at the helm of this powerful advocate of the reformation. The influence of Dr. Richardson on the history of our cause was most salutary, broad, strong and enduring. Like Scott he added many important directive thoughts to our plea which threw new light upon it, and have become the heritage of our ministry.

Such were the distinguishing characteristics, thus briefly sketched, of these four men, who above all others were the providential instruments in inaugurating and in giving character, direction and permanent life to our reformatory movement, which has had such wonderful expansion in this great land. What lasting impress did they leave upon it? It is of high interest to us, and to others, well to understand this:

THE PERMANENT INFLUENCE OF A. CAMPBELL AND HIS COLABORERS, THOMAS CAMPBELL, WALTER SCOTT AND DR. R. RICHARDSON, UPON OUR REFORMATION.

1. The fact that they were men of superior mental endowment; that they were men of liberal education and large literary culture—well versed in the fields of the best knowledge that liberalizes the mind and the heart, gave to their conceptions of a religious reform wisdom, clearness, breadth, depth, generosity, liberality, dignity and power. It is an unquestionable historical fact that reforms—any moral and religious movement—conceived and conducted by inferior, ignorant, illiterate men, however well intended, are always characterized in conception and execution by crudeness, shallowness, narrowness and weakness.

2. Their supreme reverence for the Bible, their profound study and knowledge of it, made them lay the foundations of their reform deep in the spirit and letter of the Word of God.

3. Their enlightened, thoroughly evangelical conceptions of the doctrine of Christ, in all its fundamental elements, led them to give this character, of priceless value, also to the faith, the doctrine and preaching of the reformation. May these ever so remain!

4. The exaltation given by these men to faith in the Lord Jesus Christ and obedience to God, as the one chief moment of Christian faith and duty, subjugating to it all human opinions; and their making the Holy Scripture the only rule of belief, faith, practice and life, to the rejection of human creeds, is an inheritance they have left us that has been deeply implanted into the very heart and life of this reformation, and has given to it such extraordinary power among the people.

5. Finally—and let me call special attention to this—the sincere piety that adorned and glorified the lives of these men, and so powerfully pervaded their teaching and preaching, must be preserved as a sacred legacy to us and our cause. For nothing is more utterly false than that our fathers were mainly concerned to lead men to correct views and to external obedience. The reverse of this is true. They were eminently pious men themselves, and in all their teaching strove to call men to godliness and holiness of life.

All these blessed influences that have come to our cause from these men of God; that have sanctified it and given it power and the favor from on high; have been perpetuated by the host of men of like mind, of like faith and heart who labored with them and after them. Herein lies the secret of our confident hope that our work shall endure with a permanent God-blessed life, to fulfill its divine appointed mission on the earth.

Thomas Campbell, Alexander Campbell, Walter Scott and R. Richardson—what illustrious names! How lofty they rise before us in the history of our past, of the heroic days of the mighty battle for the faith, the doctrine and life of the Primitive Church! How worthy their lives of our reverence and love, and of our study and imitation!

CAN THE BARRIER WHICH INFANT BAPTISM PRESENTS TO CHRISTIAN UNION BE SURMOUNTED?

BY REV. JAMES M. CAMPBELL.

The movement towards union which characterizes the Christianity of the present day—and which is most evidently born of the Spirit—will in all probability find its initial triumph in the union of the various family groups which exist within the circle of a sadly divided Protestantism. The different members of the Presbyterian family for example—the Presbyterian Churches North and South, the Reformed Presbyterians, the United Presbyterians, the Cumberland Presbyterians and all other varieties of Presbyterians—ought to lose no time in federating their forces and presenting to the hosts of wickedness a united front. And what is to hinder all the numerous branches of the Methodist family from drawing together and combining into one strong and solid body: thus economizing resources which are now wickedly wasted and hastening on the evangelization of the world?

In the group of self-governing and independent churches, comprising the Baptist, Disciple and Congregational denominations, there is so much in common that it is difficult to conceive how it is that they have not long before this mingled into one, like kindred drops. With regard to ecclesiastical polity they stand upon the same ground. They believe in the right of private judgment, in the independence of the local church and in the Headship of Jesus Christ. The banner which floats above them all alike is, "One is your Master, even Christ, and all ye are brethren." They all stand upon the same ground with regard to the substance of doctrine; putting aside all isms and holding to the

substrate of evangelical faith which underlies all systems of theology. They agree likewise in discarding all man-made creeds as final and authoritative expressions of truth and accept the Word of God as the only adequate revelation to man of the mind of God and as the only infallible rule of faith and practice. The Baptist and Disciple Churches have no written creed whatever. There are, however, certain things most surely believed among them which are just as clearly defined as if they had been written down in creedal form. The Congregationalists have no denominational creed which is binding upon the churches. They have, however, statements of belief, which are accepted "for substance of doctrine." Each local church formulates its own doctrinal declaration which it changes and modifies as circumstances may demand. With Congregationalists all creeds are looked upon as testimonies rather than as tests. Congregationalists are no less warm than the Baptists and Disciples in the repudiation of creeds as snares to the conscience and as cramps upon the intellect. They are to them mere watermarks of religious thought, the forms in which the living faith of the present is expressed, and not stereotyped symbols by which the church is anchored to the dead past.

When the representatives of these denominations come together and stand shoulder to shoulder in Christian work, they are suprised to find that the points of agreement between them are so many and large, and the points of difference so few and small, and they are led to ask, Why should we not dwell together in one fellowship and thus fulfill our common obligation of promoting that visible oneness for which the Master prayed? But when the question of union is seriously faced a barrier stands in the way. That barrier is infant baptism. Let it be noted, however, that Congregationalists do not hold to infant baptism as something mandatory and obligatory, but as something that may be practiced. As a matter of fact many Congregational Churches do not practice it at all. They simply do not forbid it. And in no instance do they regard the rite as possessing sacramentarian value. The Baptists and Disciples, while agreeing upon immersion as the mode of baptism, differ somewhat as to the significance of the baptismal act. The Congregationalists regard every form of baptism as valid and leave the selection of the mode to the conviction of the individual. They differ also from the Baptists and Disciples as to the subjects of baptism, holding to the doctrine of infant baptism. And here we touch the most stubborn obstacle to union.

Now the fact may as well be faced that while a larger exercise of personal liberty of thought in interpreting the spiritual significance of baptism may bridge the narrow stream that divides the Baptists from the Disciples, infant baptism is an unbridgable gulf, separating forever the Congregationalists from the Baptists and Disciples. Whatever the Baptists and Disciples may yield up in the interests of a larger fellowship they will never yield up their opposition to the baptism of unconscious babes. To do that would in their judgment be to run counter to the express declaration of Christ, "He that believeth and is baptized shall be saved." With them it is a fundamental position that between faith and baptism there is an indissoluble connection.

The problem, then, which demands the frankest possible discussion is, Can a way be found for the removal of this barrier to union? If Christian union is a thing to be striven after—and who that believes the farewell prayer of Jesus must ultimately be fulfilled dares doubt it?—there must be some way for the removal of everything that retards its realization. To the working out of tue divine will in bringing the separated flock of Christ into a state of organic oneness, making them one as Christ and the Father are one, there can be no insuperable obstable. Inspired by this conviction and believing that the time has come when the olive branch of peace ought to be sent out from the Pedobaptist camp, the writer has ventured to suggest a possible and practical plan for the removal of this barrier to union. That plan consists in the substitution of infant consecration for infant baptism. Many who feel rather shaky about the Scripture warrant for infant baptism refuse to give it up because it answers to that which is deepest in their natures. They will give it up only when something else and something better is substituted for it. Sentiment is often stronger than logic. This stubborn fact Baptists and Disciples often strangely overlook when opposing what to them is a nonscriptural practice. They do not always stop to consider that the practice of infant baptism is based upon the feeling instinctive in the parental heart that the child who has come fresh from the hands of God ought to be consecrated to him. The heart of the parent cries out for some recognition of God in connection with the coming of the child, some recognition of God's claims in the child and some recognition of the need of God's help in the training of the child. This is the reason why the practice of infant baptism lives when there is at best only an inferrential support for it in Scripture and no direct and explicit support whatsoever. And it will live unless the want which it meets is supplied in some other way.

On the other hand, are not the churches that repudiate infant baptism losing a great deal by not giving in some other way pronounced expression to their faith in the relation of the child to Christ and his kingdom? Many of the most spiritual members of these churches feel the imperative need of some specific act of infant consecration. They secretly wonder why the rite of circumcision which under the law symbolized the relationship of the child to God should have nothing to take its place under the gospel. They see that practically the child is bereft of recognition by the church and is left to grow up under a painful sense of disinheritance until by his own act he seeks a place in the fold from the protection of which he has been excluded. Nothing surely could be further from Christ's mind than such a condition of isolation for the child.

If we except Judaism, no religion outside of Christianity had in it a place for the child. In Judaism we find the first traces of a new conception of childhood. Infanticide was prohibited. Children were looked upon as a heritage from the Lord; the man who had his quiver full of them was accounted happy. But it was left to Christianity to discover the child, to appraise him at his true worth, to put him in his rightful place as a member of the kingdom of God. No practical change introduced by Christ struck deeper or was more far-reaching in its results than the changed view of childhood which he gave to the world. From it has come a radical change in the treatment of children.

Think of the condition of the child before the advent of Christ. He was treated as a thing, not as a person; as a chattel, not as an immortal being. In Rome when a child was born it was brought to the father that he might accept or reject it. If weak or deformed, or if a girl, it was often rejected and taken away and exposed to wild beasts. Any one might take possession of it and make it a slave, or worse. The father had absolute control over his child, he could imprison him, scourge him or sell him into slavery. The power of life and death was in his hands. Plutarch tells that he has seen children whipped to death at the foot of the altar of Diana. Yet, in spite of prevailing customs in Greece and Rome, many beautiful instances existed of parental love and sacrifice. False religion could not entirely obliterate natural instinct. As the fruits of Christianity began to appear a gradual change in the feeling of parents towards their children took place. The hearts of the fathers were turned to the children. The shield of protection was thrown over the weakness of infancy; asylums were provided for orphans and outcasts. From the time that Jesus took the little ones in his arms and blessed them they were forever consecrated to him in the eyes of his followers.

(CONTINUED NEXT WEEK.)

On the need for greater pulpit power to keep alive the church and to arouse sinners, the St. Louis Christian Advocate is not amiss in the following urgent plea:

To be a fine pastor is always desirable, and to know every individual in a great congregation so as to be at one, even with the childhood and youth, is charming. And to be a thorough organizer, a finished captain of the Lord's hosts, holding all the vast and complicated machinery of a great church fully in hand so as to bring into play all its powers and resources, is to play a splendid part in the kingdom of our Lord; but if one is called to be a *preacher*, his work is infinitely grander and his functions more divine. And to be a mouthpiece of God, to be "sent" of God, even though only the "voice of one crying in the wilderness," is greater in its dignity and possibility than any other office; so a fai ure, or even a partial failure, is altogether deplorable if success is possible. If the complicated machinery of the "institutional" church, toward which we now seem to be drifting, shall become an absolute necessity to the world's redemption, let us set apart suitable men from the secular arm of the church for the management of its perplexing details, but let our Moses abide in the mount with God so that he may come to us, if even at long intervals, yet with the light of heaven on his face and the Spirit of the Highest in heart and mind. Let us have now and then a message from God, a sermon, born of the midnight and redolent of soul-travail; a sermon bringing to us now the purer air from the Mount of Transfiguration, and again, the dank dew and heavy odors from the garden of sorrows. Let us have a sermon like this, and then (if we are wise) will we forget every possible deficiency otherwise existing in our preacher and rejoice that he magnifies this single function until it is manifest that he is indeed called of God.

The Heavenward Way.

A popular book addressed to young Christians, containing incentives and suggestions for spiritual growth, leading the young in the "Way of Life." 100 pages. Bound in cloth, 75 cents; morocco, $1.25.

CHRISTIAN PUBLISHING CO., St. Louis.

Our Budget.

—Evangelistic services everywhere.

—Let the work be intensive as well as extensive.

—Strengthen the stakes while lengthening the cords.

—Let there be a revival of missionary zeal—the true test of a converted membership.

—A protracted meeting that does not increase the missionary offerings is lacking in some very vital particulars.

—Nothing should be allowed to interfere with the largest and most universal offering for Foreign Missions in our history on the first Lord's day in March.

—Most of the sermons we have heard of late bristle with missionary points and are electric with missionary zeal. Is not this prophetic of the expansion both in spiritual life and missionary activity?

—Let it not be forgotten that all permanent advance in our work must be based on solid teaching. The people must be instructed before they can be intelligently zealous.

—We have so many good things accumulating on our hands for the CHRISTIAN-EVANGELIST that it is a real embarrasment to know how to furnish them all to our readers. Our contributors can all help by studying the art of brevity.

—We print the third article in our historical series this week, and others will follow in regular order. These articles are awakening a great deal of interest already, and inquiries are coming in as to whether it is our purpose to publish it in book form. It is our plan so to do, but this will depend upon the demand there is for it.

—The author of the interview with Archbishop Purcell on Alexander Campbell and his work has revised and somewhat elaborated the article with a view to its publication in tract form if so desired. One brother has asked for 100 copies. Are there others who could use the tract to advantage. We are ready to publish it if it is demanded.

—The poem by Jas. A. Garfield, recently published in the CHRISTIAN-EVANGELIST, was accompanied by a note to the effect that it was an "unpublished poem." This was a mistake. A note from Mrs. C. Fuller, of Des Moines, says that the poem was first published in the first number of the third volume of Williams' Quarterly, issued August, 1855. Mr. Garfield was chief editor of the Quarterly that year, commencing with that number. The poem was republished in Bro. Corydon Fuller's "Reminiscences of Garfield." Its publication in Bro. Fuller's Reminiscences was known to the editor, but the note in connection with the poem escaped our attention until it was in print.

—It is said that there will be a restaurant at the Paris World's Fair in 1900 at which no alcoholic drinks will be dispensed. The name of this restaurant is to be "Kiosques de Temperance." Perhaps you had better stick this paragraph in your vestpocket for future reference.

—It is better to preach a man away from the church with some influence of the Holy Spirit in his heart, than to preach a man into the church without this essential characteristic of the true disciple of Christ.

—We print a second installment, this week, from the friends of Christian Endeavor, concerning the "crisis" in this movement among us. And still there are several others demanding to be heard. The heartiness and unanimity of these expressions cannot fail to be very gratifying to Bro. Tyler, and to all among us who realize the value of this great work among our young people. We comment on this matter more at length in an editorial elsewhere.

—While street car companies seem to have things largely their own way in the securing of franchises from city aldermen, they are not so potent in their conflict with the progressive spirit of the age. When confronted with a new invention they are generally the party that surrenders, regardless of expenses or losses. In many cities they are now wrestling with the overhead trolley system, but sooner or later they will have to yield to the pressure and put their moter wires underground. Then probably by the time their plants are generally so installed some new motor may be projected and their entire systems have to be changed again at great cost as from animal to cable, cable to trolley and from trolley to the conduit system, so that their earnings, after all, are not all profits.

—In this number we begin the publication of the address delivered at the Macatawa Park Assembly last summer, by J. M. Campbell, on the question, "Can the Barrier to Christian Union Which Infant Baptism Presents be Surmounted?" It is one of six addresses on the general subject of Christian Union—three of them by Congregational ministers and the other three by our own ministers—delivered during that assembly. This one deals with the most difficult problem, and a desire was expressed at the time, by many who heard it, that it be printed. We regret very much that our space compels us to break it up into three parts, but we hope our readers will reserve their judgment until they read the whole address. Whatever else one may think about it, he will see in it an honest effort to remove a real obstacle in the way of a closer unity among the followers of Christ, and every such effort should be welcomed by those who believe in and are praying for such oneness. Bro. Campbell is known to many of our readers as the author of "After Pentecost—What?" "Unto the Uttermost," etc.

—Robert Graham, whose picture we present to our readers this week, was born in Liverpool, England, Aug. 14, 1822. He was brought up in the communion of the Established Church, but at the age of 17 was baptized by Elder Samuel Church, then pastor of the Christian Church in Allegheny City. He entered Bethany College in 1843 and supported himself by preaching and graduated in 1847. It was soon after his graduation that he cooperated with John T. Johnson in a great meeting at Fayetteville, Ark., which resulted in the establishment of a church at that place, which has prospered until the present time. He served as pastor of this church for some time, and while in Fayetteville established the Arkansas College, which flourished until the war broke out in 1861. He served as pastor of the church in Cincinnati, Santa Rosa, Cal., and in San Francisco. In 1866 he was elected professor of the College of Arts and professor of the School of English Language and Literature in Kentucky University, a position he held for many years. Later he was president of the Bible College of Kentucky University, but at present, we believe, has retired from active service. Prof. Graham is distinguished for his graceful oratory, his fine intellectual balance, his purity of life and character and his single hearted devotion to the interests of the kingdom of God. Widely known and loved, he is enjoying the fruits of a ripe old age. He is yet capable of speaking with great power, as those know who heard him in his splendid generalization at the communion service at the Chattanooga Convention. May the benediction of his presence linger yet with us many years.

—In 1885, when there were not more than 300 Christian Endeavor Societies in all the world, it was thought necessary to raise funds to employ a general secretary to look after the interests of the movement. The funds necessary for supporting the secretary were raised by an appeal to the Christian Endeavor Societies and friends. Appeals were made at the annual conventions for these pledges until the profits in the publishing business of the United Society were sufficient to support the work. We have now 4,633 societies. It ought not to be a question and is not a question in the minds of those who understand the situation, as to whether we need a secretary to give his whole time to this business. Nor should it be a question as to whether the societies and friends of the movement would be willing to support such a secretary. The correspondence to be found elsewhere is evidence that there is no difficulty in this direction.

—At the annual meeting of the church at Springfield, Ill., the pastor, J. E. Lynn, recommended that to mark the year '99, Sangamon County ought to adopt a missionary and agree to be responsible for his support, and that the Springfield Church ought to establish a mission point at some location suitable for a second church. This is a good indication of a wise pastor and a live church.

—On the 23rd of January our preachers in this city were treated to an address of unusual interest by Miss Charlotte Perkins Stetson on "The Social Organism." Miss Stetson's position is that men and women are fractional parts of a greater life or organism and partake of sins or blessings under an influence for which they are not individually responsible; that the faith of Christian men and women falters at the attempt to be a Christian in practical life under the counter influences of this greater organism; that the time has come when efforts must be made to save men collectively as well as by individual processes, etc. Her lecture shows that she has been a hard student of social ethics and has much matured thought to offer on the subject. Some of her illustrations were unique and strikingly apt. She speaks with earnestness, fluency and yet with due care in the selection of her terms. It would do any of our preachers good to hear her on this subject whenever opportunity afforded. Miss Stetson is a granddaughter of Henry Ward Beecher.

—The Way is the significant title of an eight-page, wide-awake religious journal from Denver, Col., edited by Barton O. Aylesworth, Mrs. Belle Von Doren Harbert being associate editor. Volume I., No. 2, is before us, and it possesses high literary merit and is handsomely printed on good paper. It is the state organ of the Colorado Churches of Christ, published monthly at $1.00 per year. We congratulate the Colorado friends on the advent of such an attractive organ and trust they will give it hearty and liberal support. Denver is the place for a Colorado paper, Aylesworth is the man to edit it—no doubt Mrs. Harbert is the woman to assist. The Way is a fine name and we wish it success.

—Last week the Christian Oracle casually pointed out a few of the imperfections of femimine nature and then casually admits its inability to accont for the phenomena. Now it strikes us that any casual observer ought to see that women do as they do because they are as they are; and that they are as they are because of what they have been—under masculine dominance. Wait until their independence makes them dependent upon themselves rather than the masculine arm and brain, and then they will become more practical conversationalists, better grammarians and keener observers—even of vacant seats in an uncroweded street car.

—The wife of E. O. Sharpe, pastor of the church at LeRoy, Ill., departed this life on the 25th of January. We tender to Bro. Sharpe our sincere sympathy in his great loss. On the death notice sent us are the following lines, no doubt from the heart and pen of the stricken husband:

"She loved her Lord and to him brought
The gift she would not, could not, lose;
The box is broken, now but fraught
With memories of its precious use."

—W. H. Willyard, pastor of the Christian Church at Murphysboro, Ill., at the request of the elders of the church at Elkville, has written us warning the churches against one R. Edward Stanley or, as it appeared in the yearbook of 1897, R. L. Stanley, who has been found guilty of drunkenness and dishonesty repeatedly at different places where he has preached. He was arrested and lodged in jail at once, and from all accounts ought not to be released. Bro. Willyard sends a clipping from a paper at Milton, Ky., saying that he has been on a "spree" there. He claims to have preached for the Baptists about four years, but he is, from all accounts, wholly unworthy of membership in any church, much less of the pulpit.

—The serious intimation of a writer in Lippincott's Magazine for February, that poetry is likely to disappear as a method of thought, will be very disquieting news to a large number of men and women who seem to imagine that they were raised up of God to write poetry. On the other hand it will be likely to cause many editors to regret that they could not have postponed their birth to that age!

—An old slave used to say he noticed that if he lived through March, he always lived through the rest of the year. If the Foreign Society gets through March in good shape, it has little trouble in securing the necessary funds for the support of all its work. From October to March not more than one-fourth as much money is received as is needed. During those months the society is always in debt. It is hoped that the churches in the coming March will do their full duty to supply the funds requisite to support the workers in the field to increase their number.

—Two things are to be sought for this year. One is to get a larger number of churches to contribute for Foreign Missions, and the other is to secure a larger number of contributors among the churches that do contribute. Not more than one-third of the churches respond to the appeal of the society. Not more than one-fourth of the membership have any part in the support of this enterprise. This year special efforts should be made to greatly increase the number of codtributors. To this end all the preachers in the land should work.

—This is to be a great year in the history of our people. It is the Jubilee Year of our organized missionary work. It is believed that the churches will do better this year than ever before. As there are more missionaries in the field than there were this time last year, and as a number are under appointment, the churches must do more or the work will suffer. The time has come to take a long stride in advance. The Foreign Society proposes to raise $150,000 this year for its own work. This is a very modest sum to ask from over a million people.

—We have received an account of the death of C. E. Garst, at Tokio, Japan, Dec. 26th, 1898, which will appear in our next issue Bro. Garst was one of our faithful and beloved missionaries in the foreign field and has been greatly lamented by those who knew him, especially in the Foreign Mission field.

—After examining a copy of the Central Christian Advocate, a lady of this city returned it to her pastor with the statement that it did not meet her needs. On being pressed for a fuller explanation of her objection she said: "I am subject to spells of insomnia, and it has been my habit in recent months to read myself asleep. I have tried the experiment on the Central and it doesn't work. I will have to try some other paper." This reply seems to have greatly disconcerted the editor of the Advocate, as he hints that in case a paper among his exchanges that he can recommend to the lady cannot be found a department of somnolency may be opened up in the Advocate. Now we don't know just what material the editor of the Advocate contemplated for such a department in case he failed to find a suitable exchange for the lady, but our suggestion is that he try some of the poems common to an editor's waste-basket or some of the sermons common to church sleepers. Should these fail to adapt the Advocate to the aforesaid lady's needs, and those of her ward, we fear the experiment will prove a failure.

—The Foreign Christian Missionary Society was organized in Louisville, Ky., Oct. 19th, 1875.

—The whole amount of money received since the organization of the society is $1,139,860.31.

—The receipts of the society last year amounted to $130,925.70, a gain of $24,703.60.

—Last year the number of contributing churches was 2,907, a gain of 321 over the previous year.

—The fields cultivated by the Foreign Society are India, China, Japan, Turkey, Scandinavia, England, Africa and Cuba.

—The whole number of missionaries now employed is 204. The number of American and English missionaries is 96, the number of native evangelists and teachers is 108. There is urgent need for chapels at Sivas, Tokat and Bardezag, Turkey. A strong man is needed to take the place left vacant by the death A. F. H. Saw in China.

—The society has recently purchased propty at Bolengi, Africa, that is valued at $10,000. This property was purchased at $2,500. It was formerly owned by the American Baptists. They found it necessary to retrench to avoid continued debt and the property was transferred to us. This will be the station of E. E. Faris, Royal J. Dye and wife.

—Several homes are needed for the missionaries. David Rioch and wife need a home in India; at least one is needed in Japan, and A. L. Chapman and wife need a home in Constantinople.

—The following paragraph in a letter addressed to Bro. J. Z. Tyler is the highest possible encomium upon the value of the Bethany Reading Courses. If there are any of our Endeavor Societies that have not yet introduced these Reading Courses they should communicate with J. Z. Tyler, Cleveland, O., secure the books and organize a reading circle at once:

Last Sunday I was in Washington. One of the young men in the Vermont Ave. Church told me that he learned more from the Bethany Reading Course in one year than he had learned in five years previous to that time. Mr. Bagby told me that the most influential young people in his church are the people that are taking this course. I trust you may have health and strength requisite to prosecute this work until every church and every Endeavorer is reached. A. McLEAN, Cor. Sec.
Jan. 17.

—The producers, manufacturers and merchants of the United States will on Feb. 1, for the first time, have equal access with other parts of the world to the markets of Puerto Rico. Under Spanish rule and the tariffs framed by Spanish ingenuity a very large proportion of the imports into the island almost necessarily came from Spain, the duties on goods from that country being but a small fraction of those on goods from other parts of the world. The new tariff which goes into effect Feb. 1st places all countries on precisely the same footing with reference to their goods imported into Puerto Rico and thus for the first time the people of that island will have an opportunity of exercising their judgment and wishes free from control as to where they shall purchase and what they shall purchase.

—The Michigan Evangelist, Jan. 15, contains a short symposium on the propriety of Disciples of Christ living in places where we have no church uniting with other churches. The articles rightly insist that our people everywhere should maintain their unique position, and yet there are some reasons why a few Disciples of Christ in a given place who are unable to maintain an organic existence should work and worship with existing evangelical bodies in that place, at least until such a time as they can maintain a worship more in accord with primitive Christianity. Their own religious natures and the influence of their example upon the world may demand such a course. But as soon as possible they should raise the more glorious banner of Christ and Christ alone for the salvation of men. Properly enlightened Disciples of Christ cannot surrender their freedom in Christ for the bondage of creeds. It would be a backward step; but they can and should be an example unto the world of Christian forbearance and fellowship.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents

—Prof. Oscar T. Morgan, of Drake University, writes:

In harmony with the suggestions which you have recently made in regard to Bro. Tyler's work for the C. E., and the holding of Bible Institutes in connection with the Bethany Reading Course, I have just sent an article to the Christian Standard, suggesting a plan for the accomplishment of both these ends. The plan in brief is that Bro. Tyler constitute himself a lecture bureau and a lecturer on the three lines of work and organize a corps of lecturers in the different states. The fees to the bureau and for his own lectures ought to support the work. The assurance of this, on which Bro. Tyler could proceed to make arrangements, would be for a sufficient number of pastors to agree to arrange for an Institute.

The above is a good suggestion apart from its bearing on the financial problem, and it might at least prove a useful auxiliary to any other plan for raising funds for the Endeavor work. But the chief value of the plan of sending out lecturers to hold Bible Institutes is in the stimulus it will give to Bible study in general and to the Bethany C. E. Courses in particular. We sincerely hope this method may be tested at once, and as we approve the idea of "beginning at Jerusalem," we propose that Bro. Tyler plan for such an institute in St. Louis.

—The Christian Endeavor World is now domiciled in Termont Temple, in the very heart of Boston, instead of 646 Washington St. The move was made last week and made without the omission of a number or the delay of its appearance. This is characteristic of the Christian Endeavor World. It is business from the word go.

—According to the report of the Irish Emigrant Society, 18,689 Irish immigrants landed at New York during 1898, of whom 101 were returned because for various reasons unable to maintain themselves in this country. At the labor bureau employment was found for 10,326 immigrants. In other words, 10,326 immigrants landed on our shores last year who had no other means of support than their ability to labor and were thus crowded into the places yet sorely needed by more than 10,326 American laborers at least as intelligent and able-bodied as these immigrants. Such kindness to strangers is somewhat remarkable.

—On the 16th of January, "Father Chiniquy," long and widely known for his lectures against the doctrine and polity of the Roman Catholic Church, died at his home in Montreal, Canada, at the advanced age of almost ninety years. Father Chiniquy was educated for a Catholic, and located at Kankakee, Ill., but in 1857 he and his whole congregation left the Roman Catholic Church and has since been instrumental in turning thousands of people from Romanism to evangelical Protestantism. He has lectured in all parts of the United States, in Canada, England and in Australia on the errors of Romanism, and continued his ministry on up to the close of his life, the last ten years of which was spent in Montreal.

—The Foreign Society has more than doubled its receipts in the past five years and it has been encouraged to enlarge its work in every direction. There must be an increase in the receipts this year or we will close the year with a debt. It behooves the churches and every friend of this work to see that the March offering far surpasses that of any previous year.

—A copy of a unique wall chart published by Martin W. Knapp, editor of the Revivalist, Cincinnati, O., has been received at this office. It gives a bird's-eye view of the upward and the downward ways of man and their causes. It is a lithograph picture in seven colors, 22x28 and tinned for hanging.

—On the 26th of January E. W. Brickert, of Red Oak, Iowa, and Zaidee Shipley, his singer, were united in marriage at Griswold, Iowa, by E. E. Kneedy, pastor of the church at Griswold. E. W. Brickert and his singer were holding a meeting at Griswold, and the marriage took place at the close of services on the date given, at the residence of Dr. Taylor.

PERSONAL MENTION.

W. E. Harlow, of Parsons, Kan., began a meeting at Charles City, Iowa, last Sunday.

Ivan W. Agee, of Chapin, Ill., will begin his meeting with the church at Literberry, Feb. 5th.

E. P. Grow has taken to the field as general evangelist and changes his residence from Grayson, Ky., to Goshen, Ind.

S. M. Martin, of California, is assisting Sumner T. Martin, of Mason City, Iowa, in a protracted meeting.

T. A. Abbott dedicated the church at Blairstown, Mo., last Sunday. He says they have a splendid church building.

G A. Hendrickson has been retained for another year—the second—by the church at Keosauqua, Ia.

W. K Azbill is running a hotel in Honolulu for the purpose of supporting a Japanese mission which he is conducting in that city. The mission is reported a success.

E. F. Mahan has accepted a call for another year at Salem, Ind., with a four months' leave of absence, which he is now spending at Yale University in the Divinity School. The work at Salem is said to be in splendid condition.

Melanchthon Moore has gone from Brookfield, Mo., to Reserve, Kan., where he has become the successor to J. L. Stine in the pulpit of that church.

R. D. McCance has turned the work at South Elroy, South Dakota, over to P. S. Rhoder, of Bradley, and is now engaged in a meeting at Adkins He expects to leave S. D. soon for a more southern field.

J. W. Robbins, late of Mexico, Mo., recently preached two sermons at Jacksonville, Ill., "eloquent and helpful." He can be secured for a meeting at once.

F. G. Roberts, Cor. Sec. I. T., reports 120 additions, 34 by baptism, in his work last year. Money collected from the field, $260. Places visited, 25.

J. Z. Tyler's meeting at Wellsville, N. Y., we learn, is proceeding encouragingly. There had been seven confessions at the five services held when we last heard from the meeting.

W. H. Kern, pastor of the Fourth Christian Church, this city, who had resigned to take effect April 1st, has reconsidered his resignation and will remain. Owing to the furnace in their church building being out of order last Sunday the congregation met in Bro. Kern's house for its services and had two confessions during the day.

At a union meeting of the Endeavor Societies of the Churches of Christ in St. Louis at the West End Christian Church, the pastor of that church, O. A. Bartholomew, was surprised by the presentation to him of a liberal money offering as a token of the appreciation of his personal sacrifices for the cause of Christ in this city, by a few of his friends in the various congregations.

N. K. Griggs' lecture on "National Character and National Songs," delivered at Cotner University, Jan. 20th, is spoken of in the highest terms of praise. It must have been a rare literary treat from the report we have heard of it.

The Chuch of Christ at New Philadelphia, Ohio, will dedicate their commodious new church building on Lord's day, Feb. 5. E. V. Zollars, president of Hiram College, will preach the dedicatory sermon. The brethren at New Philadelphia have erected what is said to be one of the most substantial Christian Church buildings in that part of the state.

J. M. Elam, pastor of the church at Pleasant Grove, Minn., and Grace Lauretta Cutshall, of Rochester, Minn., are announced for marriage at the Christian Church in Rochester, Feb. 8th, at 3 P. M. Home after March 1st at Pleasant Grove, Minn.

Levi Marshall, pastor of the church at Hannibal, Mo., preached at the First Christian Church this city, on last Sunday, morning and evening. The pastor, F. O. Fannon, is holding a protracted meeting in the church at Hannibal, and a similar exchange of pulpits will likely take place on next Sunday.

I. N. McCash,, of the University Place Church, Des Moines, Ia., writes: "Our meeting with home forces is being blessed of our Father. There were nine accessions last night, making 104 at the close of the third week. About one-half of these by confession and from other churches.

Last week at the invitation of our City Mission Board, A. R. Moore, pastor of the church at Memphis, Tenn., came to this city to confer with the board in view of a call by it to the work of a city evangelist. After seeing and hearing Bro. Moore the executive committee of the board extended a call to him to the work, which call he now has under advisement. A. R. Moore a brother to S. B. Moore, pastor of the Compton Heights Church, this city.

C. H. Trout, of Mishawaka, Ind., has accepted a call to Piqua, O., and will begin work there the first Lord's day in February.

W. L. Neals, of Sabina, Ohio, preaches one-fourth time at Martinsville, and is now in a protracted meeting at that place.

H. Rama, the pastor of the church at Clarksville, Iowa, has greatly revived his congregation by a protracted meeting recently concluded.

H. S. Gilliam, who expects to close his work at Hamilton, Mo., April 1st, would be glad to correspond with any church in need of a preacher.

The First Christian Church at Lincoln, Neb., recently encouraged their pastor, T. J. Thompson, by giving him a very enthusiastic reception.

The boards have called Cephas Shelburne to the Fredericksburg (Va.) work for another year The brethren there are making an effort to build. Bro. Shelburne has asked the brotherhood for $1,000 for this work. $700 of the amount has already been subscribed, leaving $300 yet to be raised.

B. F. Clay, the assistant secretary of the Foreign Christian Missionary Society for Missiouri, preached at the Second Christian Church last Sunday morning and at Compton Heights Church in the evening. He also addressed the Sunday-school of the Fifth Church Sunday at 9.30 A. M., and the Endavor Society of the Central Church at 7 P. M., and the united Endeavor Societies of the Churches of Christ in St. Louis at the West End Church on Monday night. Bro. Clay is here stiring up our minds by way of remembrance of our duty toward the heathen world.

W. H. Cannon, of Pittsfield, Ill., has received a call from the church at Galesburg, Ill. He is now in a meeting at Versailles with A. O. Hunsaker leading in song.

On leaving Chillicothe, Mo., G. F. Assiter, the resigned pastor, was presented with a $50 bill as an expression of appreciated labor and fellowship, and soon after being installed in the parsonage at New Franklin, Mo., he was beseiged by the brethren there and made the recipient of a large donation of articles for physical sustenance and comfort. So he caught it "a-goin' and a-comin'." He speaks well of the prospects of the Boonville Church in the direction of spiritual activities.

A. L. McQuary writes encouragingly of the work at Lebanon, Mo. D. B. Warren, the state evangelist, recently paid them a visit.

H. A. Northcutt, who has just closed a successful meeting at Windsor, Mo., is now in a meeting with the West Side Church, Chicago, Ill. His address is 19 Stanley Terrace.

Frederick Buettner, Parnell City, Mo., a German brother who was educated for the Catholic priesthood, but who for some time had been preaching among us, and who is highly recommended by Bro. McCash, of Des Moines, is very anxious to preach the primitive gospel to his countrymen here or in Germany. Why would it not be an excellent idea to put this good brother to work preaching the gospel to the Germans who are here at our door? He is reputed to be a man of excellent scholarship and character, is a young man 36 years of age and is willing to work in the field suggested for a bare support. He should, by all means, be put to work.

When T. D. Garvin resigned as pastor of the church in Honolulu, W. A. Gardner, of San Francisco, Cal., was called. He accepted and has now taken charge of the church in that place. Bro. Garvin will return to the Pacific Coast in February. He has a call to Clarksville, Tenn. Bro. Gardner left San Francisco on account of his health, his physicians having recommended a milder climate.

CHANGES.

James N. Crutcher, Whitesboro to Harvey Grove, Tex.

J. Keevil, Mt. Olivet to Colville, Ky.

Melanchthon Moore, Brookfield to Reserve, Kan.

H. Jas. Crockett, New Sherman, Ia., to Mankato, Minn.

G. F. Assister, Chillicothe to New Franklin, Mo.

A. J. Barnes, Deweese to Bethany, Neb.

D. R. Bebout, North Baltimore to Summit Station, O.

R. D. McCance, Clark to Oldham, S. Dak.

$13.25 BUYS THIS ELEGANT ARM CHAIR.



It is substantially constructed, has finely carved panels in sides and back, and is given a highly polished finish, spring edge and seat, tufted upholstered back; seat and back upholstered in F silk damask; imported silk damask costs $1.50 more. This is an exceedingly beautiful design, and must be seen to be appreciated. **E. H. Stafford Co., Chicago, Ill.** Ask for office or household furniture catalogue if you are interested



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WRITE FOR PARTICULARS.

E. P. TURNER, G. P. & T. Ag't, Dallas, Tex.
H. C. TOWNSEND, G. P. & T. Ag't, St. Louis, Mo.

"A CRISIS IN CHRISTIAN ENDEAVOR"

Stay not Thy Hand.

By all means let us have the services of Bro. J. Z. Tyler in Christian Endeavor. I will gladly be responsible or $5 per year for three years toward his support in that work. Press it through the CHRISTIAN-EVANGELIST, and stay not thy hand until the elders of the people shall say, "It is enough; we will take upon us the burden of this ministry!"

W. F. RICHARDSON.

Kansas City, Mo., Jan. 17.

Give the Local Societies a Chance.

We cannot afford to allow this work to "recede." Stir up the brotherhood *at once* to a sense of their duty and give the local society a chance to sustain you in your noble efforts. I am in a position to assist you a little in influencing "our societies" to help along this line. God bless your efforts every way.

C. C. GRIFFITH,

Pres. Y. P. S. C. E, Kansas, Ill., Christian Church, Pres. Paris, Ill., Dist. (four counties) Y. P. S. C. E., Director Illinois Y. P. S. C. E. M.

Kansas, Ill., Jan. 14, 1898.

A Providential Man.

The crisis in Christian Endeavor is apparent to us all. The movement among us must have wise direction, and it has grown in volume and importance until it requires the whole time and energies of our superintendent. J. Z. Tyler has done incalculable service in the way of organizing and directing and developing Christian Endeavor among us. He seems a providential man for this needed service. What has been accomplished by him has been done under much sacrifice and with many hindrances. With liberty to devote himself wholly to this cause, what great results may be confidently expected. For one I feel that it is of highest importance his services should be secured for his whole time and think the suggestion as to salary a wise one My belief is this would be a great gain to all our interests.

F. D. POWER.

Washington, D. C., Jan. 17, 1899.

Shows His Faith by His Works.

I desire to tender my most hearty commendation of an effort to raise sufficient funds from the Endeavor Societies of this country to permanently secure the services of Mr. J. Z. Tyler to look after the interests of the Christian Endeavor work among our churches.

My experience in the work during the year that I was Endeavor superintendent leads me to believe that the most important work that we can do to advance the interests of our cause can be done among the Endeavorers.

Everybody knows that Bro. Tyler is just the man for the place, qualified in every way to bring the Endeavorers of the Christian Church to that position which their rapidly increasing numbers entitle them.

Put the First Christian Church Endeavor Society down for $10 and the writer for $10 additional, to be paid whenever a sufficient amount is pledged to secure the entire time of Bro. Tyler. W. H. MCCLAIN.

St. Louis, Jan. 16.

Put it in Italics or Capitals.

Permit me to say that I feel an earnestness rising to pathos running through Bro. J. Z. Tyler's published letter, to which you refer. I wish you would run that letter again in the CHRISTIAN EVANGELIST, all in italics or small capitals, or something of the sort. We are not sufficiently aroused as to the seed-sowing and educational work to be done among the hosts of our young people. Our simple presentation of Christ seems wonderfully attractive to the young; is it not possible to make the world-wide mission and commission of Christ seem equally attractive? I believe it is possible, and we should find the way to do it?

Bro. Tyler is the available man. The work is on his mind and heart. It is already in his hand so far as it can be under the circumstances. The Endeavorers know him and love him and confide in him. I have never heard anybody else named for the proposed leadership in enlargement of the work.

As to the financial plan proposed, there is a big discount to be figured on when circular letters go out calling for money. But I can can see nothing better for the present. It is earnestly to be hoped that the enlargement of the work would make it self-supporting within the two years suggested in the letter. Meanwhile, the plan will test the interest of our brotherhood in the movement. Put me down for $5.

W. J. LHAMON.

Allegheny, Pa.

Short and Sweet.

I favor employing J. Z. Tyler for the C. E. work, and will pay $2 to his salary.

J. B. SWEENEY.

Waco, Tex.

A Christian Endeavor Evangelist.

Bro. J. Z. Tyler is certainly best qualified for the place on account of experience in the work

It seems to me he would require a salary and that it should be raised from the societies

I do not agree with number four of "aim to be accomplished." It has been injured by making it an institution for raising money. It reaches no new people for collections. The Christian Endeavor duplicates, too much, church work in other departments, ever to hold its own, like the Sunday-school has done. My idea would be to have Bro. Tyler as a kind of Christian Evdeavor evangelist. Hannibal will try to do her best. LEVI MARSHALL.

Hannibal, Mo., Jan. 18.

Sanctified Wisdom Needed.

I know we have reached a "crisis in Christian Endeavor" in more than one sense and we must exert our sanctified wisdom to know just what to do. But to the matter in hand: I think we should retain Bro. Tyler, yes, more, put him in the field all his time and have him give his wide experience to the Bethany Reading ourse, the general needs of the society and as far as possible visit our state conventions and put our young people in full touch with the work among our young people. The object is worthy all of his time and worthy a fair salary. I do not think it wise to call on the individual societies to make up the salary, but believe we can find enough well-to-do brethren who would respond in the manner indicated by Bro. Tyler. R. L. MCHATTON.

Santa Cruz, Cal., Jan. 18.

A Western Society Sets an Example.

I favor most heartily securing Bro. Tyler for this work and believe that it will be a paying investment, and I suggest that the C. E. Societies send volunteer pledges, covering a period of two years, in support of Bro. Tyler. To show what is meant, I presented the matter to our C. E. Society last night and it was unanimously decided to pledge $5 per year for two years for this work, the money to be sent when needed, to B. L. Smith, corresponding secretary of the A. C. M. S. Considering that ours is a mission church in the Far West, I feel that would be a fair share for our society, but if necessary I have no doubt it would be increased. I hope that our preachers and young people everywhere will see the importance of immediate action and that at an early day Bro. Tyler will be able to devote his entire time to this work. J. C. B. STIVERS.

Missoula, Mont., Jan. 16.

It Can Easily be Done.

I am heartily in favor of putting some one in charge of our Endeavor work who can devote his entire time to it. This ought to have been done years ago. To proceed as we have been doing is to adopt a short-sighted policy, on par with having a city school system and no superintendent of instruction, or a factory with thousands of workmen and no superintendent except a man who is loaded down with other work.

As for raising the money for the maintenance of the work, I am sure that it can easily be done if the right man can be secured for the position. I think it would be best to appeal to each society to contribute one dollar a year and then raise whatever may be lacking in the way that has been suggested by Bro. Tyler. The societies would appreciate the work more if they helped to pay for it, and bulletins and other helps could be sent to each society by the national superintendent that would easily be worth far more than the dollar a year contributed by it.

My judgment is that our present national superintendent of Endeavor work should be kept in charge of that work, and authorized to devote his time exclusively to it. He has demonstrated his fitness for the position, and his experience as pastor will be worth much to the work. He is an able executive, a good speaker, a loyal Disciple, and a man who will easily rank with the foremost men who are giving all their time to the Endeavor work. He has made the Bethany Reading Courses a great educational power among our young people, and is capable of maintaining the same high grade of work and of improving it. G. P. COLER.

Ann Arbor, Mich.

One of the Most Important Missionaries.

I fully endorse what you and Bro J. Z. Tyler have written on "A Crisis in Christian Endeavor." By all means Bro. Tyler should be employed to give all his time to this work. I am fully satisfied that the Endeavor Societies will support him in the field. In my judgment he would be one of the most important missionaries we have. I consider the Endeavor movement a providential awakening on the part of the young people that gives our people a great opportunity for enlargement. We should push this educational work to the highest success.

J. W. LOWBER.

Austin, Tex., Jan. 20.

Ready to Contribute.

I have read carefully J. Z. Tyler's article in last week's paper and it seems to show if anything were wanting, that above all others, he is the man who has the field under survey and the work in hand. Speaking as a pastor, I prize beyond expression the work of the Bethany Reading Courses. I believe our churches have felt the thrill of new life because of Christian Endeavor thus far, and what little we have invested in it will be repaid a hundredfold. But what has been done merely shows the great need and the great possibilities. More and more the church must become an educator and trainer. By all means let us put Bro. Tyler over this work.

The suggestion to send a letter to a large number of brethren may be a good one, but may not the support of such a worker be provided for in connection with the Reading Courses by a membership fee, for example? Perhaps to introduce the work the other method is best. I am prepared to say that my young people are ready to contribute their proportion of such a salary.

FRANK G. TYRRELL.

St. Louis, Jan. 19.

Give the Plan a Trial.

Relating to Bro. J. Z. Tyler's article, entitled "Crisis in Christian Endeavor," and to the matter of securing Bro. Tyler's whole time for superintending our Christian Endeavor work, I feel called upon to make more than a passing comment.

From the time when in St. Louis in June, 1890, I attended my first national Christian Endeavor Convention and found J. Z. Tyler already a well-posted and influential member in the united Christian Endeavor ranks, I have placed a high estimate upon him as being the man in our Heavenly Father's hands who has given the Disciples of Christ honorable and willing recognition in those ranks.

No less is it peculiarly and emphatically true that J. Z Tyler is a man among the Disciples who has cultivated and used his wide horizon to correctly estimate the young people in our own ranks. His love for them and devotion to their interests in right Christian training cannot be excelled. I could not give time and space for the recording of all the testimony that has come to me along that line. I must, however, mention one of my more recent experiences in that phase of the question. When I attended our City Evangelization Conference in Pittsburg last April, it was my privilege to be a guest in the same home, that of Dr. Evans, where J Z. Tyler was entertained. The concern that he expressed the night before he was to deliver his Christian Endeavor address to that convention showed all the eagerness and enthusiasm of a man just beginning an important enterprise. That we have a man in our ranks who maintains that freshness of enthusiasm, while he adds to his wisdom through experience, is cause for gratitude to our Heavenly Father.

The one thing that saddens my heart is the impaired physical condition of our beloved Bro. Tyler, but we know that his condition has not hindered him from carrying on a double work. It does seem to me that the sooner right arrangements can be made to utilize to the utmost the wisdom and C. E. love of Bro. Tyler during his remaining years, the better for our own hearts and for the cause which is mutually dear to them all.

The feasibility of the method suggested by him for raising the required funds is a problem. It is, however, just along the line of that conviction which grows upon all thinking minds, that the Christian Endeavor Society was never designed to be self centered. Bro. Tyler himself has made a most careful study of this. I feel like saying, Give his plans just the heartiest and best possible trial. To do this will furnish one of the most essential elements in Bro. Tyler's support—enthusiastic attention, cooperation and endorsement of his brotherhood.

LOIS A. WHITE.

Indianapolis, Ind., Jan. 17.

Correspondence.

English Topics.

J. H. VERSEY AND LANCASTER.

Amongst the most encouraging and delightful of the enterprises inaugurated by our English work is the mission at Lancaster, which has resulted in the formation of the Church of Christ and the erection of a tabernacle for work and worship in that famous old city in the north of England. I recollect the great interest felt by many friends when some years ago our esteemed friend, Daniel Scott, went to start a mission at Lancaster. Bro. Scott had for about three years been doing his best to carry on the work at Chester, so splendidly brought into being by the never-to-be-forgotten ministry of that great missionary, the late M. D. Todd. My dear and honored friend, J. M. Van Horn, succeeded M. D. Todd, and was wonderfully blessed, and one of those who bravely attempted to follow him after his removal to Birkenhead was D. Scott, who eventually departed for Lancaster. Here he undertook the very difficult task of establishing a Church of Christ in one of the most conservative and churchy of English county towns. Only an Englishman can understand what such an attempt means. It is in such places that the forces of political inertia, moral stagnation and social apathy crystallize every institution into the aspect of solid resistance to all progress. Uunder the conditions of life in our fascinating but stolid old cities, nothing is looked on with popular favor unless it smacks of my grandfather and grandmother, as an English Radical once sarcastically said. The new work at Lancaster went through the very familiar stages of theological and ecclesiastical incubation before a full-fledged church was hatched. From the first the faithful fostering spirits were found in the church at Southport, that quartet of crusaders in all our "forward movements," J. and F. Coop and their wives, showing constant, active and personal sympathy. After a time Bro. Scott retired from the field. He is now preaching at Carlisle by a private arrangement with a few good friends in that old cathederal city, and recently he has made overtures for union with us. It is possible that erelong we may have in our co-operation a church close on the border of Scotland. Carlisle is almost as much Scotch as English. After J. H. Versey returned from Jamaica he was invited to take up the Lancaster mission, and he at once assented. The results have been most gratifying. A pretty little iron tabernacle was designed by Bro. Joe Coop. The young church then had a home of its own. Bro. Versey has just indulged with one of his letters in which he gives the following report of progress: "Since I saw you at the convention at Margate the Lord has richly blessed the labors of our little church here in Lancaster. During the recent mission, which was conducted by Bro. Bicknell from Nov. 20th to 30th, 16 confessed Christ and three old members returned to the flock. Since then six more have confessed Christ, and these I expect to baptize to-morrow, and also to receive a brother and sister from Kendal, who were members with the 'Old Brethren.' As I think of the first Lord's day I spent in Lancaster, when I met three brethren at the morning service and twelve in the evening, in that 'dark consecrated hole,' the Good Templers' Hall, and as I look at our congregation to-day, with our neat little building, I have to praise God for what he has done. The membership has increased from 10 to at least 52. We have 56 on the roll. My Lune Works Mission is keeping up well. Every Friday, between twelve and one, I speak to about 450 men. Next time you come to Lancaster you must pay these noble fellows a visit. Morecambe is waiting and open as soon as I can set up a fort there." Thus does this able and steady worker go forward, overcoming obstacles and taking possession of new ground. Versey is a hero in the forefront of the battle.

LIGHT ON ARMENIA.

Earl Percy, son of the Duke of Northumberland, who is just dead, has just issued what will be one of the sensational books of the season. His new volume, entitled "Notes from a Diary in Asiatic Turkey," is all the more remarkable because he is well known as a strong partisan of Turkey and the Turks. The reason why this work will create surprise is that it fearfully exposes the rottenness and infamy of the Turkish Government, notwithstanding the sympathy of the author with the Turks, but it on the other hand explodes the view which has of late years become general in England, that a Russian annexation of Armenia offers the best solution of the Armenian question. Earl Percy believes, with Professor Ramsay, that Russia cherishes the infamous design of annexing "an Armenia without Armenians!" The main theme of the book is the utter breakdown of the Turkish Government in Asia Minor, to which might have fairly been added, in Syria and Palestine. This admirer of the Turk sees clearly and frankly that it is impossible to reform the Turkish administration, impossible to regenerate Turkey and the Turks without external intervention, as in the typical cases of Bosnia and Egypt. English intervention is the Earl's solution. Wanted—a Lord Cromer for Damascus! The volume must have many charms for American readers, for America has done more than all other countries put together to scatter throught Turkey the seeds of the future regeneration of that beautiful land. Your missions educated the young Bulgarians for statesmanship, and had it not been for Cyrus Hamlin and Robert College, there would have been no free Bulgarian nation to-day. The Presbyterians of the United States will be held in everlasting honor for what they have accomplished in the Sultan's dominions. As we have our English Bro. Johnson now leading the mission in beautiful Smyrna, a city of which I have a loving remembrance, we and you have a vivid interest in Asia Minor. If the American Disciples can see their way, notwithstanding the many discouragements, to push on and ever on with men and money in Turkey, then they will gain blessing and honor and glory in the time soon to come, when the whole of the Sultan's execrable domination will, as Earl Percy predicts, rush down like a pack of cards. Russia bides her time. And now I will pass from this review of the position in Turkey to say something else which affects both England and America, as world-powers, but still more as Christian nations.

AMERICA, ENGLAND AND RUSSIA.

As long as I have the honor of writing these letters I shall never cease to advocate that one supreme consummation on which from my heart I believe the welfare of the race depends. On the real sympathy of America and England for each other, and on a tacit if not overt alliance of these two great nations, I am like an increasing number of thoughtful people profoundly convinced that the issues of history in the near age must be contingent. Now, England has already virtually made her choice. Every sensibie Briton sees that France is determined to play the firebrand, as she ever has done, and that she will erelong either attack us in frenzy of envy or commit national suicide by putting the Napoleonic noose round her neck. That will mean the strangling of her liberty and her life as a free nation. Russia is for the moment deceiving nearly all the world by that artful stratagem of Mouravieff, who, after a year of duplicity and lying in his dealings with Lord Salisbury, now flourishes the Rescript of the amiable young Tsar in the face of the astonished nations. In the heart of the Tsar we all believe. But here is a question for every Christian man and woman. If the Tsar is so pacific, just and humane, what malign influence could it have been which prevented him from saying a single word of command or threat to the friend known as "Abdul the Damned," when just such a single word would have so terrified the Butcher of the Bosphorus that after the first Armenian massacre there would never have been a second? But though England for months entreated the Tsar to intervene he actually by his silence and his stolid and cold-blooded refusal to give any sign, furnished the Sultan with all the encouragement he needed. Blood streamed under the doors of Armenian churches where hundreds of girls were outraged and murdered, but the Tsar cared nought, and the Kaiser appeared cordially to approve of the development of the determination to wipe out Armenia. It has never been made known to the world that Nicholas II. has felt any anger with his brother despot, or that he even now feels the slightest sorrow for the fate of a hundred thousand tortured and slaughtered Armenians. And for this negative reason I, for one, still believe in Jesus Christ alone as the Prince of Peace, without the help of the Tsar of the Russias, who is still permitting the cruel oppression of pious Stundists, Dykhobortsi, Jews and dissenters from the dark and silly superstitions which form the tawdry state religion of the Russo-Greek Church. How can England or America feel any affinity with such a power?

W. DURBAN.

43 *Park Road, South Tottenham, London, Jan.* 13, 1899.

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One Reader's Experience During Those Thirty Years.

DEAR BRO. GARRISON:—I have just read your editorial entitled "Thirty Years an Editor," and it thrilled my heart with such reflections of the past that I cannot refrain from writing you a letter of Christian affection and friendship. . . . I had only been preaching a few years when we first met. I was young and had been very successful and flattered beyond prudence, and having had the best of religious instruction and association, although lack of means and pressing circumstances drove me from college before I graduated, I felt that so far as related to first principles I understood them; and you know that it was from that standard the successful preacher was measured at that time.

. . . . . .

At the time you wrote your first editorial, of which you speak in the editorial which called

up the memories that influenced the writing of this letter, I was connected editorially with the ——— at ———. I wrote a notice of your appearance as editor of the Gospel Echo. I then said, and have often repeated it since, that you would make a successful editor. How far this prediction has been verified an editorial life of thirty years, during the most trying period of the century, abundantly testifies. The immortal Benj Franklin, at the time your editorial career commenced, had reached his zenith and was in the decline of a truly noble life, and the talented Isaac Errett, like the morning star, had also just appeared. The great reformatory movement, inaugurated by the Campbells, Stones and Scotts, had just crossed the Red Sea and entered into the wilderness of religious confusion growing out of the Civil War and the great work of sending the gospel to heathen lands and home fields through missionary societies. It looked for awhile that neither Moses nor Aaron would survive to lead the hosts that were coming to us from all parts of the land by scores and hundreds.

Soon the Evangelist and Christian sought matrimonial relations and set sail on a sea upon which several of our papers met an untimely death. Across the field of the lamented Franklin the CHRISTIAN EVANGELIST and Christian Standard joined hands and hearts and became the journalistic stars of the Eastern and Western Empires. All efforts to revive and sustain the American Christian Review failed. It was a case in which the paper could not live and speak without the voice of the master, and no man could answer to his name. In other words, our John the Baptist had come and gone, and gone forever, but the work that he accomplished will never cease, and he will ever live enshrined within the hearts of thousands who sincerely loved him.

The temperance question then arose in our midst and demanded a hearing, and, to the utter astonishment of thousands, the Standard and CHRISTIAN-EVANGELIST clashed arms and waged the warmest battle that was fought in our ranks during that exciting period. The CHRISTIAN-EVANGELIST evidently conducted the struggle for truth bravely and won a victory that impressed a temperance lesson on the minds and hearts of the Current Reformation that has ever since been a great aid to Prohibition.

From the extremes to which Bro. Franklin had gone in many things, it was thought by many of us that the CHRISTIAN-EVANGELIST had gone to other extremes even more dangerous than the Review had advocated. I thought I could see a conspicuous silence in the editorial department touching first principles. Then again, it seemed quite strange, not to say novel, to see so many letters from preachers of other churches appearing in the columns of the CHRISTIAN-EVANGELIST. And such letters were editorially endorsed sometimes. About this time I learned that the editor of the CHRISTIAN EVANGELIST came to us from the Baptists. I felt sure then that I could see that the course of the star of the western empire was set to land us into a Baptist or some sectarian camp not far from Babylon, but a long distance from Jerusalem.

The dawn of higher criticism then threw its intrusive shadows across the old Christian pathway, and it seemed to find a welcome by the CHRISTIAN-EVANGELIST. The editor did not say so much, but his correspondents seemed to take large and very dangerous liberties with our dear old Bible, and, it seemed to us—many of us—that the editor was serenely watching the conflict with some doubt in his mind as to which way his ship would head after the battle was over. Personally, I felt that you were sincerely leading thousands into a most dangerous field of investigation. It seemed to me that our Christian faith should not admit of sufficient doubt to acknowledge the necessity of an investigation, as this would imply a doubt as to the genuineness and authenticity of the source of our faith, which is the Bible. About this time the sainted Longan appeared as the chief defender of this and other strange interpretations of the Bible, as I then sincerely thought, and the CHRISTIAN-EVANGELIST threw around him such protection as led many to conclude that it, too, was tending towards this new doctrine of destructive criticism.

To add additional danger and anxiety to this eventful period in our history and included in your thirty years of editortal life, the ablest minds among us either remained silent or seemed to advocate or at least sympathize with the higher critics. Many among us, in the simplicity of their Christian faith and unbounded confidence in the Bible, never for a moment presumed that the Bible could ever possibly become the subject of serious criticism *by its friends*, and as a result they became alarmed and wondered what would be the end of this, to them, sad departure from the old faith of the apostles.

I will now say to you that the course of the CHRISTIAN-EVANGELIST concerning higher criticism, for one year, put my confidence in the credibillty of the historic part of the old Bible in absolute peril. No man in the Christian brotherhood ever gave me as much unhappiness and anxious thought concerning the inspiration of the Bible as did the editor of the CHRISTIAN-EVANGELIST during those dark days. I have never felt a pang of anger towards you in my life, and your honesty, which has ever shone brightest in darkest hours, together with your universal kindness to foe and friend alike, always held me in the relation of sincere admiration for you personally, which also made your influence over me, and thousands of others, the more dangerous.

For relief I turned to other papers, and read all that was said, at least in our ablest papers, and it seemed to me that the replies to the CHRISTIAN-EVANGELIST were prompted more by personal resentment than by the desire to learn the truth and allay the rising fears of a large number of our more advanced and spiritual thinkers. I then went back to the CHRISTIAN-EVANGELIST, and bought a number of books such as treated upon the matters that were giving me serious trouble, and by careful and prayerful study I soon found myself, with here and there a minor difference, alongside the CHRISTIAN-EVANGELIST, and in the enjoyment of my greatest spiritual happiness.

There have been times that it seemed to me you would destroy the future of the CHRISTIAN-EVANGELIST beyond hope of redemption. At such times your editorials seemed utterly oblivious to danger or consequences. I have read your editorials, laid aside the paper, closed my eyes and in silent meditation wondered where you would be when I heard from you again! Had I turned away from you and your paper in anger or doubt, I know not whither I might have drifted, for when our moorings are severed from our old faith and hope, no human conception can measure the distance between where we started and where we may take harbor again. But I now see that your course compelled me to do one of two things, namely, abandon my old faith concerning the historic portions of much of the old Bible chronology, or give the matter a candid and sincere investigation, so far as I was competent. I felt that it would be both unwise and cowardly to adopt the former, and certainly no worse consequences could result from the latter.

It is truly wonderful how much our own happiness and even our future destiny may become involved in the course and life of another, and that other one know nothing about it. This leads me to say that I believe that which may be called *silent influence* is solving the grandest problems of the ages, and that such influences are absolutely immeasurable in their good or evil consequences, both for time and eternity. Life brings with it such immense responsibilities and capabilities that it is truly a fearful thing to live. I wish now to express to you my voluntary and sincere appreciation of your labors in your high and responsible calling for the past thirty years, and especially for the great good you have done me personally, and I am led to believe, through me to many to whom I have preached and am preaching.

All flattery apart, even were there any motive for flattery—which there is not—permit me to say that you have every reason to feel grateful to God for the great ability and opportunity he has given you for the accomplishment of immense good through the columns of such a paper as the CHRISTIAN-EVANGELIST. Without any desire to reflect upon any paper among us I will say that the CHRISTIAN-EVANGELIST can justly claim the distinction of molding, spiritualizing and influencing more people, by an immense distance, than any paper among our people, and we have many excellent papers and noble editors. May God, who never slumbers or sleeps, keep you in health, grant you abundant prosperity through life, and at its close give you life eternal, is the sincere prayer of your friend and brother in Christ.

BARNABAS.



New York Letter.

A delightful farewell reception was held aboard the steamship "Servia," of the Cunard Line, on Saturday, Jan. the 20th, at noon, in honor of Mr. and Mrs. Royal J. Dye, who were leaving home and native land as our missionaries to Africa. A number of students from the schools where they had studied in New York and Brooklyn, together with friends from our churches in Greater New York, were present, about fifty in all, and united in singing, "Jesus, Savior, Pilot Me," "Blest be the Tie that Binds" and "God be With You Till we Meet Again." Bro. W. C. Payne offered prayer asking God's blessing upon our dear brother and sister and upon their work in the "Dark Continent." Mrs. Dye, *nee* Miss Eva M. Nichols, of Ionia, Mich., has visited our church on 169th Street several times and we have learned to esteem her very highly in the Lord. We feel sure that the Foreign Christian Missionary Society has made no mistake in sending out these heralds of life and salvation. Their going is another appeal to us at home, to enlarge our support of the world-wide work of preaching Christ. We are glad that the Executive Committee is securing the Bolengi Mission in Africa, formerly occupied by the Baptists, for these workers.

***

Dr. Hillis, of Chicago, accepted the call to the pastorate of Plymouth Church, Brooklyn, as we felt assured he would. Here are two sentences of the letter of acceptance:

Oft, dwelling apart with God, if he so wills, I would be to you a prophet and a divine voice. Full oft going in and out of your homes, I would be your pastor and friend, baptizing your

babes, welcoming your sons and daughters into Christ's church, burying your sacred dead, sharing with you the sorrows and joys, the temptations, duties and rewards of Christian discipleship.

I am wondering how this famous young doctor of divinity can harmonize his "prophetic office" and "divine voice" with the "baptizing of babies," or of any of these things with the teachings of the Prophet of Galilee, with the Divine Voice that spoke from heaven, and with believers' (the only water) baptisim taught in God's Word. Can it be that Prophet Hillis expects to receive revelations, as the pastor of Plymouth, which will supersede or contradict the Savior's will? The popular nonsense of "progressive revelation" is very hurtful and should be replaced by the New Testament as God's final word to man. Providential leading and the spiritual enlightenment of the Christian is not revelation in the sense of inspiration. If men would exalt God's Word more and their own less, the world would be much wiser, and the Church of Christ richer in spiritual knowledge.

***

The New York Tribune recently gave some editorial advice to missionary societies in the matter of evangelizing our new territorial possessions in the following language:

What we should do with such people is to let them retain their own form of civilization and their own social usages, except only in such particular points as they are opposed to good morals and the welfare of the community. So long as the demands of common decency are respected we have no right to tell the childlike peoples for who u we are to be responsible what clothes they shall wear or how they shall have them cut. We must be prepared to tolerate many ideals, customs and practices with which we as a race can have no liking or sympathy. That has been the course of Great Britain in India, and its success vindicates its practical wisdom. The British Government in that country strictly prohibits the suttee, even though it was a most sacred religious rite, because it militated against morals; but in a multitude of other matters it has allowed the natives to live their own life in their own way, and has even gone to the length of throwing the protection of British law around customs that must seem grotesquely absurd to the average Englishman And though the teachings of Christianity are in many respects so revolutionary, it has never tried to make over a race in that way. On the contrary, it has allowed itself to be made over in all matters outside of fundamental doctrines. Beginning as purely Oriental religion, clothed in Oriental forms and expressing itself according to the Oriental perspective, it first Hellenized itself and then Romanizd itself. By a still later development it became Protestant, in order the better to adapt itself to the thought of the Northern races. It is a far cry from the undogmatic religion of the first apostles to the doctrinal subtleties of the Westminster Catechism. But each type of Christianity met a need of the human mind, and if it would continue to grow it must in the same way make itself "all things to all men."

Our missionaries, Bro. and Sister J. A. Erwin, who will shortly go to Porto Rico, will teach nothing but "the undogmatic religion of the first apostles."

It is reported that Bro. F. W. Troy, of the Sterling Place Church, Brooklyn, has resigned. We have heard nothing of the details of this report.

1281 *Union Ave.* S. T. Willis.

Iowa Letter.

On Wednesday, Jan. 20th, the chapel hour at Drake University was devoted to the memory of Miss Margaret Craig, daughter of Chancellor W. B. Craig. Her college class had entire charge of the service. I have witnessed a great many appropriate functions, but none more beautiful and tender—none more perfect and fitting—than this. Messenger angels direct from the dear one recently gone could hardly have touched the hearts of the bereaved more deeply or soothingly. It was an hour in the Mount of Transfiguration. But it was the transfiguration of student faces. And I believe, with the words of Chancellor Craig on the morning following, it was a time of decision—*the* turning-point in more than one life. Such memories left by this Christian girl in her home and in the hearts of hundreds of students, who can tell their worth? May it not often come true that a peaceful, triumphant death of a Christian, like the blood of the martyrs, may become the seed of the church? What a benediction her life might have been! But death, God's enemy and our bitter foe, cut it short. Who knows that in so doing he did not condense the virtues and powers of a long and useful life into seed form and sow that seed in fertile soil against the day of God's great and precious harvest?

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A few years ago, a certain Iowa church was taking the usual annual pledges for the year's expenses for their work. A young man—a new convert—astonished the committee by the large amount of his pledge. He pledged one-tenth of his income. His pastor, who was on the committee, had the good sense to cut his pledge in two and take but a part. The other part he was directed to distribute to a half dozen missions or benevolences. Now, if my readers will set aside a per cent. of income for church work and for missions, they will not be bothered so much by the large number of calls, and giving will be a pleasure. I take it for granted that many if not all Iowa readers have pledged and are paying on the current expense fund at home; that you have provided for certain benevolences known to you; that the managers of *the Iowa Christian Convention* know just what to depend upon from you this year, and I hope that the portion is not niggardly, and that now you are making ready for the March offering for our Foreign Missions. A. McLean and F. M. Rains, Secretaries, Cincinnati, O. If you have given these matters proper forethought—such as to your business—they will not fret or worry you. Do not forget the March offering.

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For weeks all news from the Philippines, and especially from Iloilo, have had peculiar interest for Iowa readers. The 51st Iowa Regiment is now, and has been for some time, at Iloilo. It is composed of men from Centerville, Red Oak, Oskaloosa, Des Moines and other places Des Moines and other churches have great interests at stake in the movement of events in the far-away Pacific.

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Iowa feels the drawing power of the great cities beyond her borders. Chicago, in 1879, drew from us the Evangelist and, later, the Oracle. Now St. Louis is taking from our state the Midland Monthly, a magazine prized by all Hawkeyes, no matter what their religious or political creed.

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The last number of the Christian Standard is devoted to the Hiram College Jubilee Endowment In blessing Ohio it should also provoke the Disciples of other states to good works. From Iowa we have seen the good fortune of Eureka College. We now see the tide rising in behalf of Hiram. We see Missouri in preparation for great things educationally, and Cotner on the west pulling for the shore. But what are we doing towards the indebtedness of Drake University? What are we saying to Chancellor Craig? What are we doing with the conditional gift of Gen. F. M. Drake? Why do the Congregationalists in the East pour money into their Iowa schools? They want the cream of Iowa manhood and womanhood, and they get it. Albert Shaw, editor of the Review of Reviews, is a sample. Why not have our share? But how can it be without unloading our debts and keeping pace with the improvements of the best schools?

***

More than one Iowa town is figuring on the decline of rents on store buildings. Why? A great many will soon be vacant which are now occupied by saloons. Why? There is a vigorous Law and Order League at work in the state. It has taken hold with such a grip that real estate owners are figuring on the rent problem. Rents will, in all probability, not drop one cent, but if they do, general prosperity will come up so as to more than offset the loss. Keep on figuring and you will find that righteousness pays.

A. M. Haggard, Drake University.

Letter from Bro. Calvin.

Dear Bro. Garrison:—I am sitting up this afternoon for the first time in several days. I have just passed through a severe attack of la grippe which came near resulting in pneumonia. These attacks of sickness are such blessings to us! They give us time to stop and think, and cause us to consider that we and our work are not the only ones in the world.

I had just read your 30th anniversary editorial and decided to write you a word concerning it when I allowed business and care to cause postponement till I took to my bed. I do not know that I began with your first paper, but it seems to me that I began with a little sheet which you sent out from Quincy, Ill. I know I took it when it was The Christian. I cannot begin to tell you how much you have helped me in, not only my ministry, but in my Christian life as well.

I was brought up till I was about 18 years old "a Pharisee of the Pharisees" of the "Anti" persuasion. The American Christian Review was authority in my father's home ever since I can remember such a thing as a religious paper. Had it not been for the influence brought to bear upon my life by the Christian first and afterwards the Christian-Evangelist, and especially by your own writings, I cannot begin to imagine where I would be to day. Before I had gotten fairly under your instructions and the influence of the advanced ideas and Christian spirit which you have always shown, I was beginning to revolt from the dogmatism of my early training, and the tendency was rapidly toward skepticism. When I once grasped the grand plea of "liberty in Christ Jesus," which you have so nobly defended all these years, the light of a new world dawned upon me and I took up the ministry with a zest that has never for a moment found abatement. During the last 20 years your paper has gone with me into six different states, and only he who knows the secrets of human life can tell how much of the success I have had in the ministry is due to your friendship and wise counsel. Please do not think this fulsome; it is but the honest expression of what I have long felt and am ashamed that I have delayed so long to tell you

When you lay down your pen to enter the higher ministry, I may not be there to cast a flower into your grave; but I ask of you to accept of my little offering now in the same spirit in which it is sent, and may the assurance that you have helped at least one fellow-laborer over many darkened places comfort you when others are disposed to criticise.

Most sincerely and fraternally,

F. N. Calvin.

Milwaukee, Wis., Jan. 20.

Grandfather's Reminiscences. — Mr. John Wolfe of Mapleton, Ia., relates the following: "I have read a great deal in the *Christian Oracle* and other papers about the cures effected by Dr. Peter's Blood Vitalizer. I can remember hearing my grandfather and father speak of the great skill of old Dr. Peter, the grandfather of Dr. Peter Fahrney, the present proprietor of the Vitalizer. He was for years their family doctor in Washington Co., Md. Their names were Hamilton. My grandfather's name was George and my father's Frank."

A medicine cannot live a century unless it possesses merit. It is over one hundred years since Dr. Peter's blood Vitalizer was discovered by old Dr. Peter Fahrney. It is a combination of herbs, roots and leaves. It has been doing a grand work of blood purification ever since. Not to be had in drug stores. Sold only by special local agents. For further information write to Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

Ratifying the Action of Elders—Is it Necessary?

The reply to a query in the CHRISTIAN-EVANGELIST of Jan. 5th inst. raises the question, "Is it necessary for the action of the church to give effect to the recommendation of the elders that an offending member remaining impenitent be no longer recognized as a member?" The reply to this query on this point is too brief to be wholly satisfactory and the serious troubles in churches arising from want of information on the subject fully justify its fuller elucidation.

It is said the elders "may bring charges against an offending member and give him a fair and impartial trial," etc. This is misleading. It is no part of an elder's duty to bring charges against alleged offending members. When a member is charged with offenses by common report, or by responsible persons, they are the court of primary jurisdiction to give him a fair and impartial trial, if it be necessary so to do in order to determine the questions of fact that are at issue. But if the elders bring the charges they thereby disqualify themselves to give a fair trial. They are not to be either accusing witnesses or ecclesiastical policemen. They watch for souls as they must give account. They teach, exhort, admonish, reprove, warn, rebuke and sometimes try offenders. But they cannot rightly recommend that an offender be no longer recognized as a member except for denial of the faith either by words or wicked works.

When a member is known to be guilty of sin and it is necessary to do more than rebuke him, privately or publicly if need be, the elders have only to make known the law of Christ that demands the withdrawal from such impenitents for walking disorderly, or the putting away from among you such wicked persons, and elders and congregations are alike bound to obey such law. The case then rests not on the recommendation of the elders, but upon the Word of the Lord. There is no discretion in the execution of the law of Christ in such cases, and where there is no discretion a vote is *not* necessary to give effect to the law. Acquiescence is the imperative duty, and this is best given silently. If there be doubt of the correctness of the elders' report as to guilt of the alleged offender, the congregation is not competent to resolve that doubt. If the verdict of the court can be reviewed in a public assembly and reversed by popular vote, the eldership becomes a nullity. That is to overturn the polity of the New Testament and reduce the Christian church to a mere religious rabble.

To sum up the points involved in the query referred to, I say:

1. The elders, *as such*, have no authority to bring charges against a member.

2. They have no right to hear charges against a member "before the person is notified of" them.

3. Neither elders nor congregations have a right to vote a person *out* of the church any more than they have to vote him *into* the church.

4. When it becomes necessary to disfellowship it must be done by compliance with the law of the Lord that commands it, just as persons are received into fellowship by compliance with the law of admission.

Disregard of these plain scriptural principles has led to disastrous results and impaired the usefulness of many churches for years.

W. L. HAYDEN.

Edinburg, Pa., Jan. 9, 1899.

[The main objection we have to the foregoing is that it is pitched on the plane of civil law and is couched in the phraseology of courts and lawsuits, of which the New Testament knows nothing. If an elder comes to know in any way that a brother is walking disorderly he with his co-elders should at once seek to win him from his evil way without waiting for any formal charges. It is better to avoid all semblance of a legal trial. When convinced of his unchristian life, and when all efforts to win the offender to repentance have failed, then they should "tell it to the church." Of course no recommendation for withdrawal will be made by the elders until they are convinced that the Scriptures require such action. But elders are not infallible, though one occasionally acts as if he were. The question is never whether the will of Christ should be carried out or not, but whether the case in hand comes under the rule that requires withdrawal from the disorderly. There may be facts known to some private member which are not known to the elders. The character of the offender may be better understood by some of the unofficial members than it is by the officers. It is far better, therefore, for the officer who presents the matter to the church to ask if there be any objection to the course recommended. If no objection is made then the action has the approval of the church; if an objection be signified the objector should meet the elders and state it, and it should be duly considered. Sometimes this leads to the withdrawal of the recommendation and the saving of the offender. If, however, the objection is seen to be without justification the recommendation can be renewed with this explanation and the church will follow generally the advice of wise elders. But all appearance of arbitrariness should be avoided. It is a family affair, not an affair of the courts. —EDITOR.]

Colorado Letter.

D. W. Conner, recently from Missouri, is now pastor of the church at Canon City. He writes that the outlook for the cause in that city is bright.

Geo. B. Hadfield, recently from Texas, is supply temporarily at the Central in Pueblo. His sermons are warmly commended by the members of that congregation. The Central is one of the strong congregations of the state.

Flourney Payne, of Tallapoosa, Ga., succeeds Leonard G. Thompson in the East Side Church, Denver. He is getting the work well in hand and good reports of the work may be looked for. The East Side Church is but one year old. Starting with 57, members it now numbers 95.

Elmer Ward Cole is doing a fine work at La Junta. Their seating capacity is insufficient for the congregation that attend the regular services. There seems to be no remedy but that of expansion.

The church at Boulder, under the lead of J. E. Picket, is rapidly taking a leading place among the churches of the state. From being a mission of the State Missionary Society it has become this year self-sustaining. Frequent additions by baptism are reported.

Leonard G. Thompson's first visit as state evangelist was to Pueblo, Jan. 15th. He preached for the Central in the morning and at the Mesa Christian Church in the evening. This last is a mission of the State Missionary Society and is under the charge of R. B. Preston. It is, too, one of the worst needed and most hopeful missions of the society. The evangelist remained in the city until Wednesday, the 18th, at which time the organization was perfected with 120 charter members. Of these 34 were from the Central Church and 42 from the former church at Bessemer, which was abandoned about a year ago. About 20 members were of the old Mesa Church which was allowed to disorganize six years ago. Of the other 24, one came from the M. E.'s, one by baptism and the others from Eastern churches, having previously no membership in the city. There are about 25 others in the vicinity who are members of the Christian Church at large who are expected to come into the new organization at an early date. A Sunday-school has been organized, there being 27 at first service and 40 at the second.

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require prompt attention to prevent evil developments in the human system. A case neglected means an early death to the afflicted. The best regulator for all kidney affections is

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Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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A strong ladies' aid society has also sprung into being, which will devote all its energies toward securing a lot upon which to erect a church building. For the present services will be held in the women's club rooms in the Masonic Temple. The evangelist's sermon at the organization was upon "The Distinctive Plea of the Disciples." It was peculiarly appropriate for the occasion and was pronounced by all who heard it a masterpiece. A goodly representation of the board and members of the Central were present and Geo. B. Hadfield, the acting pastor, assisted in the service.

Our new state paper, The Way, published in Denver and edited by B. O. Aylesworth, is greatly stimulating the mission work of the state. In it will be found regularly the substance of all the reports of missionary pastors. In the December issue I find the following complimentary reference to one of the CHRISTIAN-EVANGELIST staff:

Much of the new courage and zeal in the state is due to the presence of Dr. B. B. Tyler, who is in charge of the church at Colorado Springs. It is the case of a noble man come to lead a noble company of faithful and generous Disciples. . The congratulations of a brotherhood are ours upon the possession of "The Bishop of the United States, including now the Philippines and Porto Rico." His counsel in the board, his indomitable course and seer-like good cheer—for he has seen the vision—have set our faces toward the East. We are praying toward Jerusalem in downright good earnest.

R. B. PRESTON.

Pueblo, Jan 20, 1899.

It has long been a matter fully conceded that ancer was a disease incurable, but recent disoveries have now proven that if cancer is properly nd promptly treated in its early stages, that its ourse can be so changed and altered that nature will come to the aid of the physician and a complete and speedy recovery will be the result. A FREE BOOK is prepared by DR. RINEHART, Lock Box 221, Indianapolis, Ind., on this subject, and the book will be sent o any one writing to him for it.

Wisconsin Notes.

A. F. Willett, formerly of Petoskey, Mich., now the Bishop of the Richland Center Church, is getting hold of things there in good earnest. He has organized a good Bible class of young men. The house is full every Sunday. They talk of building an addition in the spring.

***

F. N. Calvin, "Bishop of Milwaukee," is moving things there. Attendance is increasing constantly. There have been four additions, a brother of D. M. Haggard, a cousin of J. W. McGarvey and two others who were baptized at prayer-meeting last Wednesday evening.

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D. G. Wagner, of West Lima, held a good meeting at Werley, with four additions. He is now in a meeting with the Berea or Mill Creek Church at Sabin.

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J. H. Berkley, of Monroe, preaches also at Twin Grove, where he started a protracted meeting lately, but became sick and closed. The interest was good and there were three additions. He reports one addition at regular service in Monroe since then.

***

F. W. Muchler, pastor at Center and Footeville, is holding a meeting for the state board at Pardeeville. His churches donate his services to the board. It is expected that all our churches will do the same and make that a permanent rule.

***

Lynxville has been resurrected. They had not met as a church for about two years until I visited them in December. Preachers of other religious bodies had used their building occasionally. They began meeting regularly Jan. 1st, and will continue to meet each week "to break bread." I am hoping to locate a preacher with them for a part of his time.

***

Chippewa Falls has about completed their new chapel. This is a Norwegian church, perhaps the first purely Norwegian church of our brotherhood in America. I dedicate their house for them Jan. 22nd.

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Sugar Grove talks of building a new house there before our state convention, which will be held there in September. This they ought o do. And they are amply able.

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W. F. Nuzum is getting a good hearing at Viroqua. He is a recent accession to our Wisconsin forces from Ohio.

***

I have been to Green Bay prospecting. We have some fifteen Disciples there, ten of whom have not gone into any sectarian church. If you know of any Disciples or friends who live there please notify me of their names. I want to hunt them up. You will hear from Green Bay later, I believe.

***

Some of our churches have not yet observed Wisconsin day. Some have sent small offerings. Let all remember that the state board is depending on an offering from each church equal to fifty cents per member. If your offering has fallen below that the balance should be made up at once. Send all money for State Missions to E. M. Pease, treasurer, Richland Center, Wis.

***

There have been three notable deaths among our sisters in Wisconsin. Mrs. P. S. Olson, wife of our Oconto county missionary, P. S. Olson, of Hickory, died, after a lingering illness, Dec. 15th, 1898. Mrs. W. H. Trout, wife of our Milwaukee elder, W. H. Trout, who was a charter member of the church, the auxiliary and the Ladies' Aid Society, died very suddenly Dec. 30th. Mrs. Smelker, widow of Elder Smelker, former pastor of the church at Platteville, died at Platteville, Jan. 7th, after a long illness, at the age of 81. A wide circle of friends join with the kindred in mourning the loss of each of these.

C. G. McNEILL, State Missionary.

Milwaukee, Wis.

The Needed Upward "Forward Movement."

In the CHRISTIAN-EVANGELIST of Jan. 12th I found what I had been looking for with an intense longing. Was glad to see you presenting the questions whether we were going to make Christians of the 100,000 converts or only going to brand them with our mark and pass them on to the low-grade spiritual and moral life characteristic of so many church members. These are all important questions. The world needs to be taught first principles, and above all it needs to see the Christ-life embodied in the church. Then in the prayer-meeting topic you present some church problems, such as the unification and mobilization of our forces for active services, the problem of national purification and of the liquor traffic and of the social evil, etc. You are doubtless right. These are all church problems and can only be rightly solved under the leadership of the church. God calls his church to lead in all moral reforms. Without taking higher moral and spiritual ground by our present evangelizing methods can we purify the nation? We cannot, no matter howmany converts we may make.

In Iowa we have gained over 150 per cent. since 1890, while the population has increased only about 12 per cent. Has the state been purified during this period? No, it has been demoralized. Divorces, the social evil, cigarette smoking and drinking have increased. Drinking probably tenfold, while the number of convicts in our penitentiaries has increased over 100 per cent. During this time in consideration of a bribe we have licensed the liquor traffic. This has been done by the consent of the voting members of the churches. And this destructive agency, under the protection of our laws, is destroying more people than the church is saving. Shall we face these facts and let them lead us to repentance, or shall we suppress them and go on until our candlestick is removed out of its place? A great reformation will yet be wrought in this nation. Shall we lead it? May God help us to do our duty fearlessly.

S. T. SHORTESS.

Vinton, Ia.

Whosoever Circle.

This is not a new society; it is only a name for a work that is carried on systematically in every well-trained church, the work of soul-winning. In order to systematize these efforts and make constant what is prone to be fitful, I called all who were interested together one Sunday night after the sermon and told them my plan. Every one who will promise to engage in personal work for the salvation of men is enrolled as a member of the Circle. There are no officers and no committees. The Circle meets once a week for reports, counsel and instruction in this divinest of all arts.

Our motto is John 3:16 and Rev. 22:17. Cards like the following are distributed to the members:

Dear Pastor: I am personally and prayerfully interested in the conversion of the following persons:

NAME	ADDRESS
.....	.....
.....	.....
.....	.....

Yours in service.....

Address,.....

St. Louis, 189

There is really no machinery about it; the purpose is one that all Disciples must commend, and the results of such fellowship in service can but be very gratifying.

FRANK G. TYRRELL.



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To place our new Improved Thermal Vapor Bath Cabinet in every home, we send them complete for 30 days, with alcohol stove, directions, formulas, to any address, upon receipt of $3.50 each. Head steaming attch., 75c. extra. ORDER TO-DAY. Ours the best Cabinet made. Rubber-lined. Latest improvements. Cures without drugs a hard cold with one bath, rheumatism, la grippe, female troubles, all blood, skin, kidney and nervous diseases. Guaranteed as represented or money refunded. Recommended by best physicians. We're responsible. Ship promptly. Descriptive book free. Special wholesale prices to agents. Address the m'f'rs, **Toledo Bath Cabinet Co., Toledo, O**

The above firm are reliable, and do as they agree.—Ed.

Danger In Soda.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble, except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure, mailed free by addressing the F. A. Stuart Co., of Marshall, Mich.

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In addition to the above schedule leaving St. Louis at night, train leaving St. Louis 8:08 A. M. will arrive Jacksonville the next night 9:30 P. M., making only one night from St. Louis to Jacksonville.

This line also affords passengers for Florida trip via Asheville, N. C., the greatest American all-year-around resort.

Correspondence solicited and information promptly furnished. R. A. CAMPBELL, Gen'l Passenger Agent, St. Louis, Mo.

This is also the best line to points in Kentuky Tennessee, Georgia and North and South Carolina

Notes and News.

Presented to the Church.

Christian Church at Centerville, Iowa, has introduced individual communion cup system and are much pleased with the change. It has many advantages over the old way. Our elegant new communion set was presented by Gen. F. M. Drake. The church is in good condition for a forward movement. Largest S. S. in county. All other work being pushed as well. Three additions recently. Bro. Moffett, our pastor, and church planning for meeting in February. J. N. DUNBAR, Elder.

"Egypt" Again.

Congregations wanting pastors might find a "near cut" to the goal, should they correspond with us. A week recently spent with our people in Edwardsville leaves them with brighter hopes and stronger courage. Here is a fruitful field for some worthy pastor. Bro. C. J. F. Musgrove is stirring things at New Douglass; is already spreading literature for the March offering for missions. He is an indefatigable worker. W. BEDALL, Cor. Sec.

Flora, Ill.

Springfield, Mass.

The church has lately had its annual business meeting and a roll call service. All members were heard from. Thankofferings amounted to $50, and removed every indebtedness but that of love. Twenty-one were added during the year; lost three, one of whom was Dr. H. Detchon, one of the founders of this work; two added this month; present membership, 51. Money raised for all purposes, $731, one-fourth of which was given to missions and church buildings. Our work is partly sustained by the A. C. M. S. and the N. E. C. M. S. We have outgrown our chapel.

E. C. DAVIS, Pastor.

Jan. 20, 1899.

A Protestant Mayor.

The all-absorbing topic in San Antonio, Tex., is the municipal election that comes off Feb. 8th. We have for a candidate against the old regime for mayor the Hon. Marshall Hicks, a Christian man, member of the Presbyterian Church, the first time in the history of this city that a Christian has ever dared to offer for this high office. Under the present mayor, "*Father Calahan,*" the Salvation Army dare not hold open-air meetings. Every time they have attempted it they have been arrested and imprisoned. Pray for our success. LEE D. MARTIN.

San Antonio, Tex., Jan. 21, 1898.

Dedication.

Sunday, Jan. 1st, witnessed the dedication of the new church building which had just been completed and furnished at old Scottville, Ill., at a cost of about $3,000. The building has a seating capacity of about 400 and was packed to its utmost capacity. Eld. J. P. McKnight, of Peoria, was master of ceremonies, and delivered an able and eloquent sermon The dedication ceremonies were very impressive. Bro. McKnight then concluded the morning service with the ordination of the elders and deacons and deaconesses of the church, which was also very impressive. Communion service was held at 3 o'clock P. M., and preaching service again at 7 o'clock, when Bro. McKnight delivered another very able sermon to a large and appreciative audience. Every dollar of expense incurred in the erection and furnishing of this beautiful edifice had been fully paid before the day of dedication.

The church is in a harmonious condition and, while we have had no pastor for more than a year, we have kept up our regular meetings. We also have a "live working" Endeavor Society. We are now ready to employ a pastor for one-half time and perhaps hold a series of meetings before March 1st

J. A. TURNER, Elder.

Scottville, Ill.

Peabody, Kansas.

The six churches of Peabody, Kan., are in a union meeting. All of the churches and preachers are working freely and with a good will. Each preacher conducts the services his night after the custom of his own church, but is not allowed to preach on controverded subjects. One amusing thing occured: the Christian preacher was put last as usual, but all during the week some were at the mourners' bench each night, and when the Christian preacher's turn came he advanced the seekers a step by asking them to stand up and make the good confession, and told them the Lord was not hard to find. Imagine what was going through the minds of the other preachers just then! "Great is the mystery (?) of godliness!"

I am invited to hold a meeting for Bro. G. C. Ardrey at Burrton, Kan., beginning Jan. 30. I hope to be able to do so, although we have sickness in our family.

Bro. W. D. Adams will continue at Winfield. Florence, Whitewater, Herington, Canton and Lincolnville are all without preaching now. Bro. Pomeroy, of Marion, has been down sick, but is convelescent. J. A. Walters, of Council Grove, has gone back to Iowa.

The work at Peabody now is in the best shape for prosperity it ever was, and I am confident that you will hear of a strong church here. Yours in the one faith,

L. W. KLINKER.

Jan. 20, 1899.

That One Thousand Dollars.

Through appeals in the CHRISTIAN-EVANGELIST we have received a number of donations to our "Fredericksburg Building Fund." We started out by asking the brotherhood for $1,000. $700 of this amount has been secured in cash and pledges, leaving only $300 yet to be raised. Pledges have been asked for and made to this fund upon condition that they are to be paid when notified that the full amount has been raised. It is frequently asked, "*What do you propose to do with* $1,000? *You can't build a house of worship with it.*"

Our plan is this: Our present old antebellum, building is situated on Main Street, near the center of the town, on a splendid lot It has good, solid brick walls, good slate roof, is 40x40 feet, lofty ceiling with galleries. $600 put on the inside of this old building in the way of repairs, furnishings, windows, baptistery, etc., will give us a handsome, commodious and modern interior with a seating capacity of 500. $800 put on the outside will give us a new front and vestibule of pleasing and attractive design. This $1,400 put into our present old "war relic" and "eyesore" would destroy its identity, entirely remodel the old structure and give us a good church home in the old historic city of Fredericksburg valued at $4,000 and free from any encumbrances of debt.

This "$300 yet to be raised" means a $4,000 church and our cause firmly established in this section of the state. This is a great field for our people. I am here at the call of our state, assisted by our general home boards to cultivate it. *But we must have a better building.* Will not the great brotherhood of Disciples come to our help with this $300? We must have it before we can touch the $700 cash and pledges already subscribed.

Will not the brethren reading this article send us a small amount in cash or pledge? It will be duly credited through the CHRISTIAN-EVANGELIST and other papers.

CEPHAS SHELBURNE.

Fredericksburg, Va.

Caution—The market is full of imitations, represented to be the same as **BROWN'S Bronchial Troches** of Boston

The Genuine has the Fac-Simile Signature of John D. Brown on every box.

FREE



The Sana-Cera treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Deafness and all diseases of the Head, Throat and Lungs.

MISS LILLIE FRUSH, Elwood, Ind., writes:—Three years ago I was a mere skeleton and thought to be a hopeless victim of Catarrhal Consumption. My entire system was saturated and diseased with the catarrhal poison. I belonged to a consumptive family and no one ever expected me to get well again; but I was placed in charge of Dr. M. Beaty who gave me his Sana-Cera treatment. Shortly, the coughing spells left me, my appetite returned, I grew stronger, increased in weight and after a 3 months' course was completely cured. I am now in perfect health and a stout hearty woman, as you will see by my photograph.

Three Months Home Treatment Free!

To introduce the **Sana-Cera Cure** in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Address DR. M. BEATY, Prin'l, National Dispensary, Dep't T 73 125 W. 12th St., Cincinnati, O.

Kansas City Missions.

There are now three missions under our care and all are growing. There have been 126 additions during the year and 185 since September, 1897, with 92 by primary obedience. My time has not been given entirely to the missions, as I have preached in six churches also at different times, having preached 221 sermons in 1898 The missions have raised $754, not counting the Sunday-school work.

The church at Sheffield, this city, was assisted in a meeting until a pastor was secured.

One new mission with a good Sunday-schoo has been started at Ivanhoe. There have been three aid societies organized and two Endeavor Societies. One young man was baptized who will give his life to the ministry in place of law.

The churches here are taking a deeper interest in this needy work We expect to enlist every church in the city this year. It was never our privilege to labor with young peopl more intereste in missions than those in this city. Truly, they are a great host. Our motto for the Jubilee Year will be overshadowed as the young soldiers grow into manhood and womanhood. The C. E. Societies of this city stand ready to help in every good work.

Sister B. and myself were remembered kindly at Christmas by our C. E. workers, especially by receiving a beautiful gold watch from the C. E. Society of the city. May we prove worthy of it.

It costs on an average $80 to save a soul in heathen lands. It costs $630 to save a soul in America. It cost the city mission board in Kansas City about $15 for every soul baptized into Christ in 1898. Besides, there were 100 secured by statement, letter, etc., not counted in above figures. It costs $16 to make a drunkard. Will it pay to save our boys and girls? What will you do this year? Choose ye! Pray for us. FRANK W. BOWEN,

City Missionary.

Kansas City, Mo., 1609 *Tracy Ave.*

If you feel "All Played Out,"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

State Mission Notes.

I have been down in South Central Missouri for a week. I have visited Pomona, where we dedicated the church last Lord's day. It was a beautiful day and we had a delightful service. The Warrens, father and sons, are to be credited with the building of this beautiful house. They have labored here at great sacrifice and, oftentimes, at great inconvenience, but their joy is great in the consummation of their work. The little band deserves great credit, also, for what they have done.

Monday night I was at West Plains, and I never had a heartier greeting than I had there. T. B. Carmical, Dr. Hockensmith and a number of ladies had been at the dedication the day before, and they turned themselves into so many advertising agents and the house was full. Here we found A. F. Holden just entering on his work as pastor. He is worthy of all their confidence and trust. The church here has some of the best people on the earth, and they are doing and will do a mighty work for Christ and the church.

The next night I was at Mountain View. Here the brethren, under the leadership of T. J. Head, are building a house, a good one. Yet they wished to go on record as one of the contributing churches, God bless them. Then I visited, in order, Willow Springs, Cabool, Hartville and Mansfield, and every church visited owed its very existence, in part, at least, to the work of our mission forces, and they all heard us gladly.

My visit has convinced me more than ever that right now is the time to strike for the permanent establishment of our cause in all this region. The country is fast settling up with a desirable class of citizens, who are making homes for themselves and families. It is, beyond question, the great fruit region of Missouri. The people are open to our plea, and the possibilities for us in all this territory are just past telling. But the work must be permanent. Too much ephemeral work has been done already. Evangelists would come along and organize a congregation, go off and leave it, and then it was "root hog or die;" and in many instances it was die. Hence, we have said to our workers, "Make your work permanent;" and while it may not show up with great brilliancy on paper in the annual reports, it is beginning to tell in all this region. Place after place has been entered, and when the meeting was successful the work of building was taken up at once. Thus Hartville, Cabool, Mansfield, Pomona, Waynesville, Kenoma and Hulton Valley have houses either fully completed or in process of construction. Then Doniphan, Koshkonong, Nebo, Weaubleau and Quincy are being moved into the building fever, and ere many months roll around will have the cause firmly established. It is slow, but why? Because the laborers are few. Oh, that I could make the brotherhood to see that this is the day of our opportunity! It is here now. We have a grand man in Bro. D. B. Warren. He loves the cause; he is identified with the interests of all this region, but he can't meet the calls, so many and urgent, that come. We ought to have not less than two more workers in this territory.

Brethren, I beseech you, do not cast this aside as of no importance. We must take this country for our King; with your help we can, without it we fail. Shall we not have such hearty responses to the call for funds that we can immediately put another good man in this territory? Men and women are dying "without hope and without God in the world." They are eager to hear; they are hungry for the bread of life. Shall we not send it? Will *you* not help? Will you not join with us in this effort to take Missouri for Jesus, our Savior and King? Yours in His name.

T. A. ABBOTT.

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Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

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NATIONAL COSTUME SERIES.
AUSTRIA (VIENNA)



THE SINGER MANUFACTURING CO.
OFFICES ALL OVER THE WORLD.

Siloam Springs Meeting.

Our meeting began Jan. 1st and lasted over three Sundays, closing with 19 additions to the congregation; 15 heads of families, three young men and one young lady. State Evangelist E. C. Browning was the preacher. He is true to the commission. Plain, practical, pointed, clear, candid and conclusive; just the kind that every congregation needs. No effort at flights of oratory, no attempt to say pretty things to tickle the ear, no disposition to "steal the hearts of the people," but an honest, fair and next to faultless presentation of gospel truth. I have been in the ministry a quarter of a century, and it has been my pleasure to know many of our great preachers, but I have never known a safer teacher. True to the gospel of Christ, to the church and to the preacher in charge. He left the congregation more in fellowship with their preacher than it was when he came; the people see more need of sound Bible teaching, they love the Old Book more, and have a greater respect for the man who preaches it. I never had a teacher in the congregation for which I was workting that did the preacher and the cause more good. God bless Bro. E. C. Browning.

L. C. WILSON.

Siloam Springs, Ark.

Endowment by the People.

The Hiram Jubilee Endowment has now been fully inaugurated. It is in the power of the Disciples to make this movement a brilliant success, and that, too, without imposing a financial burden upon anybody. Surely, no well-informed Disciples will call in question the worthy character or the importance of the work. The time has come when we must endow our colleges if we would meet our obligations as a religious people. Why not begin by giving to Hiram College an Endowment that is in some degree adequate to the wants of a great college in this day of advanced educational standards? Hiram has a history of which every Disciple may well be proud. Its present condition and future prospects afford ample inspiration and a sufficient guarantee for the gifts of benevolent people. Our educational interests offer richer returns for the money invested than any other channel of benevolence. If you would invest a little money where it will do the most possible good for the cause of humanity, unite in the endowment of Hiram College. We ought to have the names of at least a hundred thousand people who will unite in this work. If we could get "an offering from every church and a gift from every member," Hiram could be sufficiently endowed in its Jubilee Year. If this could be continued for ten years every college in our great brotherhood could be placed on a solid foundation and the success of our educational work be assured. If our colleges could be adequately endowed, our gifts to all lines of benevolent work every year would be multiplied by ten.

Brother, sister, friend of Christian education, have you yet joined in this great Hiram movement? If not, stop! think! consider! Can you afford to neglect this call? Send in your name at once! Join the army of those who will give one dollar or more for the endowment of one of our oldest and worthiest institutions.

Address E. V. ZOLLARS.

Hiram, Ohio, Jan. 20, 1899.

SOMETHING IMPORTANT!

TO EVERY MINISTER AND SUPERINTENDENT

The Publishers have been Provided with a Fund by which they are able to send

OUR YOUNG FOLKS

Free of Charge to every Christian Minister and Sunday-school Superintendent in the United States and British North American Possessions, applying for the same for the year 1899.

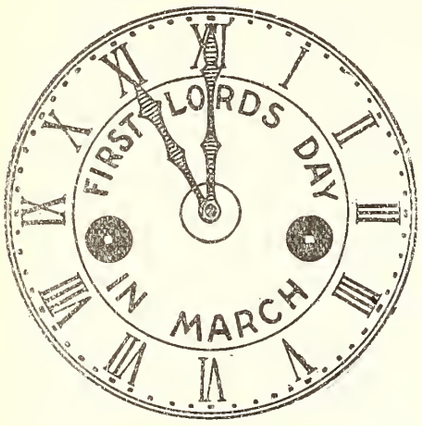
Our Young Folks is an illustrated 16-page Weekly, filled with matter of the utmost importance to every Christian Worker, both old and young in the Church, the Sunday-school, and the Endeavor Society. Send in the names at once.

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OUR YOUNG FOLKS,
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Missionary.

TIME FOR



MARCH OFFERING.

Prepare for It.

1. By preparing it well.
2. By preaching about it.
3. By distributing the Missionary Voice.
4. By distributing the March Offering Envelopes.
5. If you are a preacher, by using the Pastoral Letters.
6. By devoting the Prayer-meetings during February to world-wide missions.
7. By observing the Foreign Missionary Rally.

Aim To:

1. Take the offering on time.
2. Reach your full apportionment.
3. Have an offering from every member.
4. Average $1.00 per member.
5. Make the offering an act of worship.

Importance of the Offering.

1. Including native evangelists and helpers, there are 41 more missionaries this year than last.
2. The work will require at least $15,000 more this year than last.
3. There is danger of closing the year with a debt if there is not a considerable increase in the receipts.
4. Six missionaries are under appointment, ready to go as soon as we are prepared to send them.
5. We are already borrowing considerable money to pay the missionaries their salaries.

Let there be a united and determined effort to go beyond all previous records in the approaching Annual Offering. A. McLEAN,
F. M. RAINS.

Cincinnati, O.

How to Prepare for the March Offering.

For the benefit of that large class of preachers who want to take the March offering, and yet who feel that they do not know just how to prepare for this event so as to make a complete success of it, the following suggestions are presented:

I. The preacher's preparation.

1st. He must know missions.

It is not enough for him to be missionary in spirit. He must be well read on the subject of missions in order to impress his people on this subject. And for this purpose the Bible is the best book for him to read. There he will find, in the commission, the authority for missions. In Acts of Apostles he will see the results of missions. For the success of the apostles is the success that always attends the preaching of the gospel in all ages. But the preacher should understand modern missions as well. To do this he should read as many of the excellent works upon this subject for which he has the time. Lists of good books upon this subject have been prepared by A. McLean and can be found in McLean's Handbook on Missions, which in itself is the best book of its isze I have seen. Then the Foreign Society will gladly furnish every preacher with the Missionary Voice, and with one or more valuable tracts that will give material enough for one or more good discourses on missions.

2nd. The preacher should make this work a subject of earnest prayer. He should pray for missions, for the success of the missionaries and for his own success in presenting this cause. He should also pray for his own people that they may become thoroughly missionary in spirit and in their giving.

3rd. He should study his people. He ought to know each one's attitude toward missions. In this way he can prepare to remove all objections to missions, and he will know how to present the motives that will secure the largest and best results when he takes the offering.

II. The preparation of the people.

1st. One or more sermons on missions should be preached before the time for the offering. It is always better to have these sermons come along through the year, and just before the first Sunday in March the pastor should present some of the strongest reasons for supporting missions. All argumentation should be done before the day of the offering. On that day only a tender appeal and prayer for all who engage in the great work should be had.

2nd. The proper distribution of literature. The Foreign Society furnishes free of cost the Missionary Voice for distribution in each congregation. A copy of this paper if put in each family will materially increase the offering. You can get as many copies of this paper as you can use by sending to F. M. Rains, Cincinnati, O.

3rd. The pastoral letters. On the week before the first Sunday in March these letters should be sent out by the pastor of the church. These are letters prepared and furnished by the secretaries of the society for your use. You are expected to sign them with your own name and send one to each member of your congregation. Ask for an offering and urge that this offering be as liberal a one as the circumstances of the giver will allow and the cause demands. You will find that the use of these letters will help you to increase the receipts for missions.

On the day for the taking the offering you want to be in your best trim for that day's service. Have this work upon your heart as well as in your mind. Let it burn in your heart, and you may be sure that it will burn in the congregation when you present it to them. If done right, the best plan is to ask for definite sums from the people. But it must be remembered that this is not a time for jesting. It is serious work, for souls are at stake, even in the amount you shall raise for the sending of the gospel to the lost. Before closing that service you should thank God and the brethren for what they have given.

In the hope of helping some these suggestions are offered. B. F. CLAY,
Western Field Secretary.

AUSTRIA (Vienna).

The city of Vienna is one of the most beautiful and interesting in Europe. It is essentially a city of music and musicians, having been the home of many of the greatest composers. It also ranks with Paris as the creator of fashions, dress being cultivated as a fine art by the Viennese women.

Its simplicity of parts, easy operation, great range and excellence of its work specially commend the Singer to the artistic dressmaker. Thus Singer sewing machines are preferred by Vienna modistes, and the number of Singers used there exceeds all others.

The population of Vienna is made up of many nationalities, so that the original Viennese type no longer exists.

The two young women pictured in another column were photographed in Vienna by an agent of The Singer Manufacturing Co.

They wear their usual holiday dress, similar, in the case of the one seated at a "Singer" sewing machine, to the costume worn in Egra.

The dress of the woman beside her is a combination of the Swiss and Austria (Tyrol) costume.

A Wonderful Cure for Kidney Disease and Rheumatism.—A Free Gift.

The Kava Kava Shrub as previously stated is proving itself a wonderful curative for diseases of the Kidneys and Bladder or other maladies caused by Uric acid in the blood. The new botanic discovery bids fair to change medical practice in these diseases, and its compound, Alkavis, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' standing, is an example. He writes:

"I was suddenly stricken down on the 22nd of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me by all means to try it as it had made a new man of him. At the end of two months and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been * * * constant and steady. I am now able to look after my business. I feel I owe what life and strengh I have to Alkavis. * * * I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I say, try Alkavis."



THE KAVA-KAVA SHRUB
(*Piper Methysticum.*)

Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the CHRISTIAN-EVANGELIST who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers it is sent to you entirely free.

The Climate of California

Is better than medicine for invalids, and is a tonic for the most robust.
It is perfect weather, balmy and inspiring.
That is one reason why thousands are going there.
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J. W. TEDFORD,
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108 N. 4th St., St. Louis, Mo.

Evangelistic.

PENNSYLVANIA.

Beaver, Jan. 23.—Five additions here since last report.—J. E. BATES, pastor.

TEXAS.

Italy, Jan. 20.—Two additions here last Sunday.—PERCY T. CARNES, pastor.

WISCONSIN.

West Lima, Jan. 21.—Two weeks' meeting at Berea resulted in two confessions.—D. R. WAGNER.

KENTUCKY.

Springdale, Jan. 22.—Week's meeting at Quincy resulted in two additions.—E. P. GROW.

CALIFORNIA.

Ventura, Jan. 17.—Meeting resulted in 21 additions, 17 by obedience; all a clear gain to our cause. Cal Ogburn did the preaching.—J. P. RALSTIN.

INDIANA.

Winchester, Jan. 23.—A good meeting here with 27 added to date.—A. MARTIN.

Indianapolis, Jan. 23.—Six confessions at Broad Riffle last week.—J. M. CANFIELD.

SOUTH DAKOTA.

Oldham, Jan. 17.—I resume to-morrow eve the meeting at Adkins. Have preached there twelve nights with three confessions and one from the Adventists.—R. D. MCCANCE.

COLORADO.

Denver, Jan. 22.—Five baptisms last Sunday at the South Broadway Church and three this evening. Twenty-two accessions since Jan. 1st at regular services. Marked improvement in all lines of work.—SAMUEL B. MOORE.

IOWA.

Leon, Jan. 21.—Nineteen accessions to date. I assist B. C. Black, of Winchester, Ill., in a meeting in February.—R. A. OMER.

Madrid, Jan. 23.—Five added last night; one by confession. Preach here every Lord's day.—ROY CALDWELL.

IOWA.

Ottumwa, Jan. 23.—Third week closed with 83 added. Updike is doing Ottumwa good.—NELSON G. BROWN.

Mason City, Jan. 23.—Evangelist S. M. Martin, of California, has been with us two weeks; 21 have been added.—SUMNER T. MARTIN.

Kalona, Jan. 20.—Meeting five days old with three confessions. H. T. Clark, of Mt. Sterling, Ia., preaching.

NEBRASKA.

Plattsmouth, Jan. 23.—Nine additions this month at regular services; four by confession.—R. M. DUNGAN.

Grand Island, Jan. 24.—Twelve accessions since we began work in this city, Nov. 1; one by confession last Lord's day.—Z. O. DOWARD.

Clay Center, Jan. 24 —Seven baptisms and three added by statement here in a two weeks' meeting.—W. B. HATLER.

OHIO.

Lyons.—Am in a meeting at Chesterfield, O.; five additions up to date.—J. HOWARD STOVE.

Youngstown, Jan. 23.—Central Christian Church had 14 added yesterday and 10 more to-night; 75 this week, ending this night; total, 131 to date. Continuing.—CHAS. REIGN SCOVILLE.

Allen Wilson, district evangelist, is assisting Pastor Black in a meeting at Hamilton; 81 added. The opera house, to which the meeting was moved, will not hold the people.

KANSAS.

Reserve, Jan. 23.—One baptism yesterday.—MELANCTHON MOORE.

Wilsey, Jan. 24.—Closed a three weeks' meeting here with 10 added; three by confession and baptism. We found the house closed and the work in a very bad condition; the brethren had been without preaching for over a year. We reorganized last Lord's day.—IMRI C. ZUMWALT, evangelist.

Oswego, Jan. 24.—During 1898 we had 40 addition; 23 in a meeting that closed the first part of December. I have started on my way this year; good prospects ahead.—J. A. LONGSTON.

Winfield, Jan. 23.—Closed a two weeks' meeting at Rock, with 22 additions; 18 confesions. Organized a Y. P. S. C. E., with 36 active and five associate members.—P. H. GUY, evangelist 7th dist.

Jewell City, Jan. 23.—Five came forward at our Lord's day meeting; three made confession.—H. C. SHIPLEY, minister.

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OF OUR LEADERS IN THOUGHT AND ACTION

The first issue appears March 1st, and will be devoted to a part of the history of our Pioneers. Subsequent issues will deal with later eras. The Christian Portrait Gallery will be strictly first class in both material and contents.

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MISSOURI.

Palmyra, Jan. 23.—Revival in progress here, L. J. Marshall, the pastor, preaching. Five additions during the week.—B.F. GLAHN.

Canton, Jan. 24.—Two confessions at Mt. Sterling, Ia., Jan. 22.—ARTHUR N. LINDAY.

Lebanon, Jan. 23.—Six added since I came to this place.—A. L. QUARY.

Kansas City, Jan. 24.—Was with Elder Hill, of Topeka, Kan., one night at Big Springs. He had two accesions.—R. E. LLOYD.

Joplin, Jan. 22.—We reached high-water mark here to-day for the new year. Audiences to-day tested our seating capacity. Three additions.—W. F. TURNER, 419 Pearl St.

Windsor, Jan. 24.—We closed a three weeks' meeting to-day in this town. Seventy-two additions, 56 by confession and baptism, 24 of this number are young men. Bro. Bush, the pastor here for seven years, has a strong hold on the people.—H. A. NORTHCUTT.

ILLINOIS.

Pontiac, Jan. 12.—Two additions last Lord's day; 21 at regular services, since I took the work in July.—W. H. KINDRED, pastor.

Eureka, Jan. 23.—Yesterday the little church in Streator was reorganized. Those who have been bearing the burden of the day hope that this is the beginning of better things. There have been five additions in the last two months; two confessions.—LOUIS O. LEHMAN.

Jacksonville, Jan. 24.—Evangelist G. W. Robbins, late of Mexico, Mo., preached two eloquent, helpful sermons for us last Lord's day. There were two accessions to the church during the day.—GEO. L. SNIVLEY.

Moyier, Jan, 23.—Closed meeting here with 30 additions. Have had about 75 in a little over a year.—J. M. BOVEE.

Springfield.—Four added at regular services recently.—J L LYNN, pastor.

Pittsfield.—Eight additions first week of our home meeting.—R. F. THRAPP.

Omega, Jan. 21.—Began 15th.—Good attention; one confession last night. Continue.—HATTRESS H. SHICK, evangelist.

Lima, Jan. 21.—Meeting begun by Sister Sarah McCoy-Crank and finished by the writer. Result six accessions, five baptized; one was 69 years old.—J. O. WALTON, pastor.

Murphysboro, Jan. 23.—Three additions since last report; one by confession. Crowded house every Sunday evening.—W. H. WILLYARD, pastor.

Charleston, Jan. 24.—Meeting three weeks old; 25 added in all. J. T. Alsup doing the preaching. A. Huber leads singing.—F. W. BURNHAM.

Jacksonville, Jan. 23.—I wish to report our meeting which has been in progress during the last four weeks at Nora Springs, Ia. Bro. A. P. Cobb, of Decatur, Ill., was at the helm. Evidences are on every hand of excellent results. We are on the sad mission of laying to rest our little year old baby Jo and we shall return next week with sad hearts to our work at Nora Springs. The Jacksonville church begins the new year free from debt. It is growing.—W. W. WHARTON.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS

Family Circle.

Lines on the Death of a Little Girl.

BY WILL H. DIXON.

'Tis not death; 'tis only sleeping
Thro' the passing peaceful years;
Angels bright their vigils keeping,
Till the morning dawn appears;
Only wrapped in peaceful slumbers,
These shall rise in countless numbers,
In that land of endless day.

Free from every care and sorrow,
Sleeping gently by the way;
There will come a glad to-morrow,
On the Resurection Day.
We should trust in him who giveth,
Altho' he gives and takes away.
Tho' here she sleeps, up there she liveth
In a land of endless day.

'Tis not death, this quiet slumber,
Altho' she rests within the grave.
All these will rise in countless number,
To reign with him who came to save.
Altho' we bow our heads in sorrow,
And tho' our hearts are filled with pain,
There will come a glad to-morrow,
For these shall wake and rise again.

Rock Island, Ill.

A Blind Optimist.

BY MISS ZUE ODER.

"Mamma, what is a blind optimist?" asked Gussie, as she seated herself in a willow rocker. And before there could be an answer, "Is it worse than a pessimist?"

Mrs. Stone was working leisurely at her embroidery when her daughter came in from school. She noticed there was considerable concern in her daughter's manner, but attributed it to some school affair. She replied, "I rather think that a blind optimist is a person indifferent to the needs of the hour, unwilling to see or admit actual conditions as they exist, satisfied with the present so well as to care to make no advancement. A pessimist sees things from a gloomy aspect, has no courageous, cheerful disposition as to the way out, no remedy for the improvement of conditions. Why?"

"Because at our Endeavor business meeting we had a discussion which arose from the reporter reviewing the past year's work and also from propositions and plans for the new year. It was stated that not one soul was saved during the year, that we had made money, had a good time socially, very good attendance, but that our advancement along the most important line,such as soul-saving, was a blank. Are we selfish? What can help us? What ails us? were some of the questions asked."

"What did you think of it?" said her mother.

"I didn't like it, for it just spoiled the meeting and I said so," replied Gussie.

"Well, was it true?" asked Mrs. Stone.

"I guess it is, but I never thought of it before, didn't know it, and was awfully surprised, have to think about it yet. But I don't think it was smart to tell it in meeting. I worked so hard for our success this year and we made over one hundred dollars bought new songbooks and helped all of our church boards by financial contributions. We have been represented at every one of our union conventions. That comment was so churchy," said Gussie warmly. "What did you say about it in the meeting?" asked her mother wonderingly.

"I said it was fogy, churchy and pessimistic, after accomplishing so much," replied Gussie quite triumphantly, "and Miss Granger said I was a blind optimist.

"The professor said to-day that he was inclined to think that a blind optimist was about the size of a pessimist," continued Gussie as she waited for her mother to say something. "Mabel Snick is the only member of the graduating class that agrees with Miss Granger," added Gussie.

Mrs. Stone was thinking of the C. E. pledge, just what to say that would do the most good, for she saw that her daughter had some mistaken ideas, and decided to talk a little about the pledge.

"I believe that you can give me your Christian Endeavor pledge, Gussie; I would like to know something more about it, and your constitution, too, but your pledge will do just now; so you will not need to go into the library," and Mrs. Stone looked up to hear the pledge repeated.

Gussie sat in mute indifference, looking as though her mother had run away from the subject. Finally she said, "Why I can't repeat it, never could, it is so long."

Mrs. Stone thought of the numerous recitations her daughter had given in response to program invitations, any one of which were three times as long as the pledge, but she was too wise to remind her of it by the unfavorable comparison at this juncture, and decided to ask her about certain features of the pledge which she herself knew —the identical features that she would have specialized had Gussie repeated the pledge.

"Can't you tell me what it says about the church?" said her mother.

"It says support your own church in every way," said Gussie, "and we have; we even contributed to city evangelization,and that made the last of every one of the departments of the various boards, and it wasn't very important, any way."

"Do you think financial support is the whole of the meaning embraced in that clause?" queried her mother.

"I suppose it isn t, for the pledge says, to attend all the regular Lord's day services and midweek prayer-meetings, but only a few keep the midweek part of it, none of the swell set do, and only one girl in my class does," replied Gussie as though that was sufficient to brush the whole thing aside.

Mrs. Stone was seemingly a devout woman, regularly attended the Lord's day services, both morning and evening, when there was preaching, and rarely ever failed to be present at social meeting if the pastor was absent, but she was very careless about the midweek prayer service. This thought occurred to her as she was thinking of what to say to Gussie. Her conscience smote her and she said to herself, the pledge of the Young People's Society asks nothing that any Christian should object to and requires only the performance of those duties belonging to any Christian and a church member. Study of God's Word and sincere, earnest prayer with consistent practice would surely revive the church work, save souls and build us up in Christ's life! She decided to share her own imperfections with her daughter, for perhaps she was only her model.

Gussie broke the silence by saying, "You mustn't say anything against the 'support of the church' from a financial standpoint, not even by comparison, because folks are so squeamish whenever the subject of money is mentioned. We have a hard time as it is trying to accomplish anything."

"That is true," said her mother pleased at the thoughtfulness, "but we must not leave other important matters undone; the spiritual and financial should go hand in hand. I think you ought to keep your pledge about the midweek prayer-meeting. The 'swell set' are poor examples of the Christ-life and Mabel Snick, your one girl in the class who attends prayer-meeting and keeps her C. E. pledge, is a beautiful Christian character, much loved."

"Well, Mamma Stone, and you don't go to prayer-meeting yourself," said Gussie.

"I know it, dear, but I am going to do so from this on. If the young people are asked to do something that all Christians ought to do, a Disciple of Christ should do as much without a pledge, do it as a duty, joyfully zealous to advance the cause of Christ in the world. This ought to make it easy for you to keep the pledge."

Mrs. Stone was thoughtful, conscientious and well informed. Gussie was very much like her mother. Mrs. Stone almost invariably knew the regular topic for the midweek prayer-meeting,the CHRISTIAN-EVANGELIST kept her posted, and she thought to herself, the topic for this week is "An Inward Look." I certainly needed it and Gussie has opened the way.

She said, "Well, Gussie, let us both take our places at the midweek prayer-meeting; perhaps we can get a score of others to come. Let us improve the new year by saving souls at home, and not diminish the support of the church boards either. May be many souls were saved by the use of the money sent away. We can't tell how far-reaching the work of the home and foreign missions are. Your society may have been the means of saving a score of souls, but that must not excuse us in reaching the unsaved at home. Double the forces at home and the work elsewhere will have a corresponding increase."

And Gussie said rather slowly, "Well, I will, but I don't think some of the girls that I would like to have come will do so, for they are so critical. They think Mr. La Bore is enough to listen to twice on Sunday, and sometimes just twice is a plenty. He is so peculiar that he don't 'draw' anybody. One of the boys said that was the reason why no souls were saved and the

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For ten years I suffered untold agonies from Eczema, my lower limbs being so swollen and broken out that I could hardly go about. My brother, a physician of thirty years' practice, and other physicians of splendid ability, tried in vain to effect a cure and signally failed. I became absolutely disheartened, and had lost all hope, when a friend induced me to give CUTICURA REMEDIES a trial. I used two cakes of CUTICURA SOAP and two boxes of CUTICURA (ointment), and it resulted in an *absolute and permanent cure.*

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Endeavor Society was not to blame for it. He says a sentence over and over, prefaces nearly every sentence with, "And if you please,' or 'And so it is.' In one sermon he used 'and so it is' forty times by actual count. Chad Brown counted. He is one of our associate members and the girls all like him. They were tickled nearly to pieces when he handed them a slip of paper with 'and so it is' plus forty on it. He might have confessed Christ if he liked La Bore."

"Well, Gussie Stone, it is no wonder the associate members are not becoming active ones; your society don't 'draw' towards the church. You share the ridicule of a habit to the exclusion of every precious truth Bro. La Bore utters. I have heard of this before, but it never did sound so out of place as now. 'Most anybody can find fault, and if Chad Brown or any one else was before an audience numerous faults might be found. The critic as frequently needs to be criticised. Going to church to study elocution, rhetoric, language, and to see how many mistakes are made, is most reprehensible indeed. A good voice, language and delivery are not to be underestimated, but they are not the whole essential for a pulpit. A devoted, consecrated preacher and pastor is as important. In fact a preacher without devotion, piety and consecration, even if he were an orator, would not meet the demands. We need goodness. Perhaps that is one trouble you will have to overcome in the new year," said Mrs. Stone earnestly, for she thought how easily a good influence from a sermon could be injured by ridicule and fault-finding, and it should not be sympathized with.

Gussie was feeling the force of all the facts as her mother presented them in her conversational manner.

"Miss Granger says she thinks we are so worldly-minded, so deceitful, find so much fault with the preacher's articulation and superfluous repetition, have so little confidence in each other's sincerity, and have so much jealousy in our minds, that we have grieved the Holy Spirit away. That is what ails us. But she is so churchy," said Gussie, "and an old maid, too."

"What do you mean by 'churchy,'" asked Mrs. Stone seriously. Gussie was unmindful of the C. E. motto: "For Christ and the church."

"Oh, I don't know," said Gussie, "only she always stays for church and goes to prayer-meeting, is more apt to miss our Endeavor meeting than she is the church service and she always takes the preacher's part, and says something nice about him to offset any criticism. I think she is good, mamma"

"What is the motto of your socieiy, Gussie."

"For Christ and the church," answered Gussie, growing red.

Gussie rocked away, but she was becoming serious. She always liked to have her mother commend what she said and did, as was usually the case.

"Really, Gussie, I am afraid your Endeavor Society is in need of being reformed if you have correctly reported it and I believe you have. Jesus Christ instituted the church, it is not a human but a divine institution. The real, true, genuine Endeavorer so regards it. The pledge honors it, the motto is its badge. 'I will strive to do whatever He would like to have me do,' does not mean that the society is a substitute for the church. The Endeavor Society should 'draw' people into the church, especially its associate members, as their special evangelistic work; be a recruiting agent for Christ and the church. The way you have talked alarms me. The first thing you know you will hear of some one asking for the Endeavor Society to baptize, officiate at funerals, weddings, and you won't want any church. But that is all contrary to the original Endeavor idea." Mrs. Stone spoke solemnly.

Gussie laughed for she thought it ridiculous about the society baptizing, officiating at weddings and funerals. She said, "It will never get to such an awful extreme as that if I can help it. But sometimes it is pretty nearly a substitute. We don't have a preacher more than half the time."

Mrs. Stone felt the last remark keenly, for how often she had been grieved over the pastorless condition of the church. Once her son ,Raymond, now in heaven, had said to her that the Methodists always had a preacher. The tears fell over her face as she thought, How can we remedy the pastorless condition of so many of our churches? We must educate both preachers and people to consider this grave and serious subject.

Gussie would not offend her mother with an unkind remark. She knew how often her mother had talked about having to go visiting in order to hear a sermon. And wasn't she a member of the church herself? Yes, and joined the Endeavor Society afterwards. So she said yieldingly, "I never thought how it looked, but I guess you are right, and so is Miss Granger, and I'm going to help her to get us to doing better. The Qniet Hour would be a wonderful help, as she says. It would make us more devotional. I suppose she keeps it. If we have the Spirit of Christ in our work and really work for him and the church we will see souls saved."

"Yes," responded Mrs. Stone, "for the gospel of Jesus Christ is the 'power of God unto salvation to every one that obeyeth.' We shall have to be patiently earnest in retrieving lost ground. The Lord requires faithfulness at our hands. He giveth the increase."

They went to prayer-meeting with Mr. Stone, and the "Inward Look" truly helped them to determine more fully to be fruit-bearing Christians in 1899. Mr. Stone was so thankful to have his wife and daughter accompany him to prayer-meeting. Gussie says nothing would suit her better for a topic for her graduating essay next June than "A Blind Optimist."



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The Dignity of Labor.

STELLA CLANTON.

The dignity of toil is oft forgot.
To simply labor well is nobly grand;
For toil is greatly honored. Know ye not
That God hath touched it with Almighty Hand?

O, weary laborers in life's vast field,
Rejoice and praise the mighty King of kings!
Conquer the cares of earth! Let us not yield,
But climb up with their help to higher things.

Why should bend our eyes upon the sod,
And sigh because we are sons of toil?
By toiling well we are the sons of God.
Work bravely on, then, amid the world's turmoil.

Work faithfully. We struggle not alone.
If you would stop to idly moan and cry,
Remember this great truth—God helps his own.
We are colaborers with him on high.

Phœnix, Arizona.

The Sin of Magnifying Trifles.

The habit of magnifying trifling matters is very common. Most of us regard it as a weakness rather than a sin. Certainly it is a weakness. But it also is a sin. It involves self-deception and often the deception of others. It is a violation of truth. It means the substitution as an object of thought and endeavor of something of little consequence for something of real importance, as if their actual value were reversed. It causes distorted views of life, misdirected effort, unsatisfying results and mental and spiritual unhappiness. They who are guilty of it soon lose the confidence of others in some measure because it becomes evident that their judgment cannot be trusted, even if nothing worse is believed of them.

More is involved than the mere loss of the habit of accuracy. The habitual lack of just discrimination, the growth of a weakened and misleading sense of proportion—these affect the moral quality of life. Evils lose something if not the whole of their sinful quality, and the good is not sure of being recognized and honored for what it is. It is hard enough to do right when we know clearly what the right is. But when we have allowed ourselves to look upon minor matters as vital, it becomes much more difficult to be sure of duty and to do it.

This sin is peculiarly objectionable also because it is so undignified to magnify petty things into importance. There are sins which, without ceasing to condemn them, we nevertheless recognize as characteristic of great and noble natures. But this is not one of them. It is mean and contemptible. It deteriorates character rapidly and mischievously and its influeuce is wholly and lastingly evil, excepting when it serves, as it sometimes may, as a warning. It causes needless worry, inexcusable peevishness and prevalent ill-temper, and it goes far to hide one's really noble qualities and to blind others to the honorable and Christlike efforts which one makes.

It is especially likely to be a temptation to those whose lives center chiefly in some single sphere of action—the home, the schoolroom, the office. It is to be corrected by the sturdy refusal to be petty, by the cultivation of large and noble views of life and truth, by effort to be exact in judgment and in speech, and by prayerful, loving imitation of Jesus Christ.—*Religious Review of Revews.*

WHAT STATISTICS HAVE PROVEN!

What Medical Science Has Accomplished.

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Statistics prove that more people are brought to the grave by diseases of the kidneys and bladder than by any other disease.

Kidney trouble is in itself so insidious and deceptive that thousands have some form of it and never suspect it.

For many years medical science has been trying to discover some remedy that would positively overcome these dangerous troubles.

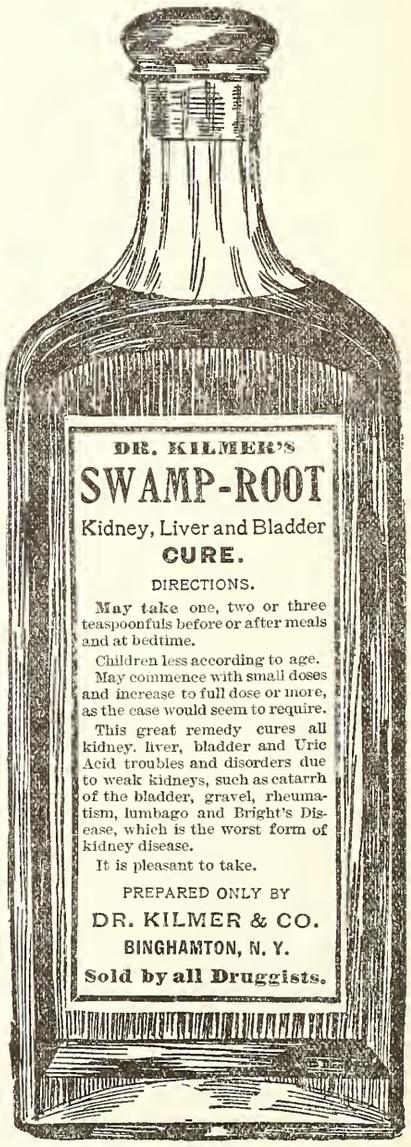
But not until recently was the discovery made. Doctor Kilmer, the eminent physician and scientist, after years of study and research, and after test on test that never varied in the grand result, announced the discovery of Swamp-Root, which has proven itself a most wonderful cure for all diseases of the kidneys and bladder.

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If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail postpaid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from people who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root.

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One half the 50 ct. size—one quarter the $1.00 size.

that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle be sure and mention the ST. LOUIS CHRISTIAN-EVANGELIST when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

At the Ticket Window.

The danger of an uncivil and hasty reply to persons seeking information by questions is well illustrated in the following story from the Chicago Tribune:

"When does the next train that stops at McAllisterville leave here?"

"You'll have to wait four hours."

"I think not."

"Well, may be you know better than I do, ma'am."

"Yes, sir, and may be you know better than I do whether I'm expecting to travel on that train myself or whether I am inquiring for a relative that's visiting at my house and wanted me to call here and ask about it and save her the trouble because she's packing up her things and expects to take that train herself and not me, and she'll have to do the waiting and not me, and may be you think its your business to stand behind there and try to instruct people about things they know as well as you do, if not better, but my idea is that you're put there because they couldn't use you in the switching department and perhaps you'll learn some day to give people civil answers when they ask you civil questions, young man, my opinion is you won't."

(With a gasp) "Yes, ma'am."

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With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

George felt that he could not wait for Friday to come, for the thought of camping out was dear to his soul. Perhaps if he had known what a strange adventure he was destined to pass through, he would not have been so anxious to camp. On Wednesday, the scholars in Jennie's room were asked to bring into their class the next day an example in arithmetic. It was about three men who went under the clearly assumed names of A, B and C. It seemed that these gentlemen had gone into business without counting the cost. A was unfortunate from the start. For a while B got along pretty well, but he borrowed a large sum (ending with an ugly fraction) from C, and then began to make partial payments every few months at seven per cent., while C jealously counted the days, which were generally odd numbers, such as 19. To make matters worse, a person named D was dragged into the story near the end, though he clearly had nothing to do with it and went to working at $ .73 a day for every day he worked, and forfeiting $ .37 a day for every day he idled. The way he idled was quite reckless, and in the meantime 187 of A's horses and 13-23 of another horse had died and how many had he left? And how much did D get? And how much did B owe C at the end of 25 years, 11 months and 29 days?

Jennie was quite in despair over this example, but she decided to "put in the evening on it." She knew it was important for her to learn these things, because *she* might have 13-23 of a horse of her own to die some day and she would want to know how much she had left to hitch up to her buggy. And then, it is an every-day occurrence to hire men for $ .73 a day to plaster your house, who idle half the time and then pay you $ .37 out of their own pockets. So when she went over to Tattie's after school, to help fix up a corner in the sittingroom, she entered quite breathless, and said she must not stay later than five. Mrs. Marsh was not at home, so they had the room to themselves. Jennie showed Tattie the corner she meant, where the light from the window was not very strong, but you can't have everything just as you might want it. It was the corner where the broom and dustpan stayed, when they were at home.

"Here is my plan," said Jennie. "Get two goods boxes about three feet long, and wide and high enough to sit upon, and put them in this corner at right angles to each other. Then make cushions to put on them, and little curtains sewed to the edges of the cushions to hide the box part. And collect pictures like mine to hang up over your seats, and put up a little shelf right in the *edge* of the corner to keep something pretty on, and then you will brighten up the whole room!"

"But where am I to get my boxes?" said Tattie, "and the cushions?"

"Oh, I have a great pile of denim that I have no use for," said Jennie carelessly. "You come around and I'll show you about *that*. And if you haven't two boxes, take a large one and saw it in two."

"But I haven't o*ne*," sighed Tattie.

"Oh yes, you have," returned Jennie. "Here it comes now!" At that moment a voice at the door was heard crying, "Here's your goods box, good and cold, full of nails and knotholes. Hurrah for poetry!" It was George, who had brought over a high and narrow box on the wheelbarrow. "Where's your saw?" he added. Jennie explained what she wanted and George was willing to do anything to keep his mind off of the camping expedition. Tattie ran for the saw and they went around to the back yard and worked and laughed and were very busy and happy. George made a door to each of the seats, "so you can keep things under 'em," he explained; and for hinges he used the top of an old shoe discovered in the alley. The ends of the boxes were joined at right angles, and a back was made by nailing four uprights to the sides and joining their tops with two planks, thus forming a sort of railing to lean against, "and keep off of the gilt wall paper," said George. This part took longest, because George insisted on sitting upon the seat after driving each nail, "to see how she was goin' to set." All three carried the box into the room and when it was placed in the corner George sat on it, and then Jennie and then Tattie and then all together, laughing all the while, till Jennie exclaimed, Oh, it's five, and that dreadful example!"

When she got home company came in and stayed till suppertime, and after supper came Aunt Lou, who stayed all night. As she came from the country Jennie had to stay in the room to show she was glad to see her; and of course she was glad, but all the time she was thinking about A, B and C, not to mention D. When she went to her room she got out the arithmetic and tried to get the answer, but she was so sleepy she had to give it up. And at night she dreampt that the alphabet had come to life and all the letters were chasing her. When she woke up in the morning she cried out, "I've got it! I've got it!" All of a sudden she knew how to work that example! It was very strange. She had not thought it out herself, unless her brain kept digging at it after the awake part of her mind had gone to sleep.

"Got what?" cried Aunt Lou, starting up in alarm—she and Jennie had slept together. "I am sorry I woke you," said Jennie. "It was nothing."

Aunt Lou seized her spectacles from the chair and put them on, and stared at Jennie. "Got what?" she repeated. When Jennie explained, the other laughed and said the same thing had happened to her several times when she was a girl. "It is a result obtained by the action of the subjective mind," she explained, "while the consciousness is asleep." Of eourse Jennie was glad to hear this, since she now knew all about it.

But at last Friday, that day dearest to the soul of youth, rolled around. And that sweetest hour of Friday–four o'clock–came at last, when it is a perfect joy to be alive, with two full days, fat days, besides the rest of this one before you. Uncle Tom in his big wagon drove up before the door and George climbed in unable to keep back the grin of delight. Mr. Pump, the man who worked for Uncle Tom, was also in the wagon. And there were boxes filled with things to eat and a pile of bedclothes and cooking utensils and a lantern, and guns—three of them. The bottom of the wagon was carpeted with hay. Uncle Tom wanted George to "sit up on the seat," but this the boy rejected with decision. The hay was good enough for him! They drove right by Uncle Tom's farm, just as if they didn't know who lived there. Uncle Tom's wife and little children had gone to Kansas City on a visit—this was one reason why Uncle Tom was camping out. He was lonesome all by himself.

The Red Woods was about a mile from the farm, and here was an old cabin, with a rusty stove and a milkstool, by way of furniture. There were just enough clapboards off of the cabin to make it seem like sure enough camping out. Hay was strewn in a corner and the bedclothes placed upon this. Then a fire was started in the stove, which smoked a good deal more than it burnt. Then Mr. Pump went "down in the woods" to hunt. Uncle Tom persuaded George to wait till the next morning before he tried his skill, since it was already growing dark. So he amused himself by wandering in the woods and wondering when they would have supper. Mr. Pump returned with a young rabbit which he cooked outdoors, filling the whole earth with a delightful odor.

It was after they had lain down, and the other two were asleep, that George suddenly remembered he had not read a verse of the Bible that day. He started up and looked at his uncle's watch, which lay on the milkstool. It was ten o'clock. After two hours it would be too late, and so he would fail to keep the Advance Society resolutions! He began to dress quickly. Not long after he slipped from the hut and sped toward his uncle's farmhouse. It was still Indian summer in Missouri and a delightful south wind was blowing. He reached the familiar yard and ran around to the kitchen window that had no bolt. It was only after he stood in the dark room that he began to feel queer. He had no matches, but he knew where they were kept. As he reached for the box he was seized with the conviction that somebody was in the house besides himself. At that moment a bright light flashed under the door that led into the dining room. The light disappeared, then came again. Filled with alarm, George turned to escape, when his arm struck a tray of dishes and sent them banging upon the floor. The dining room door was flung open and a savage face glared at him from the doorway.

Week after next we will tell about George Weston and the robber. But next week this page will be filled with young people's letters and names of new members of our *advancing* society.

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Sunday School.

HERBERT L. WILLETT.

THE CLAIMS OF CHRIST.*

John alone of the evangelists preserves for us those notices of the Jewish feasts which enable us to arrange in some order the events of Jesus' life. The second year of his ministry had apparently begun, and according to his custom he attended the passover is the spring of that year. There was in Jerusalem a pool called variously Bethesda, Bethsaida or Bethzatha. Unlike the numerous other pools of Jerusalem this one had the reputation of possessing properties of healing. The reason for this may have been twofold. One cause is given in the interpolation which appears in verses three and four of this chapter, and reads as follows: "Waiting for the moving of the water: for an angel of the Lord went down at certain seasons and troubled the water; whosoever then after the troubling of the water stepped in was made whole, of whatever disease he was holden." This gloss which has been excluded from the Revised Version embodies a fact and a traditional explanation. The fact was the intermittent character of the spring which caused the bubbling of the water at certain periods; the traditional explanation was that an angel came at times to stir the water which then for a moment possessed healing properties. Criticism has shown the unreliable character oi this gloss and we are left with the simple fact that the pool possessed, or was believed to possess, healing qualities at intermittent periods. It is possible also that the springs which fed the pool possessed those mineral or gaseous properties frequently found in medicinal springs.

Passing one day, Jesus found here a man too feeble to reach the water and healed him. Whether it was true that a bath at any other season than the moment of agitation would be useless, at least the man so believed; and belief goes far both in creating or healing disease. The act of Jesus was simple and like hundreds which he had performed; but its consequences were important, involving the whole question of Sabbath observance. This question was to emerge again shortly in connection with the plucking of grain by the disciples and the healing of the man with the withered hand (Matt. 12:1-14); but thus far this was the first instance in which Jesus' conduct had been called in question. The cured man was ignorant of his benefactor, and when questioned by the Jews could only assert that he had been told to take up his bed and walk. He had not questioned the morality of this burden-bearing on the Sabbath when commanded by one with such power. Jesus meantime had disappeared to avoid a collision with the authorities, but soon after the Healer and the healed met in the temple, and Jesus said to his new friend, "Now that you are made whole, be careful that a worse disaster does not befall you Sin no more." In this, as in other cases, Jesus seeks to trace the connection between sin and suffering. Not that it is always immediate, but it is certain. No disease or sickness springs out of the soil of obedience and holiness. Somewhere in the range of relationship or circumstances the cause of trouble lies in sin. Jesus here as always insists that sin shall cease. It is not the consequences of sin, but sin itself, from which he would deliver men. He does not ask them to compromise, nor to sin less, nor to sin elsewhere, but to *sin no more*.

The healed man, thus aware of his benefactor, reported the matter to the Jews who had questioned him. They came at once to Jesus with accusations of Sabbath-breaking. But their reproof was based upon the supposition that God wrought in creation six days and rested on the seventh. They believed that the Sabbath rest of God had continued ever since. In this they were like many to-day, who apparently regard God as a distant creator, who, having once provided for the creation and redemption of the world, concerns himself but little with its affairs and abides at an infinite remove rather than indwelling by his presence and Spirit every man who opens his heart to the divine presence. There are apparently even yet those who believe as little in the divine immanence as did the Jews of Jesus' day.

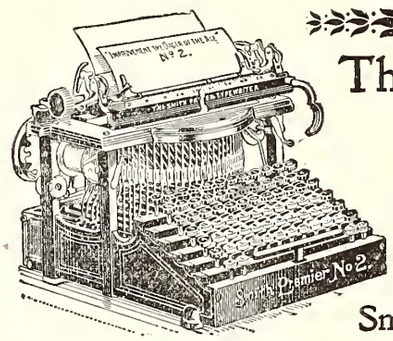
Jesus declared, on the contrary, that the Father had never ceased to work and that his own labors were like those of the Father, continuous and compassionate. This evoked a fresh outburst of indignation, beccause it could be interpreted only as implying the divine Sonship of Jesus, as well as justifying his breaking of the Sabbath. The Jews were quite right in putting this interpretation upon his language. Jesus deliberately asserted his divine character and authority on this and many other occasions. Then continuing, he sets forth still further his intimacy of life and purpose with the Father. What he did was the expression of the Father's will. The two lived in a unity of perfect love and the divine purposes were disclosed to and through Jesus. The miracles which he wrought caused men to marvel, but these were small compared to the greater works which he was yet to accomplish. Clearly he refers here to the superiority of those regenerative works which were to follow the preaching of the gospel, to the mere restorations of health and life. Jesus repeatedly assured the disciples that they should perform greater works than did he, referring to those redemptive agencies for the transformation of human character whose marvelous workings have been the wonder of the ages. No miracle of healing is comparable to the miracle of a redeemed soul, transformed by the grace of God and the indwelling power of the Spirit from faulty conduct and low ideals into the measure of the stature of the fullness of Christ. In such works as these Jesus receives that honor which belongs first of all to the Father, and which by unity with the Father in character, purpose and power he must evermore share.

But two other results flow from the bestowment of power through Sonship. Jesus is the dispenser of life and of judgment, which stand at the two poles of human destiny. Life is obtained only through Christ, because he alone can explain the method of its obtaining. He came to give life and to give it more abundantly. The whole process of becoming Christlike is a passage from death unto life. Herein lies the secret of eternal life. This is first of all unity with Christ in disposition and purpose. One who becomes a follower of Christ, not in the formal sense, but by becoming an expression of Christ's life in the world, has already within him eternal life. To use Paul's phrase (Col. 3:1), he has risen with Christ into a new life, and this thought of new life to be lived here and now is what Paul means by the resurrection, for neither he nor Christ seem, in these passages, to speak of a resurrection which is not first of all contingent upon the new life of the Christian in the world. But this leads at once to the thought of any necessary transformation in the future, which death may render necessary, and so our Savior assures us that his voice shall be heard by the dead and they shall live, and Paul declares that there is a spiritual body and that death is to be swallowed up in victory. Both, however, clearly indicate that this change is but the natural result of judgment, which is the attitude of disapproval toward the soul that refuses to live in harmony with the divine ideal as expressed in Christ; and such must ever be the attitude of the Son of God toward the indifferent or scornful soul. This attitude in itself is judgment; it is rejection; it is punishment; it is death.

Anhaltstrasse, 15 Berlin.

*Sunday-school Lesson for Feb. 12, 1899—Christ's Divine Authority (John 5:17-27). Golden Text—This is indeed the Christ, the Savior of the world (John 4:42). Lesson Outline—1. Christ's claim of Sonship (17, 18); 2. Christ's claim of Honor (19-23); 3. Christ's claim of Life (24-27).

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Stockholder's Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St. Louis, Mo., on Tuesday, March 21, 1899, at 10 A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors,
JOHN Q. McCANNE, Sec.
F. M. CALL, Pres.

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SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance to save book-keeping.

FOR SALE.—Brand New, High Grade Piano. Bargain if taken at once. For further particulars address Christian Pub. Co., 1522 Locust St., St. Louis.

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR FEBRUARY 12.

THE JOY IN FINDING THE LOST.

(Luke 15:1-10.)

Perhaps there are few sensations so trying as that which comes over one when something valuable is lost. There is a h lplessness and a sinking of the heart, an empty and fluttering void that involves body and soul alike. This trying condition increases with the value of the lost, and when it is a friend or loved one the vague, weak, powerless grief is multiplied well-nigh beyond endurance.

In proportion to the intensity of such grief is the sense of relief when the lost is found. It seems as if a great weight were lifted from one's chest, the heart fairly raises, the breath comes freer and ones whole soul is exalted. That which seemed gone, hopelessly, forever, is restored; and life itself, in cases where that which is of great value is found, seems to take a new lease.

Suppose a mother, whose son has long been dead while he lived, has given way to appetites and all the tyranny of his lower nature, sees him rise to himself, assert his manhood and shake off the shackles of his sin. Is it wonderful that her joy passes all bounds, and that her love overflows like sunshine on a fair day and fills all the earth around? Was it wonderful that the father of the prodigal made a feast?

There is joy even in the presence of the angels when sinners are found. What is the presence of the angels? Who is there? Who can it be but the Great One who inhabiteth eternity? "The presence of angels" is but a beautiful phrase to avoid the use of that divine name which, through deep reverence, any Jew hesitated to utter. In modern English, "There is joy in the heart of the Father of all over one sinner that repe teth." What efforts, then, shoud we put forth to restore the lost and to bring joy—think of it!—bring joy to the Father's heart.

Much joy is added to one's stock of joy by sharing that joy with others. Sympathy in sorrow or in joy helps one always. See a fair bit of scenery, hear an interesting story and share it with another, and is not the pleasure enhanced? So the woman called in her friends to rejoice when she found the lost piece. Let us work together to find and we shall rejoice together over the found.

A friend told me a story—I may have told it in this column before—of his keeping sheep in his boyhood with his father. One night when they drove the sheep all home into the fold, the father called their names all over and said, "One sheep is gone. We must find him." Down into the great pasture they went, one in one way, the other in the other. At last they found him alone on the far side, trying to get through the fence to another flock in the distance in another pasture. They tried in vain to drive him home. He struggled away toward the fence and the strange flock. Finally the father said, "Come, I know what we will do" And they went back to the fold, loosed the entire flock, and took them all down to the far end of the pasture to bring the one sheep home. And when the great Church of Christ shall learn to go down all of them together, to seek and to save the lost, even one, there shall be increase of joy, and that, too, in the presence of the angels.

Words of Praise bestowed upon Hood's Sarsaparilla by those who have taken it indicate that it is restoring health to thousands of people, and that it will help you also.

BETHANY C. E. READING COURSES.

Back to the Beginnings.

By F. D. Power, *Director*.

In our first year's study we had just considered the evil of human creeds. To find the true faith and practice of the church we must go back to apostolic foundations. To know the beginnings of things is of vast importance in reaching a correct understanding of them. The rise of families and empires and movements must be well understood before we can comprehend their genius and character. The universe had its birthday, revelation had its beginnings. Dispensations have had their starting-point and their close. There is no day so full of meaning to a nation as its birthday, as the Fourth of July to the United States; or to society as the birthday of some great institution or great genius, as the 10th of November or the 22nd of February. So the birthday of the Christian institution is one of great significance to us. The history of any being or any movement begins with its beginning. Moses began at the beginning in giving the history of creation. Matthew, Mark, Luke and John began at the beginning in giving the biography of our Lord. Where did Christianity begin? is a great question. We know when the Church of England began, when the Church of Scotland had its origin, when Wesleyanism came into being, but when did Christianity begin—Christianity pure, simple, original, evangelical? When? Is it as old as Adam? as Abraham? as Moses? as John the Baptist? as the birth, death or resurrection of Jesus Christ? What is the answer?

I heard one of the ablest preachers to whom I ever listened, an eminent bishop, declare in the pulpit that the Christian Church began in the Garden of Eden! Christianity neither in its doctrine nor its institution, neither in its faith nor its practice, was instituted in Eden, nor in the time of Moses or John the Baptist. There was not a Christian Church on earth until Jesus Christ was crowned Lord of all. What is Christianity? What is the gospel? It is a symmetrical whole, a well-rounded system of facts and teachings. Even during the public ministry of Christ, the topic of preaching and teaching was the coming reign or kingdom. "The kingdom of heaven is at hand." "On this rock will I build my church." "Some of you standing here shall not taste of death till you see the kingdom coming in power." Pray, "Thy kingdom come." Not yet was the Christian institution established among men and its doors thrown wide to mortals. Not until the ascension and coronation of the Lord Jesus was supreme authority in heaven and earth secured to him, and he sent the great Spirit of the godhead to the national assembly in Jerusalem, and then, on Pentecost, and there, not in Eden, or Samaria, or Rome, or Geneva, but Jerusalem, the Christian Church began.

This was a matter of prophecy To learn the time and place of the beginning of a new institution we have but to go to the prophets. Isaiah and Micah foretold the event, and our Lord himself declared its beginning should be at Jerusalem, and commanded his disciples to go there for its manifestation. The coronation of the Incarnate Word by God the Father, in the presence of all the angels of heaven, was the last act antecedent to the new government. With this the theocracy ceased. Angels, authorities, principalities and powers were subjected to Immanuel and commaded to obey him. The Holy Spirit was sent forth by him, and through his chosen ministry, attested by visible, manifest and sensible gifts, and the annunciation of the sublime fact is made known. This was the beginning, not of the first church, but of the whole church or kingdom of the Lord Messiah. The law was finished, the prophecies fulfilled, the dispensation changed, the kingdom come, and the Christocracy, or reign of the Christ, there and then began.

Do we wish to begin at the beginning? Come here to Jerusalem. Would we study the fulfillment of prophecies? Come here to Jerusalem. Have we desired to behold the unfoldiags, inauguration and establishment of the Kingdom of all kingdoms? Come here to Jerusalem. Are we so reverent for God, so anxious for ourselves, that we must have purity of doctrine, fidelity and practice, genuineness of service in all things as God requires? Come, then, to Jerusalem. Is it possible to take up the gospel just as the apostles left it, receive the ordinances just as our Lord delivered them, discover the church just as it existed in its primitive purity and simplicity, establish ourselves on the eternal rock, just as Saul of Tarsus did and the thousands of that early time and revive once more among men with the glory of its virgin beauty and splendor and truth and force the Christian institution? Yes, come here to Jerusalem.

We cannot find the originial, apostolic, Christian institution anywhere else. We cannot look for it at Rome, Constantinople or Westminster. We cannot expect to restore it from any of the human systems or human institutions since the apostles. We have but one guide through the labyrinth of centuries, creeds and traditions to the beginning of the dispensation of Christ, and that is the Word of the living God. And taking this, we may come and sit at the fountain-head, and know the pure waters that give life and healing to the nations.

Why is the religious world filled to-day with different parties and systems, oftentimes warring against each other and by their wrangling and contradictory teaching causing indifference, and not infrequently the rejection of all religion? Did this state of things begin at the beginning? Was it in any sense tolerated by Christ and the apostles? Has it any sanction in the Word of God to-day? To ask these questions is to answer them.

What did begin at Jerusalem? The Christian institution. What is the Christian institution? The church with its doctrine, ordinances and life. What are the positive or cardinal ordinances of the Christian institution? The Lord's baptism, the Lord's day, the Lord's Supper, the Lord's ministry. What are the marks of apostasy from this position? The Lord's baptism is changed in form to a human substitute and applied to subjects without faith, knowledge or repentance, and its significance is destroyed by the declaration that it has no essential connection with the remission of sins. The Lord's day is not consecrated to the celebration of the Lord's ordinances. The Lord's Supper is not observed in the assemblies of his people on every first day of the week in harmony with the primitive practice of his disciples. The Lord's ministry is not commissioned to preach and teach Jesus Christ as the sole basis of regeneration, Christian union and co-operation. What is the remedy for these departures? A return to the beginning. A restoration of these cardinal positions which enter into the spirituality, sanctity and efficiency of the Christian dispensation. A scriptural understanding of the belief in and submission to the positive ordinances by every one who would enjoy the love of God shed abroad in the heart, and would be a fruitful and efficient member of the body of Christ. A movement back to the spirit, the unity, the practice, the faith, the name, the foundation of the early church—back to Jerusalem.

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Literature.

THE SELF-INTERPRETING NEW TESTAMENT: Compiled and arranged by Ashley S. Johnson, LL.D.; published by the author, Kimberlin Heights, Tenn. Price, prepaid, $2.25. For sale by the author alone.

This book is simply the New Testament without introduction, preface, comment or anything else, except the introduction in connection with the various passages, texts from both the Old and New Testaments, which explain or throw light upon these passages. Instead of a New Testament with references which cites passages from the Old and New Testament to which the reader must turn and read, we have these passages quoted in smaller type in connection with the text, so that there is no disturbance in the reading. It is a capital idea, and the author, so far as we have been able to examine the book, has manifested a wide and discriminating biblical knowledge in making these citations. One is impressed on reading this self-interpreting New Testament with the unity of the Bible, and how all its parts are tied together by a continuity of purpose. It is often said of the Bible in general that it is its own best interpreter, but this saying finds its confirmation and proof in this work. The author has done an excellent service to the cause of biblical knowledge in the preparation of this work, which evidently has cost him no little labor, and we sincerely trust that his labors may be rewarded and the good work in which he is engaged in training evangelists may be strengthened by the generous sale of the book. It is printed on large page, double column, and in clear, bold type, on good paper and is substantially bound in cloth.

REVIEW OF MISSIONARY FIELDS AND FORCES.—It was with great pleasure that I recently read the little volume of the Bethany Courses—"Missionary Fields and Forces," by Bro. Lhamon.

Coming lately from the field, I could not help being struck with the up-to-date-ness of the information contained in it. The author has not only kept himself well informed, but presents the most important features in an interesting, yet condensed form.

One paragraph of the introduction I should like to quote, as it has lately received, in China, remarkable confirmation: "The misionary who goes out with the Bible in his hand and the Holy Spirit in his heart has the whole power of truth and secret of success of the apostolic day."

This equipment, being found sufficient in foreign lands, is reacting upon the churches of our homeland in favor of larger charity, scriptural against speculative teacing, practical piety and Christian union.

This year over one hundred perminent missionaries, representing nearly all the societies in Central China, signed a paper called the Declaration of Unity, agreeing to exalt union in Christ and work in undenominational lines as far as possible.

In the chapters giving the gist of Confucianism and Buddhism the author has accomplished—well, a difficult task even to one who knows them at first-hand, and doubly so to one who has to rely on books for his information.

These chapters with those on Hinduism and Mohamedianism alone are worth the price of the book for reference as clear, interesting statements of the mixed, contradictory beliefs with which the contrast of Christianity is made to stand out in bold relief.

Every friend of missions must rejoice to have this book come before our young people, and the pastor will find here a mine of information for his missionary sermons.

JAS. BUTCHART.

P. S.—The price of this admirable handbook is 25 cents. All orders should be sent to J. Z. Tyler, 798 Republic Street, Cleveland, Ohio.

DID MAN MAKE GOD, OR DID GOD MAKE MAN? By Dr. John P. D. John, ex-president of Depauw University. Frank Caldwell, 929 Udell St., Indianapolis, Ind., publisher. Price, 50 cents.

There are probably no easier replies to the Robt. Ingersoll class of objections to the Bible and to its God, for young men, than those contained in this little book.

KOREAN SKETCHES. By Rev. James S. Gale. Fleming H. Revell, Chicago, publisher. Priee, $1.00.

Primarily this book is a description of things Korean. It is pithy, humorous, interesting, fascinating. There are a number of striking illustrations. It is a fine book for a missionary library for young people.

THE PLEDGE OF ENDEAVOR. By Rev. Wm. M. Campbell, Ph.D. Fleming H. Revell Co , publishers, Chicago, Ill. Price, 35 cents.

For an excellent treatise on the nature, value and strengthening qualities of the Y. P. S. C. E. pledge the above work is a clear, concise, convenient book.

MAGAZINES.

The Record of Christian Work is sparing no efforts to make itself of practical value to ministers and lay workers in giving aids to Bible study. Many of the best known Bible students in this country have been secured as writers for the magazine. Among the articles promised in the near future is one on "The Second Coming of Christ," by Dr. Charles Cuthbert Hall, of Union Seminary, and among the writers for the coming year are Dr. John Davies, Mr. John Willis Baer, Rev. G. Campbell Morgan, D. L. Moody, Rev. F. B. Meyer.

No finer selection of able and timely articles can be found in any of the great magazines for February then is given us in the Atlantic Monthly. The articles ring with the note of leadership where they touch upon national issues and speak with the confidence of master minds in their positions. The Atlantic Monthly is at the forefront in American literature as an educator on great national questions.

In these days of doughty deeds by land and sea—in Cuba and in the Soudan—an article in the February number of the Pall Mall Magazine, by Mrs. E. T. Murray Smith, describing how a great nation honors its naval heroes, should prove of interest. The article is entitled "Naval Heroes in Westminster Abbey," and its author is the historian of the Abbey.

In the February number of the Century General Shafter will tell the story of the Santiago campaign and Lieutenant Hobson will follow his account of the sinking of the "Merrimac" with a narrative of his imprisonment in Morro Castle.

Senator Hoar, in the February Scribner's vigorously defends Garfield from the charge of having been untrue to the interests of John Sherman when he accepted the nomination for the Presidency. Senator Hoar presided over that convention and tells the true story of the nomination. It really turned on Senator Hoar's interrupting Garfield and calling him to order when he was about to object to his name being voted on by the convention.

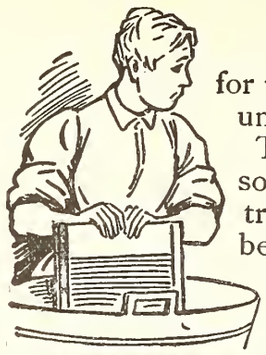
The January number of the Annals of the American Academy contains the following: "The Growth of Great Cities in Area and Population," by Professor Edmund J. James; "The Final Report of the Monetary Commission," by Mr. F. A. Cleveland; "Wealth and Welfare," Part II., by Professor H. H. Powers; "A Unit in Sociology," by Professsor Albion W. Small, and "A Reply to Professor Small," by Professor S. M. Lindsay. Besides these papers there are the usual departments of Personal Notes, Sociological Notes, Notes on Municipal Government and the Book Department. Philadelpnia, $1.00.

Two articles on subjects of commercial interest will be found in the February Chautauquan. In the first "American Lumber" is discussed by Dr. B. E. Fernow, director of the New York State College of Forestry at Ithaca, whose knowledge of our lumber wealth is extensive and authoritative. The second paper treats of conditions of "Mill Operatives in the South," and is the work of Day Allen Willey.

The Preacher's Helper is the name of an ably edited journal, large magazine form, 48 pages, published monthly at Cleona, Pa., at $1.00 per year. This number contains several ably written, practical articles, well worth the attention of any preacher. The departments of sermon outlines, homiletics, suggestions, are of a high order and very helpful to the preacher.

J. Fischer & Bro., 7 Bible House, N. Y., have published a new musical work entitled "The Juvenile Entertainer," being a collection of harmonious choruses, action and tableau songs, suitable for class and concert. Price, 75 cents.

We have just received the syllabus of a course of six lectures on the history of Christianity, by C. C. Rowlison, S. T. B., in Harvard University, 1895. Bro. Rowlison is now pastor of the Church of Christ at Marshalltown, Iowa. Price of the syllabus, ten cents.



Hard facts

for women who wash. No work you do is so unhealthful as your work over a washtub. This hard, perspiring work in the midst of soiled clothes and tainted steam will make trouble for you. The less of it you do, the better. Wash with **Pearline**, and there's little or none of it. Nothing but rinsing the clothes, after soaking and boiling them. Consider your health. 582

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Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.

Marriages.

HARRIS—WARREN.—In Paris, Mo., Jan. 18, 1899, by C. H. Strawn, Mr. W. H. Harris, Woodlawn, Mo., to Mrs. Ida F. Warren, of Urich, Mo.

MERRICK—McMULLEN.—At the home of the bride's mother in Pinevillage, Ind., at high noon, Jan. 11, 1899, Mr. Oscar Peck Merrick, and Mrs. Harriet McMullen, both of Pinevillage; T. A. Hall officiating.

REED—REID.—At the home of the groom's parents, in Jewell City, Kan., Jan. 16, Mr. Claude J. Reed, of Jewell City, Kan., and Miss Maggie Mae Reid, of Kent, Wash.; H. C. Shipley officiating.

REYNOLDS—MULLINS.—At the home of the bride's parents, near Atlanta, Ill., Dec 29, 1898, L. Reynolds and Miss Mary D. Mullins; by W. H. Kindred, pastor of the Christian Church at Pontiac, Ill.

UHLAND—RUBY.—Jan. 22, 1899, by Eld. C. Edwards, at the Christian parsonage, Payson, Ill., Mr. Alexander Uhland and Miss Mollie G. Ruby.

WARNER—SEEHORN.—At the Christian parsonage, Payson, Ill., Dec. 25, 1898, by Elder C. Edwards, Mr. Charles Warner and Miss Myrtle L. Seehorn.

WOOD—THURBER.—In Pontiac, Ill., Dec. 28, 1898, at 7:30 P. M., occurred the marriage of Philip M. Wood and Miss Sylvia E. Thurber; W. H. Kindred, pastor of the Christian Church, officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BRONAUGH.

Dr. Geo. W. Bronaugh, of Stanford, Ky., was born in Jessamine County, Ky., Sept. 24, 1821. He graduated in medicine from Transylvania University, Lexington, Ky., in 1843. He was married to Miss Mary Mundy, of Madison County, Ky., March 25th, 1856. To this happy union was given three children, Reuben, Annie R. and Willie, the first of whom only is left to comfort the broken-hearted mother. Suddenly and painlessly the Doctor passed through the gates of death, Jan. 16, 1899. His was a life of devotion to his God and fellowman. Few came so near to loving his neighbors as himself. No man ever had a better neighbor, no cummunity a better citizen, no wife a truer and more affectionate husband, no child a more painstaking and loving father. Sorely shall we miss him. While our loss is irreparable his gain, thanks be to God, is infinite. FRANK W. ALLEN.

Stanford, Ky.

CORRELL.

Clinton Correll recently died at his home in Canton, O., at the age of 53 years. When able to work he was an employee of the Canton Bridge Company. Thirty-two years ago he was married, to which union six children were born. These with their mother survive him. Bro. Correll was baptized at New Berlin, O., at the age of 14 years by Elder Dibble and has since been an active member of the Christian Church. A. E.

HENSHAW.

Horace Henshaw was born near Buffalo, N. Y., Oct. 12, 1811, and was married to Martha Montgomery May 1, 1831. They moved to Ohio in 1837 and settled in the town of Stow, where they lived till 1857. Then they moved to Michigan and became charter members of the Church of Christ at Cascade. In 1877 he lost his wife, since which time he has made his home with his daughter, Mrs. R. J. Stow, of Grand Rapids. Although for many years he lived in Grand Rapids he retained his membership and office in the church at Cascade and was faithful in his visits to the church he so much loved. At his last visit, with feeble voice and tearful eyes, he expressed a fear that he would never visit them again. He died at his daugher's home Dec. 1, 1898, at the good old age of 87 years, one month and 18 days. His children, his friends, his kindred in Christ mourn, but not as those who have no hope. The funeral was held at his late home, 525 Jefferson Ave., and was conducted by J. Jay Findley, of Cascade, assisted by E. B. Widger, of Grand Rapids.

J. J. F.

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Publishers' Notes.

J. H. Stark may be aptly called the Chas. M. Sheldon of our brotherhood, with the difference in his favor of more tersely and scripturally telling his readers what Jesus would have them do. J. H. Stark's last book, "Mary Ardmore, or a Test of Faith," is a carefully written and beautifully printed work of 328 pages and interesting from start to finish. It ought to be in every Sunday-school and Christian Endeavor library in America. Any disciple having relations in other churches should buy a copy of this book for them.—*Rev. Geo. F. Hall, Decatur, Ill.*

"Mary Ardmore, or A Test of Faith," is J. H. Stark's latest literary work and has recently been published by the Christian Publishing Co., St. Louis, Mo. It is bound in latest style cloth and the price is $1.00, postpaid.

The editor of the Living Church, of Chicago, recently examined Prof. A. Fairhurst's late work, "Organic Evolution Considered," and we take pleasure in giving the following notice as it appeared in that paper:

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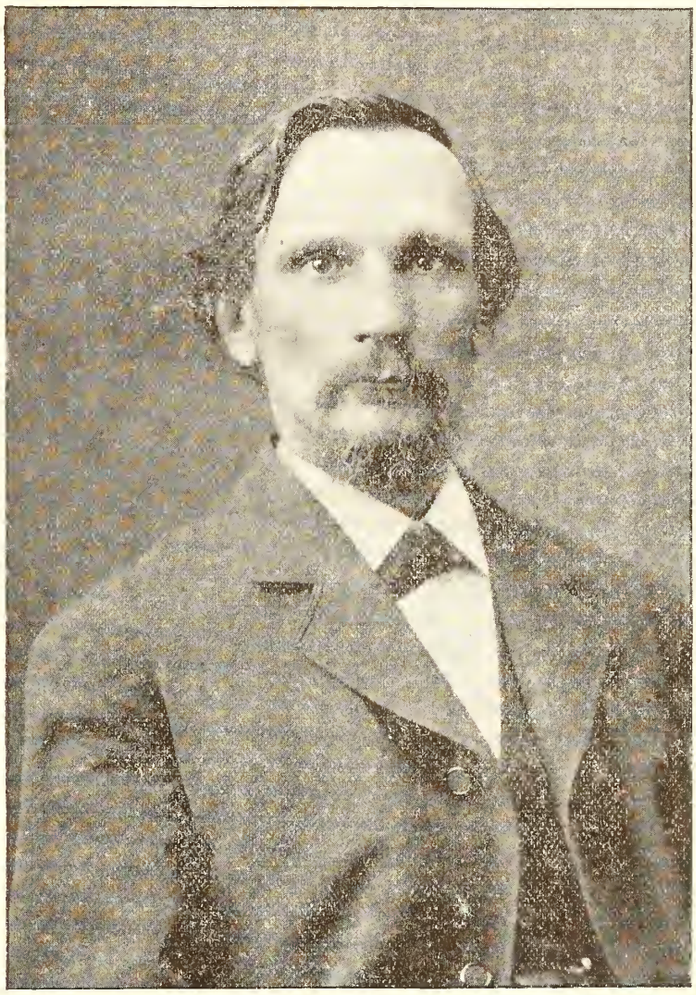
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There is a land beyond somewhere.
Oh, would to me were only given.
The Bible reveals a glorious land.
The voice of the Savior says come.
The path is set with many a thorn.
Oh, the love of God to me.
List to the song of the reapers.
Night with ebon pinion.
In the presence of our God we meet again.
Preaching Jesus on the way.
I ask not earthly treasure.
Oh, bless the Lord, Oh my soul.
There'll be room enough in heaven.
I am going to Jesus.
Broad is the road that leads to death.
There is a home, a beautiful home.
Attend young friends while I relate.
Peacefully lay her down to rest.
In thy name, Oh, Lord, assembling.
Toiling for Jesus day by day.
How sweet 'tis to know.
When our earthly life is ended.
Just beyond the shad'wy valley.
The Lord's our Rock, in Him we hide
Far beyond the rolling Jordan.
Lead me gently home, Father.
How firm a foundation.
Go on, you pilgrims.
Oh, how lovely! (Anthem.)
List to the voice of the Savior.
In our Father's home above.
There is one thought that cheers my way.
Make channels for the streams of love.
I've found a friend in Jesus.
It is the hour of prayer.
When storm-clouds arise in the sky.
I wonder if any poor sinner will come.
Oh, the wondrous love of Jesus.
See the ranks of sin approaching.
A thousand lords had gathered in the palace of Belshazzar.
Glory and praise to the Lord who died for me.
See! on the cross, the Savior bleeds.
There's a city of light 'mid the stars, we are told.
Just over the river are palaces grand.
Christians, are you growing weary?
There is a rock in a weary land.
O pilgrims, look forward to glory.
When the day is full of gladness.
There is a precious fountain.
Beyond the golden sunset sky.
Do you know a soul that's fainting?
Yes, we have a friend in Jesus.
Come now and let us reason.
When the waves are rolling high.
There is a house not made with hands.
Gone from our home.
I am on my journey to Canaan's happy land.
In thy temple, Lord, we gather.
Christ is knocking at my sad heart.
Let me sing the old song o'er again.
I will tell you an old simple story.
I'll rejoice in the love of Jesus.
There's a beautiful land far beyond the sky.
There's a hand ever ready to lift up all the fallen.
All for Jesus, all for Jesus.
There's a city that is far, far away.
When the trump of God shall sound.
Where are the ones we love fondly?
Teach me thy way.
God of our salvation.
Oh, there is joy in believing.
Praise Him, praise the name of God most high. (Anthem.)
Great is the Lord. (Anthem.)
One sweetly solemn thought.
Make a joyful noise unto the Lord. (Anthem.)
Hear the call to labor for the Lord.
Savior while my heart is tender.
Of the old time I'm thinking.
Twilight is stealing.
At home or away, in the alley or street.
Mother, tell me of the angels.

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This is a turbulent period in our country's history, and one that tried most severely the principle we had adopted, of unity in Christ, in spite of differences of opinion. It ends with the death of Mr. Campbell, an event which opponents of the Reformation thought would practically end the movement.

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THE CHRISTIAN-EVANGELIST

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Vol. xxxvi. St. Louis Mo., Thursday, February 9, 1899. No. 6

CURRENT EVENTS.

The sudden death of General Garcia in Washington a few weeks ago complicated the problem of making a satisfactory settlement with the Cuban insurgents and securing their disarmament, but the desired agreement has now been reached. A sum approximating $3,000,000 is to be divided among the native soldiers, and they are to surrender their arms and disband. This amount is based on Gen. Garcia's estimate. The money had been appropriated to be used at the President's discretion, and negotiations were proceeding favorably when the death of Gen. Garcia left Gen. Gomez the undisputed leader of the Cuban army. Under orders from him the Cuban Commission in Washington raised its demand from three to fifty-seven millions, the latter estimate being based on a demand for payment of an army of 40,000 for three years' service at U. S. regular army rates. For himself Gomez claimed the modest sum of $33,000, the salary of a lieutenant-general for that period. The Cuban army is as rich in officers of high rank as it is poor in everything else, and recruiting to the ranks became more rapid when the news of this demand was circulated than it had been when the war was on. In addition to the preposterous extravagance of these demands, Gomez insisted that the payment should be made, not by U. S. paymasters to the individual soldiers upon proof of their services, but in a lump sum to the colonel of each regiment, who would settle with the officers and men under him as cheaply as possible and pocket the change.

Such wild demands as these seriously embarrassed the policy of conciliation and threatened to defeat it. But as the result of a visit from Mr. Porter, the President's representative, Gomez has declared his willingness to accept the offer of $3,000,000, though he still thinks it insufficient, and try to make it go as far as possible. The money is to be placed to the order of Gen. Brooke, at Havana, immediately and the distribution will be effected by American officers, assisted by Cuban officers. The army, upon payment, shall be disarmed and disbanded and the committee on distribution shall take steps to get permanent employment for the ex-soldiers. It is distinctly understood that "the sum paid to each man shall not be regarded as part payment of salary or wages due for service rendered, but to facilitate the disbandment of the army, as a relief of suffering and as an aid in getting the people to work." Gen. Gomez' previous course of action has not been such as to leave him free from all suspicion of mercenary motives. He has, upon occasion, sulked in his tent, while the insurrection was in progress and before the United States had declared war, and refused to return to the fight until his countrymen had provided him with considerable sums of money. At present, good sense, if not patriotism, has triumphed over avarice, but his reputation has had a narrow escape.

Gen. Eagan got into trouble for couching his official testimony in objectionable language. Gen. Miles is very likely to be called to account for giving to the newspapers, in strong but unobjectionable language, statements which ought to have been reserved for official testimony to the Board of Inquiry. In an authorized interview in a New York daily Gen. Miles reiterates his assertion that the beef furnished to the troops was not only useless but dangerous, and states that the same sort of beef is still being supplied. He says: "The beef sent to our soldiers was loaded and saturated with chemicals, various acids, which made them sick and filled the men's systems with poison, unfitting them for fighting or campaign work. Those who were in camp suffered even more than the men in the field." The testimony of regimental commanders, substantiating these charges, has been published in the newspaper, but has never been submitted to the commission. The only excuse for not bringing the case with the evidence before the commission is a frank avowal on the part of Gen. Miles that he has little confidence in the sincerity of the commission. Even Gen. Miles' friends feel that, by this abrupt change of venue from the President's Board of Inquiry to the daily press, the commanding general is guilty of a grave irregularity for which he may, perhaps, be answerable on the charge of "conduct prejudicial to good order and military discipline." The same rule which demanded that Gen. Eagan should confine his defense to the orderly and legitimate processes provided by the regulations demands also that Gen. Miles shall make and prove his charges in the same orderly fashion and before the appointed body. Gen. Miles is not open to the charge of "conduct unbecoming an officer and a gentleman," but so far as "conduct prejudicial to good order" is concerned it is surely as disorderly for the commanding general to ignore the appointed tribunal, carry the case into the public print and transform a military investigation into a general army scandal as it was for the commissary-general to pour vituperation into the ears of the commission when he should have given testimony. The President does not like Gen. Miles' course, and it is reported that another Board of Inquiry will be appointed to consider his case when the present commission has finished its work.

The Army Reorganization bill has been passed by the House, raising the strength of the standing army from 25,000 to 100,000 men. The bill, as originally presented by the committee, underwent several important modifications before it could command a majority of the House. With its rigid provision for a strength of 100,000 men, it had the opposition of some expansionists as well as of all the anti-expansionists. All debates nowadays come around to a discussion of the expansion issue, and much of the debate on this bill was directly on that topic. The unanimous support of the expansionists was gained by an amendment giving the President discretionary power to cut down the number to a minimum of 50,000, by reducing infantry companies and cavalry troops to only sixty men each. There was also a reduction in the proposed number of staff officers. The most important amendment of all, from the moral standpoint, was that abolishing canteens, and prohibiting the sale of liquor in camps. This is a measure for which the temperance reformers have long fought and its enactment will remove what has been perhaps the most conspicuous blot on our military system.

One of the most aggressive of the newer trusts is that which now exercises practical control and is rapidly gaining complete possession of the print-paper mills of the country. Within the last ten days the International Paper Co. has acquired fourteen mills, and the others for which it is now negotiating with every probability of speedy success will give this company control of the total output east of the Rocky Mountains as well as control of all the available tracts of spruce timber from which the pulp is made for this class of paper. The operations of this trust are aided by the fact that there is an import duty on print-paper and pulp under the Dingley law. When that law went into effect two years there was an immediate increase in the price of paper amounting in the aggregate to $2,000,000 for the first year. If the paper-making industry was once an "infant," needing protection, that time has passed. The International Paper Co., which is reaping a rich harvest here where it is protected, is successfully competing with foreign manufacturers in the open markets of England, Australia and Japan. Under these circumstances it is not probable that these same foreign manufacturers will be able to do business enough here, in spite of distance and tariff, to make the tax reliable as a revenue-producing measure. The removal of the tax, or better still, placing paper and pulp on the Canadian free list, would have four desirable results: (1) It would check this trust more effectually than any direct anti-trust legislation could, by widening the field of competition. (2) It would relieve the strain upon our supply of available spruce timber, which is in danger of exhaustion. (3) It would relieve the publishers and indirectly the readers of books,

newspapers and magazines, of a tax of about $2,000,000 annually—a tax upon intelligence paid, not into the United States Treasury, but into the treasury of the paper trust. (4) It would be a valuable concession to our Canadian neighbors, and so would contribute toward the establishment of reciprocal trade concessions.

The Judiciary Committee of the House of Representatives has decided that members who accepted commissions in the army thereby forfeited their seats in Congress. It will be remembered that the question first attracted attention when Gen. Wheeler's right to resume his seat was challenged. His popularity would have carried him through if anything could, but of course no man's personal popularity can have any bearing on his constitutional right to occupy a seat in Congress. The question was raised whether the forfeiture, if it applied to those who had served in the army, would not also apply to those who had held positions on the Postal, Industrial, Hawaiian and Canadian Commissions during recent months. Some members of the committee held that service in the army, so far as the question of forfeiture of congressional seats is involved, but the majority of the committee reported that only those who had held army commissions had vacated their seats. The same question has been raised in the Senate regarding senators who are members of the Hawaiian Commission. The Senate Judiciary Committee has not made its report and perhaps never will. Nobody has much heart in pushing the case or any special desire to see the pluralists in this instance ejected. They belong to both political parties and it cannot easily become a party question. The solution sought is one which will do justice to the constitutional point involved, prevent the establishment of a dangerous precedent and leave the present case just as it stands.

The officer in Shafter's army who did not receive a brevet for valuable services and conspicuous bravery is a lonesome man. One is tempted to recall the fictitious Mr. Clay, who modestly explained the decoration which he had received from the Sultan by saying that the Sultan gave them to his callers instead of cigars. One also wonders how bravery could have continued to be so conspicuous when everybody was conspicuously brave and valuable. Few will be disposed to criticise this free distribution of rewards in so far as it is a testimonial to the personal courage of the men rewarded and of the army as a whole, but the question still arises whether those military virtues would not have been more effectually rewarded by a less lavish and more discriminating distribution of brevets. If there is a fault here (and the data at hand do not warrant positive statement that there is), it lies not withthe brevet board, which really exercises but little discretionary power, but with the commanding officers who furnish all the evidence and whose lists of candidates are forwarded to Congress practically unchanged with the recommendation of the brevet board.

Not content with singing the song of imperial Britain, Rudyard Kipling has assumed the task of American poet laureate and written the lay of imperial America. It is a *welcome* from England to America as the latter enters upon her new career as a civilizer of distant and reluctant savages; a *warning* of the price of that career—it will cost us the best of our sons, bound to exile "to serve your captives' need," and "it may bring the hate of those we help;" an *exhortation* not to allow the hardness of the task to deter us from entering upon it. This is "the white man's burden"—to toil without respite or recompense, to endure exile in the tropics or the artics, to "fight the savage wars of peace," to serve the tribes as their master when it would be pleasanter to let them alone, to give his sons, to give his blood and to lay down his bones by the wayside—all that these strange and savage people may be lifted "slowly toward the light." As a statement of what we are going to do, now that we seem about to enter upon an era of expansion, Mr. Kipling's poem is not of great value. But it has great significance as a statement of our duty as it appears to the English writer who has been the most profound as well as the most impressive spokesman of British imperialism. Mr. Kipling believes in imperialism—not mere expansion, but genuine imperialism—no for national aggrandizement, not as a national luxury, but as the prime duty which the Anglo-Saxon race owes to the world. The performance of this duty means, not self-gratification, but self-sacrifice. No one has shown a more vivid conception of the price of empire and admiralty than has Mr. Kipling in his "Song of the Dead," in "A Song of the English," but he believes that it is duty and that it is worth the price.

The center of interest in the senitorial contests is being rapidly narrowed down to Pennsylvania, but even there the interest is in danger of waning through undue prolongation of the deadlock. Quay has gained one vote during the past week and now lacks only thirteen votes. Every one knows that Mr. Quay lacks several other things also, namely, all of the virtues and most of the graces, but these deficiencies will not count if he can get the thirteen votes. The deadlock in Pennsylvania seems to be a timelock set for sometime in the next century, or a combination lock of which nobody knows the combination. In Montana the fight ended when Mr. Clarke's enemies agreed to drop the investigation of the bribery charges and he was easily elected. Joseph V. Quarles was the winner in Wisconsin, the four other Republican candidates withdrawing in his favor. In California the deadlock still continues. Mrs. U. S. Grant is taking great interest in the election and is sending messages of thanks to the members who vote for her son, who is one of the promising candidates.

A good deal of nonsense is from time to time finding its way into print in regard to the case of Mr. Roberts, bigamist and Congressman-elect from Utah. Petitions have been circulated and articles and editorials have been published protesting against the seating of Mr. Roberts on the ground that he is a leading member of the Mormon Church and a tool of its priesthood, and on the ground that his admission would be a signal "victory for Mormonism over Congress, a notice that Mormon political methods and social scandal are safe from national interference." If these were the sole objections there would be absolutely nothing for Congress to do but to accept Mr. Roberts as a regularly elected member. The question of his religion is not to the point, and even to mention it gives color to the Mormon claim that they are being persecuted, in the person of Mr. Roberts, by unconstitutional discrimination against their religion. The case will be far stronger if it is stated without reference to religion. Mr. Roberts is a polygamist by his own confession. He is, therefore, not a citizen of the United States, for the grant of citizenship at the time of the admission of Utah as a state was conditioned upon the abolition of polygamy. He is likewise disobedient to the laws and constitution of the state which has elected him. This of itself ought to be enough to justify Congress in declaring his election invalid. But if it were not enough and if there were no constitutional ground for rejecting his election, Congress has still the power to expel a member for gross immorality and there ought to be no difficulty in classifying polygamy under this head.

The increasing hostility of the Filipinos toward the American troops in the Philippine Islands culminated in an attack on the troops at Manila on last Saturday night. The fighting continued through the night and all of Sunday, resulting in a loss of twenty-two of our soldiers and more than one hundred wounded. The loss of Filipinos is said to be very great. The insurgents were defeated at every point and driven to the country. Many of their suburban villages were captured. The troops under Gen. Otis were assisted greatly by the use of the war-ships under Dewey. Owing to the restlessness of the insurgents and the growing insolence of their leader, Aguinaldo, a conflict has been feared by our authorities at Washington for some time, but it was hoped that an early ratification of the Paris Treaty would prevent the battle. But now that the attack has been made the impression in Washington is that the battle will make sure of the ratification of the Paris Treaty, to be voted on to-day, and that the government should and will proceed to put down all rule and all authority in the Philippine Islands save that of the United States only.

The peace treaty was ratified by the Senate on Monday, the day set for the vote. The vote stood fifty-seven for and twenty-seven against the treaty, which gave a plurality of three votes in its favor. Of the six senators who were absent four were for and two against the treaty. Some of the doubtful senators declared in favor of the ratification of the treaty at the last moment, thus giving more votes in its favor than was counted on by some of the leading friends of the treaty. The budget appropriation, carrying the $20,000,000 to be paid to Spain within ninety days after the ratification of the treaty has also been passed. It only remains, therefore, for the Cortes of Spain to act and the $20,000,000 to be paid, and the drama of our late war with Spain will be at an end. The policy of the administration toward the Philippine Islands is not yet known, but a protectorate over the islands is foreshadowed rather than a colonial government. However, it is evident that the President will do nothing hastily in the matter.

Further developments concerning the battle with the insurgents at Manila on last Sunday tell of terrible slaughter of the Filipinos. The news at this writing say that two thousand Filipinos were killed, three thousand were wounded and five thousand were taken prisoners. The greatest slaughter of Filipinos was in their trenches and from Dewey's gunboats. The revised list of casualties in the ranks of the American troops is also greater than at first reported. The number of American soldiers killed is now said to be fifty instead of twenty-two, and three hundred wounded instead of one hundred and fifty. The reports bestow great praise upon the American troops for their heroism and bravery in resisting and driving back the attacking Filipinos. This has been a severe lesson to Aguinaldo for the ingratitude he has shown to those who were and would have continued to be his friends and protectors but for his fanatical aspirations for power and for wealth. As for liberty he opposed the brightest and only prospect that his people had by his opposition to and attack upon the American flag in Manila.

THE FULLNESS OF THE GOSPEL.

No one can fail to be impressed in reading the New Testament with the high conception which the inspired writers possessed of the divine fullness and completeness of the Christian system. There is a wealth of language and imagery employed to exalt Christ and the fullness of salvation in Him that would seem, in our modern times, to border on the extravagant. To these writers it would seem that through Christ the very gates of heaven had been opened to men, and that those who accepted Him and His proffered salvation already had citizenship in heaven. They had fellowship with God the Father, Jesus Christ the Son, and with the Holy Spirit the Comforter. By means of prayer heaven's richest treasures were accessible, and in union with Christ the believer could accomplish all things.

It must be confessed that we have allowed this high ideal of Christianity to be modified, restricted and impoverished until it appears to be a very different thing from that which the first Christians enjoyed, described and commended to the world. In the first place, we have limited much of the divine power of which we read in the New Testament to the apostolic age, and have marked it "miraculous." In this way we have sought to harmonize the difference between the marvelous achievements wrought by the first generation of Christians and the meagerness of results now in the great body of the church. Another tendency has been to limit the scope of Christianity to a mere section of human interests, which we call spiritual, ruling out the whole realm of man's meterial wants as belonging to a different category. In the early age of the church this does not seem to have been the case. Christianity was supposed to be an antidote for every ill, and Christ was Savior of the bodies as well as of the souls of men. Another class of thinkers have sought to eliminate the supernatural from Christianity and reduce it to a purely human plane. As a result of all this philosophizing, tampering and trimming, we have an emasculated Christianity as it is received in the minds of a large number of the professed Christian people of to-day.

The result of this process is seen in the numberless substitutes or offshoots of Christianity which have sprung up in modern times to meet certain real or fancied needs, as sprouts grow up about the trunk of an unhealthy tree. We believe that many of these modern religious organizations, including the various schools of "divine healing," "faith cure" and "Christian science," are to be attributed to our impoverished and emasculated Christianity. Men instinctively feel that the Christianity as taught by the different divisions of the church does not meet the demands of the New Testament, nor answer to all the needs o fthe human heart and body, and they have sought to remedy this difficulty in such movements as those to which we have referred. No doubt, many of the advocates of these movements carry their theories to hurtful extremes and give an undue emphasis to the healing of bodily ills as compared with the needs of the soul. And yet, it must be confessed that these needs are very real and that if Christianity has nothing to offer for them, we must not be surprised to see men looking elsewhere for relief. In our judgment, after much reflection upon the subject, the only remedy for these extreme theories and hurtful tendencies is a return to the fullnes of divine life and power which Christianity possessed in its original purity.

Much more can be accomplished by prayer than many of us have yet dreamed of. We are in much closer connection with God and with the spiritual world than many seem to suppose. We have not a doubt that if Christians of to-day were to put away their worldliness, their skepticism, cleanse themselves from all impurities and consecrate themselves to the service of God, we should still see mighty wonders upon earth, and such marvels of power as would be most convincing to the skeptics of our day. As long as we are compelled to point men back 1900 years for unmistakable tokens of God's power and presence in the world, our Christian life will be lacking in evidential value. We believe God is working in the world to-day if we only had faith to discern it, and we believe he is able and willing to accomplish wonderful things through his church now if we would put away our carnality, our strife, our contentions, our idle speculations, and follow Jesus Christ in singleness of heart and purpose.

These are not words of fanaticism. We are not pleading for any new pretense or claim of modern miracle-working, nor are we seeking to apologize for any such movements that exist. We are pleading for the restoration of primitive Christianity in *fact* as well as in form, in *power* as well as in theory. We believe this is what the world needs. It is in the exact line of the historic plea of our fathers to restore to the world a purer, a simpler, a diviner, a more effective and resistless Christianity than that in the modern church. And this must be realized before the world is conquered for Christ.

Some Christians give as if the grand cause of missions were a tramp at the back door of our churches, and only needed a few nickels or some soup!

THE TWENTIETH CENTURY NEW TESTAMENT.

It is a singular fact that the race which has in modern times given to each of the tongues and tribes of all the other races the Word of God in its own vernacular has not seen fit to do as much for its own! We are reading our Bibles in the English of three centuries ago, while Hottentots, Kaffirs, Fijians and the rest are reading it in the tongues and dialects wherein they were born! The idioms and archaic forms of the time of King James, imbedded in our Scriptures, have become a kind of sacred English in which the Holy Spirit must of necessity express himself to the modern Anglo-Saxon. To such an extent has this been the case that all attempts at Bible-making have been revisions of revisions and versions of versions, leaving translations from the original into languages and dialects as they are now spoken to be made for the sole benefit of the heathen! The Holy Spirit expressed himself in colloquial Aramaic and vernacular Greek in the time of Christ and the apostles, and it has occurred to a company of English scholars that "English as she is spoke" might not be an unworthy medium through which to give the people of England and America the Word of God in the New Testament. Part first, consisting of the five historical books, has just been issued from Mowbray House, London, at the extremely low price of eighteen pence.

This is a remarkable translation, and perfectly fascinating from beginning to end in its fresh and vivid English. Open it where you will and the eye is riveted on familiar scenes and passages which have been invested with quite a new and charming interest. Unlike the Revised Version, it does not lean on other translations or retain archaic terms unsuitable to modern English. If there is an apparent lack of dignity in some of its renderings, it only results from the use of phrases and idioms perfectly admissible in the literature of our own day. We are apt to forget that the antique flavor of our English Bible is purely adventitious. It was the common tongue of three centuries ago, and has been made more sacred by usage and the lapse of time.

It is clear at a glance that no pains have been spared in the production of this book. In addition to the selection of modern language the translators, working upon a critical text, have endeavored to give the true meaning of the original in passages where this has been commonly missed. The scholarship that underlies the translation is delightfully unobtrusive. It is a fine instance of art concealing art. Critical questions have been carefully studied, and in many cases the happy selection of a single word marks the result of elaborate exegetical study. To add to the readable character of the book, the old but not original divisions into chapters and verses are only indicated by figures in the margin, while the narratives are divided into sections with paragraphs, and the conversational parts are set in broken lines in accordance with our usual methods of printing books. Inset headings further break up the page and greatly increase the utility and attractiveness of the work. By no means the least valuable feature is the printing of citations in italics, with references in foot notes. Thus, for the first

time, the reader discovers how frequently the Old Testament is echoed in the New.

While not a paraphrase, this is by no mean a word-for-word translation. It is by design that the idioms of the original are rendered by their nearest equivalents in idiomatic English. This, beyond a doubt, is correct translating, if the object aimed at is to convey the impression intended by the authors. There is a temptation in this method, at times, to translate an explanation into the text, as though it were the undoubted meaning, when this may be opened to question; but the gain is so great that some risk must be run. In many instances the novel phrase lights up an obscure passage with a flash of correct significance; in many others it makes the narrative start into new life.

Mark comes first as the earliest written Gospel. Here we light on such expressions as the following:

A man under the power of a wicked spirit (1:23);

Jesus' heart was moved (verse 41);

Then Jesus immediately sent him away with urgent injunctions (verse 43)

—a careful rendering of a difficult Greek phrase;

When they had made an opening they let down the mat on which the paralyzed man was lying (2:4);

Levi, Alphæus' son, sitting in the tax offi e (verse 14):

I did not come to invite the pious, but the godless (verse 17);

"the consecrated bread"—for "the shew-bread" (verse 26). The golden rule is rendered:

Always, then, treat others as you would like them to treat you; that, indeed, is both the Law and the Prophets (Matt. 7:12).

Of Zacchæus we read:

So he ran on ahead and climbed up into a mulberry tree (Luke 19:4).

Instead of the meaningless "Hosannah," "Hosannah in the highest," of our versions, we have the cry of the people at the entrance into Jerusalem translated:

God bless him.

God bless him from on high (Mark 11:9, 10).

What could be more exquisite than this rendering of the story of the raising of Jairus' daughter:

"Before he had done speaking, some people came from the house of the president of the synagogue and said: 'Your daughter is dead! Why should you trouble the Teacher any more?' But Jesus overhearing what they were saying said to the president of the synagogue: 'Do not be afraid: only have faith!' And he allowed no one to accompany him except Peter, James and John, James' brother. Presently they reached the president's house, where Jesus saw a scene of confusion—people weeping and wailing incessantly. 'Why is there this confusion and weeping?' he said, on entering. 'The little child is not dead; she is asleep.' They began laughing at him; but he sent them all out, and then took the child's father and mother and his companions and went in where she was lying. Taking her hand, Jesus said to her, 'Taleitha, koum!'—the meaning of which is, 'Little girl, I am speaking to you; get up.' The little girl stood up immediately and began walking about, for she was twelve years old. Directly they saw it, they were utterly astounded; but Jesus repeatedly cautioned them not to let any one hear of it, and told them to give her something to eat."

Much else might be said of other characteristics of this charming work, and something by way of criticism on a few points, but space does not permit in this review. It is not likely that this translation will supersede the older versions either in the realm of English literature or in the usages of public worship. Many will cherish and refuse to give up the familiar phrases of the old classic Scriptures, associated with precious memories and the deepest experiences of life; but for the common people to be able to read the New Testament in their language will be an unspeakable advantage. Old narratives are clothed with a new realism that will come home to the hearts of the people with peculiar freshness and charm. For children and young people this version will be of great value. Read in a mission service or in the Sunday-school, it will present the gospel stories with singular clearness and force. It will invest the book with a new interest to the ordinary reader. The writer gave his people a taste of its quality last Sunday, and it created quite a sensation in the congregation. Many of the people came up at the close of the service and said, "We want to get that book." It has not yet appeared in this country, but assuredly it will be here before long.

ANTI-IMPERIALISTIC LITERATURE.

The Anti-Imperialist League, of Washington, D. C., has been flooding this office, and, presumably, the offices of all other religious and secular journals of the country, with choice excerpts from the sermons of anti-imperialist preachers of the East. We are going to preserve these sermons for future reference. They will make very interesting reading, say a quarter of a century hence. These good men mean well, no doubt, but they have allowed themselves to be worked up into a condition bordering on hysterics in contemplating the awful results to follow the ratification of the Treaty with Spain, and the acceptance, on our part, of the responsibility thrust upon us by the recent war. These preachers tell us that the Constitution forever prohibits this government from extending its authority over neighboring islands and peoples for the purpose even of bringing them into a condition of self-help and self-government. This would be hard on the Constitution if it were true; but happily it is not true, as the whole history of this country proves. Of course, it is a very serious question as to what is best to do with the Philippines; but that the ratification of the Treaty commits this government to any particular method of dealing with them is what we have steadily denied.

John Bach McMaster, Professor of American History in the University of Pennsylvania, in an article on "The Dread of Expansion," in the Outlook, quotes extracts from the speeches of senators against the ratification of the Louisiana Purchase, and also against the establishment of a territorial government in Oregon. The anti-expansionists in those days saw nothing but ruin and disaster in extending the limits of the United States territory beyond the Mississippi River, which some regarded as the natural boundary line; and others still more radical were willing to go as far as the summit of the Rocky Mountains, but there they declared that God Himself had erected a limit to the Western extent of the country. "Sir," exclaimed Senator McDuffie, of South Carolina, "does any man seriously suppose that any state which can be formed at the mouth of the Columbia River, or in any of the inhabitable parts of that territory, will ever become one of the states of this Union? . . . . Even in the most sanguine days of my youth I never conceived the possibility of embracing within the same government people living 5,000 miles apart!" Further on he said: "Why, all the wealth of the Indies would be insufficient to construct a railroad to the mouth of the Columbia. You will have to tunnel through mountains 500 or 600 miles in extent!" Besides all that, the Senator said the country wasn't worth anything when you got there. "Why, sir, of what use will this be for agricultural purposes? I would not for that purpose give a pinch of snuff for the whole territory!" The whole speech will make very interesting reading for the citizens of the Pacific Coast states.

There is, in our judgment, more genuine, pure, unselfish religion in the following poem by Rudyard Kipling—his latest message to America—than in all the anti-imperialistic, sermonic literature with which the country has been flooded. It recognizes such a thing as the moral obligation of stronger nations in lifting up the weaker and helpless peoples to a higher civilization and to a condition of self-help. This is truly "The White Man's Burden:"

Take up the White Man's burden—
Send forth the best ye breed—
Go, bind your sons to exile
To serve your captives' need;
To wait, in heavy harness,
On fluttered folk and wild—
Your new-caught sullen peoples,
Half devil and half child.

"SEND US THE GOSPEL A LITTLE FASTER."

A woman dying in India said to the missionary with her last breath: "Do ask your people to send us the gospel a little faster. Tell them we suffer, we die, with no one to pity, with no one to help. Do ask them to send the gospel a little faster." Some ill people sent to a missionary several times to come and teach them. He was not able to go. They said to him: "We die like beasts and are buried like dogs; ought you to neglect us?"

It is almost nineteen centuries since Pentecost. Even now not more than one-third of the race have heard the message of salvation. Each hour of the day 2,700 die without hope because without God. In thirty years a whole generation passes away. Two-thirds of these never had a chance to hear the truth as it is in Jesus. They do not know that he gave himself for them that he might redeem them from all iniquity and purchase unto himself a people for his own possession, zealous of good works.

Has not the church been able to make a better showing than this? Could she not have carried the gospel to every kindred and tongue and tribe and people on the globe before this time? Lord Shaftsbury gave it as his opinion that in the last hundred years the church has had the men and the money to do this many times over. A veteran missionary on his deathbed expressed it as his conviction that the Church of Christ was able to evangelize the whole human family in twenty years, if she were what she should be. If the whole body of believers were enlisted, if in every heart

there was an unfaltering enthusiasm and an inflexible determination, the thing could be done.

A few are doing their part and doing it nobly. Some of these go out; others give to support them. There are churches whose heart's desire and prayer to God is that the gospel of his grace may be carried to all the ends of the earth. If this could be said of all, it would not be necessary for those who sit in darkness to ask that the gospel be sent to them a little faster. The whole earth would be filled with a knowledge of the glory of the Lord.

As a religious people we are doing something in this direction. We are doing five times as much as we did fifteen years ago; we are doing twice as much as we did five years ago. But even now we are not begun to do all that we are able to do. More than two-thirds of the churches stand aloof; three-fourths of the million members have no part or lot in this matter. From every field requests come for more workers. If the churches would do their part we would be able to man the present stations and to open many more. In this great and notable year there should be an advance all along the line. There should be decided gains both in the number of contributing churches and in the number of contributors in the churches that are already enlisted. The increase should be by leaps and bounds.

Editor's Easy Chair.

There are days in one's life that are weighted with unusual gravity. Among these, and, perhaps, the most significant of all, is the anniversary of one's birth. It is scarcely possible for a thoughtful person to pass one of these milestones on life's journey without pausing to ask himself some very serious questions. This is particularly true of us as we grow older and the milestones seem to come more frequently. After the half-century mark has been passed, the years glide by with great rapidity. It is said that sailors on the sea drink to their friends behind them until they pass a halfway point, and then they drink to the friends that are on the other side. It is, no doubt, true of most persons who have a well-grounded hope concerning the future, that after the meridian of life has been passed, they naturally think more of the country which they are approaching, and where so many of their friends have gathered and are gathering. We ought not, however, to lose any interest in the life that now is, and in the movements that are affecting the condition of the world and the progress of the kingdom of God.

This is written on the 57th anniversary of the editor's birth. It may possibly be of some interest to our younger readers to know how the world looks to a man of that age, and what effect this lapse of time has had upon his views of life. In the first place, let us say that it seems to us that it is greatly worth while to live. As the years have gone by, and we have come more and more to understand the vast significance of life and the wonderful possibilities of the human soul, we have less sympathy with that disposition which asks, "Is life worth living?" We feel that it is a glorious thing to live, especially in an age like this, where such mighty movements are in progress, and when the whole world seems to be getting so close together. But along with this feeling, the conviction grows that the main thing, the chief concern of human life, is the development of character. The attainment of wealth or of positions of influence and power among our fellowmen are not the chief ends of our being. Indeed, they are not ends at all; they are only means to an end; and that end is the development of character and the accomplishment of good for our fellowmen. But if poverty and adversity accomplish this end better, then welcome poverty and adversity.

We suppose it is a rule, at least, that age tends to the cultivation of charity and larger sympathy with our fellowmen. In our earlier years, we may be able to pass wholesale condemnation on all who disagree with us, but the soul that keeps close to God comes to understand Him better, and to know that "there is a wideness in his mercy like the wideness of the sea," and he feels kindly toward all his fellowmen. He has more pity for even the poor slaves of appetite and passion, and learns to look upon them with something of the compassion that moved the heart of the Son of God when he was here in the flesh. We must confess to a greater love for humanity, in spite of all its weaknesses and frailties, than we felt in our younger years. We have also large hope for it. We have learned to know that in all men there is a streak of good, and that in every heart there is left something that responds to the love of God if we can only find the key that unlocks it. Christ knew the sin of this world as no other has ever known it, and yet he was a sublime optimist. He saw the good in men where others saw only evil. He did not despair of humanity, but believed, to the last, that when men came to understand his mission to this earth, and his love for men, that they would all be drawn unto Him.

From our present point of view, the most blessed life, the life fullest of joy and happiness, is the one that is lived in the sunshine of God's presence and is full of service for God and for humanity. Looked at from the angle of vision we now occupy, a childlike faith in God and in his Word is the most rational thing in the world, and doubt and distrust the most unreasonable, the most barren of good results. At 57, if a man has lived a Christian life many years, he finds his faith to be quite independent of many props and arguments which in his younger life seemed to him very important; but if he is a wise man he will not destroy these props as long as others may find them useful. A lantern is a very helpful guide to one who walks in darkness, but it is quite unnecessary when the splendor of the noonday sun shines full upon us. And so, as the light of God's presence falls increasingly about us, as we near the borderland, we can no more doubt the reality of God and of the future life than we can doubt the reality of the sun and its effects upon the earth. Indeed, the spiritual life now seems to be the main thing. The fleshly life is only an incident, a passing phase in human experience. The wants of the body are subordinate. "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you."

To sum up our experience in a few phrases: Love and reverence God. Love and help your fellowmen. Trust God and obey Him. Believe in Christ and follow Him. Be charitable toward all men. Be patient; it takes time. Be hopeful; God lives. Be humble, for only God is great. Live in the Spirit, for that is highest. Keep the body in subjection, for that is servant. Be loyal to your conscience, the witness in every man of God's presence. So living, the flight of years can only hasten the fulfillment of our loftiest ideals, our fondest hopes, our most divine aspirations.

Hour of Prayer.

THE HOLY SPIRIT IN MISSIONS.

(1:8; 13:1-5; 16:6-10.)

(Uniform Midweek Prayer-meeting Topic, Feb. 15th, 1899.)

CENTRAL TRUTH: *The Holy Spirit selects the missionaries, endues them with power for service, and guides them in their labors.*

[NOTE: Three good readers might be asked, beforehand, to read the three Scripture passages cited above and to state the points brought out in each passage concerning the action of the Holy Spirit in relation to missions.]

The book of Acts is sometimes called the "book of conversions." It might well be called the Acts of the Holy Spirit. If one reads the entire book with the single thought before his mind as to the agency of the Holy Spirit in relation to the growth of the church and the spread of the gospel, he will be surprised at the prominence given to the subject. It would be an excellent thing to read the book at one or two sittings with that thought in mind, and with a pencil and paper marking down the passages and the thought.

In the very first sentence of the book of Acts we learn that the Great Commission itself was given by Christ "through the Holy Spirit." He it was who inspired the vision of world-wide conquest of the gospel of Christ.

In the fifth verse we learn that while John's disciples were baptized in water Christ's disciples were to be baptized in the Holy Spirit. This was the distinction John himself pointed out between his own ministry and that of Jesus.

In the eighth verse is recorded Christ's definite promise to his chosen ones: "But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in Judea, and Samaria, and in the uttermost part of the earth." Vain would it have been for even these first disciples to have undertaken the great work of evangelizing the world without the power of the Holy Spirit. Note the difference between the conduct of the apostles before and after they had received the endowment of power. Before that event they were halting, hesitating, fearful, with their material conceptions of the kingdom of God yet lingering with them. After they received the Holy Spirit they were fearless, outspoken, heroic defenders and exponents of Christ's spiritual reign among men.

The question is certain to be raised with some as to whether this promise of the power of the Spirit is to be limited to the apostles and to the first age of the church,

or whether it is a perpetual promise that we may claim to-day. Omitting the miraculous manifestation of power, for which there is no necessity in our time, we see no reason why Christians of to-day should not claim and seek for such power and manifestation of the Spirit as will fit them for the service which they are called upon to render in their peculiar situations. We believe the promise of the Spirit is a perpetual promise. Whether we call it a "baptism," or being "filled with the Spirit," or being guided by the Spirit, does not seem to us to be material. The matter of supreme importance is that we do not undertake the work of spreading the kingdom of God among men without the presence and power of the Holy Spirit in us, without which no man can render permanent and effective service. The careful reader of the book of Acts will see that the universality and abundant supply of the Holy Spirit to all classes and conditions of men is the great and striking peculiarity of the Christian dispensation.

It may be doubted whether the church at Antioch that was prospering so well under the labors of Saul and Barnabas would have consented to part with these distinguished teachers if it had not been that the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." It is to be noted, however, that it was while the church was ministering to the Lord and fasting, seeking for divine light and guidance, that the Holy Spirit impressed this truth upon their hearts. If churches would look more for divine guidance and pray for it, they would, no doubt, receive more of it. It was, no doubt, a sacrifice for the church to give up these great men to go out among the heathen, but they readily assented to set them apart to the great work. When Luke records the fact of their departure he says: "So they being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus." No doubt, it was under this strong conviction that these men of God went forth. It is no wonder, therefore, that they accomplished marvelous results.

When our missionaries go to New York or San Francisco and set sail for their distant fields of labor, do we think of them as being "sent forth by the Holy Spirit?" And yet, is it not true? Was it not the Holy Spirit in their hearts that called them to this service, and was it not the Holy Spirit in the hearts of their brethren that made them willing to send them forth on this great mission? We must not lose sight of the divine element in our mission work. This should always be kept well to the front that all may realize that we are working under God and with God in carrying out the Great Commission which Jesus gave to us before he left.

In the passage cited from the 16th of Acts, we learn that the Holy Spirit directed the course of Paul and his companions, forbidding them to preach in certain places and directing them onward and calling them by a vision in the night across the Ægean Sea into a new continent. It is not said *how* the Holy Spirit communicated this message to them, but they were impressed, in some way that was clear to their minds, that it was not the desire of the Holy Spirit that they should go to certain places and they should go to other places. A great deal depends upon going to the right place at the right time. There is no reason for doubting that men of God to-day, who seek to follow the divine leading in all their work, will be providentially led into those fields of labor where they are likely to accomplish the most good. This is not always an easy thing, however, to do. We like to follow our own inclinations and tastes and judgment. Paul thought he could do most good among the Jews, but the Lord thought he was the very man to carry the gospel to the Gentiles and he submitted his judgment to that of the Lord.

Is it not very plain at the conclusion of this study that we have not made enough of the Holy Spirit in connection with the work of missions, and, perhaps, with our whole church work? If we have erred in this respect let us seek to make amends by invoking the power and the guidance of the Holy Spirit in all our efforts to extend the kingdom of God among men.

PRAYER.

Oh, God our Father, incline our hearts continually, we pray Thee, to do Thy will. As Thou hast laid upon us the duty of making known the riches of Thy grace in in Christ Jesus our Lord to all nations, wilt Thou be pleased to so endow us with Thy Holy Spirit that we may be capable of rendering this high service. May we, on our part, put away all our worldliness, our skepticism, our pride of intellect, our love of ease, our unselfish aims and ambitions and present ourselves to Thee as living sacrifices, to be used of Thee for the promotion of Thy glory and the advancement of Thy kingdom. May Thy Holy Spirit strengthen, comfort and guide our missionaries in all the fields wherein they labor to the end that Thy kingdom may come and Thy will be done on earth as it is in heaven. For Christ's sake. Amen!

Questions and Answers.

In a recent number of the Outlook Dr. Lyman Abbott, preaching on the text, "For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10), says: "Scholars are divided in opinion respecting the meaning of this verse. Some think that by the word 'spirit' here is meant the Holy Spirit; others think by the word spirit is meant the spirit of man. The latter is my view." What is the view of the editor of the CHRISTIAN-EVANGELIST? *Abijah.*

Our view is that Dr. Abbott is wrong. The context seems to make it very plain that the Holy Spirit is meant. The apostle having quoted from Isaiah the lines:

"Things which eye saw not and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that love him,"

adds: "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God none knoweth, save the Spirit of God." Now, if we make the "Spirit which searcheth all things, yea the deep things of God," mean the human spirit, what becomes of the analogy between the two spirits? Indeed, what becomes of the sense of the passage? Dr. Abbott is a brilliant writer, but he is not a safe exegete, we fear.

In Johnson's Commentary on John, at chapter 3, verse 5, he quotes from Abbott: "The Jewish proselyte, as a sign that he had put off his old faiths, was baptized on entering the Jewish Church." Johnson seems to have endorsed this. Is it true? Was the proselyte to the Jewish religion baptized on entering the Jewish Church? I have not found it in the Bible or elsewhere in my reading. E. L. Frazier.

Marion, Ind.

Some able authorities claim that this was a Jewish custom. See the discussion of this subject by Bros. Willett and Briney, in the CHRISTIAN-EVANGELIST of last year, when the lesson was on John's baptism.

Will the "Nine Decades of History," by Prof. Loos, begun in the CHRISTIAN-EVANGELIST, *be published in book form, and if so at what price? John Kenyon.*

West Kentucky College.

It is the plan to revise and publish these articles. Prof. Loos deals with only one period; other writers treat the other periods. See our advertisement. It is too early to name the price.

What is the scope and function of the Christian Endeavor Society? The answer to this question will determine the reply concerning Bro. Tyler and Christian Endeavor. If it is to become co ordinate with the church, then it will be desirable to carry out the proposed program. But if it is to hold to its original purpose, namely, to help equip its members for active service in the church, then it is quite desirable to return to first principles, that "unto him may be the glory in the church." N. S. Haynes.

The very nature and pledge of Christian Endeavor prevent it from becoming "co-ordinate with the church." It is an organization of young people in the church to promote their own spiritual development, aid in converting others, and to add to the efficiency of the local church. What Bro. H. refers to, perhaps, is a tendency sometimes manifested by a local society to regard itself as a sort of young people's church, separate from and co-ordinate with the local church. But nothing of this kind finds any favor among our Christian Endeavor leaders. The fact, however, that local societies are a part of the churches in which they have their being does not argue that no one is needed to have charge of this depar ment of work. The Endeavor Society is a special method of promoting Christian culture and Christian work. It is seeking to diffuse greater intelligence among its members concerning our mission and our missions, as well as to aid in every good work. Its success in these respects will depend largely upon the wisdom with which these lines of study and work are projected. We do not see, therefore, that the employment of a national secretary hinges upon whether the societies are co-ordinate with the churches any more than the employment of our state Sunday-school secretaries imply that the Sunday-schools are co-ordinate with the churches.

It is said that during the Franco-Prussian war, whenever the dead body of a Prussian officer was found, a map of France was usually found in his pocket. General Francis A Walker once remarked to a friend that he never looked out over a stretch of country without considering its facilities as a place of battle. Even so should God's army know the enemy's country, and be planning its battles.—*Christian Endeavor World.*

OUR COLLEGES IN MISSOURI.*

DEAR BRETHREN:—It has pleased God in due time to plant a great religious body in the central part of the United States, whose unselfish and unpartisan effort is to set forth and defend the simple faith in the Christ and absolute loyalty to him as the spiritual ruler of men. This body has always been disposed to honor learning in all branches of liberal instruction and freely to use the most approved results of scholarship.

In accord with this spirit these people have founded many schools and colleges, and taught their youth to seek and secure the largest educational attainments within their reach. They are not disposed to establish institutions of learning for the sole purpose of competing with others of equal advantages sustained by other religious people or by the state; but, on the contrary, they desire to contribute an honorable share to the intellectual advancement of the world, to propagate and maintain the original Christian faith, and in some measure to prepare coming generations for that interpretation of the Jewish and Christian Scriptures which will make most evident the whole truth of God.

Such an unsectarian attitude toward truth and learning enables the Christian Church without fear of endangering any principles of its own to patronize and encourage freely every department of scholarly investigation. No state in the land can thus maintain any institutions designed to uphold Christian principles; and it would not be easy to find any other religious people so naturally fitted to foster the most liberal study, and consequently on whom rests so great an obligation to endow colleges and universities.

In Missouri at this time our people have six colleges that are strictly the property of the church. Three of these are female colleges, viz., Christian College, at Columbia; the Orphan School, at Camden Point, and the Orphan School, at Fulton. Three are co-educational, viz., Christian University, at Canton; Central Christian College, at Albany, and the Bible College, at Columbia. The usefulness of any of these schools could be increased by a larger endowment; but it has seemed imperative that some of them should receive, immediatly, a better financial support.

Accordingly, at the last meeting of the Missouri MissionaryConvention, at Nevada, Christian University, which with the Fulton Orphan School is under the auspices of that body,asked in its annual report that the convention adoptsome practical measure to raise for the university an adequate endowment. As the fullness of the convention program afforded little time to consider this matter, it was resolved to call an educational conference and lay the responsibility of this question upon that conference. Up to this date the conference has had two meetings; the former, in November, 1898, was preliminary; but the latter with about one hundred representatives from various parts of the state, duly considered the condition of our colleges, and devised plans for speedy improvement. The full import may be most accurately discerned from the following full text of the resolutions passed:

Resolved, That it is the sense of this conference that it would be unwise under existing conditions to attempt to limit the benefactions of the brethren in the state to any one institution in the state to the neglect of the others, but in view of pressing needs we would most earnestly recommend as folllows:

1. That the work of Christian University in the past justifies an effort on the part of the brotherhood of this state to raise a minimum amount of $100,000 for endowment and such an expense fund as will meet its present necessities; and that we will co-operate with any feasible plan looking to that end.

2. That the best interests of the Bible College, at Columbia, require the erection, as early as possible, of such a building on its lot as will meet the demands; and that we commend this enterprise to the liberality of the brethren of the state.

3. That the Christian Female Orphan School, at Fulton, in view of its financial misfortunes and the benevolent character of the institution, deserves the sympathy and active co-operation of the brethren of the state in relieving it of its present indebtedness and otherwise aiding it in fulfilling its beneficent mission.

4. That we appoint an executive committee of seven brethren to act under the direction of this body, to execute its work, and report to this body the progress of its effort, at every meeting of this conference.

5. That the Annual Educational Conference shall meet in connection with the State Missionary Co-operation at such time and place as shall be designated by the executive committee.

Afterwards the following motions were adopted by the conference:

That the first Lord's day of July be observed as Educational Day by our brethren in the state of Missouri, and that our preachers be asked to present our educational interests to their congregations on that or some other day more convenient to them.

That this conference instruct the executive committee to appoint a solicitor or solicitors to raise funds for the purposes set forth in the resolutions already adopted, acting in co-operation with the trustees of the colleges interested; and that the committee be empowered to raise funds to pay the salaries of said solicitors.

All of these measures have been taken in the interest of harmony and unity of action and of practical results in the direction of our greatest educational needs. In spirit with these efforts, to reach the brotherhood in such a way as speedily to provide for our colleges, the executive committee in its meeting at St. Louis, Dec. 28, 1898, passed and published the following resolutions:

Whereas, The Educational Conference, at Moberly on the 5th and 6th instant, arranged a program of educational work which harmonizes all our educational interests in the state; and,

Whereas, This program involves the raising of over $150,000 to meet immediate and pressing wants; and,

Whereas, It is desirable that the entire brotherhood of the state participate in this forward movement in behalf of our colleges;

Therefore, Be it resolved by the executive committee appointed to carry out the recommendations of the conference above mentioned:

(1) That each congregation in the state be requested to contribute a sum that will be equal to one dollar for each member in its membership, for this purpose.

(2) That each congregation be rqeuested to appoint a committee of three to have charge of this matter, to canvass the church for subscriptions, and to collect and forward the same to the proper persons.

(3) That the churches be earnestly requested to complete the canvass for subscriptions as far as possible by the first Sunday in July next, and that the subscriptions be collected by that time, if possible, and reported to the treasurer of this education fund.

(4) That the press and our ministers in the state be and are hereby solicited to co operate heartily with this executive committee in bringing this matter to the attention of our churches and urging its paramount importance upon them.

(5) That all moneys coming into this educational fund without instructions be prorated among the institutions mentioned at the Moberly conference according to the resolutions there passed.

The above resolutions of the conference and its exectutive committee set forth in full the steps that have been taken for the relief and enlargement of our colleges. An effort with fair prospects is being made to secure a competent solicitor to urge these vital claims at once upon the people. Meanwhile, the immediate friends of each college in behalf of which the conference has taken this action are busy in its own locality and through its own agencies attempting to make a good beginning of its funds.

The executive committee greatly desires to raise the $150,000 which will berequired to accomplish the work laid out by the conference as quickly as possible, and would much prefer that this be done before the next meeting of the conference, at Jefferson City, in October. If the Christian people of Missouri will rally zealously to this task, and complete it promptly, they will add to our educational work an interest and an impulse that will quicken all our energies in this direction, give us greater confidence in our own abilities, and lay foundations of educational efficiency and enlargement that will move every true heart with gratitude.

It is a matter of deep gratification that the men who have been foremost in this work in the state have fully agreed upon the objects and methods of this effort, giving us at once unity of sentiment and concentration of energy. So far as this committee knows there is not a man in the state that so lightly estcems the value of this hearty co-operation as to attempt to defeat it. It will certainly be a point of personal pride and an inestimable blessing to the whole cause for each one to lend it his liberal and active support.

We believe that no appeal to the generosity of our brotherhood has been more important than this. If we have a great plea to defend and great principles to sustain, we must have institutions for the training of worthy defenders and advocates. If we are a missionary people, what do we need more imperatively than well-educated men and women for every mission and to encourage every missionary enterprise? If in the sight of men and of God we would seem to favor education, we should devote our best efforts to our colleges, and train our youth for educators of whom coming generations will not be ashamed. We are writing our own history as a people, and it is right that we should desire an honorable record, not that our descendants should ever utter a boast of vanity, but that we and our posterity may bear the fruits of a creditable work for God and humanity. Surely, this generation of Disciples should not let a few struggling colleges and some unredeemed and irredeemable failures mark our collegiate field. Must we not do better than that? Is not this our time to act?

Perhaps we may be asking, Why have we no great university in the state? May it not be that our very neglect of our smaller colleges is the reason? If it is a principle of divine government and of right that "he that is unrighteous in a very little is unrighteous also in much," ought we to expect Providence to favor us with a large university so long as we permit our smaller schools to languish? At the very least it is patent that large success is based on smaller successes, and that this is true of universities. Planting trees on barren rocks will never make great forests. Plant the little trees in deep, strong soil, and the mighty oaks will grow. Make the smaller colleges vigorous and thrifty, and the larger ones will reward our wisdom and zeal.

*An address prepared by the Executive Committee of the Educatinoal Conference to the Churches of Christ in Misssouri.

Can we afford to wait and wonder why others do not support our larger aims? Are we not forgetting that larger schools grow out of a strong sentiment, and that failures do not create sentiment? It is success that brings confidence and hope and help. Let us make our present colleges succeed, and we may be sure that in the providence of God the era of our greater work will speedily dawn.

Our brethren in the state by a large representation in the conference at Moberly have agreed upon this work which the executive committee are asked to present to all the churches in this address. We sincerely trust that an opportunity of a strong and concerted action will not be allowed to pass without a full accomplishment of the ends sought. May we not confidently call upon every church and every Disciple to contribute a liberal share? Let us act, all act, and act promptly, and we shall all rejoice together in a good work done.

J. B. JONES,
T. P. HALEY,
O. C. CLAY,
J. Q. MCCANN,
G. A. HOFFMANN,
S. G. CLAY,
CLINTON LOCKHART,
Executive Committee.

CAN THE BARRIER WHICH INFANT BAPTISM PRESENTS TO CHRISTIAN UNION BE SURMOUNTED?—II.

BY REV. JAMES M. CAMPBELL.

(1) The question of ceremony apart, it is all-important that a clear conviction of the relation of the child to the kingdom of God be possessed by the church. Children are to be recognized as belonging to Christ and not to the devil; "for of such is the kingdom of heaven." They are not to be brought up for some future dramatic religious experience; nor are they to be brought into a state of holy nurture as if they were now aliens and outcasts, but they are to be brought up "in the nurture and admonition of the Lord" in which they have been graciously placed. Their spiritual life is to develop naturally—"first the blade then the ear, after that the full corn in the ear." And everything that helps to bring about this ideal experience in which the natural and supernatural blend so completely together that the exact time when the Christian life was begun is not known, ought to be gladly welcomed.

It is for this reason that we urge the public presentation of the child to the Lord in the sanctuary, and the invoking of the Lord's blessing upon him by whoever may be acting as the representative of the church. This would conserve the reality for which the rite of infant baptism has stood. It would emphasize the idea that the whole of life and not the fag end of it merely is to be given to God, and that the demand of God will be satisfied with nothing less than lifelong love and obedience. This dedicatory service might fittingly take place on Children's Day. There would not be the slightest danger of exalting it into a religious ordinance. It would not be looked upon as "dry baptism" or baptism in another form. It would be a simple act of parental consecration, essentially the same in character as the Christian Endeavor monthly consecration. And surely no one objects to the formal act of personal consecration on the part of the members of the Christian Endeavor Societies, although no direct Scripture warrant can be shown for the practice, and why? Because no claim is made that it is a divine ordinance and therefore obligatory upon all Christians. All that is claimed for it is that it is a helpful method of giving emphasis to a Christian duty. The act of consecration itself is admittedly right. Christians are to consecrate their time, their talents, their money, their entire selves to the Lord. Are Christian parents to leave their children out of their consecration? If not, what objection can there be to making this act of consecration public? Would not such an act, accompanied by appropriate religious exercises, afford an occasion for the deepening of spiritual impressions upon the parental mind? Would it not be eminently calculated to lead to great searching of heart, and to a fresh consecration to God on the part of the parents themselves? Instead of being an unmeaning ceremony, it might be so conducted as to be full of the most precious significance and fraught with the most blessed results.

It might also be so employed as to bring to light an aspect of consecration which is in great danger of being overlooked, to wit, that what man consecrates to God, God consecrates to himself. When we bring our children to him he accepts them and makes them in a peculiar sense his own. Along with the blessing which comes to the child through the mediation of the parents by whom the consecration is made, there is the blessing which comes directly to the child through the Divine One who has accepted the consecration. The covenanting of man with God implies the covenanting of God with man. In the Old Testament dispensation circumcision was not only an act of separation and consecration; it was also a seal of what God promised to do for the child. "The Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live" (Deut. 30:6). So, when we consecrate our children to God he comes into covenant with us. He engages to do his part if we will do our part. Nothing that is required for the spiritual culture of the child will be withheld. "I will pour my Spirit upon thy seed and my blessing upon thine offspring" (Isa. 44:3), is a promise which is not yet exhausted. When Jesus laid his hands upon the children whom the mothers of Jerusalem brought to him for his blessing, that act was full of meaning. It conveyed some real, substantial benefit, or why was his blessing sought and given? We teach our little ones to sing:

"I think, when I read the sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with then.
I wish that his hands had been placed on my head,
That his arm had been thrown around me,
And that I might have seen his kind look as he said,
Let the little ones come unto me."

Is Jesus not now among men? Is he not still calling little ones to himself? Is he not enjoining his undershepherds to feed and tend his lambs? Is he not anxious for parents to bring their children to him that he may lay his kind hand upon their heads in blessing? Why then keep them back?

(2) This simple act of infant consecration would be in perfect harmony with the principles of adaptation of means to ends which characterizes the entire Christian scheme. Christianity is elastic in its methods and readily adapts itself to existing customs. From the new sense of brotherhood which Christianity awakened there grew up in the primitive church the Agape or the feast of love, which preceded the Lord's Supper. It was a beautiful sight to see master and slave partaking of a common meal. But as the church grew in wealth this feast of love degenerated into a common repast at which social distinctions were observed. When it lost its spiritual significance it fell out of use. The efforts which have from time to time been made to revive it have been only partially successful. In the same way feet-washing and the holy kiss which were practiced in the early church have fallen into disuse. They were peculiarly adapted to Oriental Christians. They have been given up, not because they were wrong in themselves, but because they were unsuited to present social conditions. By parity of reasoning any new custom may be adopted which is found to be in harmony with present conditions and helpful to the meeting of present demands. And this we claim for infant consecration. The thing itself is right. It is involved in the fundamental idea of the wholeness of the consecration which every Christian is called upon to make. To say that it is not forbidden in Scripture is to put the case too mildly. The consecration of parents carries with it the consecration of their children.

(CONTINUED NEXT WEEK.)

Bible Institute.

The Bible Institute at Columbia, Mo., will be held Feb. 19-24. On Lord's day morning Prof. J. W. McGarvey, Lexington, Ky., will speak and on Lord's day night A. Procter, Independence, Mo., speaks at the State University. The program as presented in the CHRISTIAN-EVANGELIST two weeks ago for the five days following is an excellent one and a large attendance is expected. The church at Columbia invites all who can possibly do so to attend the Bible Institute. They will cheerfully entertain all who attend free. Please send in your names to C. H. Winders and tell him that you are coming and a place will be provided for you.

COMMITTEE.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa.

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A popular book addressed to young Christians, containing incentives and suggestions for spiritual growth, leading the young in the "Way of Life." 100 pages. Bound in cloth, 75 cents; morocco, $1.25.

CHRISTIAN PUBLISHING CO., ST. LOUIS.

Our Budget.

—Foreign Mission offering March 5th.

—Make this a "red-letter" day in the history of our cause.

—Let there be a conspiracy between the preachers and churches for the largest offering in our history.

—All the signs point in that direction and notes of preparation are heard in the land.

—It is the theme of prayer and consultation in the official meetings of the board in many of the churches.

—This is right. It takes both planning and praying, followed by working, to make a successful missionary offering.

—Can any church among us afford to be counted out in the great forward movement of the churches for the world's evangelization? Surely not.

—Are there any preachers so dead to their sense of responsibility to their congregations and to the cause of missions as to fail to preach on the subject and urge a liberal offering? We hope not.

—We have not space to print the names of the preachers and churches that are going to make the offering for Foreign Missions, but if we have any churches and preachers that refuse to have any part in this matter we should like to publish a list of those. Let them send their names on.

—In the absence of such a list we shall take it for granted that our preachers and churches are all in the movement, and are going to do what they can to make this offering worthy of the Jubilee Year. But this work will have to be done in the local congregations.

—We print this week another article of a reminiscent character from Judge Isaac E. Barnum, of Denver, Col., on "Preachers and Impressions." We have discovered in Judge Barnum a most elegant and graceful writer, whose memory is stored with scenes and incidents in the history of the Reformation that will, no doubt, prove very interesting and profitable to our readers. Do not fail to read the article in the present number. We have others on hand which will follow as rapidly as our space will permit.

—We regret that the article in the historical series by Prof. Loos did not reach us in time for this issue. It is to be said in explanation that Prof. Loos had but short notice for the beginning of this series, and he submits nothing that has not been carefully prepared. We hope, however, that after this the articles will appear with few or no intermissions. The other writers, having more time for preparation of their material will, no doubt, be able to furnish their articles in regular order as they are needed We are glad to note the widespread interest that is being awakened by this series of articles.

—The city of St. Louis is now under the X-rays of a "Lexow" committee, and the black spots of corruption are beginning to become more distinctly and definitely visible in its municipal affairs. It appears that some men have secured engineers' license for money regardless of competency, that the excise commissioner has been receiving an income by fees of $26,000 per year and that the wine room attachment to saloons is but a bait for the allurement of girls from the path of virtue. This is about as far as the committee has gone as yet, and the fact that evils have been uncovered in each department leads the honest observer to fear that the worst is yet to come The wine room exposure was made by a Catholic priest of this city and was so appalling that it is said that legal steps will be taken by the legislature for their abolishment. If even this is done this committee will not have done its work in vain. But it is to be hoped that other evils will be removed and reforms instituted, and that the Christian portion of this city will have a purer atmosphere in which to dwell, as the result of its work.

—The comparative statement of the receipts of the American Christian Missionary Society for the first three weeks in this month show a gain of $56.37. This is not a large gain over the same period of last year, but it is enough to indicate, as it does at this season of the year, the larger gains that are to follow.

—The annual Tuskegee Negro Conference will be held this year on Wednesday, Feb. 22, and the Workers' Educational Conference on Feb. 23, at Tuskegee, Ala. The Negro Conference is composed of hundreds of the representative farmers, mechanists, ministers and teachers from all parts of the South. The Workers' Conference is composed of the presidents of and instructors in the colored institutions of high grade in the South. These gatherings have proven most profitable in the past and it is believed that the Conference to be held this year will prove no exception to the rule. All of the friends of the instisution, North and South, as well as all others interested in these conferences, are invited. Further information will be gladly given by Booker T. Washington, principal Tuskegee Institute, if sought.

—In an evil moment, and contrary to our custom, we inserted a notice recently in this paper that a church in a Western state wanted a preacher and would pay $600 salary, and that we would put a preacher properly recommended in correspondence with the church. Since then the editor and stenographer have had their spare moments taken up in answering the letters which that little paragraph called out. There is a moral in this, but we do not stop to draw it out. The place is doubtless filled long ago. Let this notice answer the other letters.

—According to the Catholic News, the Catholics of England are petitioning Lord Salisbury for the establishment of a Catholic University in Ireland, and in favor of this petition the Catholic News offers the following very childish argument:

> This movement is particularly timely now, when the government and people of England have been so quick to provide a university for the Mohammedans of the Soudan as a memorial to Gen. Gordon. If England, in the face of this action in the Soudan, still refuses to give a Catholic university to Ireland, it will be clear that she is willing to treat Mohammedans with more consideration than Catholics.

We fail to see that the conditions of the two classes of people named are parallel, but perhaps we have heretofore overestimated the Catholics of Ireland.

—Missionary Tidings for February is largely devoted to junior work and is appropriately called the "Young People's Number." The first page presents the picture of Mrs. Charlotte S. King, the first superintendent of the Young People's Department of the C. W. B. M. The cover of this number of the Tidings is pleasing to the eye.

—There are times when the bravest and strongest of men, conscious that the weight of the world is resting principally upon their shoulders, cry out in their sense of loneliness for others to assist, in some small degree, in bearing the heavy burden. How poor Atlas, leader of the Titans, must have groaned under the injustice of supporting the vault of heaven on his shoulders, while others went free! These reflections are awakened by the following paragraph, quoted by the Register Review, from a letter sent out by the editor of the Christian Standard:

> It is only in the support of one another that we can hope to accomplish the work assigned to us as a people. It has fallen to the Standard to promote the great undertakings of this Jubilee Year, but we are helpless without the aid of our brethren. We trust we shall have yours in a united effort to bring our foreign missionary offering before our churches in a more effective way than ever before.

Surely, it is enough that the chief burden of defending the faith from the attacks of the evolutionists and revolutionists among us should be laid on the shoulders of our valiant contemporary of Cincinnati, without adding the whole weight of the Jubilee preparation and Foreign Missions. It isn't a bit fair "toatin" and we call upon our other religious papers to help the Standard do justice to our Jubilee Year and to the world's evangelization. Remember the curse that came upon Meroz, because it came not up to the help of the *Lord*.

—Elsewhere in this issue will be found a very interesting letter from Chaplain C. B. Carlisle, now in Cuba. Some months ago we asked him to make a careful study of the condition of the people of the island and give us an unvarnished report of the facts as he saw them. He has done so in this letter and the picture he draws of the Cuban peasant, as he has seen him in Southern Cuba, is not a very inviting one. And yet, we have no doubt that Mr. Carlisle has drawn it true to life as it has appeared to him. It all emphasizes with tremendous force the utter inability of Roman Catholicism to elevate a people and lift them out of their mental, moral and physical degradation to a condition of enlightened civilization. It emphasizes, also, the great need of the gospel in that field. The letter will be read with interest by our readers. Bro. Carlisle, it will be remembered, contributed to these columns frequently from Iowa before the war with Spain.

—The article on "Sacramental Ethics," in the CHRISTIAN-EVANGELIST of Jan. 26th, is a contribution of the highest practical value. The following sentence ought to be blazoned before our hearts till we see it and feel it:

> "BEWARE OF TAKING THE SACRAMENTAL ELEMENT OUT OF ROMANISM AND THE INTELLECTUAL ELEMENT OUT OF PROTESTANTISM AND RECONSTRUCTING THEM INTO A LEGALISTIC DOGMA OF THE ORDINANCES AND A THEORETIC SYSTEM OF THE PLAN OF SALVATION!"

Those are brave, true words. They come home; let us receive them. AN EVANGELIST.

—While some of our Eastern friends seem disposed to minimize the issue raised by the election of polygamist, Roberts, to the United States Congress, here is another view of the case from Eugene Young, grandson of Brigham Young:

> There seems to be a disposition in the East, particularly among the politicians, but even among the churches, to treat the revival of the Mormon issue as a minor matter. There is an inclination to view the election to Congress of B. H. Roberts—a three or four-ply polygamist, still living in polygamy, as an unavoidable outcome of that condition in Utah and a mere question of personal morality. Some day they will see, as those who know Mormon ambition see now, that Mr. Roberts is a mere instrument, a representative of mighty forces. They will learn that through his election a people 300,000 strong have turned from American liberty and American morality and have taken the initial step toward the establishment of a hierarchy foreign to our institutions and our social laws, in the midst of our republic. If in dragging polygamy into the House of Representatives Mr. Roberts is representing the defiant sentiment of the whole Mormon people, then the people must not rest until Congress has cast him out as a warning to all covenant breakers and all polygamists.

—Pres. J. W. McGarvey, who conducts the Funny Department of the Christian Standard, presents the following announcement of "A New College," in the last issue of that paper:

> It is our privilege to make the first editorial announcement of a new institution of learning, the special purpose of which is to be the acquisition of intellectual honesty. At present there are only two professors appointed, each a specialist in his department, viz., J. H. Garrison, Dean, and Professor of "The *Virtue* of Intellectual Honesty;" J. J. Haley, Chancellor, and Professor of "The *Rudiments* of Intellectual Honesty." Preachers who realize their deficiency are especially desired as pupils. For other information apply to either member of the faculty.

It is kind in Bro. Mc. to give our institution this gratuitous notice, but there is an error in it we beg leave to correct. We especially desire as pupils those who are notoriously unfair in their replies to opponents and who do

not "realize their deficiency." Otherwise we should not have enough to do to earn our salaries. Tuition will be free to those who make a specialty of "Biblical Criticism."

—Instead of lugging politics into churches the Chicago churches, according to the Chicago Record, are preparing to go into politics. It is proposed that they hold a great convention this spring, ten days before the first political convention, in order to impress upon politicians the necessity of nominating unobjectionable men to the city offices. Then if the wishes of this convention are not respected they propose to hold another convention, ten days after the last of the party conventions, and making a ticket of their own from the various tickets in the field. This it strikes us is going straight for the key to good government. It is commencing in time and in a good way and upon the right parties. Some of the leading pastors in Chicago, it is said, have expressed themselves in favor of this attempt at better government for Chicago, and we shall be glad to see the result of the experiment.

—The Missionary Intellgencer for February is the splendid forerunner of a record-breaker offering for Foreign Missions on the first Sunday in March. It is a fine number full of live, burning missionary facts. Missionary literature found in this magazine is far from dry reading.

—In speaking of the danger of emotional influences at revival meetings, the Religious Telescope says, "What is needed is the striking of the happy mean between a self sufficient cold formalism on the one hand and a pure emotionalism on the other." The Telescope seems to forget what God has said of those who are neither hot nor cold. What is needed, as we see things, is not a mixture of emotionalism and formalism but of the divine and the human nature according to the gospel of the grace of God. Due regard for the instructions of this recipe will safely avoid these two great dangers to a pure and undefiled religion.

—A Brussels chemist has announced his ability to produce a substitute for meat extracts far superior in nutrition and much cheaper than the natural products, and the Union Signal goes off into a delightful editorial prophetic of the time "now so near to hand when there shall be no more slaughter houses nor butchers, and when barnyard fowls shall live out their natural lives." There may, therefore, be some significance in the almost simultaneous discoveries of a chemical substitute for meat and the ability of men to live without stomachs, as demonstrated by late surgical operations. It is at least a singular if not remarkable coincidence. The world is only at the threshold of its greatest accomplishments and wonders.

—The Michigan Presbyterian says that within a short space of time five ministers from the Detroit Presbytery have given up the ministry for business and that similar offers have been made to four others. These men were not failures, neither had they reached the deadline, it is said; and yet it is hinted by the Herald and Presbyter, through whom we get this information, that they probably had the deadline in view and stepped aside for younger men. If this is so, then we have in their action an indication, not that there are too many ministers in the world, as some think, but that there is not the right distribution of forces in the Protestant world; neither can we have so long as the sectarian spirit is dominant.

—The Daily Observer, Cameron, Mo., Jan. 24th, in its comments upon fulsome eulogies at the funeral of persons of bad repute, says some wise things. While a funeral is not the place for criticisms, rebukes and harsh sayings, neither is it proper to ignore the great facts of life. A preacher may do more harm at one funeral than he can repair in a year's preaching. The mourners are always entitled to whatever comfort there is to offer on such an occasion, and especially to hear of the love of God, a loving Savior and the opportunities which all have in him, but never to be encouraged in their sins. At no time is a preacher's wisdom more severely taxed than at the funeral of those who have rejected Christ or died unrepenting a sinful life. A good rule to follow is to put Christ in your stead and hear what he would say under the circumstances, and follow him.

—The Worker, Pittsburg, Pa., has been enlarged to eight pages and will hereafter be issued weekly. In doing this the editors and publisher are responding to a demand from the churches in and around Pittsburg for a representative local paper. The mission of the Worker will be to meet this demand, and to this end it has a well-organized and strong editorial staff, headed by T. E. Cramblet and W. J. Lhamon. We feel sure that such a paper will be appreciated and accomplish a good work.

—According to a saying of Henry Ward Beecher, when a man sleeps in church it is an indication that the preacher needs to be awakened.

—The Evangel, published at Buffalo, N. Y., for January, contains a sermon by Lowell C. McPherson, pastor of the Jefferson Street Church of Christ, Buffalo, on "Hope in Christ Exemplified." It is the custom of this magazine to print a number of sermons from the pastors of various pulpits in each number.

—The Roman Catholic and the Episcopalian Churches are about the only ones that can talk freely about what is sometimes called the decline of religion in Protestant churches. Would that it were possible to return the compliment by having Protestant churches talking about the renaissance of religion in the Roman Catholic and Episcopalian Churches.

—The Board of Methodist Bishops has called upon the Methodist Episcopal Church for two million converts and twenty millions of money as a twentieth century thankoffering. This is a mighty work, but the Methodists are a mighty people and if aroused will reach the mark before the century closes. Such religious enthusiasm as this ought to arouse the Disciples of Christ to far surpass the mark set by each of our missionary boards this year. In a talk to our preachers of this city in this office recently, A. McLean, our beloved foreign missionary secretary, said that he expected to live to see our people giving a million dollars a year for Foreign Missions alone. Brethren, here is a faith worthy of our emulation. It is the kind of faith that removes mountains and makes easy the task of the gospel. Let us not, then, be surpassed by our religious neighbors in faith and works, about which we have preached so loud and so long.

—During Robt. G. Ingersoll's recent visit at Decatur, Ill., Geo. F. Hall, pastor of the Tabernacle Christian Church of that city, let lose a broadside of shot and shell, grape and canister, against this defamer of the Bible and its God in the hope of provoking him to a public discussion of the claims and merits of the Christian religion, but without effect. This modern declaimer against Christianity has no intention of ever subjecting his knowledge of science, religion, history and logic to public inspection by a competent critic.

—A brother who has wide acquaintance among the churches writes to us concerning an evil under the sun which he notices in going to and fro among the churches. It is the fact that in the neighborhood of some of our colleges, where young men are preparing for the ministry, older ministers with families to support are crowded out by young men who underbid them because they have no families, and are anxious to get even a little assistance in aiding them through college. A worse evil is that of a "farmer preacher," occasionally, who, not depending upon the ministry for support, underbids a preacher who is devoting his life to the work, and the churches in their desire for economy exchange the minister for the farmer. It is plain that these conditions work hardship upon preachers who have surrendered houses and lands for the ministry, and are depending upon their vocation for the support of themselves and families. This matter ought to receive the attention of colleges, and churches ought to be better trained and have a higher sense of responsibility to the ministry than to allow a faithful minister to lose his place because some one else, having another calling that earns him support, is willing to preach for them cheaper. One cannot blame the young men at college for desiring to earn their way as far as they can, but if they could be helped in some other way to get through school it would be far better than for them to displace the men who are already in the ministry. Besides, it would enable the young men to make better progress with their studies. Where is the remedy? A Students' Aid Fund would come in good play in such cases.

—Prof. I. B. Grubbs, whose picture appears on our first page this week, was born near Trenton, Ky., in 1833. He became a Christian at the age of eighteen years and was preaching at nineteen. He graduated with honor from Bethany College in 1857 and has since filled some of the most influential pulpits in Kentucky. He has also made for himself a name as a teacher as well as a preacher. In 1864 he was appointed to the chair of Greek and Latin and Higher Mathematics in Flemingsburg College, and in 1877 was elected professor of Sacred Literature and Homiletics in the College of the Bible at Lexington, which position he has since continued to fill with honor. In addition to his labor as a preacher and teacher, he has also contributed many valuable articles to our periodical literature. As an exponent of primitive Christianity Bro. Grubbs stands in the rank of able preachers who have helped to make the restoration movement what it is to-day, and we hope that his days of usefulness may be greatly prolonged on the earth

—The effort to increase the contract schools for the education of Indian children now being made in the present Congress raises the question whether there is any relation between this bill and the personal presence of Cardinal Gibbons, Archbishop Ireland and other Roman Catholic dignitaries in Washington from time to time as reported. The bill, however, was defeated by the House, and it is to be hoped will be likewise defeated in the Senate, notwithstanding the pressure to secure its passage. As the Independent recently said, the government is amply able to do its teaching; and, besides, it should not be thus made the supporter of a religious sect or sects. The covering is too transparent.

—The receipts of the A. C. M. S. for the week ending Jan. 28th were $930.29, being a gain of $781.51 over that of last year for the same week. $500 of the gain, however, was the personal gift from a friend to Home Missions. All money for Home Missions should be sent to Benj. L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

—The genuineness of the alarm of Roman Catholic authorities over the proposed invasion of our new national possession with the Christian missionaries is revealed in a proposition to check the same suggested by the Church Progress. Here is the suggestion:

Gather together a history of the one hundred and forty-three sects, setting forth clearly and succinctly all their contradictions, vagaries and extravagances in doctrine and methods. Translate it into Spanish, publish it in cheap form and scatter it broadcast among the natives of Cuba, Porto Rico and the Philippines.

Good. Now let the missionaries show that they are actuated by one spirit and have but one aim in their ministry, and the native people of these new national possessions will have an ad-

ditional reason for welcoming these missionaries, "their wives and their children," to their native soil, to say nothing of the historical light they might be able to impart to them about the religious system under the dominance of which they have so long lived.

—At a meeting held in the house of the Central Christian Church, this city, on last Sunday at 3 P. M., a Prohibition Union was inaugurated, the object of which is to unite the prohibition sentiment and influence of the various religious bodies against the saloon. The motto of this movement is "In the Name of Jesus Christ as King, the Liquor Traffic must die." The president of the Prohibition Union, of Rochester, N.Y., Mr. C. N. Howard, was present and addressed the meeting. This is not a political movement or organization, but to be the power behind the throne for the better enforcement of present laws, the agitation of thought and sentiment against the saloon, and finally its overthrow. There is an urgent demand for such an agency in this city and the fact that this move proposes to unite the prohibition strength of the churches gives it prominence as a new factor in the social and civil domain of this city.

—We are informed that it is not the Endeavor Society at Southwest City, Mo., that had read 71 books in six months as reuently stated by us, but the "young people." A. B. Carpenter, who is the pastor of the church at that place, instead of M. Rice, as stated by us, says that the prayer-meeting there is attended by nearly all our members and is enthusiastic and edifying. We gladly make the above corrections.

—DEAR BRO. GARRISON:—I notice by the Christian Standard that you and Bro. Haley are at the head of a new institution of learning, especially designed to be a source of help for ministers who realize their need of help in the preparation for the preaching of the gospel. Send me particulars please. It has not been my good fortune to go to college to prepare myself, and I need the help of older minds; yet I am not ashamed of the work I have done, which speaks for itself. Possibly your course may be what I need. Yours,

WILL G. LOUCKS.

Lawrenceburg, Ind., Feb. 4, 1899.

The notice in the Christian Standard was only a bit of attempted humor on the part of the staid editor of the department of Biblical Criticism in that paper. He neglected to take the precaution which Artemas Ward used to observe, by adding, "This is sarkasm." We recommend Bro. Mc. to take this precaution when he attempts to play the role of a humorist in order to avoid confusion. At present there is danger that his most serious attacks on other biblical critics may be regarded as only specimens of humor. They are certainly not destitute of that element.

An Ancient Church.

J. Fraise Richard, of Washington, D. C., referring to the Easy Chair reminiscences lately on "literary waifs" gives the following incident:

While I am on the floor, permit me to say, in illustration of the statement you make concerning the influence of even anonymous waifs, that in the autumn of 1888 I was attending a Teachers' Institute in New Castle, Penn. I saw an old brick edifice, a Baptist church on whose front were these characters: "*B. C.* 48."

On my return to Mercer, Penn., I wrote a squib for the Western Press somewhat like this: "It is usually supposed that the oldest church edifice in America is the Roman Catholic structure at St. Augustine, Florida. This, however, is a mistake. In the city of New Castle is a brick edifice bearing the inscription, "B. C. 48."

The item was copied by the New Castle papers, and then spread all over the country. Papers in New Orleans and Denver republished it.

A few years later a new structure was erected. When its corner stone was laid the clippings from all these papers containing my little freak of pleasantry were deposited as a part of the day's ceremonies.

Truly, a word, a sentiment, piped into the air shall never die. Give us more of your reminiscences.

Washington, D. C., Jan. 20, 1899.

PERSONAL MENTION.

S. M. Parks' permanent address is Decatur, Ill. He was at Pearl for a meeting only.

J. F. McGarvey is laboring for the church at Newark, Mo., instead of LaBell as recently stated in this column.

A. J. Carrick has closed his work at Kahoka, Mo., and that church is now in need of a preacher.

J. M. Lowe says that his work in the East Side Church, Des Moines, Ia., opens up hopefully.

J. S. Smith reviewed Robt. G. Ingersoll's lecture, recently delivered at Carrollton, before an intelligent audience of that city.

T. R. Hodkinson, formerly of Clarksville, Ia., has succeeded J. M Lowe as pastor of the church at Winterset, Ia.

G F. Shields, of Kansas City, Kan., writes hopefully of the work there for the present year. He closed his work at Virginia, Ill., Dec. 31.

F. G. Tyrrell, pastor Central Christian Church, this city, is publishing a paper for his people called the Clarion. It is well named.

The pastor of the church at Elmwood, Neb., John Lewis, says that any church in need of an efficient young minister can be put in communication with one by addressing him.

The editor of this paper will spend a portion of the present week at Irvington, Ind., attending a Bible Institute, in which he is to deliver four lectures. Of the institute further information will be given later.

Claude E. Hill is now in the seventh year of his ministry at Wellsville and Middletown, Mo. He gives one-half time to each church, and says that the work at each place is prospering.

W. E. M. Hackleman is assisting W. D. Starr, at Noblesville, Ind., in a meeting. This is one of the strongest churches in Indiana. Scoville & Scott had 347 additions here last winter.

The Eddyville Tribune, Iowa, speaks in excellent praise of the preaching of G. F. Devol, in that city, this month. On the 9th of January he dedicated the new and handsome house, built at a total cost of $1,350, by the church.

J. D. Greer has been called to the work at Laddonia, Mo., but will continue to reside at Mexico. He has also had his fifth consecutive call to preach for the church at New Bloomfield, Mo. The membership of this church "has more than doubled" under his ministry.

E. M. Johnson, former pastor at Loomis, Neb., now preaches for the church at Norman, West Point and Hartwell. His home, however, is at Minden, Neb. There is no organized church at Hartwell yet.

R. A. Hopper, of Tempe, Arizona, has been sick, but the work there moves forward encouragingly. O. W. Stewart, of Chigago, is to hold a protracted meeting there this month.

M. J. Nicoson and wife, of Monroe City, Mo., have been granted a two months' vacation, which they will spend in Manatee, Florida. The church is reported as in a prosperous state.

Ernest Walling, a student of Eureka College, recently won a scholarship prize offered by President Hardin, in an oratorical contest. Ernest is the grandson of the well-known and greatly beloved father in Israel, Bro. J. C. Reynolds, of Macomb, Ill.

A. E. Zeigler, in reply to a call, has returned to the work at Huntington, W. Va. Their church house which was in jeopardy has been saved by the aid of the Church Extension Board, of which an account will be found in this paper.

At a meeting of the state missionary board, Jan. 20, in Danville, Ky., Eld. G. P. Bowser was elected state evangelist. H will begin work with the church at Mayslick, Ky. His movements thereafter will be subject to the board. His address at present is Millersburg.

George Darsie, pastor of the church at Frankfort, Ky, has announced a series of six sermons on the Bible for Sunday nights, beginning Feb. 5. "What is it For," "Why True," "Why Sufficient," "How Understand It," "How it Comforts" and "Why it Remains," are the themes to be discussed.

There were present at the preachers' meeting in this office on last Monday preachers Levi Marshall, of Hannibal, Mo, and A. M. Harvout, of Cincinnati, Ohio. Bro. Marshall preached at the First Church for Bro. Fannon, who is holding a protracted meeting at Hannibal. Bro. Harvout is assisting Bro. Tyrrell in a protracted meeting at the Central Christian Church.

T. M. Myers, pastor of the church at Jeffersonville, Ill., speaks out strongly for himself and the church on the March offering for Foreign Missions and for the CHRISTIAN-EVANGELIST.

A speech entitled "Old Kentucky Whisky," to be "delivered on the Fourth of July and such occasions," by James W. Zachary, editor of the Quarterly Christian, appears in the January edition of that journal. It is a strong speech against the liquor traffic.

J. S. Hughes, of Chicago, has come to regard the book of Revelation of first importance in Bible study and suggests that classes be formed everywhere for its study. To this end he offers to render all the assistance possible; also to preachers who are appointed to deliver addresses on this book.

G. A. Perkins closed his ninth year's work with the church at Macedonia and his eleventh year's work with the church at Friendship with the close of the year 1898. Both places are in Audrain county, Mo. Bro. Perkins states that each church put an organ in its house last year without any opposition. Bro. Perkins' address is Moberly, Mo.

A. O. Swartwood has closed his pastorate of two years with the State Line Church. During this time there were 21 additions, with 10 letters granted, and seven deaths. A Society of Willing Workers was formed, numbering 30 sisters. A. O. Swartwood preached his farewell sermon the first Lord's day night in the new year.

H. H. Jenner is now in the third year of his ministry at Buffalo, Ill. That church of 100 members gave $200 to missions last year. This was about one-fourth of all it raised for the year. Bro. Jenner votes for the C. E. and S. S. departments in the CHRISTIAN EVANGELIST and for J. Z. Tyler for Christian Endeavor work wholly. Thanks for Bro. J.'s kind words about the CHRISTIAN-EVANGELIST.

W. B. Rose, pastor of the church at Dixie, Washington, at the close of a fine meeting at that place, was presented a warrantee deed and clear title to a fine house and five lots in that city by the church of that city. It is needless to say that the gift was thankfully received. Bro. Rose says that he will work harder for the church than ever.

Rufus A. Russell, of Jacksonville, Fla., says: "If you have many such preachers in the State of Missouri as Bro. J. T. Boone, then there is no wonder that the Church of Christ in your great commonwealth has grown like it has. The members of the First Christian Church are very proud of him and feel that he is the man we have been looking for and that the church will grow and prosper in his hands in all departments. The Sunday-school has nearly doubled its attendance since his arrival among us."

After a ministry of 16 months T. D Garvin, pastor of the church at Honolulu, H. I., resigned and accepted a call from the church in Clarksville, Tenn., where he will begin about March 1st. W. A. Gardner, of San Francisco, Cal., will succeed him at Honolulu. Of Bro. G. and the work there Bro. Garvin says: "He has preached for us three Lord's days and the people are highly pleased with him. The work will grow under his care. We are glad of the part we have been able to take in aiding the church to grow out of the condition in which it was struggling when we were called back to the rescue. The work is now in a prosperous condition and we are hopeful. Sixteen have been added to the church, eight of these by obedience; but this may seem a small growth to those who do not know the hindrances."

CHANGES.

G. W. Infield, Princeton to 579 Sawyer Avenue, Chicago, Ill.

A. Stuling, Knob Noster to Warrensburg, Mo.

Frank E. Mantle, Burg Hill to West Farmington, O.

D. B. McCanon, Glenwood, Mo., to Deer Park, Ala.

James N. Crutcher, Honey Grove to Paris, Texas.

Jno. L. Stine, Reserve, Kan., to Schuyler, Neb.

J. Fuller, Randall to Downs, Kan.

S. K. Hallam, McKinney, Texas, to Roswell, N. M

N. S. Robertson, Carterville, Ill., to Mt. Vernon, Ind.

J. B. Sweeney, Waco to Gainesville, Texas.

W. J. Hastie, Maxwell to Altoona, Iowa.

G. L Peters, Girard to Taylorville, Ill.

W. N. Porter, Lamar to Pierce City, Mo.

J L. Smith, St. Louis to Algonac, Mich.

H. A. Wingard, Delphi to State Line, Ind.

J. M. Morris, Buffalo to Tonawanda, N. Y.

G. A. Faris, Gainesville to McKinney, Texas.

G. F. Bridges, Windsor to Brownstown, Ill.

Correspondence.

Preachres and Impressions.—II.

A COUNTRY CONGREGATION IN FIFTY-FIVE.

Elaine the fair, Elaine the lovable,
Guarded the Sacred Shield of Lancelot;
Now made a pretty history to herself
Of every dint a sword had beaten in it.
—*Tennyson.*

It was about one o'clock on a Lord's day afternoon. A slight breeze was rippling the surface of Eagle Lake, which covered about six hundred acres of land. It was surrounded by heavy forest trees and, shining like a gem in their midst, was firmly held in the setting of a white encircling beach. A company of people were singing on the eastern shore, and looking out to the west over a scene of unparalleled natural beauty; the giants of the forest were throwing their strong arms wide and high like ancient guards around their beloved waters. The lake was reflecting the singers, the green of the forest leaves, the blue of the arching skies, and over all was poured the balmy sunlight of a summer day. Swallows in their flight were twittering along the water and the perfume of wild flowers was borne on the air. Children were watching the proceedings with wondering eyes. The little breeze was suddenly stilled, the wavelets fade away, the leaves are at rest and the singers are mute, as a young minister stands at the water's edge and, lifting up his hands, prays for God's blessing upon the baptismal candidate. The prayer being ended, a bright girl steps forward in whose face there is beaming childhood's purity and trust. He takes her by the hand, and as they walk down into the water the singing rises clear and strong:

"How happy are they who their Savior obey."

"They halt, the music is hushed, he raises one hand and says, "By the authority of our Lord and Master I baptize you into the name of the Father, the Son and the Holy Ghost," and gently buries her under the yielding waters and and raises her up in the glow of a new-born life. A benediction is given and the people hasten away to their homes. As I climed a little hill I turned to take a last look at that enchanting picture. It was alone with its divine Artist, and the radiance of beauty was still over it all; there were no signs of moving life save that in the distance a solitary loon in his black shining coat was quietly floating on the placid bosom of the waters. Farewell, bright childhood day! Half a mile north of the lake was a schoolhouse where those people worshiped, which was about five miles from Paw Paw, Mich.

The following winter a long and successful protracted meeting was held. The services often continued until ten o'clock in the evening. The people were pioneers, who had gone into new country, and were chopping out for themselves farms in its great forests. They were mostly from New York and Northern Ohio, and were a strong, happy, sprightly, enthusiastic and thrifty body, and fully realized that they were laying the foundations of great institutions that were yet to be. They were intelligent, devout, of great faith and courage. Had good common-school education, good judgment, were thorough students of the Bible, and had the sword of the Spirit ever ready for any unfortunate opponent who might deride or oppose them. Often had their Bibles in church and carefully followed all the readings of the minister. Two ministers were usually engaged in the meeting, one doing the preaching and the other following with a rousing exhortation, often continuing it during the singing of the invitation hymn. After the dismissal there was a time of handshaking and happy greetings. They all knew each other and there were no waiting strangers. It was a winter of deep snows and howling storms. Some of the people were from five miles away. Their driver calls, "All aboard!" and instantly they are into the straw and under the robes. A crack of the whip, a cry of "good-night," and they are around the corner into the straight, narrow forest road. The driver tightens his lines, the horses spring to their work, and are soon flying along at a ten-mile gait, startling the prowling fox and hooting owl, as the music of song and bells roll out on the crisp night air. A call from the sleigh, a bark of a dog, and a settler's cabin is passed. Look out there, driver! Pretty near a tip-over. The moonlight dances on field and river, and snow-capped posts are fleeing behind. Glee and fun are coming to the front, merry laughter and cheers greet the crowd in the passing sleigh. A light flashes in the distance, the nervy horses have climed the last hill and are dashing along the home-stretch. At eleven o'clock they are standing at the door and their night's work is done. Out of the sleigh and into the house the sprightly people go. With a blazing fire, a report of the meeting, cider, apples and dough-nuts, a happy good-night, they are all off to the dreamland.

Baptisms were still taking place at the lake, but the scene is changed; ice and snow mantle it all. A blinding storm sweeps down the lake. Woodmen's axes are swinging and the air is filled with flying crystal chips. The imprisoned waters joyfully leap to meet the light of day, down through the ice the candidates go, while above the howling storm a song rings out—

"Then let the hurricane roar,
It will the sooner be o'er,
We will weather the blast,
And land at last,
Safe on the Evergreen Shore."

Heroic Christianity that! That young minister was William M. Roe, of Buchanan, Mich. He had just returned from Hiram and been employed for one-half of his time. He was born with the spirit of kindness and of Christ. His life has long been spared for the labor he has loved, and his struggles with ill-health and work for his Master are an inspiration to all who have known his unflagging zeal. In his age he is still loved and cherished by those who in youth were so fortunate as to be brought under his benign influence and also by hundreds whom his labors have brought to the church. A calm and sweet old age is one of the highest blessings which heaven can confer upon man. May such a blessing be abundantly his!

The elders of the congregation were Loyal Crane, Daniel Abbott and Edwin Barnum. They were men of limited means, struggling with the hardships of a new country; were prudent, of even tempers, respected by their neighbors, good judges of men, well-informed on the affairs of the day and of strong and ardent faith. Crane and Barnum were both good speakers for men of their positions in life, and when there was no preacher present would read the Scriptures and explain them to the people as faithfully as they could. They had by heart the conversions of the men on the day of Pentecost, Paul, Cornelius, Lydia, the jailer and the eunuch. The communion was carefully observed on every Lord's day, and appropriate remarks were made as to its significance and the request of the Master that it be done in memory of him. The communion was the leading purpose of their meeting. They used Bible names for Bible things and where the Scriptures spoke they spoke, and where the Scriptures were silent they were silent. Each of the elder's wives loved the church and its work, realized her position, and like a loyal wife and true Christian woman did what she could to sustain, encourage and honor her husband in his delicate and responsible position. They were women with whom their husbands could consult and to whom they could safely confide the secrets of the church. The burden of the church rested on those six parties and they led in the labors to be performed and the sacrifices to be made. Being human they were not always at harmony among themselves, but agreed as well as indpendent and free thinking men will agree on the numerous question arising in church affairs. The care and anxiety for the weak, passionate, untrained, willful, the bickerings, jealousies and troubles of the little band made many a long and weary night for those officials and their wives. It required great wisdom and skill to guide the the little ship by all the rocks of politics, finance, music, organs and amusements which lined its course. Pastors came and went, but those six, firmly trusting in God, moved on the unbroken front of the work; they all lived to see the church well established in the village, under the pastorate of Allenson Wilcox. All of them except Mrs. Abbott have gone to their final reward. They have been mentioned, not for themselves alone, but because they are representatives of thousands of heroic pioneer men and women who, having faithfully served their church, their country and their God, have fallen one by one to rest in the cemeteries of the great Mississippi Valley. Intimate friends will cherish their memories, but to the historian they are only a multitude. The multitude will be mentioned on Forefathers' Day, but their names will not be read. Commanders live, but the rank and file as individuals fade away; no glowing pen nor granite shaft preserves their names or histories. When our leaders shall be honored, let this multitude of our heroic dead receive their meed of praise. Let us stand with uncovered heads in their majestic presence, and while immortelles are being laid upon their graves, let these divine words be read:

"These are they which came up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

ISAAC E. BARNUM.

Denver, Col., Jan. 9, 1899.

Pleasant Money-Earning

A little booklet with pictures of successful workers for THE LADIES' HOME JOURNAL, and extracts from their letters showing just how they succeeded. It will be sent free to any one. Address

The Curtis Publishing Company
Philadelphia, Pa.

He Has the Best Wishes of Many Friends.

A doctor, after studying many years and devoting his entire time and attention to the cure of cancer and similar diseases, has at last perfected a cure, whereby he has effected many miraculous recoveries and has won the praises of many a poor sufferer for having saved him from a horrible death. He has written a book that will be sent entirely FREE to any one addressing DR. E. RINEHART, Lock Box 221, Indianapolis, Ind.

The Death of C. E. Garst.

I am so grieved to have to send you very sad news. There seems no way to break such news easily. As I am desolate to-day, so will you be in a measure when you hear that Charles is forever with the Lord. The day after the pus was taken (the 25th), his symptoms were all better. Doctor was very much encouraged. But during the night he was not so well, and Tuesday morning was distinctly sinking. The consulting physician came, with the attending physician, about 11 A. M. The consulting physician is a German of great reputation. He said there was one recourse: to take out a piece of the rib, and remove all the pus; so he ordered his instruments and said he would be back at three o'clock.

We turned everything out of the two rooms we had been using for the sick one and nurses, and wiped the walls and floors with antiseptic and got all ready, but I said I was quite confident he was dying and did not believe the doctors would operate when they came. They looked at him and found his pulse very bad and concluded to give it up. From that until 2:25 A. M. he gradually grew weaker.

I was with him, right by him on the bed all night. A number of friends held prayer-meeting about three, thinking the operation was to take place. The strength I needed was given me to a marvelous degree. I felt distinctly upheld and supported.

Charles was conscious until about three-quarters of an hour before he died. Till 7 P. M. he rested easy. I sang to him, "Jesus, Savior, Pilot Me," and he asked me to sing "Faith is the Victory." He murmured, "Beautiful," as I finished. Later he said, "I am the resurrection and the life; he that believeth on me shall never die." And he said, "Thank God." Christmas night the doctor told him he was very low, and asked him if he had any fear of death. He said, "No, I know whom I have believed." Then he told me about some final arrangements; that he wanted the funeral at the Y. M. C. A., in Japanese, and told me the names of the brethren he wished to lead it. A few days later there will be special English services in a chapel for the foreigners. He looks beautiful. His lovely hands are like pure alabaster. His face, always so pure and noble, is fair and peaceful. The lovely eyes are perfectly closed.

He will be surrounded by palms and flowers, and we will drape with flags. O, how the people love him! From the day-laboring carpenter to the M. P.'s and American Minister come messages of sympathy. Many letters I may be able to copy later. Doctor said yesterday the end was so near I had better ask if he had further messages. He answered, "My life is my message." Beautiful, kingly answer! I said, "Yes, darling, and a glorious message it has been. And your works will live after you." Once in the night he said so strong, "O my pets!" Again, "My dear little girl." Christmas night he said, "My love to all the relatives. Tell them I can only commend them to God who is able to raise them from the dead; that I have no confidence in any other."

Again, "Give my love especially to Loos, McLean and Rains, and all my fellowworkers. Tell the children I have loved them so and I am sorry I cannot perform a father's duty to them, but they must obey you, and do what is right before God; that they must trust in the Lord and do good." You know, dear ones, there is much else to write, but the mail goes to-morrow evening.

God is very good. Friends have gathered round us by the score. Nursing has not been wanting. My heart is so full of the things I long to write, but time fails me. I am marvelously sustained. I sat by him on the bed all the time. Part of the time his head was pillowed on my shoulder. I said, "Do you know I am here, sweetheart?" "Yes, darling," he would say, even when almost unconscious, to all appearances. He clasped my hand so warmly not more thsn three-quarters of an hour before he died. If I withdrew it, he would grope for it.

O, my precious darling! What a privilege to have been his seventeen sweet years. God bless and comfort you. Once while Charles was sick, before I came home, he was talking about his family to Miss Johnson, and after an interval he said, "She is a grand woman." 'Who, Bro. Garst?" asked Miss Johnson. He replied, "My sister Mary is a good woman." Good-bye, for this time, dear ones. The children are noble. Gretchen and Morrison are heart-broken. Precious Rachel says, "Papa le' me she so bad." She will miss the precious heritage her brother and sister have: the memory of a holy, devoted father.

LAURA DELANY GARST.

Chas. E. Garst.

(DIED DEC. 26, 1899, IN TOKIO, JAPAN.)

Death is the crown of life. To die well is a great achievement. Bro. Garst was bred a soldier. He was trained for the world's battles, but chose the nobler field of the soul. Its foes are the more subtle; its conflicts, mightier; its victories, worthier. Our Lord has said, "He that is great among you shall be servant of all," and servant is *dia konos, i.e.*, through dust. Panting, dust-covered, the best runner touches the goal. The battle finished, the tired soldier loosens the cords of his helmet, puts off his armor and rests. The foreign field trics men and God thoroughly purifies and trains every soul that he counts worthy to labor in it. Bro. Garst grew to be thoroughly good. His was an unassertive, undemonstrative nature, with a golden thread of humor running through it. Many of his quaint sayings passed into aphorisms among us. There was no sting in his wit, and it had a beneficent quality—the power to turn tears into smiles. Under his quiet exterior there lay a mighty capacity for affection. It manifested itself in tender love for family; in quiet friendships; in yearning pity for lost souls; in zeal for his Captain's cause. He had intellectual power and has done more than any other man to shape the thought of New Japan along the lines of Christian economics. His was the genius of persistent, quiet effort. His great victory was won by a ceaseless putting down of self. He was like the tree planted by the rivers of water. If wounded, only kindly juices came from the hurt. The shade of his influence was a benediction, the fruit of his life a blessing. It was a pleasure to talk to him on a pleasant theme. Then the tall man with the homely face became inspired and beautiful. God trained him on the foreign field for fifteen years and then saw he was ready and called, "Come up higher." "*My life is my message*," he said to those who longed for some last word, and so perfected he entered that gate men call Death, and was lost to earthly sight forever. His fall has left a breach in our forces on the field, an ache in the hearts that knew and loved him. For him there was a sight of what eye hath not seen and the sound of the alleluias that sweep about the throne. There were some waiting for him, so not a stranger, but known and beloved, he entered his Father's house and rests from earth's toils forever.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CALLA J. HARRISON.

Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

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Bad Blood Is Curable

—and all its complications—so easily and cheaply. The blood is the life, and failure to correct its impurities leads to many sinister evils.

Dr. Peter's Blood Vitalizer

purifies and invigorates the blood. It is the discovery of an old German physician—has been in use for more than a century.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY, 112-114 South Hoyne Ave., Chicago.

Mr. Jackson's "Twenty Reasons."

Tenth—The baptism of the Ethiopian nobleman (Acts 8:26-40) was by effusion for four reasons: First, the correct rendering of the account would be, they went down to the water and came up from the water, the Greek preposition "eis" meaning "to," and not "into," and "ek" meaning "from," and not "out of." The word "down" is in antithesis with "up," and has reference to coming down out of the chariot. Second, the water supply, the water being only found in the wells. Third, the Scriptures he was reading and which were preached to him taught sprinkling. Fourth, "baptizo," in the New Testament Greek, means to sprinkle and pour.

Mr. Jackson is entitled to some credit for originality. Perhaps he is the first man who ever thought of coercing the baptism of the eunuch into the service of sprinkling. His reasons are truly remarkable. Assuming the functions of a translator he tells us that the "correct rendering of the account would be, they went down to the water and came up from the water." This would-be scholar does not deign to give any authority for his reckless assertion. It is not so rendered in any translation that has any standing among scholars. The Common Version, the Revised Version and Davidson's translation render it "into" and "out of." When Mr. Jackson says that *eis* does not mean "into" and *ek* does not mean "out of," he says what every tyro in scholarship knows not to be true; and if he does not know this he should not speak on this subject. The first meaning that both Buttman and Winer, in their Greek grammars, give to *eis* is "into;" and I do not suppose there is a Greek lexicon in existence that does not so define it. It is said of the swine that they rushed into (*eis*) the sea and perished in the waters. According to Mr. Jackson the swine merely rushed down to the sea and perished on the shore! It is said of an afflicted youth that an evil spirit often cast him both into the fire and into (*eis*) the waters to destroy him. Mr. Jackson's view of the matter is that the boy simply fell down near the water. It is difficult to deal with such childishness with any degree of patience. There is not a case in the New Testament in which *eis* is used to show the connection between an active verb and water, where the sense does not require the idea of into. All that has been said of *eis* may be also said of *ek*. The former means into and the latter means out of.

Every traveler knows that there is an abundant supply of water between Jerusalem and

Gaza for immersion. And when Mr. Jackson says that the only water was in wells, he says what he does not know to be true, and what every intelligent person knows not to be true. Dr. Robinson says: "When we were at Tellel Hasy and saw the water standing along the bottom of the adjacent wady (Wadyel Hasy), we could not but remark the coincidence of several circumstances with the eunuch's baptism." The Scripture that the eunuch was reading says not one word about sprinkling. The quotation is given in full and there is no allusion to any use of water. The eunuch was reading the Septuagint translation, and in the chapter preceding the one he was reading that translation says, "He shall astonish (*thaumazo*) many nations." There is no sprinkle in it from first to last. *Baptizo* in the New Testament Greek does not mean to "sprinkle and pour," and no scholar ever so translated it. Such eminent scholars as Meyer and Harnack, who have a world wide reputation, say that it means to immerse in the New Testament, and nothing else. When such charlatans as Mr. Jackson gets the ears of the people as their teacher it is no wonder they are misled.

Eleventh—The baptism of Saul (Acts 9:18) means literally "standing, was baptized;" to make a case of immersion here you must suppose a tank, bath or pool.

It would be interesting to know by what right Mr. Jackson undertakes to revise all translations of the Scriptures. That he does not understand what he undertakes to do is made manifest by the fact that he translates a perfect participle as if it were a present: "standing, was baptized." For this translation there is no authority. The Revised Version has it, "He arose and was baptized." A literal translation would be, "Having arisen, he was baptized." It was necessary for him to arise to be baptized, which shows that it was not effusion; for that might have been done just as well while he was lying or sitting down.

Twelfth—The baptism of the "jailer and all his" (Acts 16:33) was by effusion for four reasons: First, Roman prison discipline would have forbidden their wandering off in seach of a pond; second, the proverbial hardships of Roman prisons preclude the possibility of the presence of a bath; third, Paul created the impression next morning that they had not been out; fourth, this being a household baptism in the prison and in the night strongly suggests effusion as the mode.

Does Mr. Jackson suppose that Paul would have allowed prison discipline to stand in the way of the performance of his religious duty? It was just as much against prison discipline to bring the prisoners out of the prison and feed them in the jailer's house as to go in search of water. Besides, they need not have left the prison for immersion. Paul neither said nor did anything the next morning to make the impression that he had not been out of prison. We know that he had been out of prison and had eaten a meal in the jailer's house. There is nothing to support Mr. Jackson's assertion that the baptism took place in the prison, and that circumstances show that it did not. The jailer brought the prisoners out of the prison, and afterward the preaching was done in the jailer's house. Then the jailer "took them." This shows that he took them to another place where he and his family were baptized. After this "he brought them up into his house." This shows that he had taken them down our of his house. All these facts clearly point to immersion and exclude effusion.

Thirteenth—The fact that St. Peter was reminded of John's baptism when he saw the Holy Ghost fall on the household of Cornelius, and called it baptism, is additional proof that John's baptism was by effusion (Acts 11:15, 16).

From what source did Mr. Jackson learn that Peter was reminded of John's baptism? The text says that he "remembered the Word of the Lord, how hat he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." It was Christ's saying concerning being baptized with the Holy Spirit that came to his mind. The marginal rendering of the Revised Version is "in" instead of "with" the Spirit.

Fourteenth—In 1 John 5:7, 8 it is stated that the three in heaven that are one are the Father, Word and Holy Ghost. The three on earth that agree in one are the water, spirit and blood, and are always applied by effusion.

Mr. Jackson seems to feel under no obligation to show by any analysis or exegesis of a passage that it supports his contention. In this case he seems to think that the three witnesses here spoken of agree in their method of application. This is supremely absurd. It is perfectly obvious that they agree in their testimony. The proposition to be proved is that Jesus Christ is the Son of God. The Spirit bears testimony to this proposition through the Word. The crowning proof of the proposition is the resurrection of Christ from dead. The water bears monumental testimony to this fact in baptism. Every time a believer is buried and raised with Christ in baptism, the water says that he rose from the dead. The blood testifies to the death of Christ. Thus these three witnesses agree in their testimony to the divinity of Christ.

Fifteenth—To me another evidence in favor of baptism by effusion is to see Romans 6:4 mustered in to do service for immersion. "Burial with him by baptism unto death" has no reference to water baptism whatever, but is purely spiritual. The proof-text is, 1 Cor. 12:13, "For by one spirit are we all baptized into one body." The wresting of such Scripture to prove immersion and furnish sentiment for a "liquid grave" is an admission of weakness.

Here is another cluster of Mr. Jackson's bold, bald, baseless assertions. He seems to be especially fond of ganging to himself and opposing the learning of the world. Who are the people that wrest the passages referred to above into the support of immersion? Nearly everybody whose opinion is worth a blackeyed pea in such matters. Dr. Barnes, Dr. Myer, Dr. Lange, Dr. Bloomfield, Dr Chalmers, Dr. Macknight, Bishop Colenso, Bishop Wordsworth, Bishop Ellicott, Bishop Lightfoot, Charles Wesley, Adam Clarke and others too numerous to mention, all Pædobaptists, say that the passage to which Mr. Jackson alludes refers to immersion. Conybeare and Howson testify as follows: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." Mr. Jackson vaults into the ring and knocks all of these great scholars and critics out after the following sweeping fashion: The passage "has no reference to water baptism whatever." "Would some power the gift to give us," etc.

"John Wesley and Adam Clarke . . . are sometimes quoted in favor of immersion. Some of Samuel Wesley's writings have been credited to John Wesley, hence John has been credited with immersion and baptismal regeneration views, but they are spurious." One scarcely knows how to treat this discreditable performance It is well known that John Wesley and Adam Clarke, in their acknowledged writings—Clarke's Commentary and Wesley's Notes—understand "buried with him in baptism" as clearly alluding to immersion. And yet Mr. Jackson has the hardihood to assert that these views are spurious and were never uttered by those men. It is too bad!

J. B. BRINEY.

Moberly, Mo.

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Your druggist sells it. 50c and $1 a bottle.

Cuba—An Inside View.

EDITOR CHRISTIAN-EVANGELIST: — With the disposition and inclination to make a careful, discriminating and unprejudiced study of the status of this island, half a year in the very midst of these human problems; the Cuban's and their country; two months in and about Santiago; three months at Songo; high in the mountains, eighteen miles north of the sea, where Schley performed that great feat of naval surgery, and now at Holguin, over on the north side of the islands, has given me the opportunity—a rare one.

It will go without saying, that I no longer look at these human problems through the sentiment that, with the issuance of President McKinley's declaration, thrilled and electrified the American people, crystallizing them into, one compact, war-shaped personality. Nor do I see them through the ordinary newspaper reports. I have studied the Cuban in his thatch-roofed and clay-floored cabin, in the homes of the middle class and in the so-called palaces of the rich; studied the native-born Spaniard, the genuine Cuban and the native whose make-up is a tincture of this, that and the other. I have seen this problem, with all of his vices and immoralities, all his faults and frailties; seen whatever of virtue he possesses. I have looked at him from the standpoint of an American citizen; a lover of law and order, method and decency. As a Christian I have stood in the shadow of the cross of Christ and there looked at this problem. You ask me, What do you think of the Cuban? Turning upon him the eyes and thought of an American citizen, the average and unaveraged Cuban is a personified violation of every sense of decency, method, habit of industry, frugality, honesty and manliness. His vices and immoralities are shocking—obtrusively shocking. In the physical sense he is unclean; positively filthy. In that which pertains to his cabin life, he is not a degree above animalism. Not much beyond that in the moral belongings. He is the most ungrateful and unthankful creature imaginable. Even the more intelligent and better class manifest no spirit of gratitude toward America or Americans for all this vast outlay in human life and treasure. On the contrary, they make common prey of the army men, discriminating against them in the petty things of trade and dealing treacherously with them in the more important matters. I know what the newspapers say as coming from the Cuban leaders; all this talk about gratitude and friendliness. We who are in daily contact with these Cubans know better. These Cubans are vindictive, malicious, jealous, and to-day, now that we have driven out an enemy, they could not look upon us as interlopers. Their newspapers and public speeches are venomous and vituperative toward America and Amer-

icans. That is the spirit of the Cuban. The thrusting out of the military power of Spain was a mere bagatelle for men, impulsed and motiveized as were our soldiers, but the pacification of the spirit of the Cuban is another and far more difficult problem. The presence of the military power compels an acquiscence to the otward form of law and order, enforces certain sanitary features, but nothing of this touches or tempers the spirit of the native. There is no Spanish nor any other enemy on this island, yet the able-bodied Cuban remains in his camp out in the hills, armed and equipped for a fight; his women and children huddle in the towns, drawing rations from Uncle Sam, and the finest soil that God ever laid upon the hardpan of earth lies in waste. These Cubans will remain beneficiaries and will not return to the ways of peace and industry just as long as Uncle Sam will feed him or pay him. In the meantime the war-tax which was said to be a temporary thing goes on and will go on indefinitely. Very true, we are under a moral obligations to hold military sway on the island until a Cuban Government is put on its feet. If I judge fairly, and I think I do, there is neither ability nor disposition for self-government among these Cubans. Judging from the history of the Latin race wherever this race has attempted self-government it has not proved, so far, successful as to warrant us in intrusting them with their own government for many years to come. I believe our occupation here should be merely tentative, yet I see but little hope for the Cuban only in a permanent occupation by America. Certainly these Cubans have not yet reached that stage of development where they can successfully govern themselves.

France is to day more republican in form than in fact, and it would occasion no surprise to waken some morning and find that country in the hands of a dictator, emperor or king. Only the force of the character of her President prevents a revolution in Mexico. Cuba is far behind France or Mexico in common intelligence and ability. Among the native whites, as they are called here, less than 40 out of every 100 can either read or write. Among the lower class less than 15 out of every 100. My duties as chaplain and as the supervisor of the distribution of food to the poor takes me into these homes—rather living-places—and I have yet to find a Bible, a book or paper of any sort. Ignorance and illiteracy everywhere.

Then, as a Christian, with the love of Christ in my own heart, I look at these human problems and I ask, Does the solution lie in the application of the gospel principles? Does it lie in Christian education? Has God opened up this field for the service of Christian people of America? Will the application of the gospel of Christ make of this Cuban a self-respecting, self-reliant, upright, law-abiding, industrious man? Will it take out of him this spirit of maliciousness and revenge and vindictiveness? We preachers stand in our American pulpits and claim it for the avenue man and the slum man in God's country. Shall we deny it for this Cuban—this ignorant, illiterate, this mas of solid bestiality, this mere chunk of fleshed iniquity?

I confer to little hope for the man over twenty-five It will take a mighty power to wrench him out of his present status, but certainly among the children the tactful, self-sacrificing Christian teacher can sow the seed fr m which in the future a mighty harvest for Christ will be reaped.

God has opened the way; God has been conspicuously confederate with our work here. There is no longer any union of church and state and the Catholic Church has lost its hold upon the Cuban people The highest church prelate at Santiago told me this, and I have proof of it. These people are ready for the gospel. Since I came to the island I have baptized scores of children, married many Cubans, been called to the bedside of the dying. Many of these people have asked me, "When will the American teacher come to train our children?"

Whatever we attempt in the way of religion will have to be plain and clear and simple—like the method of the Christian Chuich. They want Christ as the way, the truth and the life. Now is the time. Here is the field.

C. B. CARLISLE,
Chaplain 2nd Regt. U. S. V. I.
Holguin, Cuba.

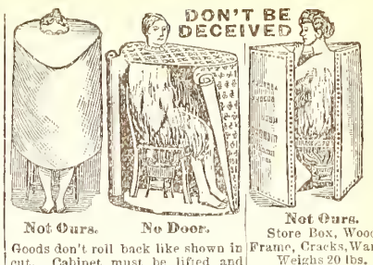


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New York Letter.

Dr. A. C. Dixon, the noted Baptist evangelist of Brooklyn, in speaking at his church a few nights ago on "Current Events Under Christian Searchlight," severely arraigned the Greco-Roman festival in progress at one of the Brooklyn armories to raise money for certain physicians. He endorsed the purpose, but attacked some of the methods being used. In the name of all honest physicians and Christian men he strongly protested against the gambling and tricks of chance. In the name of pulblic morality he also protested against the ball with which the festival is to close, sa ing physicians know better than others that such balls are against good morals. Dr. Dixon is to be honored for his vigorous protest. All ministers of the gospel should not cease to attack many methods in vogue for "sweet charity's sake." For instance, the annual "Charity Ball" of New York is a burlesque on the spirit of human sympathy and religion. Dancing for charity, eating ice cream for the church, throwing dice or taking 10 cents chances for a 10 dollar quilt for the Lord is disgraceful to say the least of it.

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The press and pulpit have been scoring Bishop Potter for condemning the saloon as the poor man's club. Now, his ecclesiastical highness is compelled to come out in the public prints with a word of explanation. He says, "I have never expressed any opinion as to the dramshop; but in a recent address in behalf of coffee-houses, coffee wagons, coffee-carts and the like, I stated that something answering to the saloon, *i. e.*, a place of inexpensive recreation and refreshment, would always be a necessity. I may add that until it is provided the mischiefs of the saloon, which no one recognizes more clearly than I, will continue. The saloon may be driven to cover, but it cannot be abolished. Something better, something wholesome, harmless, undefiled and undefiling must take its place and so expel it by substitution. Legislation has failed to do this and prohibition has failed. Denunciation has failed. It is simply a case for Christian capital, wisely employed, as the history of the Liverpool coffee houses has shown" That is all well and good, dear Bishop, but why not endeavor to lead poor men to see that the best club in which to spend their evenings is the home, surrounded by their families. It is the most inexpensive, the most wholesome, the most undefiled and undefiling club in the world. Why should not the pulpit begin a stronger advocacy of the home club than ever. The coffee-house for business hours and the home-house for the evening hours is a good motto.

***

Johns Hopkins University is making a decided effort to secure the Rev. Dr. Henry Van Dyke, of this city, as assistant professor of English Literature. Perhaps no one would fill this position with more ability than Dr. Van Dyke, but at the same time, we recognize the need of the pulpit as well as the school. This man has done a great work at the Brick Presbyterian Church, as was shown in a recent New York Letter, and his people will do everything in their power to hold their pastor. For while Dr. Van Dyke has acknowledged literary ability he also has distinguished merit as a preacher of the gospel. And in his opinion the minister must first be a herald of God's message to men and make the literary finish of his pulpit work a secondary matter altogether. This view of the minister and his duty will have a strong tendency to keep him in New York, no doubt.

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"I won't swear anybody on the Bible or tell him to kiss it. There is no law to compel any one to do so. All manner and classes of persons kiss the Bible in court and in a police court especially. *The Bible is nothing more than a breeder of diseases.* I have decided to discontinue its use and swear persons by having them hold up their hands." These are the words of Magistrate Pool, recently uttered in the Police Court of the 33rd precinct, near us here in New York. The italicized sentence above is very misleading and in reality false. Perhaps the presence of this great heavenly message in the police court disturbed the criminal justice's peace of mind more than anxiety for the health of the people

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J. H. Bauserman.

James Henry Bauserman died Jan. 19th, at the home of his sister, Mrs. J. C. Evans, Valley Falls, Kansas, and was buried Jan. 20th, in Mt. Muncie cemetery, Leavenworth, Kan. The day of his burial was the sixty-third anniversary of his birth. He was born in Woodstock, Va., Jan. 20th, 1836. His parents moved to Ohio in 1839; here he was educated. After having taken the course of study in the public schools he graduated from Dennison College. Later he took a course in the North Western Christian University, in Indianapolis, Ind. He entered the ministry of the Christian Church in Emporia, Kan., in 1862. In 1865 he visited his old home in Ohio, held successful meetings and was located for a time as pastor of the church in Wooster. From there he went to Indiana, where in the autumn of 1867 he was married to Miss Cassie Lane, of Bainbridge. He and his young wife returned to Ohio, where he worked as an evangelist for two years. They then went to Kansas and remained two years, but returned to Indiana on account of the death of his wife's sister. Her own failing health caused him to remain in Indiana, except for a trip to Georgia, undertaken with the hope of ben fit to her. No permanent help was received, and in 1877 she passed to the country where none ever say, "I am sick." He returned to Kansas the same year and gave himself without reserve to the ministry. The wife of his heart was gone, no children had been given to call him "father," so he gave himself with a completeness such as is rarely seen to the preaching of the gospel. He never questioned the Word of God; what it said he accepted. He realized the value of time and the mmense power it possesses, when rightly used, as few men do. He knew no weariness in service; truly his meat was to do the will of his heavenly Father. Possessing unusual business qulifications he gathered means, yet money to him had but one use—that of extending the Master's kingdom. Few men search for preachers as did he. Among the very forefront of the ranks of our evagelists are men he discovered, to whom he gave encouragement and substantial help. This he delighted to do. No man could have been more unselfish in appreciation and praise. He was quick to recognize merit, quick to help where help was needed; nor did he ever claim praise or honor for himself.

The Kansas work occupied the place of wife, children and home in his large and kindly heart. The wife of his early manhood was never forgotten; to those who were closest to him he would speak of her witb pathetic tenderness, then acknowledging the goodness of God in giving to his children eternal hope and life, he would turn to the work with unfailing energy and and industry. It was his deep desire to have the gospel preached in every part of Kansas; he felt if Christ were received into the hearts of men all lesser matters would adjust themselves. Had the church at large the simplicity and directness of obedience possessed by this friend who has gone from us, the last command of our Savior would soon be obeyed. Every missionary enterprise had in him a warm friend, a loyal supporter. It was his desire to train even the children of the church in his beloved state to give to and pray for missions.

Two years before his death he left the Kansas work and visited California. He greatly enjoyed his stay there. Returning he stopped in Utah that he might learn the conditions and needs of that field. Reaching Ogden he found the mission of the Christian Woman's Board of Missions without a pastor and greatly needing help. Being urged by the National Board to remain, he consented and worked earnestly to rally the forces. He only remained about three months, for rapidly failing health warned him to seek the home of his sister. The physicians pronounced his trouble to be a malignant tumor. While his friends felt there could be but one result, they hoped he might remain with them for awhile. The last examination was made Dec. 14th. On the 15th he wrote, "There is no hope; I am to die, but this does not move me; I can say, 'Not my will but thine be done.' They tell me I am very patient; if so I thank the Lord for it. He is my only trust, my only hope." He was indeed the supreme trust and hope of this strong, true life.

We were chosen to serve the Kansas work the same year—1889; from that time forward until his death we were closely associated in work for Christ. No truer servant of our Master have I ever met—tireless faithful, loyal, strong and true—so far as any man could, he has richly earned the rest that is his, yet no one knew more truly than he that it is the grace of our Lord Jesus Christ that bringeth salvation.

There are many to miss him, many to feel keenely that words of appreciation which should have been spoken were left too long unsald, but I think those who knew him best will miss him most deeply, and to them the memory of his unselfishness and Christly life will be an inspiration to better service.

HELEN E. MOSES.

Texas Letter.

J. B. Boen returns to Texas from Guthrie, Oklahoma, March 1, and resumes work under the auspices of the state board. His work there is pleasant and prosperous, but his heart yearns for the evangelistic field, where he has had a brilliant record. We welcome the prodigal back and hope he will not leave us any more.

Prof. J. B. Sweeney leaves Add-Ran University, where he has been a vital factor for three and a half years, and returns to his first love, the pastorate. With Feb. 1 he becomes pastor of the Gainesville Church, one of the best in the state. A church never made a better choice than this and a great work will be done.

J. S. Sherrill, one of our elders at Greenville, has been elected speaker of the Texas House of Representatives. The Courier, commenting on the fact, says: "If the legislature shall act as wisely in all other matters as it has in the election of a speaker, the people will have reason to rejoice."

V. R. Stapp leaves Mellissa for Allen and will preach for the churches at Allen and Ladonia. Any church is blessed in the pastoral care of a man like Stapp.

L. B. Grogan goes from Bowie to Rockwall. A personal knowledge of the opportunities in this good town makes me feel a peculiar interest in his success there.

Blooming Grove employs Arthur W. Jones as pastor, but proposes to use him half the time as a missionary. Thus will they sound out the truth in the regions round about.

G. S. Kimberly removes from Tuling to Seguin and will try to build up the mission church at that point.

The Courier, like most young church papers, has had a struggle. Debt like a millstone has hung about its neck so that at times we almost despaired of its life. But the future is brighter now, and there is almost positive assurance that in a short time it will be freed from debt entirely. The church has no power for good in the state greater than the Courier, hence our joy at this pleasing prospect.

The Third Church at Ft. Worth, Homer T. Wilson, pastor, has laid the corner stone of the new tabernacle, which is to cost $20,000. The drummers, of whom Wilson is both national and state chaplain, will put in a handsome window at a cost of $750.

S. K. Hallam goes to Rosswell, New Mexico. As we have to give him up, we are glad he goes there; for we need in all new territory our wisest men. Besides, he is not far from us, and we hope to see him often.

J. A. Challener, on account of poor health, resigns his work at San Marcos and goes on a ranch. It is sad to have one of our useful men leave his work. But we hope he will soon recover and return to it with new vigor and power.

Granville Jones, the gifted pastor at Midland, is writing a religious novel and I know no man in our ranks better qualified for the task. There is a dearth of high-grade literature of this kind. Let us have more of it.

Senator Charles A. Culberson is his title now. A few years since he was a young lawyer. Then he was attorney-general. Next he was governor. During his administration the state came near being disgraced as a prize fight arena The great amphitheatre for the fight was almost completed here in Dallas. He said it should not be. The legislature was convened in extra session and a law was enacted that saved us from disgrace. The "lewd fellows of the baser sort" said they would remember him, and so they did, but others did the same, and he was elected governor a second term. And now, at the end of the second term, by an almost unanimous vote of the legislature, he becomes the successor of Roger Q. Mills in the United States Senate. So Texas is not ruled, as some seem to think, by roughs and toughs. Come down and live with us. Don't be afraid. Your life and property will be as secure here as in New England.

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Notes and News.

The new church building of the Bethany Christian Church, Ohio, was dedicated on last Sunday by Chas. R. Scoville, of Hiram College, Ohio.

The annual meeting of the Christian Orphans' Home Board will be held on Thursday, Feb. 9th at 8 P. M., at the Home, 915 Aubert Ave., St. Louis, Mo.

Mrs. R. M. Kilgore, of Louisville, Ky., says that the church there is making arrangements now for an excursion to the Jubilee Convention at Cincinnati, next fall, by the river route. Details will be given later on.

Any church having a few copies of hymn and tune books which it is not using and will be willing to donate where they will do good, please send to or correspond with F. D. Pettit, Alcott, Col., who will place them where needed.

Concerning the new house recently dedicated at Boston, W. A. Belding, acting pastor, says: "They have a beautiful little house built of stone, and as complete in all its departments as you often see." The house is 32 Regent St., Roxbury, Mass.

The annual state meeting of the Church of Christ of Florida will be held in Bartow, Feb. 28, March 1-2, 1899. Those attending send word to Sister Benella Davenport, Bartow, Fla. Dr. Gordon, of India, will represent the F. C. M. S. F. J. LANGDON, JR.

DeLand, Fla., Jan. 21, 1899.

A. J. Busch, Abilene, Texas, writes favorably of things in that region. The church at Abilene met all obligations, paid all apportionments, had 60 additions, all in 1898, and is now planning for a new house of worship. Abilene is the centre of a large commercial center and a strategic point, and we are glad to hear of the success of the church at that point.

From the printed copy of the proceedings of the 54th annual session of the North Carolina Christian Missionary Convention held at Salem, Pitt County, Oct. 25 28, 1898, we obtained the following figures: Church members, 11,252; value of church property, $65,850; paid for preaching, $7,295 71; for State Missions, $817.62; for Home Missions, $122.72; for Foreign Missions, $401.33.

G. A. Reiul, Brockton, Mass., writes encouragingly of the work in the East. A new house of worship was dedicated at Brockton last October and another at Roxbury last month. The church at Worcester, R. A. Nichols pastor, is prospering finely. They are enlarging their house and planning for greater things. Work on the foundation for a new house at Everett has already begun. R. H. Bolton is the pastor.

G. F. Gald, St, Paul, Cor. Sec. for Minnesota, says: Austin has called J. S. Miller to its pastorate. Bro. Johnson has been supplying the pulpit. Their Y. P. S. C. E. numbers 60; their B.-S. 75. Shellenberger, of Madelia, will hold a meeeting at Garden City after he closes at Madelia. The calls for help are urgent. Some churches have not paid their pledges for the state work. Bro. McCurdy has been recalled until more money is supplied. Bro. Goodman is in a good meeting at Redwood.

The National Congress of Mothers will hold its third annual meeting in Washington, this month, from the 14th to the 17th inclusive, and will include on its program speakers who are authorities of wide reputation on the subjects which they will present. The meetings of the Congress will be held in the First Baptist Church, Sixteenth and O Sts. (where the first Congress was held), and the headquarters for delegates and visitors will be "The Cairo," which is within two blocks of the church. Reduced rates will be given on all railroads and also at the hotel.

H. A. Denton, of Centralia, Mo., superintendent Sunday-school department of the Missouri Endeavor Union, makes the following requests:

(1) The appointment of a Sunday-school committee in every Endeavor not having one, for we must work through these committees to accomplish our ends.

(2) A Bible class of Endeavorers meeting weekly for the close study of the lesson for the following Sunday. Probably your pastor will act as instructor for you. Ask him.

(3) A class of volunteer teachers who will give their names to the Sunday school superintendent, and attend every Sunday ready to teach if called upon. You will get your preparation at the Bible class above mentioned.

(4) To get some of the volunteer teachers to read and explain the Sunday-school lesson to the shut-ins during the Sunday-school hour, or at some time during the day.

(5) To make an effort to get all Endeavorers to attend the Sunday-school.

(6) To get members of Sunday-school committees to take some time each week to canvass for new pupils and visit sick and indifferent members of the Sunday-school.

If you cannot take up all of these features, take what you can and begin work at once. For furth r information and report of work done address the superintendent at Centralia.

State Mission Notes.

Item in daily newspaper from Mexico, Mo.: "The Baptist State Missionary Society held its regular monthly meeting here to-day, and *three thousand* dollars was appropriated for work *in the state:* they have now about *fifty* missionaries in the field, and reports from them indicate great enthusiasm and success."

The italics in the above sentences are mine, and "thereby hangs a tale." Several years ago our Baptist brethren let go of their special state work, combining it with the General Home Mission work. The result was so disastrous that they have now returned to their former plan and are pushing their state missions with more zeal, enthusiasm and consecration than ever before, and the results are so manifest that it is increasing their determination to make no more such disastrous experiments. They had men among them who imagined and openly declared that the time had come for the abandonment of any special state mission work. The advice of these men was heeded, and the result was so very disastrous to them. They have been wise enough to quickly see their mistake and as quickly apply the remedy.

Is there no lesson in this for us? When they abandoned their state work they numbered more than any other Protestant body in the state. We pushed our state work, and they lost their leadership in this regard. They are aroused now; three thousand dollars per month and fifty men in the field means a wonderful increase for them.

I find some of our people, who if not by word of mouth, yet by indifference and neglect, are saying that the mission of our state mission forces has been accomplished, that no longer do we need to push with the zeal and enthusiasm of the past. To them the experience of our Baptist brethren should come with "convincing and converting power." I know whereof I affirm when I say that there is just as great need, that the calls are just as urgent and as worthy, that the opportunities are just as great as ever in the history of our work. We ought to have a good strong evangelist in each of the districts, and there are many *counties* in which we ought to place a man for all his time. Who will help us in this work? Has your church observed Missiouri Day? Why not? Let the cry go forth as never before, "Missouri for Christ and a united church." T. A. ABBOTT.

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What We Have Heard.

That the wanderer will return very shortly and that when he does, S. D. Dutcher intends to remain, so that all his friends will be glad to know that he is to locate with the Mexico people. Welcome home, say all.

That E. J. Wright has taken the work at Missouri Valley, Ia., a suburb of Des Moines, and that he has begun his work very auspiciously. Bro. Wright will do the Iowans good and faithful work, and with their prayerful cooperation will be successful in his effort.

That Harold E. Monser, Palestine, will divide his time for 1899 among the Pilot Grove, Tipton, Walnut Grove and Clarksburg brethren, and in the mean time will put out a fruit orchard, hoping hereby to prepare for a rainy day, which we hope will not come soon to Harold.

That Geo. W. Terrell has rented a farm near Lees Summit and will move on the same shortly, thus being much nearer his congregations, giving his time this year to Lees Summit, Hickman and possibly Greenwood.

That F. O. Fannon has begun a meeting at Hannibal with Levi Marshall under very favorable auspices, and that he will continue three weeks, hoping to take the city for Christ and peace among men.

That N. J. Nicoson has been granted a two months' vacation on account of his throat trouble, and that he will likely spend the time at Manatee, Florida, with his wife and children. His father-in-law and family are also there. The workers at Monroe City will see to matters while their pastor is away.

That Jno. P. Jesse will continue at Gower, also preaching at Faucett, Wallace and Dekalb, one-fourth time at each place. The way some men wear seems to indicate their work.

Eugene McFarland is glad to be among the Missourians again and that he will preach half time at Bolckow, also at Salem, living in Bolckow. Eugene is one of the Missourians that we are glad to see return, and his work is always acceptable and successful.

That J. M. Boothe will make his home at Blythedale and preach one Sunday for Cline, Hatfield and Mt. Olive, No. 2.

That F. V. Loos, Liberty, will divide his time between Smithville, Olivet and Gilcad, preaching half time for the first.

That A. O. Riall, Camden Point, will add to his school by preaching one-half time for Salem, Platte and one Sunday for Dearborn, agreeing to preach for them until they get some one more satisfactory. See?

That W. G. Surber, Moberly, will preach half time again this year for Middle Grove, and the other Sundays for Salem, Saline and Pleasant Grove.

That W. D. McCully, Frankford, will give them half time, preaching the other Sundays at Liberty and Salt River.

That Jno. B. Corwine, New London, will give half time to Perry, where he served four years, and he will also preach for Bethel, and has one spare Sunday. H. F. DAVIS.

Attention.

CHURCHES OF TWELFTH DISTRICT, INDIANA.

Pastors and elders of all churches in Sullivan, Knox, Davis, Greene, Martin and Lawrence Counties, Ind., are requested to report all successes, reverses, needs, prospects, meetings or need of them, accessions and all other matters of interest to the district secretary. Let us keep in touch! Spring convention at Shoals, Martin County, April 26-28. Best yet. Be there!

E. O. TILBURN, Dist. Sec.

Washington, Davis County, Ind.

For Alcoholism,

Take Horsford's Acid Phosphate.

Dr. P. P. GILMARTIN, Detroit, Mich., says: "It is very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

Missouri C. W. B. M.

It is hoped that the few auxiliaries that have not sent in their reports for the first quarter of the missionary year will do so at once.

A great many auxiliaries have observed C. W. B. M. Day and a few will yet observe it.

My correspondence reveals the fact that great preparation will be made for the "silver celebration" in April. Some auxiliaries will give receptions and others will hold public services. The mite boxes should be given to all members and friends at once and these should be handed in at these April meetings. They should contain liberal offerings. Many a sister can, by a little sacrifice, make this year memorable by giving a life membership—celebrating the twenty-fifth anniversary by giving twenty-five silver dollars. Is it too much to give to one we love? What we give is saved for eternity. Christ may even now "sit over against the treasury and behold how the people cast money into the treasury." Would we be ashamed for him to see? No, if we cultivate his spirit and test our gifts by that searching question, "What would Jesus do?"

Sister Helen Moses has been ill, but we hope that she will soon recover and can visit some of the Missouri auxiliaries in the spring. If your auxiliary can arrange for her please inform me.

Some of our managers will go out and organize their own districts. Mrs. Hull and Miss Turpin will start very soon. If any pastor or friend of the cause desires a visit from the state organizer, with the hope of starting an auxiliary, I would be glad to hear. I desire to gather these facts and then arrange a tour for her.

Our president, Sister Alice Williams, will go to any who desire organization *now*. She will also attend the district conventions and speak in the interest of the C. W. B. M. An evening address from Sister Williams will help any program.

I pray that we may all do our best for Christ and his cause this year.

VIRGINIA HEDGES.

Warrensburg, Mo.

Christian College Jubilee Fund.

It is well known that Christian College, located at Columbia, Mo., is one of the oldest and most influencial institutions of its kind in the state. It has had a most remarkable history. Its graduates are found in nearly every community of Missouri as well as in many other states, and these, wherever found, are among the most cultured and influential women of their neighborhoods.

The influence of this college upon the Christian Church of the state cannot easily be overestimated. It is believed by some competent judges to have been a more potent factor than any other in giving the Christian Church of Missouri its present high and permanent standing. Indeed, there are not a few who think its influence in this respect has been greater than all our other educational institutions of the state combined. Whether this latter claim can be sustained or not, no one will deny that the college has done much for the cause which the Disciples plead, as its graduates and students have usually been most active members of the Christian Church.

The time has come when the friends of the Christian Church and of education ought to show their appreciation of the work Christian College has done by heartily responding to its present cry for help. The college was never in a more prosperous condition than it is at present. "Why, then, does it need help?" some one may ask. The answer is, "It needs more room and better room." The boarding department is now literally overcrowded. There is no room for another boarder. Besides, the great improvements which have been introduced in the whole teaching department require additional and suitable buildings.

The trustees have under consideration plans which, if they are carried out, will give the college entirely new buildings; and should these buildings be erected the management will be enabled to make Christian College, for the Southwest, a second Wellesley, where our young women can be educated in a manner commensurate with the highest development of female character.

It is proposed to have these new buildings completed by the fifteenth anniversary of the founding of the college, which will be the first year of the new century. Surely, this will make a conjunction of events strikingly appropriate for a jubilee celebration; and it is hoped, therefore, that everything will be ready by that time, so that all who contribute to the enterprise may unite in a great demonstration suitable to such an occasion. In any case additional dormitory buildings for fifty young ladies will be ready next fall.

Mrs. Luella Wilcox St. Clair, who preceded Mrs. W. T. Moore as president of the college, has been invited by the trustees to raise money for this magnificent enterprise. She has unselfishly agreed to enter the field as solicitor and will begin her work at once. She and Mrs. Moore are in hearty sympathy as regards the present needs of female education in the Southwest, and consequently the college will be conducted according to well defined and well-understood principles. These principles will be explained by Mrs. St. Clair in a comprehensive and fascinating lecture on "The Twentieth Century Woman." The lecture will be delivered free, wherever it may be desired, as it is the object of Mrs. St. Clair to explain fully the high ideal which Christian College has set before it, before she asks a penny from any one.

I take great pleasure in commending Mrs. St. Clair to all the friends of education wherever she may go, and to assure those who will provide for her lecture that they will hear one of the most remarkable addresses of its kind ever delivered from any platform.

W. T. MOORE.

Columbia, Mo., Jan. 26, 1899.

Endowment by the People.

HIRAM COLLEGE JUBILEE MOVEMENT.

The great movement for the endowment of Hiram College by the people is making commendable progress. Names are coming in and this effort is attracting the attention of people everywhere. Now let us move together and see what can be done by a great united effort! It has been charged against us as a people that we lack the power of co-operative effort. Is this true? It would be a great pity if this were so. Let us demonstrate, once for all, that in a great emergency we can move unitedly for the accomplishment of a great work.

We ought to have the co-operation of at least four thousand churches in our great brotherhood. This can be done if four thousand preachers will lend their support. Brethren in the ministry, will you not do this?

In the meantime, let every one hasten to send in his name. There is great inspiration in names. Address, E. V. ZOLLARS.

Hiram, Ohio.

"Can I Love my Enemies?"

DEAR BRO. GARRISON:—John Ruskin says: "Every duty we omit obscures some truth we should have known" Whether a duty or not I have been impressed for a time to ask you of the advisability of having the articles, "Can I Love my Enemies?" by N. J. Aylsworth, republished.

It seems from my standpoint, "almost a shut-in," that it would be a living benediction to any one once interested enough to read it. Would it be presuming too much on wiser, more experienced heads for me to ask that it be published in book form, some to be bound in dainty, attractive covers for holiday presents, others in cheaper bindings? It is too true, too precious, too wisely written to be passed only through a weekly.

Where one is so secluded from public worship, from mingling with church and people, it is good to think that one's little acts and thoughts might be a seed-thought in some sad heart to turn it heavenward.

In this case I would turn it for reflection on this little booklet. It is so much easier to push the wheels of progress than to "stand and wait." When I read in the CHRISTIAN-EVANGELIST of the great strides that have been made since we took our stand among the Disciples, and the class of reading matter being now what my heart called for years ago, I am rejoiced to see the day of such progress in teachings and the demand for a more Christ-like living. To you, my dear brother, we owe much of this instruction. May you never grow too weak or fail to do your work on the CHRISTIAN-EVANGELIST until you are passing "through the valley and shadow," is the prayer of yours sincerely,

MRS. D. E. COOK.

5739 *Clemence Ave., St. Louis, Mo., Jan. 23, 1899.*

[We entirely agree with Sister C.'s judgment, that the articles on "Can I Love my Enemies?" should be put in permanent form, and shall so recommend.—EDITOR.]

January Report.

Comparative statement of receipts to the American Christian Missionary Society for the month of January, 1898 and 1899:

	1898.	1899.	Gain.
No. Churches contributing....	26	20	6 x
" C. E. S. "	15	20	5
" S. S. "	4	25	21
" L. A. S. "	33	21	12 x
" C. W. B. M. "	1		1 x
" Individuals "	52	28	24 x
" Other contributions.....	3	10	7
Contributed by Churches.	$154.74	$158.80	$ 4.06
" " C. E. S.	39.84	54.40	14.56
" " S. S.	26.10	98.03	71.93
" " L. A. S...	161.85	72.00	89.85 x
" " C. W. B. M.	1.00		1.00 x
" " Individuals.	340.62	679.00	338.38
Other contributions ..	77.18	491.84	414.66
Total.....	$801.33	$1,554.07	$752.74

Loss x

BENJ. L. SMITH, C. C. SMTIH, } Cor. Secs.

Y. M. C. A. Bldg., Cincinnati, O.



VIA THE

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A New and Palatial Vestibuled Train, without an equal, put in service for the first time this season.

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NO HIGH ALTITUDES. NO SNOW BLOCKADES.

Only Three Days to or From California.

Entire train runs through without change.

WRITE FOR PARTICULARS.

E. P. TURNER, G. P. & T. Ag't, Dallas, Tex.
H. C. TOWNSEND, G. P. & T. Ag't, St. Louis, Mo.

Missionary.

Notes From the Foreign Society.

JANUARY, 1899.

The receipts for the last month amounted to $4,372.39.

John Johnson, of Smyrna, writes that the Lord is giving him some encouragement. It is easy in a place like Smyrna to build "wood, hay and stubble." It is not so easy to build "gold, silver and precious stones." This requires wisdom, patience and persistence. If he does not succeed he says it will not be from want of desire, prayer or effort.

The chapel in Constantinople is frequently crowded Mr. Chapman preaches part of the time through an interpreter. He also preaches in English to such English-speaking people as wish to attend. Twice a week he has Bible study.

Dr. Kevorkian has recently baptized two men and two women in Tocat. He hopes that one of these will be very useful in the church.

Miss Mildred Franklin reached Damoh, India, on the 5th of November. She began at once the study of the language. Miss Franklin will take up the work at Hurda, which Miss Judson laid down in death.

Mr. and Mrs. Rioch arrived in Bombay on the 11th of December. They had a very stormy passage. The weather was good only four days out of 31. They will spend the winter at Hurda. They began at once the study of the language.

M. D. Adams reports four baptisms.

Dr. Drummond is very busy with the patients in the hospital and dispensary. Recently he has performed a number of surgical operations.

C E Garst and H. H. Guy have been making a two weeks' trip into the country. Over 2,000 people heard the gospel. On this tour they sold fifty copies of the Acts.

M. B. Madden writes that the work in Sendai is starting off well. The audiences range from 50 to 200. He reports seven baptisms at Akozu. He writes that a number of young men in Fukushima are earnestly studying the Scriptures and have almost decided to become Christians.

F. H. Marshall writes that the work this year is fully up to last year's standard in respect to baptisms.

R. L. Pruett writes that now is the time to strike in Japan. Next year the country will be thrown open to foreigners. He writes that one of the first lessons to be learned in Japan is patience. Love, labor and patience are the three attributes of a successful missionary.

The workers in Japan are greatly distressed over the death of C. E. Garst. Few men had such a thorough mastery of the language as he. He delighted in evangelistic work. Because of his patience and gentleness he got along well with the Japanese. He gave his life for that land and that people. Mrs. Garst and her children will likely come home.

Dr. and Mrs. Dye sailed from New York for Africa on the 21st of January. They will spend a few days in England learning about the work and obtaining some supplies. The society has taken over Bolengi from the Baptists. The station has several buildings. It cost about four times as much as the society has paid for it. It will be of the greatest advantage to the missionaries in the field. The Baptists have dealt most generously with us in this matter.

E. E. Faris, writing on the 7th of December, states that he is in good health.

Dr. H. G. Welpton is spending the winter in Lu Cheo fu with Mr. and Mrs. Titus. He is giving his whole time to the study of the language.

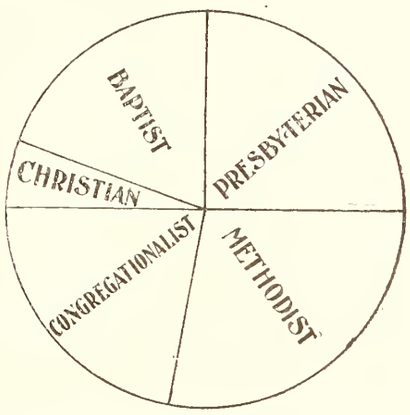
Dr. and Mrs. E. I. Osgood will go to Lu Cheo fu as soon as Mr. Arnold has the place in readiness for them.

James Ware reports large attendance at the mission in Yangtzepoo Road, Shanghai. The day-school there is second to none in the city. Day by day the teachers make it their special business to instruct the pupils in the gospel.

F. E. Meigs wants very much a good-sized paper cutting machine for the mission printing office. Perhaps some good brother will furnish the machine or the money with which to buy it. He needs also a small dynamo for illustrative purposes. Moreover, he needs some small sets of physical apparatus. These can be had for from fifty to seventy-five dollars gold, and would be of the greatest advantage to him in the work. A small treadle job press would also help. It is greatly needed. The printing office is full of business, but he has not the machinery he needs and has no money with which to buy it. A. McLEAN.

What They Gave For Foreign Missions.

Last year the Baptist, Methodist, Congregational, Presbyterian and the Christian Church gave $3,380,000 Foreign Missions. The following diagram illustrates the amount given by each:



These churches gave as follows, in round numbers:

Methodists (North)	$946,400
Presbyterians	835,500
Baptists	782,400
Congregationalists	687,200
Christian Church	130,900

Why should we stand at the bottom when we are stronger numerically than the Congregationalists? Why should we give only about ten cents per member when we have an abundance of wealth? Why should less than three thousand churches give when we have more than seven thousand? And why is it that the churches whi h do give average only about $15 each? Why is it that many of the strong churches give absolutely nothing to evangelize the nations of the earth? Do we believe the commission? Do we believe what our Lord taught on the subject of missions?

The time has come for better things. All the signs of the times, all the lessons of the past, every prophecy of the future, all providential openings of the past year, and voices which come borne to us by every breeze and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expected to conquer the world.

If you have not ordered *Missionary Voice*, *March Offering Envelopes*, do so at once.

The time for the offering is the first Sunday in March. The time is at hand.

A. McLEAN,
F. M. RAINS.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

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POROUS PLASTERS

GET THE RIGHT PLASTER

There are others, but you don't want them. When you need a plaster you need it, and there's no time for experimenting and finding out mistakes afterward. Allcock's Porous Plasters are quick and sure, and acknowledged by the highest medical authorities and everybody else to be the best remedy for pains and aches of every description.

Do not be persuaded to accept a substitute. Allcock's have no equal.

A Lesser and a Greater Blessing.

The Savior says it is more blessed to give than to receive.

On the glad New Year's, 1899, there came to me from our National C. W. B. M. headquarters a little gift. I received it gladly and was blessed in the receiving. It was "only a white box," but it made me a happier, better woman.

It came from our wise, faithful leaders, calling on and up to a higher plane of Christian living, working, giving. It bore inspiring, uplifting messages from their devoted hearts. On its face our seal—the words, "The Christian Woman's Board of Missions," encircling the Bible, *wide open*. What a study for us! On the right side was "Count your Blessings." I tried, but failed. They were too many. On the left side was "Gifts for the Silver Year." It was not only the first day of the year, but the first of the week as well, the day to "lay by in store." I dropped in a coin.

On the back was our rally cry for this year—"$90,000 in '99." Just below this "And when thy herds and thy flocks multiply and thy silver and thy gold is multiplied and all that thou hast is multiplied . . . thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Aye, "he giveth thee power to get wealth," but *the wealth is his*. Every beast of the forest and the cattle upon a thousand hills, the silver and the gold, all are "mine," saith the Lord of hosts. Thou *shalt remember him* and give back to him of his own in service and in gifts as he has prospered thee is his Word.

On the top, as a crown of glory over all, was our motto—"The Love of Christ Constraineth Us." What an impelling power! What ought we not to accomplish by it?

Sisters of the C. W. B. M., each one in Illinois—aye, everywhere—did you receive such a gift? But of course you did. Are you using it? Are you week by week, month by month, dropping into it silver gifts that shall be the means of eternal life to many a now godless, Christless soul, thereby making your own heart happier, your own life richer, your own future brighter and the world better? And did you read that fervent appeal enclosed within the box? And along with it did you *study* that eighth chapter of Deuteronomy? If perchance your box failed to reach you, please send at once and get one and prove its blessedness by its use in this our silver anniversary year. The receiving is the lesser, the using the greater blessing. ELMIRA J. DICKINSON.

Eureka, Ill.

Evangelistic.

ONTARIO.

Mull, Jan. 19.—Two confessed Christ at our C. E. last Wednesday evening at No. 9.—GEO. T. CAMP.

NEBRASKA.

Hebron, Jan. 26.—In our meeting now being held by D. D. Boyle, there will be about 15 new families added to our congregation; 26 additions now.—C. M. WETHERALD.

NEW YORK.

Buffalo, Feb. 1.—Closed meeting with Forest Avenue Church; 20 additions by obedience, eight otherwise. I begin at Tonawanda to-night.—J. M. MORRIS.

INDIANA.

Winchester, Jan. 30.—Thirty-seven additions here to date; 31 by baptism. We continue here another week, and then go to Arrowsmith, Ill., for a meeting.—A. MARTIN.

Mill Creek, Jan 31 —Fifteen additions to date. La Grippe raging, much interest manifested.—S. A. STRAWN.

OKLAHOMA.

Yukon, Jan. 27.—The secretary of Oklahoma missions, W. A. Humphrey, has just closed a two weeks' meeting at this place which resulted in organizing a church of 33 members; three of the number were by confession. Have arranged for preaching one-half time and contracted with the M. E. people for use of their church one year.—C. J. CHASTAIN.

WASHINGTON.

Palouse, Jan. 23.—Three added by letter and one by primary obedience.—E. C. WIGMORE.

Centralia, Jan. 28.—Our meeting continues with unabated interest; 22 additions to date. Will continue two weeks longer; go from here to Roseburg, Ore., for our next meeting. This is a splendid missionary field. The brethren at Castle Rock and Dayton, Wash., want us to hold meetings for them. We closed our work at The Dalles, Ore., the beginning of the year, with 89 additions during the year—W. V. BOLTZ.

Oakesdale, Jan. 23—I have just returned from Dixie, Wash. Held a union meeting there, assisted by the Baptists and Methodists; had 16 additions to the church and one of the very best meetings I ever had the privilege of conducting.—W. B. ROSE.

KANSAS.

Topeka, Jan. 28.—Am in a meeting at Rossville; began the 13th. Seven added to date. The "grip" interferes, but we continue.—I. T. LE BARON.

Peabody, Jan. 31.—Two added to this congregation last Sunday, one confession. We hope to see good results from the work done here in the near future. To-day we bury our good Bro. Wm. Hulett who for many years has been one of the faithful followers of Christ. He leaves a feeble and aged widow who will soon follow him to the life beyond. This is three aged men for whom I have been called to preach their funeral in three weeks.—L. W. KLINKER.

The Plainville Christian Church just closed a meeting held by the pastor, Mrs. Clara H. Hazelrigg, assisted by Miss Clara Jordan, of Topeka, as singer; 19 were added to the church. Since the pastorate of Mrs. Hazelrigg began with this church 85 persons have accepted Christ. Bro. Vallette, of Stockton, did the baptizing during the meeting.

OHIO.

Portsmouth, Jan. 31.—S. H. Bartlett, of Painesville, Ohio, has just closed our fifth annual meeting with 96 additions.—J. F. DAVIS.

Cincinnati, Jan. 30.—The Walnut Hills Church is in a good meeting. J. M. Kersey, of Washington, Pa., is doing the preaching, and he is doing it well. Seven confessions last night. Our recent annual report showed a net gain of 30 for the year and a larger per cent. of the membership contributing to the current expense than at any time in the history of the congregation.—S. D. DUTCHER.

Youngstown, Jan. 30.—Our meeting at the Central Christian Church, this city, closed with 17 added the last day and 13 the last invitation; total of 165. The church gave the new members a grand reception to-night. Bro. Lincoln Davis, pastor, with well-chosen words presented each convert a copy of the New Testament Scriptures. I go to Evansville, Ind., to dedicate Bethany Church in that city and hold a meeting following. Then go to Springfield, Ill, where Jay E. Lynd is pastor. Frank C. Huston, soloist and cornetist, will be my musical director from this date.—CHAS. REIGN SCOVILLE.

UTAH.

Salt Lake City, Jan. 30.—Our meeting, which was begun on the first day of January, closed last night with a crowded house and a deep interest. Indeed, it seemed that we were just in the midst of the interest when we had to close. With the exception of one sermon the preaching was all done by the pastor of the church. With but few exceptions the sermons were upon "first principles." To this fact I attribute the interest and success. "What must I do to be saved?" is still a most interesting question to the masses of the people. There were 24 additions to the congregation, 15 being by baptism, three came from other religious bodies, all being heads of families. Among those baptized was Bro. D. R. Francis, a Congregational minister of experience and ability. On Tuesday night after his baptism on Monday night, he preached an able sermon, with which the people were much pleased. Bro. C. E. Millard as singer rendered invaluable help in drawing audiences and preparing the hearts of the people for the reception of the truth. To pastors desiring to hold their own meeting I would recommend him most heartily. Our first year with the Salt Lake church will close on Feb. 12. There have been 58 additions during the year, and but few subtractions, giving us a net gain of about 50. The church is united and harmonious, and starts out upon the new year full of zeal and hope.—W. H. BAGBY.

MISSOURI.

McFall.—T. W. Cottingham's meeting here is five days old; crowded house and growing interest. Bro. C. is presenting things both old and new with telling effect.—F. W. K.

Laddonia, Jan. 30.—We have been here one week with two added. Our work starts off very nicely. I have been called to the work here for '99, but will continue to live at Mexico. I have also had my fifth consecutive call for labor at New Bloomfield, Mo. The church has more than doubled since I began here. I also had one confession at a recent visit to Shiloh in Manitau county.—J. D. GREER.

B. F. Hill, California, reports 11 accessions to date; meting two weeks old.

Kahoka, Jan. 31.—One addition at Kahoka, by obedience.—A. J. CARRICK.

Kansas City, Jan. 30.—Carey E. Morgan has just closed a three weeks' meeting with the First Church here, with 24 additions, and a spiritual benediction upon the membership. We shall reap much fruit during the year before us from his faithful and inspiring sermons, and his Christlike personality and behavior. Such ministers of Christ are the world's greatest boon.—W. F. RICHARDSON.

Quitman, Jan. 30.—Nineteen additions to this church; 13 confesions and baptisms. Two Methodists, one Presbyterian, three reclaimed.—S. R. REYNOLDS.

Farmington, Jan. 31.—Two additions yesterday. Have made a very pleasant beginning with the work here, preaching two Sundays each month. I also continue the work at Piedmont for half time. Hopeful outlook at both places.—A. M. HARROLD.

IOWA.

Griswold, Jan. 27.—E. W. Brickert, of Red Oak, doing the preaching, and Sister Zadee Shipley soloist and chorus leader. Fine audiences from the first; 24 accessions up to Thursday evening.—E. E. KNEEDY, pastor.

Newton, Jan. 30.—Closed a short meeting here by the pastor. On account of La Grippe and measles were only able to continue eight days; result, 14 additions; 10 by baptism; one a man 72 years old.—J. C. HANNAH.

Brighton.—In a meeting at Hillsboro with eight additions to date.—C. L. WALKER.

Mason City, Jan. 31.—W. E. Harlow commenced a meeting at Charles City, last Lord's day. The church there owns a building, but needs reviving.—H. I. PRUSIA.

Ames, Feb. 1.—For January one addition. The Sunday-school has increased in attendance until we now have the largest school in the city.—JAS. R. MCINTIRE.

Mason City, Jan. 30.—Our meeting, with S. M. Martin as evangelist, has just entered the fourth week; 39 have come forward, 27 confessions. There were 17 yesterday, mostly adults. At the men's meeting at three o'clock 300 men took the pledge of the "White Cross."—SUMNER T. MARTIN.

Red Oak, Jan. 3.—Wife and I have just closed a fine meeting with E. E. Kneedy at Griswold. The church was encouraged and 24 added. Bro. K. is one of our strongest young men. Ten accessions here since last report.—E. W. BRICKERT.

Des Moines, Jan. 28.—The University Church's meeting is three weeks old lacking a day, with 104 accessions. About one half of these are by confession and from other religious bodies. Expect to close next week. La grippe is in almost every family. Attendance large.—I. N. MCCASH.

ILLINIOS.

Rock Island, Feb. 3.—We have just completed a four weeks' meeting with home forces, resulting in 39 accessions to the church; 31 by baptism.—T. W. GRAFTON.

Newton, Jan. 29.—We closed at West Salem, 26th. Began at Newton, Feb. 1st. This is the home of Hale Johnson, prohibition ex-candidate for Vice-President and at present his home is my home.—C. M. HUGHES, singer.

Victor Dorris, of Georgetown, Ky., and H. A. Easton, singer, of Danville, Ill., are in a meeting with the church at Paris, Ill., J. E. Davis, pastor, with 25 additions at close of the second week.—MRS. H. A. EASTON

Paris.—Had a good meeting at Clayton. It was hard to get an interest owing to bad weather, bad roads and some local conditions. Had 16 additions by confession and a few by letter. Bro. H. C. Vandervoort is the pastor, and I found him to be a good preacher and a true yokefellow.—H. M. BROOKS.

Williamsville, Feb. 2.—Meeting closed; 16 additions.—W. W. WEEDON.

West Salem, Jan. 27.—Closed here last night with 24 added. Begin at Newton, Feb. 1st.—ANTHONY AND HUGHES.

Watseka, Jan. 30.—Another added by baptism Sunday evening. I am now in my third year of service here, with 68 additions here; six elsewhere. Total amount given for all missionary purpose, $421.80; Junior and Intermediate C. E.'s supporting an orphan in India; Senior C. E.'s running a missionary S. S. in West Watseka; church refinished on interior. Work promising.—B. S. FERRALL, pastor.

Charleston, Feb. 2.—Meeting here with J. T. Alsup, of Washington, assisting, closed last night; 31 added.—F. W. BURNHAM.

Arcola, Feb. 3.—Our meeting of a little more than three weeks resulted in 11 baptisms and two from the Baptists. Bro. Le Grand Pace, of Tuscola, did the preaching.—J. A. CLEMENS.

Harristown, Feb. 2.—K. C. Ventress, La Harpe, Ill., closed a 25 days" meeting with us last night. Eight baptisms and two reclaimed.—L. T. FAULDERS, pastor.

Chicago, Feb. 2.—We are having a fine meeting with the Westside Church in this city.—H. A. NORTHCUTT, evangelist; BRUCE BROWN, pastor.

Astoria, Feb. 2 —Meeting here resulted in five baptisms. D. E. Hughes, of Rushville, was with us part of the time.—H. C. LITTLETON.

Milford, Feb. 1.—Seven confessions here last Sunday; three men, heads of families, and four women. The church is making substantial progress.—J. B. WRIGHT.

Music Free For list of **Choir Leaders**, and 2c for postage, will mail new piece of sheet music, price 35c. Dept. A **Echo Music Co.**, LaFayette, Ind.

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Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St. Louis, Mo., on Tuesday, March 21, 1899, at 10 A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors,

JOHN Q. MCCANNE, Sec.

F. M. CALL, Pres.

Family Circle.

Abraham Lincoln's Birthday.

(Feb. 12, 1809.)

Chosen for large designs, he had the art
  Of winning with his humor, and he went
Straight to his mark, which was the human heart;
  Wise, too, for what he could not break he bent.
Upon his back a more than Atlas load—
  The burden of the Commonwealth—was laid;
He stooped, and rose up to it, though the road
  Shot suddenly downwards, not a whit dismayed.
Hold, warriors, counselors, kings! All now give place
To this dear benefactor of the Race.

—*R. H. Stoddard.*

Snap Shots from the Pulpit.

BY B. C.

MR. ALLEN PAYNE: THE SPASMODIC ONE.

We have all heard about the boy who, upon being asked if his father was a Christian, replied that he worked at it part of the time. Some may laugh at this, but to others it is too serious to be taken as a joke. For sad to say, this applies to a great many church members. We have them in Glendale as well as elsewhere. The most noticeable case is that of Allen Payne. He came among us a stranger a few months ago. He was not a professing Christian, but he soon became a regular attendant at our services. He sang in the choir and found a place in the Sunday-school. When a little later he made the good confession we all shook hands with each other and felt like singing the doxology. We would have considered the meeting then in progress a great success if there had not been another convert. The minister gave the converts, these babes in Christ as he called them, some very good advice. And he gave us good advice too, telling us we should deal kindly with them and not expect too much of them at first. They had but just begun the Christian life and must "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." But this don't apply to Mr. Payne, for he became a full-fledged Christian all at once. He was always in his place at the Sunday and midweek services. He was the life of the Endeavor Society and the Sunday-school. His talks were enough to kindle the fires of enthusiasm in our young people's meetings. He made us all feel very much ashamed of ourselves. We were going at a snail's pace and scarcely dared hope to keep in sight of him. He fitted into so many niches that it was a mystery to us how we ever managed to worry along without him. It did seem a little out of the usual order of things for one just beginning to manifest so much zeal in the work, but then you know Mr. Payne was an exceptional character. It was very provoking for some of the good old deacons who are always expecting something dreadful to happen to shake their heads and predict that it wouldn't last long. Indeed, one went so far as to say that "he'd allers noticed that when an engine used up so much steam when it first started it wasn't long till it had to stop and rest awhile."

We all laughed at this homely illustration, but it was not long until we discovered there were a few grains of truth in it. One Sunday morning when we went to the church, somehow we felt the moment we got inside the door that something was wrong. We looked around and discovered the secret of the whole matter. Mr. Payne was not there! What could it mean? was the question passed from lip to lip. We all agreed it was no trifling matter that was keeping him away from the Lord's house. Some one had seen the village doctor going down the street that morning, and they were very, very sure he stopped at Payne's. Little Johnnie Brown, one of his Sunday-school boys, was sent post haste to see if he were sick unto death. Well, he wasn't; oh, no! He was toasting himself before the fire, reading his Sunday newspaper, apparently not at all concerned about how things were going at the little church around the corner. He hadn't supposed for a moment that he would be needed that morning. It was so stormy he hardly thought any of his boys would be there, and Sunday-school would be a failure any way. Would he be at church and help with the music? No, he guessed not. He and his wife had been out to a party the night before, and as they didn't get home until very late, they felt that they must stay at home and rest. Well, when Johnnie came back to the church with this report I can tell you some of us were righteously indignant. We said a great many things about Mr. Payne that were not very complimentary. Of course, those who had their suspicions about his sincerity chuckled to themselves and said, "Didn't I tell you so?" It required somewhat of an effort on our part to treat Mr. Payne decently when we met him that week. But the next Sunday he was back at his post of duty, all smiles and sunshine, and we were ready to forgive and forget. This lasted for five or six weeks, and then he had another attack of indifference. He came to church, and we were thankful for that, but he didn't sing in the choir. It finally leaked out that Mr. So-and-so had been invited to sing in the choir, and Mr. Payne would not under any circumstances sing if he did. But with a good deal of coaxing and petting on the part of the pastor and choir leader, they got him straightened out. But he didn't stay straight very long. The next thing we knew something else had turned up to disgruntle him. He had discovered all at once that there were some dreadfully wicked members in our church, and he was too holy to sit down and worship and commune with them. So he had to stay home a Sunday or two to show his contempt for all this. It may have been fate—I don't known—but the first Sunday

The Lord's Prayer.

[The following beautiful composition was captured during the Civil War in Charleston, S. C., by a brother of Mrs. S. B. Helmer, of Kendalville, Ind. It was printed on very heavy satin and is quite a literary curiosity:]

THOU, to the Mercy-Seat our souls doth gather,
To do our duty unto Thee, - - - - - *OUR FATHER,*
To whom all praise, all honor should be given,
For Thou art the Great God - - - - *Who art in Heaven,*
Thou, by Thy Wisdom, rul'st the world's whole frame,
Forever, therefore, - - - - - - - *hallowed, be Thy name;*
Let never more delays divide us from
Thy glorious grace, but let - - - - *Thy kingdom come;*
Let Thy commands opposed be by none,
But Thy good pleasure and - - - - - *Thy will be done*
And let our promptness to obey, be even
The very same, - - - - - - - *on earth as 'tis in Heaven;*
Then for our souls, O Lord, we also pray,
Thou wouldst be pleased to - - - - - *give us this day*
The food of life, wherewith our souls are fed,
Sufficient raiment, and - - - - - *our daily bread;*
With every needful thing, do Thou relieve us,
And of Thy mercy, pity - - - - - *and forgive us*
All our misdeeds, for Him, Whom Thou didst please
To make an offering for - - - - - *our trespasses,*
And for as much, O Lord, as we believe
That Thou wilt pardon us - - - - - *as we forgive*
Let that Love teach, wherewith Thou dost acquaint us,
To pardon all - - - - - - - *those who trespass against us:*
And though, sometimes, Thou finds't we have forgot,
This love to Thee, yet help - - - - - *and lead us not*
Through soul or body's want to desperation,
Nor let earth's gain drive us - - - - *into temptation,*
Let not the soul of any true believer
Fall in the time of trial - - - - - *but deliver,*
Yea, save them from the malice of the devil,
And both in life and death, keep - - - - *us from evil;*
Thus pray we, Lord, for that of Thee, from whom
This may be had, - - - - - - - *For Thine is the kingdom,*
This world is of Thy work its wondrous story.
To Thee belongs, - - - - - - - *the power and the glory,*
And all Thy wondrous works have ended never,
But will remain forever and - - - - - *forever,*
Thus, we poor creatures, would confess again,
And thus would say, eternally - - - - *AMEN.*

—[*Charleston, (S. C.) July 4th*, 1823.

Mr. Payne came back, Bro. Brown preached a sermon along that line. If he didn't mean him, I guess he felt guilty anyway. His face turned red, then white, then red again. But it did him some good to be told of his manners, for he's been very meek and mild ever since. He isn't much of a fault-finder now, but we can't depend on him for anything. He's like the old Scotchman—"Af an' an." Sometimes he is with us to lift us to the mount of transfiguration with his wonderful talks and fervent prayers. For the time being we wish that we were more like him. But when the next Sunday comes, and his place is vacant, we come to the conclusion that after all it is better to go a little slow and keep at it all the time. He has excuses, plenty of them, as many as the men invited to the great supper. As he is a business man, he thinks it his duty to go to other churches occasionally to court their favor. He must go to all the conventions within reach, and by the time he gets back the enthusiasm is gone and he doesn't feel like attending just plain, ordinary church services. He takes quite an interest in politics, and when campaign time comes his religion is sacrificed until the election's over. After working hard through the week he has "that tired feeling" on Sunday; and so it goes. There are other things, like the auctioneer's bill of goods, too numerous to mention. But we're thankful it's no worse than it is. Probably it's better to work at it part of the time than not at all.

"The Sleeper."

Robt. J. Burdette has one of his characteristic letters in the Preacher's Helper for December 1898. His theme in this letter is "The Pew as Seen from the Pulpit." The opening paragraph and description of his first character, "The Sleeper," is given below. We republish it for its humorous and practical qualities:

"And when you have made saint and sinner as comfortable as ever they were made in any opera house, then, as you preach the Word, cast your eyes round about upon the congregation, and you will observe there, sitting under your able ministry, these sundry and divers regular attendants upon stated worship:

"1. *The Sleeper.* It may be that he resteth his chin upon the head of his cane, and when the moment of deep sleep cometh upon him, his chin slippeth and the bang of his head against the back of the other pew awaketh him and startleth the congregation. Howbeit, the bang upon his wife's head no man can hear, yet all the same it is there.

"Or, peradventure he sleepeth with his head bolt upright, and noddeth the same in time with his deep breathing, each nod more violent and far-reaching than the one that went before it, and at last as he smiteth his breast with his chin he awaketh right suddenly and fixes a reproachful gaze upon you from half-open eyes, as though he should say, 'Don't you push me that way again.'

"Or, if it be so that he letteth his head decline backwards twenty-five degrees, seeking rest that is not there, until the lid of his head seemeth about to fall off, and his mouth is open like unto the bill of a young robin when it crieth for food, and he playeth fantastic tunes with his nose, whereat the boys in the gallery make merry and the congregation is much scandalized. And when it shall be that the wife of his bosom shall smite him under the fifth rib wtth her two-edged elbow that he lifteth up his head and openeth his eyes wide and glareth around upon the congregation as one who shall say, 'He that sayeth I was asleep the same is a weather prophet and the truth dwelleth not in him.' But if he foldeth his handkerchief upon the back of his brother's pew, and devoutly boweth his head upon the same as you pronounce the words of the text, then will that sleeper disturb no one, but will slumber calmly on until the time of the benediction is come, and he will awaken refreshed and smiling, and he will clasp hands with the brethren and greatly extol the preacher and with a loud voice magnify the sermon."

The Perfect Work.

Quaerens me sedisti lassus.

Penitence is the door wide swung before the knocking Guest;
Love, the firelight; and the feast is Joy of sins confessed;
But patience is the couch whereon the welcomed Christ may rest.

—*William Marshall Warren, in the Independent.*

Sorrow for our Dead.

BY T. H. BLENUS.

I have but little sympathy with that sentiment that would teach us that under our afflictions we should manifest an utter insensibility or a stupid unconcern. The Savior himself who was the "Man of Sorrows and acquainted with grief," and "who has been touched with the feeling of our infirmities," is certainly not offended because we shed tears over departed friends, if those tears are not those of despair and complaint. Religion does not destroy our nature, it regulates it. God has implanted in the human heart emotions; and sensibility, instead of being a weakness is a noble attribute, being one of the great sources of all virtue. From this source springs the sorrow caused by the death of the dear ones we love. It is the natural effect of the love we had for them, and of the endearing and intimate relations they bore to us. The tribute of our grief we pay to their memory honors us as well as it respects them. Our most holy faith in Christ does not incline us to be stoical and insensible as we stand by the forms of our dear ones clad in the habiliment of the grave. Faithful memory recalls every incident of the past in those days of peace and happiness which we spent in their society. We think of their tender affections which so often mitigated our sorrows. We recall that tenderness and sympathy which comforted us in moments of distress. that soothing kindness with which, in hours of trial and perhaps hours of sickness, they administered to our wants and watched beside our couch of pain, those smiles which so often compensated for the frowns of the world, and that unwavering attachment which so often supported us when all around seemed unkind and ungrateful. The Christian heart cannot be callous and insensible when, after the dissolution of our beloved ones, we behold countless memorials of them, but yet hear no longer the voice which cheered us when we look forward to the future and see all our plans broken and ourselves compelled to pursue the journey through life solitary and alone. Our Heavenly Father does not chide the tears that flow from a wounded heart. Abraham did not violate any duty to God, nor do despite to his faith in Jehovah, when he went to Kayath-arba "to mourn for Sarah and to weep there." The brightness of the illustrious character of Joseph was not dimmed when he grieved for his father at the threshing-floor "with sore and great lamentations." The pious widows did not lay aside their piety when they stood by the body of Dorcas weeping, and "showing the coats and garments which she made for the poor while she was yet with them." They were devout men who carried Stephen to his burial and made great lamentation. Our Savior, our model, was in deep emotion at the grave of Lazarus. The sorrow of the faithful makes the goodness, the mercy and the sympathy of God more lovely. The mourning believer bends with humility to the chastening rod without murmuring or repining, and instead of being overwhelmed in sorrow studies by the calamity to feel more deeply the vanity of earth, the importance of eternity and the preciousness of Christ.

Adams St. Christian Church, Jacksonville, Fla.

Thousands Have Kidney Trouble and Don't Know it.

There is a disease prevailing in this country most dangerous because so deceptive Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney poison in the blood is liable to attack the vital organs, or the kidneys themselves break down and waste away, cell by cell. Then the richness of the blood—the albumen—leaks out and the sufferer has Bright's Disease, the worst form of kidney trouble. Kidney trouble can be detected, although it be slow and deceptive. First, by analysis of the urine; second, by the simple test of setting the urine aside in a glass or bottle for twenty-four hours, when a cloudy or brick-dust settling indicates it.

It was for just such troubles that in His infinite power and goodness the Great Physician caused Swamp-Root to grow for the benefit of suffering mankind, leaving it for Dr. Kilmer, the great kidney and bladder specialist, to discover it and make it known to the world. Its wonderful efficacy in promptly curing the most distressing cases is truly marvelous.

By sending your address to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of Swamp-Root, the great kidney, liver and bladder remedy, and a book that tells more about it, both sent absolutely free by mail.

When writing be sure and mention reading this liberal offer in the St. Louis CHRISTIAN-EVANGELIST. The regular fifty-cent and one-dollar sizes are sold by most druggists. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Peace.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—*Longfellow.*

Young Men.

In an interesting article on James Wilson and his times, by D. O. Kellogg, in Lippincott's magazine for February, reference is made to the youth of the men who led America from subordination to freedom, which we think worthy of the attention of the young men of this generation. John says, "I write unto you young men because you are strong." The truth of this apostolic statement is seen in the following paragraph from Mr. Kellogg's article:

"Washington was but forty-three when he was commissioned commander-in-chief of the Continental armies, and but four months older than Grant when he received the surrender of Lee at Appomattox Court House. Greene was but thirty-nine when, at Guliford Court House he turned Cornwallis out of the Carolinas. Lincoln was forty-eight when he received the sword of Cornwallis at Yorktown. But that young men should be high in rank in the army is not so surprising as that they should preponderate in council. Of the immortal Congress of 1776 one-fifth had not passed thirty-five years; thirty-five out of fifty-seven were forty-five years old or less, and forty-six were within the limit of fifty years when the Declaration of Independence was past. The first Cabinet under the Constitution was remarkable, not only for its youthfulness, but for the marked ability with which it confronted problems absolutely new in government. Jefferson at forty-six was the oldest member, and Hamilton at thirty-two the youngest. Edmund Randolph entered the administration at thirty-six and Knox at thirty nine, the average being thirty-eight years. In the first Supreme Court, at its orgaization in 1790, John Jay, the chief justice, was but forty-four; Harrison, of Maryland, resigned after a few months' service and was succeeded by James Iredell, of North Carolina, the youngest of them all, at thirty-nine. Their average was a little less than forty-nine years. Three of the six had been members of the convention which framed the Federal Constitution; James Wilson alone had been both a conventionist and a signer of the Declaration. All of them had previously become distinguished as legislators and jurists in their respective states. Wilson was forty-six when he was appointed an associate justice, and thirteen years before he had engrossed his name on the famous Declaration, having been one of the most conspicuous debaters in the Congress which adopted it. At about twenty-six years of age, when he was fresh from the tuition of John Dickinson, of the "Farmer's Letters," and during the second year of his admission to the Pennsylvania bar, he had written a pamphlet denying with calm and lofty reasoning the right of the British Parliament to legislate for America. This brochure was not pubished until 1774, but it marked its author out as a fitting counselor for the nascent nation, and probably began his political career."



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The Heir of Joy.

Dream not of bliss with no alloy,
Friend of the starlike eyes;
Still unborn, in the womb of Joy,
The infant Sorrow lies.

Sorrow thou must by strength embrace,
Claim him thy kinsman, yield him place;
His mother's soul read in his face,
And he shall make thee wise.

—*Dora Read Goodall, in Lippincott's for February.*

Three Fools.

You have heard of the three wise men, so I will tell you about three fools that I have met in my life. Their folly was so coarse and repulsive that they remain painfully conspicuous in my memory. The first was an atheist. In answer to the question, "What man in this community would you set before the world as a model? he replied, seriously, "MYSELF." The second was a theosophist. In answer to the question, "How could Jesus know the unexpressed thoughts of a man's heart?" he replied, seriously, "JUST AS I DO; I CAN SEE AND KNOW ALL THE THOUGHTS OF ANY MAN'S MIND AT ANY TIME." The third was a pessimist. In answer to the question upon what he based his affiirmation that "all men are guilty until proven innocent," he replied, seriously, "UPON MY OBSERVATION; I consider myself the best living authority upon human nature." Of course, it is useless for a rational man to try to converse with such bigots. X.

The most magnificent tomb in the world is deemed to be the palace temple of Karnak, occupying an area of nine acres or twice that of St. Peter's at Rome. The temple's space is a poet's dream of gigantic columns, beautiful courts and wondrous avenues of sphinxes.

Purpose.

I marked with calculating eye
The distance to Desire,
And noted, too, the furious Fates:
Fierce Wind and Flood and Fire.

I bade adieu to Doubt and Dread,
And armed me for the fray,
Then slept, and, waking at the dawn,
Desire beside me lay!

—*Clarence Urmy, in Lippincott's Magazine for February.*

Men of Weight.

"There were giants in those days." A much-worn document dated West Point, August 19, 1783, giving the weight of some of the officers in the Revolutionary War as follows:

General Washington,	209 lbs.
General Lincoln,	224 lbs.
General Knox,	280 lbs.
Colonel Henry Jackson,	238 lbs.
Lieut.-Col. Huntington,	232 lbs.
Lieut.-Col. Humphrys,	221 lbs.
Lieut.-Col. Creaton,	166 lbs.
Colonel Swift,	219 lbs.
Colonel Michael Jackson,	252 lbs.
Lieut.-Col. Cobb,	182 lbs.
Average weight,	222 lbs.

It will be seen by this list that these old patriots "held their own," notwithstanding the hard times they were seven years in getting through.—*The Christian Endeavor World.*

Appropriate to the Occasion.

A teacher in one of the Cleveland public schools said the other day to her class in English composition:

"Now, I wish every member of the class would write out a conversation between a a grocer and one of his customers, introducing some pathetic incident or reference."

Among the compositions handed in was the following by a sweet little girl, who may some day grow up to be a second Octave Thanet or Mary E. Wilkins:

"What do you want?" asked the merchant.

The lady replied: "A pound of tea."

"Green or black?" asked the merchant.

"I think I'll take black," she said; "it's for a funeral."—*Catholic News.*

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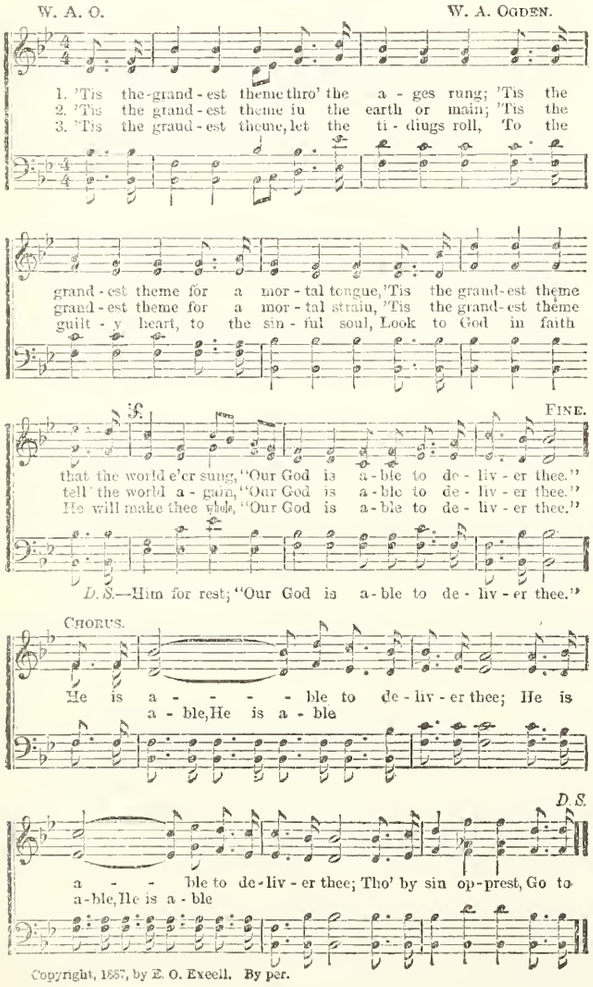
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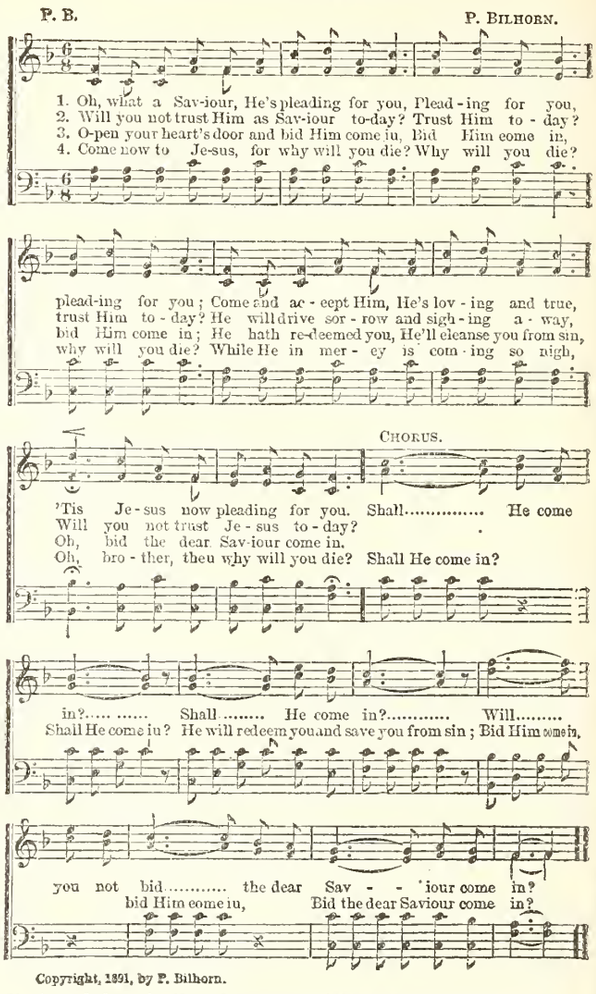


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CHRISTIAN PUBLISHING COMPANY, 1522 LOCUST ST., ST. LOUIS.

A young woman who is very popular in social life was asked why she did not marry. Her answer will furnish young fellows who are forming habits something to think about. Here it is:

"I have considerable money of my own; I have a parrot that swears, a monkey that chews, and a stove that smokes; so you see I am not yet very badly in need of a husband."

Stranger. There isn't a chap known as Rustler Rube hanging around here, is there? *Native.* No. He was cut down this morning.

* * *

Mr. Slimpurse (after a decided refusal). I know what the matter is. It's because I am poor. You would marry me if I were rich. *Miss Gallie* (thoughtfully). Perhaps so, but you would have to be very, very rich.

"I am afraid," said the dejected swain to the beautiful editress, "I am very much afraid that you do not return my love." "I —ah—I am not aware myself," she replied, absent-mindedly, "Did you inclose stamps?"

* * *

Jack. How did you know I was going to call, my dear? *Her Little Sister.* I saw Bessie taking all the pins out of her waist-band.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

Just Among Ourselves.

Here I come again, young people, with a big batch of letters. Helen Ross (8), Independence, Mo., writes: Santa Claus brought me a one-syllable history of the United States, and Longfellow's poems. Now I am ready to begin the Ney Year in earnest. In our town, a little boy once swallowed a button. He went crying to his mamma, very scared, and said, "Oh, mother, will I have to swallow a buttonhole, to get it out?" I lived in Independence, when I was a little boy—a few years ago; but I am not the boy Helen tells about. It is not a celebrated city, but three authors have been there—Washington Irving, Mark Twain, and myself—I mean no harm to the other two, in this connection. By the way, while there, I heard a young Mr. Gray read aloud, "Jane Eyre." I was only nine, and I was very much frightened when "Jane" heard her lover's voice calling her, while he was hundreds of miles away. The heroine ran to the door and called her lover's name in the dark night, and I was so thrilled, I could have crawled under the bed. Now, what do you think. This very Mr. Gray has gone and got married, and here are two letters from as many of his daughters, wanting to join our Advance Society! The older is nine, Catherine Gray, of Kansas City. Here is what the other says, and I wish you could see how handsomely it is written: "I read about your Advance Society, and want to join. I am only six years old and of all the books I have read, I think Grimm's Fairy Tales is the best. Sincerely your friend, Rebecca Gray." Children, do you think you will write that well, and read so much, when *you* are six?

More Plattsburg members: Henry Perkins, Luther Burton, Bessie Biggerstaff Calvin Moreland, Mary DeBerry, Leighton and Bernard Snook, Ethel and Ira Troutman, Fay Funkhouser, Wyatt Hill, Gordon Barrett, Amelia and Perry Jones. Others from a distance: Cora Steinkang (13), Bedison, Mo.; Ella Harness (12), Exlane, Ia.; Edgar (13) and Lillian Wait (11), Pittsburg, Kan.; E. H. Dexter, Robertson, Miss.; Glenn Garfield Searritt (7) and his two sisters, Olive (8) and Florence (10), Frankfort, S. D.; Albert Davis (11) Jacksonville, Mo.; Ulie H. Stewart (12), Santa Paula, Cal., who says: "I am in the sixth grade. My mamma died a month ago." this was written last Nov. "My father is a preacher, and I expect to become one, too." Isn't that a splendid resolution, children? What could better please that dear one, who is unseen, but not, I think, unwatching. For does God not send angels to attend us? And I believe every angel in heaven would yield his place to a mother's love. Egbert Taylor (10), La Monte, Mo.; Gower Scott (14), Galena, Mo.; Geo. S. Page (24), Munsonville, N. H.; Vetura Blanche Collins, Raytown, Mo., who is 12, and belongs to the church and the C. E.

We are two little girls that live in the country (Ashland, Ill.) with Mr. and Mrs. Hewell (we call them Grandpa and Aunt Mary). We have no home, so we came to live with them—we have been here a long time. Lily Gooch is nine, and I (Clara Moses) am 11. Our names are on Bro. McLean's Children's Day Roll of Honor. We had more than a dollar a piece, and we gave some to a little girl who had only 82 cents; then we had $1.06 for all of us. We studied up a Yell for the Advance Society. Here it is with the interpretation:

"Bro El, bro el, bro el; we re, we re, we re;
We ri, we ri, we ri: we quo, we quo, we quo.
And so we Advance, Advance,
If 'tis but slow, but slow."

Interpretation: Bro. Eillis, we read, we write, we quote, etc. How do you like it? —(Lily and Clara). Why, it is fine! I wish all the children would learn it, then go out doors and shout it at the top of their voices. The people will say, "What does *that* mean?" Then you can tell about your society; how we are trying to improve our minds, yes, and have fun, too, as we go along; how we are not going to grow up and shrivel into consumptive novel-readers, like bean-pods that were not pulled in time; how we are going to enjoy good stories, and pure fiction, but at the same time brace upon history, and bloom with poetry, and bristle with choice quotations, and become cultivated and developed all around. *That* is what this yell means, you will say; and then begin to shout it again till the hills echo. We must have 300 members in this society. There are already 284. Everybody must help; five pages of history a week, who can't read that? But it is the *habit* of reading that we are striving for. Perhaps you are afraid you will miss a week, or forget some day to read the verse of Scripture. What then? Are you too old to begin over? Listen:

"The first thing I saw in the last Louisville Courier-Journal was a note about the Advance Society. I had joined soon after the organization and for a time kept the resolutions. But one by one, I dropped them. But I will begin anew to-morrow, and in twelve weeks, if I have not failed, send my name for the Honor List. I want the companionship of all the bright members. It will be a comfort to me; I am now from home, teaching a small country school —(Della McKennon, Oakland, Tex.) Nora Cunningham, Cloverdale, Ky., says, "I am very fond of long continued stories, and would be glad, if you publish that kind." On the contrary, Rowena Elston, Berkeley, Cal., says, "I think continued stories very enjoyable, but I should like short stories, written by the members, still better. I am glad we have a chance to begin our club work over again, for Christmas has interfered greatly with my reading." Now, what am I to do? The large majority have written advocating the continued story. So I shall compromise, as hitherto, by giving letters, anecdotes, etc., from time to time. If we had more room, we could spread ourselves, of course, and do all sorts of things. Margaret Harrison, St. Louis, is twelve. She belongs to the Mt. Cabanne Church, and the Bible Club. She is the only member we have in St. Louis, except a number of the C. W. B. M., who have become silent partners in our club.

Says Vivien Aten, Hutchinson, Kas., "I am very much interested in George and Jennie Weston and the good they are doing; and Jennie's room is something like my own. I am thirteen and in the eighth grade. Papa is the minister here. Grandma, mamma and I are also members, and this constitutes our family. It is too late to send my list of books, but my favorites are Little Women, Uncle Tom's Cabin, Little Lord Fauntleroy, Wide, Wide World. How old are Jennie and George Weston? I would like to know if they are not about my age. I will try to keep the rules, and be a good member." (I would like for each member to feel that George or Jennie is about his or her own age; I think that the very best way to enjoy a story.) By the way, I know of some young people who no sooner read about Jennie Weston's room than they fell to work on their own; made window-seats, bookshelves and the rest. Here is enterprise! It is said Shakespeare borrowed all his best plots. I am going to wait and see whether Don or Fannie Hockaday, or Millie Imbler will turn out a Shakespeare. But when it comes to talking to children about Shakespeare, I think it time to ring the bell for recess—dont you?

But before this meeting breaks up, let me give you your next subject to write on: My Dog. But perhaps you have no dog. Then tell about one you used to have, or your neighbor's dog, or about some pet, whether cat, bird or other animal. Most all of you like dogs, and I would like to get a page full of them, black, yellow, curly and straight-haired. Tell of some peculiarity, some trick, or sign of wisdom that makes your dog different from any other dog. I suppose this subject would not suit grown people. Grown people have a way of looking at dogs suspiciously, and thinking of little things, such as fleas, If any of you are of the same way of thinking, write about another pet. I was eleven before I knew the privilege of a dog's friendship. I was a little past twenty when I got my second canine. I could show you today where the first—a big, black shepherd —was buried. Speaking of dogs reminds me that I am taking up a good deal of room talking about myself. Here is a family who have joined: Mr. and Mrs. Robert Chambers, and their daughters, Jean (19) and Nannie (12), Woodside, Ky. I met this family when I was in Kentucky. I visited them on their farm. It was the first time I had seen Kentucky, but I found that the bluegrass is green. What a time I had down on that farm—frozen custard, also! I believe this is all, this time. The society is adjourned. Next week, the continued story.

SHED SKIN 20 TIMES

My little boy broke out with an itching rash. I tried three doctors and medical college but he kept getting worse. *There was not one square inch of skin on his whole body unaffected.* He was one mass of sores, and the stench was frightful. In removing the bandages they would take the skin with them, and the poor child's screams were heart-breaking. After the second application of CUTICURA (ointment) *I saw signs of improvement,* and the sores to dry up. His skin peeled off twenty times, but now *he is entirely cured.*
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Sunday School.

HERBERT L. WILLETT.

THE BREAD OF LIFE.*

Twice during the ministry of Jesus was his work interrupted by news received concerning John the Baptist. The first time, the information that the prophet of the desert had been imprisoned caused him to retire into Galilee to avoid a possible similar fate. Again, after an interval of more than a year came the sad news of John's death. This time Jesus was moved to depart still further from the scene of his present activity in Galilee to the remoter regions beyond the lake. The retirement fitted appropriately into the moment at which the twelve returned from the missionary journey upon which Jesus had sent them. Both motives, therefore, impelled him to seek the quiet of this secluded spot near the further Bethsaida—the desire to avoid possible danger from Herod and the wish to be alone for the season with the disciples, the story of whose journey he woutd gladly hear and the lessons of which he would impress upon their hearts. But seclusion was impossible to one so widely known and eagerly sought as Jesus. The people saw the departure and followed along the shore, keeping in view the little boat which carried the Master and his disciples. These features are added by Mark and Luke. It was a time of unusual interest. The Passover season was at hand and many had already came into the populous region of Galilee on their way to the feast. This explains why the crowd which followed the company into the deserted regions was so great. Up to the very height which Jesus and the disciples occupied, the people pressed.

The Master was touched with sympathy and compassion because he saw that they were leaderless and knew how sad was their religious condition. The teachers of the time were not shepherds, and the people eagerly recognized in Jesus those qualities of leadership which humanity ever seeks, and the failure to find which not infrequently permits the elevation of unworthy men to positions of authority. The day was spent in teaching and healing, and when the evening drew on the disciples reminded Jesus of the solitary character of the region and the wisdom of sending the people to their homes, or at least into the nearest villages, to find food. John's narrative even hints that Jesus first suggested the necessity of finding provisions for the crowd. He was ever mindful of men in all their needs. He understood what many of his followers have failed to appreciate, that it is useless to preach the gospel to starving men. The body is as sacred to him as the soul, because it is its instrument and habitation. No religion or philanthropy that neglects the welfare of the physical life and fails to insist upon proper food, clothing, sanitation and recreation can accomplish the purposes of the Master. Herein the church has not infrequently failed, by devoting itself exclusively to the spiritual side of humanity, leaving to other organizations and philanthropies those ministries of sustenance and healing which were ever linked with the redemptive purposes of Jesus.

The disciples were astonished at this suggestion that they should make provision for the people. Philip asserted that the earnings of a man for two hundred days would be insufficient to provide for such a multitude, and Andrew added, rather to emphasize the impossibility of the project, that a lad there present had five barley loaves and two fishes, which were hardly worth considering in the present emergency. Jesus, confident, quiet and resourceful, bade the disciples arrange the people in groups of fifty, and thus seated in companies looking like beds of flowers, with the variegated colors of their raiment, they waited wondering.

*Sunda -school Lesson for Feb. 19, 1899—Christ Feeding the Five Thousand (John 6:1-14). Golden Text—I am the Bread of Life (John 6:35). Lesson Outline—1. The hungry multitude (1-6); 2. The small supply (7-9); 3. The abundant supply (10-13).

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AUTOMATIC CHAIN-STITCH.

The general advantages of this type of machine for family sewing comprise greatest ease and quietness of operation, simplicity of construction and the elasticity of the single thread seam. When needle is threaded the machine is ready, the stitch requiring neither bobbin nor shuttle. The thread is taken from one spool and is so interwoven and twisted that seam cannot rip unless its finished end be unlocked. When this is done, the entire length of thread can be quickly withdrawn without injury to the fabric.

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Jesus took the little supply of food and according to his invariable custom gave thanks for it, and then with his own hands distributed it to the disciples, who in turn carried it to the people. Thus by the touch of sympathy and power, and the personal contact of the messengers with the people, the work of love was wrought. And these qualities are essential to the work of the church to-day. The power is applied by the Spirit of grace, but sympathy and contact are necessary if the church is to help the suffering world.

But the miracle of provision was followed at once by the economy of resources which is requisite in all undertakings. Even though the provision had been limited only by the needs of the people, and could have been indefinitely increased, Jesus was unwilling that ought of the supply should be wasted, and the disciples gathered into their scrips the fragments of the feast, which would suffice them for food for days to come. Thus Jesus had taught a great lesson of his care for men and his power to bless them. But to him the miracle had value only as a sign, and this John calls it. Jesus never performed miracles without desiring them to be more than passing blessings to those he healed or fed. Appropriately, therefore, in the fourth Gospel every miracle is directly connected with a discourse or utterance of Jesus which impresses the lesson of the miracle itself. The careful reader must have observed this invariable connection of miracle and message. The feeding of the multitude was the sign that in their midst stood one who could feed men's souls, who was indeed the Bread of Life. There were some even on that day who perceived this fact and went away confessing that this was indeed the prophet which the world expected. They saw the significance of the miracle as a proof of deeper and more spiritual resources. Most, however, took only the utilitarian view of the occurrence, and appreciating the desirability of having continually a leader who would provide for their needs without exertion on their part, would have unhesitatingly made Jesus king. From this admiration, in which he recognized a menace rather than a compliment, he escaped by sending the disciples out of the dangerous atmosphere on a return voyage to Capernaum, while he, abiding some hours in the mountain for prayer, overtook them in the early morning and calmed their frightened souls by assuring them he was no spirit, though walking on the sea, but their friend and protector. The following day he uttered, near Capernaum, to the crowd who had followed him back from the desert, that memorable discourse on the Bread of Life which mystified and shocked so many that he found himself presently with only the faithful remnant beside him, who in the words of Peter declared it impossible to go elsewhere since he had the words of eternal life.

SUGGESTIONS FOR TEACHING.

Moments of retirement and meditation are necessary to the Christian who would be prepared for the active struggle of life. Men who display the true qualities of leadership will always find followers; the responsibility of leading in the right direction is the greater for them. The sympathy which Jesus had for the poor and needy, for the body and soul, are qualities of his true followers. Beyond every seeming difficulty are the infinite resources of our Savior. "What are these among so many," is always the feeling which rises from our inadequate resources for every great work; but one greater than we will provide. Jesus' arrangement of the people into groups is a hint of the wisdom of careful methods in all gospel work, where much depends on organization and instruments. Jesus never failed to express his thanks for blessings received; shall we be less mindful of our obligations? Economy is a quality of the divine life, and should be of ours; nothing is ever wasted in nature. If the miracle convinced the people of Jesus' power and prophethood, shall not the greater works of redemption we have witnessed still more convincingly prove to us his divine character and Lordship?

"DO UNTO OTHERS."

Every one respects and admires the man or woman who devotes a lifetime doing good to others. Even a medicine that has healed and cured many thousand people deserves the respect and praise of mankind.

Dr. Peter's Blood Vitalizer is an honest Swiss-German remedy, composed entirely of roots and herbs. It has been doing good for others for many years. What it has done unto others it will do unto you. It supplies a rich, pure, nourishing, vital stream—the blood—strengthens the entire system by driving out the ills that follow in the wake of debility. It is not on the same plan as ordinary drug store medicine. It is not to be obtained of druggists, but of regular Vitalizer agents. For further information address Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

FLORIDA.

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In addition to the above schedule leaving St. Louis at night, train leaving St. Louis 8:08 A. M. will arrive Jacksonville the next night 9:30 P. M., making only one night from St. Louis to Jacksonville.

This line also affords passengers for Florida trip via Asheville, N. C., the greatest American all-year-around resort.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR FEBRUARY 19.

A MISSIONARY CHURCH.

Acts 8:1-12.

"So many worlds. So much to do.
So little done. Such things to be."
—*Tennyson.*

Many interests there are in every church. So many that some people think something must give place. When they begin to cut, it is generally the missionary interests that suffer. Such short-sighted policy this is! It is as if a wholesale house should cut off its traveling salesmen, thinking it was exercising wise economy.

The only way to live is to grow. No life stands still. No business enterprise succeeds that does not reach out. No church lives as fully as it ought without reaching to the ends of the earth in its endeavors.

The last place to economize is in missions. "There is that scattereth and yet increaseth. There is that withholdeth more than is meet, but it tendeth to poverty."

"Retrench!" is the cry so often in church affairs. Retrench, then, in private luxuries, and enlarge in missionary necessities.

Said Dr. Gordon, "The church that is not a missionary church, will be a missing church."

The church at Antioch was a missionary church. It sent its strongest men forth. The church might have argued, "Here is a great field in this great wealthy city. We have plenty of heathen at home. We ought to keep our stongest preachers for this great home city church." But they did not argue so. They sent forth their best. And they never were so blessed before that time, as they became afterward, parting with their best.

Paul himself might have argued, "Surely, this is the place for me to stay and work all my days. Here is one of the greatest cities in the empire; here is the important field; here is the strategic point; here will I find my life work." But he did not so reason. He went forth to new fields. And in the going was he blest.

At Antioch the name Christian was first given to the Lord's disciples. And to every Antioch that separates its best workers and sends them forth, that pours out its treasure without stint for the cause of Christ, shall the name *Christian* to-day be given. And only that Antioch can be a power in the world which does embody the Spirit of Christ and is worthy of bearing his name.

We try to teach our little children at home and in the school that it is best to divide, to share. A true principle is here, and the child should early learn generosity. Is it not inconsistent, then, in us, to refuse to divide our own possessions with other nations?

A girl in Indianapolis who toils for her living, working in the homes of others, recently came into an inheritance of a few hundred dollars. One hundred of it at once went to the missionary committee of her church to be applied as they thought best in the foreign field. Such deeds are eloquent, and such persons are blessings to their churches.

A little boy, member of the mission band, wearing shirt waists, saw his papa's nicely laundried shirts. "Mamma," said he, "it would be very nice to have my shirt waists laundried. What would it cost?" "Ten cents, each time," was the reply. The little fellow counted over his pennies that had been saved for pocket money and missions, and he found one dollar and three cents. He calculated, "There's enough for ten laundries, and three cents for the mission band." Then a happy thought struck him. "Mamma, if I only had seven cents more there'd be enough for eleven laundries and the mission band wouldn't get any!" Such is the frequent calculations among mortals!

BETHANY C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Cross in the Land of the Crescent.

By W. J. Lhamon, *Director.*

A missionary tells us that many Mohammedans are asking, "Who is this Jesus that makes the Mohammedans so brave?" It is the old, old question asked by every pagan, persecuting people, when confronted with believing martyrs. God overrules the rage of man for the furtherance of his kingdom, and in Armenia to-day as in ancient Rome the ashes of the martyrs are made the seed of the saints. It is not our intention to dwell on the Turkish persecutions against the Armenian Christians here, though the brutality of them and the sanction of them by the Sultan and the Koran should not soon pass out of mind. It is estimated that at least 110,000 people were murdered, as many as fell on the Union side in our Civil War. A student of God's dealings with men cannot escape the conviction that such atrocities must, within a generation, have a fearful day of reckoning.

We wish the Bethany readers to know how the cause of Christ stands in Mohammedan countries and what are its prospects. It is estimated that there are above 200,000,000 Mohammedans in the world, only 18,000,000 of whom are under the government of the Sultan of Turkey. 102,000,000 are under Christian governments. This fact is very significant and may mean more in the future than it has in the past. Fifty years ago there was only one church with eight members in Central Turkey. There are now 32 churches with 5,178 members. There are 176 native helpers and 5,287 pupils in mission schools. There were neither schools or native helpers fifty years ago.

A writer in the Missionary Review of the World, in statements published in September, 1897, said the very animus of the massacre was to be found in the success of the missionaries. He declares that the "civilization of Asia Minor is American. The missionaries have spread over the whole country a network of religious and philantropic institutions and influences. The Americans have been getting wealty, thrifty, skilful, intelligent and influential, and this has provoked the hostility of the Turks. There was a secret plan prompted by the Sultan for the extermination of the whole Armenian people." The same writer says, "For every missionary who fell in China in 1895 God has already given at least a thousand converts, and there are many more inquirers. So in Armenia. Already the divine harvest of the seed sown in this bloody soil begins to appear."

Wm. M. Ramsey is a noted student of and writer upon Asia Minor. He has lived five years in that land. In a recent book entitled, "Impressions of Turkey," he says, "Beginning with the prejudice against their (the American missionaries') work, I was driven by force of facts and experience to the opinion that the mission has been the strongest as well as the most beneficent influence in causing the movement toward civilization, which has been perceptible in varying degrees among all the people of Turkey, but which has been zealously opposed and almost arrested by the present Sultan with the support of the six European powers."

Bro. A. L. Chapman, who is named in the handbook as under appointment, is now located in Constantinople and will have a great field in the ministry of the Word and in his general oversight of our mission, Turkey. There are promises of a bright future and a growing work in that land and the presence of an American will be a benediction in more ways than one. The Sultan has a wholesome respect for America, and we should not cease to pray that Bro. Chapman may be abundantly blessed.

We most earnestly ask our readers to remember that the March offering for our Foreign Missionary Society is not far away, and who should give so liberally and cheerfully as those who are students of he work and who know so much of its magnitude and its needs?

Danger In Soda.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble, except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure, mailed free by addressing the F. A. Stuart Co., of Marshall, Mich.

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Marriages.

APPLEBEE—CLARK.—At the residence of the bride's parents, on Jan. 25, 1899, Mr. Edgar E. Applebee and Miss Bessie E. Clark, both of Jewell county, Kan.; G. D. Sellers officiating.

BRIGGS—WARE.—In Denver, Col., Dec. 19, 1898, by Samuel B. Moore, Howard L. Briggs, and Maude Ware.

COHOON—SNYDER.—At the home of the bride, Effingham, Kan., Sister Clara C. Snyder and Bro. Wilson W. Cohoon, Dec. 7, 1898; I. T. LeBaron officiating.

HOPKINS—MOORE.—At West Rupert, Vt., Jan. 2, 1899, by W. W. Witmer, John M. Hopkins, of West Rupert, Vt., and Miss Annie J. Moore, of West Rupert.

REINERT—WHITNEY.—In Denver, Col., Jan. 12, 1899, Nelson A. Reinert and Eva Z. Whitney; Samuel B. Moore officiating.

STRICKROTT—MAIN.—At the home of the bride, Topeka, Kan., Jan. 23, 1899, Mr. Charles F. A. Strickrott and Sister Florence Main; I. T. LeBaron officiating.

PHILP—PECK.—In Denver, Col., Dec. 21, 1898, State Senator Charles Philp and Merta May Peck; Samuel B. Moore officiating.

PORTER—SCUTT.—At Plattsburg, Mo., Jan. 21, 1899, by J. W. Perkins, Charles L. Porter and Miss Nellie E. Scutt, both of Plattsburg, Clinton county, Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BRITTIN.

Mrs. Elizabeth Stockdale Brittin was born in Washington Co., Pa., August 12, 1832. Died at Springfield, Illinois, January 17, 1899. In 1852 Elizabeth Stockdale married Mr. James M. Brittin, whose faithful companion she has been these 47 years. They both joined the Christian Church shortly after their marriage and have been zealous and faithful, both in living the daily life of Christ and in the discharge of their duty toward the church and the community where they have lived. She was a most helpful wife and to her economy, good judgement and ready sympathy in all his plans does her husband attribute a full share of the prosperity that has attended their mutual efforts in life. The Springfield church will greatly miss Sister Brittin.

Springfield, Ill. J. E. LYNN.

CROSE.

Died at the home of son, J. D. Crose, at Mesa City, Ariz., Jan. 3rd 1899, Sister Elizabeth E. Crose, aged 76 years, Sister Crose was born and reared in the South. She was of a bright and cheerful disposition. Some 10 years ago she came with her husband to Tempe to rear a family of grandchildren, made motherless by the death of their daughter. Bro. Crose preceded her to the better land. Six years ago while in Tempe Sister Crose was an active and highly esteemed member of the church there. ANNIE E. CARATHIES.

Phœnix, Ariz.

DOBBS.

Died near Tempe, Arizona, Dec. 13th, 1898, Peter R. Dobbs. Bro. Dobbs was born in Virginia, Dec. 3rd, 1844, was baptized into Christ, in Pulaski County, Ky., in the summer of 1867, by Henry Dutcher. He came to Arizona from Roseberg, Ore., about six years ago in search of health, which he partially regained. But for four years he was confined to his bed in great suffering, until death came to him as a happy release. He leaves a wife, who is a devoted Christian, to mourn his loss.

ANNIE E. CARATHIES.

Phœnix, Ariz.

JORDAN.

John D. Jordan passed quietly away Dec. 24, 1898. He was born in Adams Co., Ill., June 19, 1832 and came to Pleasantville, Iowa, in 1847. United with the Church of Christ in 1869 and was faithful to the end, having been for many years one of the pillars in the church and one of its deacons. He leaves a wife, three sons and one daughter, all members of the Church of Christ. He has fought the good fight and has gone to his reward. During his entire Christian life Bro. Jordan has been a subscriber to the CHRISTIAN-EVANGELIST.

J. M. WATKINS.

LACKEY.

Mrs. G. A. Lackey, Stanford, Ky. (nee Mary Elizabeth Welch), was born at Crab Orchard, Feb. 15, 1844, and died Jan. 22, 1899. She was married Sept. 17, 1867, to Hon. G. A. Lackey, who, with his nine children and a host of relatives and friends mourn her loss. It was of such as she that Solomon said, "Her children rise up and call her blessed; her husband also, and he praiseth her." Our grief is assuaged by the thought that she was well prepared to die. She united with the Christian Church when 13 years of age, and was one of the most devoted and consecrated members of the Stanford congregation.

FRANK W. ALLEN.

LANGSTON.

Harriette Loyd Langston was born Dec. 22, 1811 and died Jan. 22, 1899. For 65 years she lived the Christian life. She was a member of the Christian Church in Buffalo, Ill., at the time of her death. She was twice married. Her second husband died in 1855. She was unselfishly devoted to her children and others, too, found a home under her hospitable roof. The proof of her devotion to Christ was in deeds rather than in words. The funeral services at her late residence, in Mechanicsburg, were conducted by the writer, assisted by R. B. Havener. Interment in Mechanicsburg cemetery. H. H. JENNER.

LONGFELLOW.

Joseph O. Longfellow was born in Peoria County, Ill., May 26th, 1871 and died at the home of his parents, Dec. 23, 1898, of gastric fever near Longmont, Col. He was an earnest Christian, was president of the Endeavor Society and clerk of the Christian Church in Longmont at the time of his death. His life was above reproach. He was buried Christmas day and the Christmas tree was used to line his grave. J. M. WHEATLEY.

Longmont, Col.

RICE.

Died at Phœnix, Ariz., Jan. 18, 1899, Sister J. A. Rice, aged 70 years. Sister Rice was a daughter of Myron Emmons, a preacher of the Reformation, prominent in the work in Illinois for more than 50 years. Sister Rice united with the church at the age of 14, and was a faithful Christian. She was an invalid for a number of years and was devotedly cared for by her daughter, Sister Cora R. French, a promioent member of the church here. Her body was taken to Antioch, Ill., for burial.

ANNIE E. CARATHIES.

Phœnix, Ariz., Jan. 23, 1899.

SHORT.

Geo. W. Short was born Jan. 31, 1835 in Montgomery Co., O., and died Jan. 11, 1899. He united with the Church of Christ in 1855 and lived and died in faith. His last words were words of faith and praise. The funeral was conducted by the writer. He was highly esteemed in the community. He leaves three children who were at his bedside in the last hour. E. A. HASTINGS.

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Literature.

IMMORTAL SONGS OF CAMP AND FIELD. By Rev. Louis Albert Banks, D. D. With portraits and illustrations. Cleveland: The Burrows Brothers Company, Publishers, 1899.

Picking up this volume one evening at home, and beginning to read the old patriotic songs, with sketches of their authors, the circumstances under which they were written, the story of their inspiration, and anecdotes connected with their history, we read on and on until late into the night, unmindful of the passing hours, so enthralled were we held by these thrilling sketches. Every true American will be interested in the story of these "Immortal Songs of Camp and Field." The anecdotes and incidents are of deep and perennial interest. It is remarkable how deeply these songs have entered into our national life, and it cannot fail to deepen and even purify our patriotism to read the history of their inspiration and the incidents which have been connected with them. We have learned many things new concerning these old songs from this volume which give them added interest. We predict for this volume great popularity among the American people, and among those who love our land of liberty and our institutions. The history includes sketches of such songs as "The American Flag," "Yankee Doodle," "Star-Spangled Banner," "Hail Columbia," "Columbia the Gem of the Ocean," "The Flag of Our Union," "John Brown's Body," "Dixie," "Battle Cry of Freedom," "Song of a Thousand Years," "Tenting on the Old Camp Ground," "Battle Hymn of the Republic," "Just Before the Battle, Mother," "When this Cruel War is Over," "Marching through Georgia," "My Maryland," "The Old Folks at Home" or "Suwanee River," and several others, concluding with "The Recessional," by Rudyard Kipling. It is a great tonic to American patriotism.

THE WONDERS OF THE SKY: or God's Glory Exhibited in the Heavens. By W. J. Russell, St. Louis. Christian Publishing Company, 1898.

This beautiful little volume, with an introduction by the editor of this paper, has been out several months, but we have not had an opportunity of testing its contents in print until recently, and we find such a stimulus in perusing the beautiful little volume, with its sublime facts stated in beautiful diction, that we feel like especially commending it to our readers. Not all persons can be astronomers, but all intelligent people should have a knowledge of the most important facts connected with the heavenly bodies, and these are stated in a winning and attractive manner in this small volume by W. J. Russell. After reading it, every one will have a higher appreciation of the statement of the psalmist:

"The heavens declare the glory of God,
And the firmament showeth his handiwork."

MAGAZINES.

Lippincott's February number will delight the magazine reader. "For the French Lilies," by Isabel Nixon Whitney, is a strongly written story, complete in this number. The rest of the magazine is filled with short but inviting articles and poems, sufficiently different in purpose to stimulate the reader's appetite from beginning to end. "Recollections of Lincoln," by James M. Scovel, is an especially readable and profitable article—a valuable contribution to the literature which has his name for its life.

The Preacher's Magazine for February maintains its merited reputation as a magazine eminently suited to preachers, teachers and Bible students. The contents show valuable contributions by famous and learned men.

Among the short articles in the February North American Review are "The Existing Court-Martial System," by Earl M. Cranston; "How Holland Helps the Helpless," by Bessie B. Croffut, and "Our Fish Supply and its Deficiencies," by A. H. Gouraud.

The frontispiece of St. Nicholas for February shows Washington firing his first gun at Yorktown. This number of St. Nicholas is especially rich in poems and pictures.

While military subjects continue to occupy prominent space in the Century for February, there remains a fine selection of articles on other topics. In this number of the Century the public will have an account of the part played by the army in the capture of Santiago by the commander, Major-General William R. Shafter, himself.

Prof. Henry C. Adams, statistician of the Interstate Commerce Commission, contributes to the American Monthly Review of Reviews for February an important paper advocating the federal taxation of interstate commerce.

The leading feature in the Living Age for Feb. 11 is a striking paper on State Socialism, by F. Nobili-Vitelleschi, translated from the leading Italian review, Nuova Antologia.

Houghton, Mifflin & Company, of Boston, Mass., the publishers of the Atlantic Monthly, announce a special rate to new subscribers of fifty cents for a trial subscription to the Atlantic Monthly for three issues.

The Treasury of Religious Thought in its February number begins a series of six articles on sociological subjects by C. A. Eaton, of Toronto, Can. These articles will add new interest and value to this magazine.

Frank Leslie's Popular Monthly for February is to some extent a Spanish-American number. Of the articles devoted to Spanish themes that of "To Make a Spanish Holiday," by Mrs. Frank Leslie, is especially interesting. Her description of a bullfight is one of the most vivid we have yet read.

There is a very valuable and unique feature in the Missionary Review for February in the form of an excellent up-to-date map of China, together with an index showing in what cities each of the various Missionary Societies are laboring. This is invaluable in the study of missionaries in China.

The North American Review for February presents a number of themes in its table of contents that will at once challenge the attention of the thoughtful reader. Among these we mention "Imperial Responsibilities a National Gain," "Russia as a World-Power," "Tuberculosis in the United States" and "The Awakening in China," all by able writers.

The Chautauquan for February appears in as neat a cover as we have yet seen for a midwinter magazine. This first favorable opinion, however, is greatly increased on a glance at its table of contents. The themes announced promise the reader many hours of delightful and profitable reading. The scope of themes treated will give the reader a wider knowledge of the things transpiring and moving the world.

Record of Christian Work for February is up to its usual standard in the spirit and energy of its articles. Record of Christian Work not only keeps one in touch with the great spiritual nerve-center at East Northfield, Mass., but with the best thought of the day on spiritual themes.

Among the leading publications of the day in the interest of Kindergarten work, news, literature and education is the Kindergarten Review, published by Milton Bradley Co., Springfield, Mass. In literature it is a magazine of the first rank.

Photographic reproductions of a score of flower gardens are a novel and interesting feature of the February Ladies' Home Journal. The pictures are of the finest and most ornate gardens, and show the striking effects to be obtained by grouping and massing plants and flowers. Such a collection of pictures will be of service to those who aspire to have gardens of their own, for the suggestions they contain will be a valuable guide for novices in growing plants.

The Anthem of the Free is the name of new national song published by Lyon & Healy, Chicago, Ill.

Anglo-American Alliance is the title of a new tract, envelop size, by M. L. Streator, M. A., and published by the Anglo-Saxon Publishing Co , Chicago.

SEED ANNUALS.

D. M. Ferry & Co.'s seed annual for 1899 is out and filled with information on every variety of seed for field and garden. The cover and inside colored plates are in the finest art and make the magazine an ornament to the table as well as a guide to the planter. Address, Detroit, Mich.

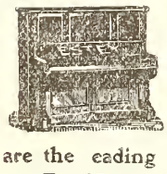
The Storrs & Harrison Co.'s Seed Annual for 1899 will tell you of all the standard varieties of flowers, fruits and vegetables down to the latest products. The record of this seed firm for reliability is second to none in that line. Their seed catalogue for 1899 is a beauty.

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The series of historical articles now appearing in the columns of the CHRISTIAN-EVANGELIST are exciting widespread interest because of their recognized educational value. It is the concensus of opinion that the great majority of our church membership would be greatly benented by reading them. It is suggested that reading circles be formed where there are none at present, and make these articles the chief item of study. The Christian Endeavor Societies and the Sunday school workers should also see that this opportunity of adding so largely to the stock of knowledge in the church of to-day be improved to the utmost.



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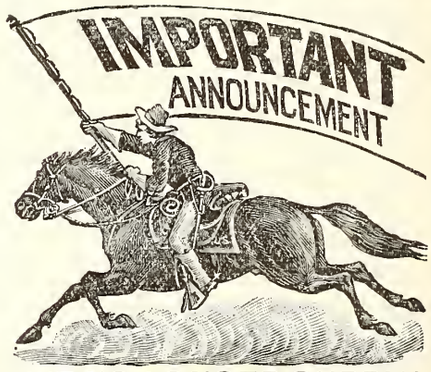
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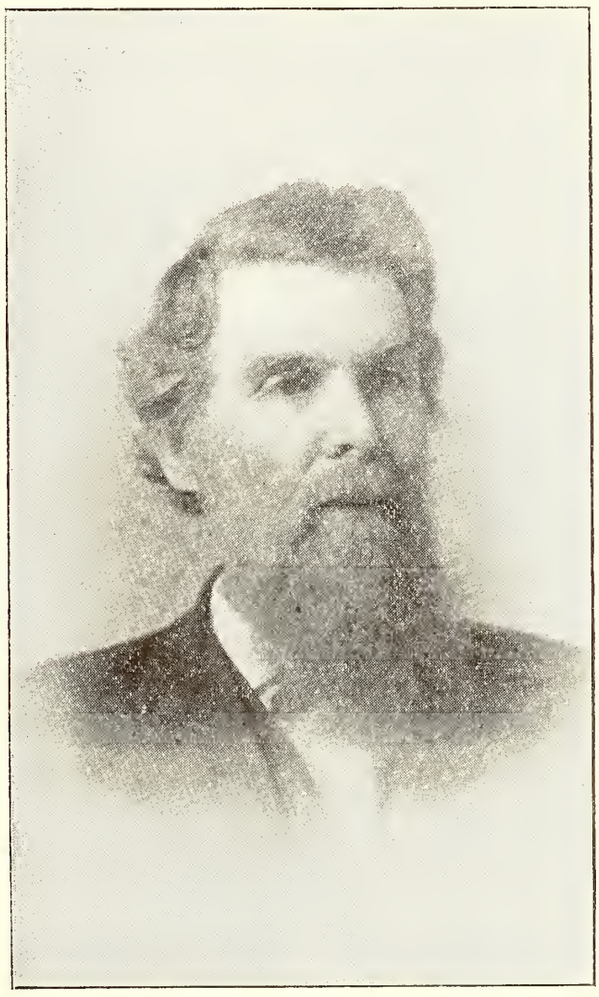
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

Since ratifying the treaty of peace the Senate has suffered a relapse in its enthusiasm for the immediate settlement of the Philippine problem. It may be said plausibly, and indeed truly, that the beginning of active hostilities by the Filipinos has taken the problem temporarily out of the control of the Senate, and placed it in the hands of Gen. Otis and Admiral Dewey. Since the natives insist upon fighting, there is nothing to do but whip them or be whipped by them. It is a misfortune that they should be led to look upon the Americans as their enemies, but perhaps ample compensation for this may be found in their increased respect for our power. However, this does not relieve the Senate of all responsibility, but makes it the more necessary that there should be given some definite assurance of our good will. Such a resolution as that of Senator McEnery, of Louisiana, would meet the requirements, and would not, as it seems to us, be open to the criticism of committing the administration too rigidly to any specific policy. It provides "that by the ratification of the treaty of peace it is not intended to incorporate the inhabitants of the islands into citizenship of the United States, ... but it is the intention of the United States to establish on said islands a government suitable to the wants and conditions of the inhabitants, to prepare them for local self-government, and in due time to make such disposition of said islands as will best promote the interests of the citizens of the United States and the inhabitants of the said islands." This might mean ultimate independence, statehood, or territorial or colonial government. Surely, that is not too narrow a limit. It does not prevent control and the development of the people in the direction of free government, and there ought to be no great hesitancy about committing the administration so far, since the ratification of the treaty has settled the matter of control. If such a resolution would promote the restoration of friendly relations with the Filipinos, as it seems fitted to do, it would be well worth while for the Senate to pass it. There is, however, little probability that it will do so.

The House of Representatives is busy with appropriation bills. The sundry civil bill, the naval appropriation bill and the Nicaragua canal bill are all before the House. The millions which they call for, not to mention the increased appropriation for the army which will be necessary if the Army Bill recently passed by the House becomes law, make it evident that being a world-power is an expensive luxury. Mr. Cannon, chairman of the appropriation committee, especially urges the necessity of economy and estimates plausibly that the deficiency for the year ending July 1, 1899, will be $159,000,000, making no allowance for expenditure on the construction of the Nicaragua canal. An attempt was made to attach the Nicaragua canal bill as a rider to the rivers and harbors bills, but this has been abandoned in favor of the plan of making it an amendment to the sundry civil appropriation bill. There is doubt as to the legality of this procedure, but Mr. Hepburn, who fathers the scheme, declares it to be legitimate. There is some likelihood that the economical spirit of Mr. Cannon and some other friends of the canal bill may result in leaving it over until the next session.

General Eagan's sentence was dismissal from the service for conduct unbecoming an officer and a gentleman. It was a severe sentence for an officer of his age and rank, but the rules left the court no alternative. The sentence was, however, accompanied by a recommendation for executive clemency, and on the basis of this and in recognition of Gen. Eagan's distinguished service in the past and of the provocation to the offense, the President has commuted the sentence to suspension for six years. Under this arrangement the punishment is reduced to merely the disgrace involved. Aside from this, the suspension means simply a six years' vacation with salary continued without reduction at the rate of $5,500 a year—a prospect which, in itself, is not calculated to serve as a horrible warning to other officers who may be tempted to call the commanding general a liar. This six years' suspension would bring General Eagan to within a few days of the date of his retirement from the service at the age limit, so that he would be restored just in time to be honorably retired. At his own request, however, the sentence has been again changed from suspension to immediate retirement, whereby he forfeits one-fifth of his salary and, in compensation, is partially relieved of the disgrace.

The report of the War Investigation Commission has been completed and presented to the President. It is based upon the sworn testimony of about five hundred witnesses, most of whom were chosen because they had some criticism to offer upon the conduct of the War Department. It is, therefore, an investigation of complaints rather than a collection of testimony of those who are satisfied. The subject of army rations has been gone over more or less thoroughly. Reports have been received from the commander of every army post and of every regiment in the regular army in regard to the beef, both fresh and canned, which has been issued to the troops. Many samples have been analyzed at the Department of Agriculture and the whole subject of the method of packing beef has been investigated under the direction of the Secretary of Agriculture. The report has not yet been published, but the general tenor of it may be surmised from the following statement by a member of the commission, who may be considered as speaking for them all, since the report was adopted unanimously: "Of course, there were some evils, but they were to be expected. The soldiers in the Civil War never had hospital or medical attendance as good as was given those in the war with Spain, and their army rations was not as eatable as it is now. The men who complained most of the food we found were very generally the militiamen from the interiors of states, who had been allowed $2 per head for subsistence stores while they were in state camps. When they went into active fighting they expected the same sort of thing."

With every week the Dreyfus case becomes more complicated and seems farther from a final settlement. A few weeks ago it seemed that an immediate solution was in sight and that it would be a verdict in favor of the prisoner of Devil's Island. At that junction, it will be remembered, the president of the civil section of the Court of Cassation, a notoriously corrupt judge made charges against the criminal section which has jurisdiction over the Dreyfus case. The Cabinet refused to listen to the charges and won a fight in the chamber on that issue. But for some unknown reason the Cabinet has reversed its position. An investigation has been made into the conduct of the criminal section, but the report has not been published, although there is a great demand for it by the Chamber of Deputies and the public. A bill introduced by the Cabinet has now, after a great fight, been passed through the chamber, the effect of which will be to take the Dreyfus case out of the exclusive jurisdiction of the criminal section, where it naturally belongs, and commit it to the entire court, including the civil section. This will involve another retrial of the case from the beginning, and nobody knows how much additional delay. It will not be possible much longer to believe that anybody in France is making a serious effort to bring this tedious matter to a conclusion. Perhaps it is believed to be simpler and safer to delay on more or less plausible pretexts until the prisoner dies.

The international anti-anarchist conference lately held at Rome attracted more attention by the original announcement of it than by its results. This cannot fairly be taken as an evidence that the conference was a complete failure, for its meetings were secret and no official report of the proceedings has been published. But unofficial statements have been made which, if trustworthy, indicate that the conference

did not produce such important results as were expected. It was decided to form an international bureau at Berlin for the supervision of anarchism, and the police of the various countries are to keep constantly in touch with this bureau. It was decided that all who openly proclaim themselves anarchists, publish or edit anarchist papers, possess anarchist literature or belong to anarchist clubs, shall be considered and treated as anarchists. This is good, of course, as far as it goes, but there is a circle in the definition and it leaves untouched the questions as to what an anarchist really is and whether the mere profession of anarchy, without evidence of overt, unlawful acts, is a crime. It was decided that the trial of anarchists should be conducted behind closed doors, to rob them of the notoriety which they crave. This will be well enough if the practice of secret trial does not give color to a charge of injustice and persecution. Censorship is to be exercised over anarchist periodicals by the various governments, and extradition treaties are to be arranged later between individual countries. Even these comparatively unimportant resolutions were agreed upon by a vote which was far from unanimous.

The senatorial fights continue with no visible change in Pennsylvania, Nebraska, Utah and California. The date for the trial of Quay and his son for the misuse of public money has been postponed again from February 20 to February 27. There does not now appear to be any likelihood that the deadlock in that state can be broken until the trial shall have established Mr. Quay's guilt or innocence of this particular charge. At present he is too weak to win and too strong to be defeated. Meanwhile, a new anti-Quay candidate for the senatorship has entered the field in the person of Mr. Eastburn.

But the army beef question is not yet settled. An order has been issued for a court of inquiry to investigate the charges made by Gen. Miles in regard to the unfitness of certain supplies provided to the troops. This will mean a complete reinvestigation of the work of the commissary, department and may lead to trouble for the commanding general if his charges are not substantiated. The issue of the order immediately after the presentation of the report of the former commission appears to indicate, as does also the above-quoted statement by one of its members, that the charges made by Gen. Miles have not yet been proven true. Consequently this inquiry will be fully as much a trial of Gen. Miles as a trial of the commissary department. The court of inquiry is instituted, in addition to its findings of fact, to "submit an opinion upon the merits of the case, together with such recommendations of further proceedings as may be warranted by the facts developed in the course of the inquiry." The members of the court are Maj.-Gen. James F. Wade, Brig.-Gen. G. W. Davis, Col. G. L. Gillespie and Lieut.-Col. George B. Davis.

The death of Mr. Young, Librarian of Congress, a few weeks ago, leaves vacant an important position. As was to be expected, all the dispensers of patronage who think that the administration is still in debt to them, have been busy presenting their candidates. There seems to be a very general failure to realize that the position of librarian in a great library is one which demands other qualifications than an effective political pull. The management of such a library as the congressional demands as thorough and technical a training as the building of a suspension bridge. The Congressional Library should be the "British Museum" of America. It has the most magnificent library building in the world and its greatest need now is for a competent administrator, a thorough master of scientific library economy. The names so far suggested are those of men known rather among politicians than among librarians.

The Queen's speech at the opening of the British Parliament, last week, presented a review of the situation in the Sudan, the conditions of Crete and the Czar's invitation to a conference for disarmament. It cannot be considered as a document highly significant for the future policy of the administration. The beginning of the new session finds Lord Salisbury's Cabinet in a stronger position than it was at the close of the preceding. His foreign policy in connection with the Fashoda and Obdurman episodes, and the Anglo-French coolness, has commanded general respect and strengthened his position. The center of interest for the present session is in the development of the foreign policy, especially with reference to relations with France in Central Africa, Newfoundland and the Far East. Of domestic issues, the one which seems most likely to come into prominence is the church question. The ritualistic tendency of the established church, especially as exhibited in the growing use of auricular confession, has aroused a strong sentiment in favor of limiting by law this Romeward movement in the Anglican Church. The bishops have embodied their ideas in a bill proposing to turn the whole matter over to themselves assembled in convocation. The debate on the subject is now being carried on in the House of Commons and in the Convocations of Canterbury and York. The Liberal party, of which Sir Henry Campbell-Bannerman has been chosen leader in place of Sir Vernon Harcourt, is in general opposed to this unconditional surrender of the church into the hands of the bishops, and in this it is said to be supported by the sentiment of a majority of the people.

A dispatch from Manila, dated Feb. 14th, announces that the United States forces under Brigadier General Miller, which have for some time been anchored near the city of Iloilo, captured that city on Saturday last after a brief bombardment. Gen. Miller, on receipt of his instructions from Manila, sent native commissioners ashore from the U. S. transport, St. Paul, with a communication for the governor of Iloilo, asking him to surrender within a stated time, and warning him not to make any demonstration in the interval. The insurgents immediateiy moved their guns and prepared to defend their position. The Petrel then fired two warning guns, and the insurgent forces immediately opened fire upon them. The Petrel and the Baltimore then bombarded the town which the natives, having set on fire, immediately evacuated. The American troops were promptly landed and extinguished the fires in all cases of foreign property, but not before considerable damage had been done. No American casualties are reported, but the enemy's loss is believed to have been heavy.

HUMAN BROTHERHOOD AND MISSIONS.

During his visit to the city last week, Bishop Potter made an address in which he related the incident of a little girl in a tenement district of the city who was carrying a child much too large for her age upon her shoulders. When she was approached by a lady who asked, "Is not that boy too heavy for you to carry?" she turned and exclaimed quickly, "Why, he is my brother!" What a world of pathos in this little incident! What other reason did she need to give why she should stagger along under so heavy a burden? It was her *brother* and, therefore, the proper thing for her to do. She felt that she owed it to him because of this kinship, and besides that, it was a pleasure for her to do it because it was her brother.

Have we not here the secret of all altruistic and missionary effort? Why should we care to give our money and our time, and send our sons and our daughters to India, China, Japan, Africa and the islands of the sea to preach to them the gospel of Christ and teach them the way of salvation? Is it not that they are our brothers and sisters? Is it not that God is the Father of us all, and that they as well as we are made in His image?

It may be said that Christ's command to "go into all the world and preach the gospel to every creature" is sufficient ground for missionary effort; but back of this great commission, as its inspiring cause, lay the fact that these creatures of every nation were His brothers and our brothers by reason of a common nature, common wants and common desires. It is much harder to realize this fact than it is for us to recognize our kinship with those who are near to us, and who have attained to something of the same moral and intellectual ideals which we possess. It is very hard to realize that the "submerged tenth," the inhabitants of the slums, the poor, the wretched outcasts of society, are our brothers and sisters, only lower down, it may be, in the scale of progress than we. But this is the true basis of all unselfish labor for our fellowmen. It was this feeling in the heart of Christ that made Him willing to lay aside His glory, which He had with the Father before the world was, and come down to the earth to seek and to save the lost. He saw in every sinner a possible saint, and in every soul polluted and dwarfed by sin, capabilities of indefinite improvement. He loved men because they were his brothers.

The day is rapidly approaching when the churches are called upon for their annual offering for Foreign Missions. The question will suggest itself to many a church member who has not been accustomed, perhaps, to joining in these offerings, "Why should I give my means to have the gospel preached to these far-off peoples who worship idols and grovel in darkness and superstition?" The answer is, "They are our brothers." Their lot has not been as favored as ours; they have not

lived in a land which for centuries has been blest with Christian civilization; they are groping in darkness; they worship idols because they know no better; they have souls that hunger after truth and righteousness just as we have; but they need some one to tell them what is truth and how they may obtain righteousness. Have we no heart to pity these millions of our brothers and sisters who bury their dead with no hope of seeing them again—who lie down in death with no hope of the life beyond? If we have not, then are we not like Christ, who "tasted death for every man," and who commanded his disciples to carry the good news of salvation to every creature in all the world. If we could accustom ourselves to think of the servant girl in our homes, of the employees in our shops and factories, of the men and women who do the rough, hard work of life, as our brothers and our sisters, we would treat them differently. We should have a kindlier feeling toward them. We should not wrong them. On the contrary, we should seek to enlighten, elevate and save them.

Christ is not ashamed to call the humblest of us His brethren. He wants us to feel the spirit of kinship toward all the lowly ones of earth. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." In every neglected child, in every sinning outcast, in every aching, unsatisfied human heart in pagan lands, hungering for the bread of life, do we not see Christ pleading with us for help? Blessed are we if we are able to recognize the Christ in all these humble brethren who need our help and minister to them as we would minister to Him were He present with us.

A CHARACTERISTIC BLAST.

The last number of the Christian Standard contains a nearly five-column editorial entitled, "The Alleged Crisis in Christian Endeavor." The article is thoroughly characteristic of the paper in its posing as the champion of the Board and of the Convention. The bulk of the article is taken up with defending the action of the Board in its refusal to assume the responsibility of employing Bro. Tyler for his whole time. But no attack has been made upon this action of the Board. The CHRISTIAN-EVANGELIST has uttered no word of censure in relation to this action of the Acting Board. The large number of the brethren who have written for the CHRISTIAN-EVANGELIST concerning the importance of a forward movement in Christian Endeavor, have made no attack on this action of the Board. Indeed, many of them have distinctly approved of its action. Why, then, should the Christian Standard feel called upon to enter into a lengthy editorial defense of this action? This question will bear studying about a little.

The article in question evidently regards the series of articles in the CHRISTIAN-EVANGELIST, by a number of prominent brethren throughout the brotherhood, as a sort of conspiracy against the Board and its policy. We see no ground for this belief except the fact that these good brethren, who are referred to by the Standard as "brethren who seem determined to take the matter in their own hands," did not send their communications by way of Cincinnati to be endorsed before their publication. It is probable that the brethren, in the simplicity of their souls, did omit this formality, supposing they had the right as Christian freemen to express themselves frankly as to the proper course that should be pursued in the interest of Christian Endeavor without being charged with "not keeping faith with the Convention." This is a very serious charge to make against forty or fifty of our prominent pastors and Christian Endeavor workers. What ground is there for it?

The Chattanooga Convention adopted the report of the committee on Christian Endeavor, recommending that the present National Superintendent be retained, and his whole time secured for the work, "provided the Board of Managers can see its way clear to secure his time for the work, and can arrange for his support, either from its treasury or through the Endeavor Societies." The Board has decided that it does not see its way clear to arrange for his support in either of the ways mentioned. The question then arose: "Must the matter of necessity end here, and must the Christian Endeavor Societies be deprived of a supervision which the National Convention believed to be most desirable?" This question was submitted through the CHRISTIAN-EVANGELIST to the brotherhood for its answer. The answers have come with a unanimity and a liberality that have been most surprising and gratifying. It is the responses to this inquiry that the Christian Standard regards as "not keeping faith with the Convention."

This is a strange sort of interpretation to put upon the action of the Convention and upon these recent expressions of judgment on the part of the friends of Christian Endeavor. It is strict constructionism and legalism gone to seed. The Chattanooga Convention said it wanted Brother Tyler retained as National Superintendent Hundreds, not to say thousands of generous hearts, speaking through those who wrote for the CHRISTIAN-EVANGELIST on the subject, said: "We will help support the National Superintendent for his whole time." Is this disloyalty to the Convention? Is there, then, really no room left for spontaneous, free, unofficial action on the part of the brotherhood in carrying out the desires of the Convention? Must they need limit their contributions to certain official channels or be accused of breaking faith with the Convention? Who is this that assumes the authority to rebuke the brethren for expressing their sentiments freely in the public prints on this question? Is this the Chairman of the Acting Board speaking *ex cathedra*, or is it simply the utterance of the editor of the Christian Standard?

Referring to the action of the editor of this paper in opening its columns to the brethren to express themselves on this question, and in giving his own free expression of sentiment on the subject, as he is in the habit of doing on every subject, the editor of the Christian Standard says: "He [Bro. Tyler] owes it to himself, to the Board and to the Convention to discourage this untempered advocacy of his too partial friend!" This is good. We feel ourselves officially *spanked* for our "untempered advocacy" of the course which we believe the interest of Christian Endeavor requires! The Standard sees in this effort of ours to help forward a great and important interest of the brotherhood nothing more than a matter of friendship on our part for Brother Tyler. No doubt the editor of the Christian Standard is also a friend of Brother Tyler, and yearns to have his services in the interest of Christian Endeavor as well as we, but he is happily able to restrain his friendship within moderate bounds so as not to sacrifice public interests on the altar of private friendship!

We have been anxious in this whole matter, not only to see the cause of Christian Endeavor advanced through the wise supervision which the National Superintendent would give it, but we have been equally solicitous that this might be accomplished without the least friction with the Home Board. We have been in frequent correspondence with the Secretaries of that Board, and have recently had a long conference with one of them with a view of carrying out this manifest desire of the brotherhood without any semblance of such friction. There is not the slightest reason for any. The idea that the raising of the necessary funds for the support of the National Superintendent would cause "the diversion of thought and energy from certain things which our missionary hosts had undertaken in this Jubilee Year" is not shared by the brotherhood at large, who have "certain things" in mind quite as necessary to be accomplished as some other things to which the Standard is giving great prominence. Nor do we doubt but that the sum total of money contributed for missionary purposes will be greater with than without the guidance and inspiration which the National Superintendent of Christian Endeavor would give to the work.

Among the reasons assigned by the Standard why the Board should not sustain Bro. Tyler is the fact that a part of his time would be given to the Bethany C. E. Reading Course which has "no organic connection with the American Christian Missionary Society." Thereby hangs a tale. The Natioual Convention at Springfield, Ill., endorsed the Reading Courses, and authorized the Acting Board to appoint the committee to carry out the plan. This Board, of which the editor of the Christian Standard is chairman, decided that this course was not wise and declined to appoint the committee. But the committee was appointed in another way and the work which the Convention approved has been carried on successfully, even if unofficially, but the editor of the Standard has always declined to recognize it, or to print its articles. Now, when the friends of Christian Endeavor propose to raise funds outside of the official channels to support this work, this same editor arraigns them for disorderly procedure!

The Standard assures us in the conclusion of its editorial that Christian Endeavor will likely exist and go forward independent of the decision of the Acting Board or of the "plea of the gifted Superintendent and his chief advocate." No doubt. The same is true of all our Secretaries, but we would regard that as a very poor argument for dismissing any one of them, even though they be "paid Superintendents," a phrase which the Standard reserves for Christian Endeavor.

We have only to say, in conclusion, that

Bro. Tyler and the CHRISTIAN-EVANGELIST referred this matter to the brethren. It is in their hands. They know their liberty in Christ and are likely to exercise it, and that, too, without any thought of intrenching upon the prerogatives of the Board or the wishes of the National Convention. As to the "awkward position" in which Brother Tyler is placed by what the Standard calls "opposition to the decision of the Board," he is, no doubt, able to speak for himself. We will only say for him that he has the highest confidence of the brotherhood, who believe in his wisdom, in his purity of motive, and in his unselfish and whole-hearted consecration to the cause of Christ. His agreement to accept the work, as suggested by the Board, only "*until some better arrangement can be made,*" relieves him from any charge of inconsistency or unfairness.

Speaking for the CHRISTIAN-EVANGELIST, it wears no collar, labeled with the initials of any official board. It is the servant of Jesus Christ and of his cause. It proposes, in the future as in the past, to work in harmony with all our missionary boards, but it owes its allegiance to a higher power. It will submit to no semi-official dictation through the columns of the Christian Standard or otherwise. Its readers, we are sure, have the same spirit. Our missionary interests have no more faithful and devoted servants than the men whom the Standard rebukes for "not keeping faith with the Convention." They, as we, will repudiate this bit of official impertinence, and go forward to do the work that God's providence may seem to lay upon us.

THE CONGRESS OF THE DISCIPLES OF CHRIST.

The first Congress of the Disciples of Christ will meet in St. Louis in April.

This meeting has been called as a result of much correspondence and conference. The subject has in fact been under consideration in a somewhat informal and desultory manner for a number of years. Last summer a number of brethren who happened to be in one place considered the advisability of calling a meeting for the discussion of questions not deemed pertinent to the purposes of our national conventions. It was felt generally by those who composed this friendly group that such an assembly properly conducted would possess great value. It was clearly understood that no legislative authority would belong to the meeting. Such a meeting as was contemplated would furnish an opportunity for a free and frank expression of opinions regarding matters of vital importance. The subject was at length placed in the hands of five brethren, tried and true, whose names here follow: H. W. Everest, J. H. Garrison, W. F. Richardson, J. Z. Tyler and H. L. Willett. It was understood that these brethren would issue a call for a meeting of the character above indicated. They were also requested to prepare a program. This they have done. Topics to be discussed have been selected. Persons to lead in the discussions have been named. The place and time of the Congress have been indicated. St. Louis was selected as the place and April 25-27 as the time.

A deliberate approach has been made to this first Congress of Disciples of Christ. The method of proceeding has been similar to that of "the fathers" as they came to "our first convention" in Cincinnati in 1849. That convention came as a natural result of steps previously taken and enterprises previously inaugurated. This Congress comes as a logical result of our history. From the first we have stood for freedom of thought and speech. "The fathers" were men of large minds, trained to think. They were men of mental independence. They possessed intellectual courage. They believed, and therefore spoke. They were scholars and moral heroes. At an early period schools were founded by them. Their students were encouraged to think. They were trained to use their mental powers. Inquiry was encouraged. Every matter at all worthy of consideration that came before these men was carefully examined. There was the freest, frankest, fullest, boldest investigation and discussion. The thoughts fittest to survive passed the ordeal in safety. Recently there has been a revival, to a degree, of our early experience. There is an increasing demand for freedom of intellectual action and speech on matters not so much as thought of from thirty to fifty years ago. This Congress will be a place in which there can be such a candid consideration of vital topics as the present times demand. It is more profitable to meet face to face in dicussion than to carry on our investigations exclusively in print and remote from each other. This does not mean that our newspaper discussions will be discontinued. They will, without doubt, continue! But the hope is cherished that they will proceed upon a higher plane than in some instances heretofore, and in a more dignified and less personal style.

There are thoughts that are entertained tentatively. Those who entertain them are not certain that the thoughts are worthy. There may be a lack of foundation for them. Possibly they are unworthy. An oral expression of them in the presence of friends competent to examine them may result in their abandonment. Discussion may clear the atmosphere. Some things seen as through a smoked glass may be made to appear distinctly. All men who *think* entertain thoughts as here indicated. To such persons the Congress will possess inestimable value. If properly conducted this meeting means in a sense and to a degree the beginning of a new era and a better in our intellectual life. Nor is there reason to even suspect that the conduct of this assembly will be other than satisfactory.

Attendance upon the Congress and participation in its proceedings will be entirely voluntary. Those who desire to enjoy its proceedings and who can do so will attend. It will not be a delegate meeting. The churches as such will not be represented. As a result the Congress, of course, will possess no other authority than such as will belong necessarily to the wisdom of its utterances.

The topics to be formally considered seem to have been wisely selected. They are present-day subjects. They are also practical in character. Some of them are "The Value of a Theology," "College Endowment," "The Scope and Significance of the Cry, 'Back to Christ,' in Modern Religious Thought," "City Evangelization," "Modern Improvements in Literature and their Relation to Religious Thought," "Crucial Points Concerning the Holy Spirit," "The Adjustment of our Church Organization to Present Needs" and "The Enrichment of Public Worship among the Disciples." The names of the persons chosen to lead in the discussion of the foregoing subjects is a sufficient guarantee that there will be intellectual stimulus combined with a strong moral and spiritual uplift.

Some of the persons who are expected to take a leading part are E. V. Zollars, president of Hiram College; E. S. Ames, professor in Butler College; W. B. Craig, chancellor of Drake University; Clinton Lockhart, president of Christian University, Canton, Mo.; D. R. Dungan, pastor Mt. Cabanne Church, St. Louis; J. J. Haley, pastor Christian Church, Cynthiana, Ky.; J. B. Briney, pastor, Moberly, Mo.; W. J. Lhamon, pastor First Christian Church, Allegheny, Pa.; W. T. Moore, principal of the Bible Department, University of Missouri; W. D. McClintock, professor of English in the University of Chicago; B. O. Aylesworth, pastor Central Christian Church, Denver; F. D. Power, pastor Vermont Avenue Church, Washington; B. C. Deweese, professor in College of the Bible, Lexington, Ky.; J. A. Lord, editor of the Christian Standard, Cincinnati; J. H. Garrison, editor of the CHRISTIAN-EVANGELIST, St. Louis; W. F. Richardson, pastor First Christian Church, Kansas City, Mo.; Geo. H. Combs, pastor Prospect Avenue Church, Kansas City; Jabez Hall, dean of the Bible Department of Butler College, and H. O. Breeden, pastor of the Central Christian Church, Des Moines.

These are the names of some who are expected to lead in the discussions in this Congress.

The City Evangelization Conference, which has usually been held in April, becomes a part of the Congress of Disciples of Christ. The interests of this important work, as can be seen, will be carefully considered. The annual conference of the Board of Education also becomes a part of this Congress.

Hour of Prayer.

THE TRIUMPHS OF THE CROSS.

(Acts 2-37-47; 5:12-16.)

(Uniform Midweek Prayer-meeting Topic, Feb. 22nd, 1899.)

CENTRAL TRUTH: *The gospel of Christ, preached fully and fearlessly with the Holy Spirit sent down from heaven, accomplishes marvelous results both in the winning of converts and the moral renovation of their lives.*

The picture presented by these passages from Acts is a living picture, full of life and movement. Peter had just preached a great discourse in which he had vindicated the claims of Jesus to be both Lord and Christ, proving it from the old Scriptures and pointing to the manifestation of the Spirit as the culminating argument. When he had made it clear that this Jesus whom they had crucified and slain was their promised Messiah and the Lord of life and glory, who had conquered death and had risen from the dead, they were "pricked in their hearts." They realized for the first time

the awful nature of their sin in rejecting the world's Savior. This realization of their sinful course led them to exclaim, "Brethren, what shall we do?"

This is a great question and it takes a great sermon, measured by the divine standard, to draw it out. The preaching that does not prick men to the heart and make them feel the awful power and guilt of sin and their need of salvation is not gospel preaching. Herein we fear is the great lack in much of the modern preaching. It lacks convicting power. No matter how clearly a preacher may be able to explain the terms of salvation, if he has previously failed to convince men of sin, in vain may he expatiate on the terms of remission.

This is a good question for Christians as well as the unconverted to ask. There are many members in our churches whose lives are barren and unfruitful, and these ought to be so convicted by the power of the gospel as to ask, "What shall we do?" And the preacher should be able to answer their question as well as that of the sinner.

Note the straightforwardness and simplicity of Peter's answer to this great question and compare it with much of the abstruse and difficult philosophizing of our time: "Repent ye," said he, "and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

Let the following questions be carefully answered:

1. The convicting message of Peter—What?
2. The question asked by his hearers and its import—What?
3. Peter's answer—(a) What commanded? (b) What promised?
4. What is it to repent?
5. What is it to be baptized in the name of Jesus Christ?
6. What is remission of sins?
7. What are we to understand by the gift of the Holy Ghost?

Note the result: Who were baptized? "They that received his word were baptized: and there were added unto them in that day about three thousand souls." This was a great sermon, evoking a great question, which brought out a great answer, containing great promises, which were accepted by a great company of believers, producing great joy. It was, therefore, a great meeting.

The evidence that this was thorough work is contained in the statement (v. 42): "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Another evidence of the wonderful power of the new faith is brought out in the statement (vs. 44 and 45): "And all that believed were together and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need."

The joyful nature of Christianity is indicated in the statement that (v. 46) "they did take their food with gladness and singleness of heart, praising God and having favor with all the people."

The second citation of Scripture brings out the miraculous power with which the apostles were clothed, by which "were many signs and wonders wrought among the people." These events filled the people with awe, "and believers were the more added to the Lord, multitudes both of men and women." Notice that we now speak generally of "joining the church," but in those days believers were "added to the Lord." If they are added to the Lord they will be added to the church, but they may be added to the church without being added to the Lord, using the church in the sense of a visible body. It is worthy of notice also that in those early days these messengers of Christ, like their Master, sought to relieve human need of every kind. "And there also came together a multitude from the cities round about Jerusalem, bringing sick folks, and them that were vexed with unclean spirits: and they were healed every one" (5:16).

These were, indeed, wonderful triumphs of the cross. Because these apostles stood very near to their Lord He filled them with His power for the working of these marvels. We may not need the miraculous element in our time, when there are remedial agencies, but we do need that same Spirit in abundance which enabled the apostles to preach the gospel with such mighty power.

PRAYER.

O Lord, our Savior and Redeemer, who didst strengthen and equip Thy disciples of old to preach Thy gospel with power, do Thou graciously endow all Thy servants to-day, in whatever sphere they may labor, to so live and so proclaim the story of Thy love that multitudes of men and women may be added unto Thee; until Thy church, putting away its impurities, its divisions, its party spirit, shall be animated by Thy Spirit and go forth to conquest and to victory. For Thy name's sake. Amen!

Editor's Easy Chair.

A few days spent with one of our colleges, coming in contact with the teachers and students, noting the eager young lives gathered there for instruction, and feeling the inspiration that always comes from contact with such life, serves to remind one of the high function that is being filled by our institutions of learning. A college gathers within its walls, generally, a very superior class of young men and women. In every community there are a few youths who aspire to something higher in the way of education than the public schools afford. These go away to our colleges. Some of them aim to be ministers of the gospel; some, lawyers; some, physicians; some, missionaries; some, merchants; some, farmers; some, skilled workmen, etc., but all of them wish to be educated. They are there for that purpose. This fact makes them a very interesting group of young people.

The editor of this paper has just spent a few days at Butler College, at Irvington, which, as most of our readers know, is a beautiful suburb of Indianapolis. The 7th of February was Founder's Day for that institution, and the celebration this year was somewhat more formal and emphatic than it has been for a number of years. The affiliation of Butler with the University of Chicago made it altogether appropriate that President Harper should be present and participate in the exercises of the day. At ten o'clock on Tuesday morning, the 7th, the college chapel was well filled with students and citizens, and after devotional exercises, conducted by A. B. Philputt, pastor Central Christian Church, Indianapolis, short addresses were made by Prof. B. A. Jenkins on "The Significance of Founder's Day," by the editor of this paper on "Religion and Education," and by President Harper on "College Affiliation." The speeches were heartily received by the students and citizens, and all seemed to feel that the occasion had been very helpful.

In the afternoon the students of the college gave a free entertainment entitled, "Jason Down to Date; or Willie Lampkin in Quest of a Sheepskin." It was designed to represent a young man, taken in the rough, and passing through the four classes in college life. There were four acts prepared respectively by the Freshman, Sophomore, Junior and Senior Classes. It was a very clever and creditable performance. All the professors were "roasted" more or less, and quite a number of the students, but it was all done in good spirit and was received in the same way. It is no doubt wiser to allow youthful exuberance to work itself off in this harmless way, than to attempt to put too severe restriction upon it.

In the evening President Harper delivered an address on "The University and Democracy," in the city of Indianapolis, to a large and cultivated audience. It was a very able and thoughtful address, and was listened to with the greatest interest. Dr. Harper has a high ideal of what a university should be and of its place in the life of the people. The address derived additional importance from the fact that an effort is on foot to increase the efficiency of the University of Indianapolis, an institution which has been created by the consolidation of the various colleges in and about the city. This same project was the theme of an interesting after-dinner discussion, the afternoon of the same day in which Dr. Harper and others spoke. The ambition or desire to have a university there that will be a mighty factor in the life of the people is certainly a most laudable one, and one that should call out a great deal of interest on the part of the people of that enterprising city.

A Bible Institute, continuing through Wednesday, Thursday and Friday, was conducted by Prof. Morgan, of Drake University, and the editor of this paper. The extremely cold weather which prevailed during the time prevented as large attendance as was expected, but under the circumstances it was quite encouraging, and a considerable degree of interest was evinced in the subjects discussed. The spirit of free inquiry and honest investigation seems to prevail in Butler, and there is that blending of fidelity to fundamental truth with freedom to receive the new light, which alone creates a safe and inspiring atmosphere for students. The Bible College, under the presidency of Jabez Hall, is making a good record this year, while the Academic College is enjoying a prosperous session. President Scot Butler is in Honduras for the winter, and Prof. Brown is presiding in his absence. No institution among us has a brighter outlook than Butler, and we feel sure that its future is to be one of increasing power and usefulness.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

III. The Union Principle Applied—Union with the "Christian" Reformers.

BY PROF. CHARLES LOUIS LOOS.

The gradual development of the thought of our reformation in the minds of its originators is a historical fact of deepest interest and most instructive. The people who have accepted this religious regeneration should well understand this fact, and the lesson it bears should be taught with all diligence and clearness to the religious world here and elsewhere, especially to that part of it that has witnessed the rise and wonderful growth of this reform. Nothing is more common than that the intimate genetic history of the beginnings of great religious revolutions in time become misunderstood or is wholly forgotten, even by those most concerned to understand it.

It was the unhappy divisions in the Christian world that first arrested the attention of Thomas Campbell; it was not this or that particular error in doctrine or practice. Let this be well noted. He saw that this fearful Babel of discord in faith and life in Christendom was a vast apostasy from the original state of the church and wholly opposed to the doctrine and spirit of the New Testament, as well as most disastrous to all the purposes and interests of the cause of God on the earth. Herein lay the motive, the root and beginning of this reformation. The primary cause of it, therefore, was quite different from those that moved Luther, Calvin and Wesley in their efforts to regenerate the church.

Then, when Thomas Campbell and his son Alexander began to study thoughtfully the question, How can a union of God's people be brought about? there gradually came to them, one after the other, the great ideas that have become the cardinal principles of the plea that has become so potent in our land.

WHAT ARE THESE?

1. These wise men soon saw and said that the party creeds were the immediate product, and then also the perpetuating cause and condition of the disunion that disfigures, distracts and weakens the church. While these maintain their dominion, it was easy to see that union was impossible.

Creeds—so these men declared—express the faith of a people at the particular period of their formation; they do not represent this same people's belief one and two hundred years later. This is confessedly so, not only with Protestants, but even with Catholics.

They *fix* and perpetuate religious and theological ideas and institutions; they are, therefore, permanent barriers to union.

It is well known that the doctrines of creeds are very often not shared by many of those ostensibly acknowledging them, often of very large numbers; they are, therefore, false standards of the confessions of these religious bodies, and keep apart many who might without these separating barriers be "mingled into one."

Human creeds, these brave reformers therefore decided, must be removed out of the way that God's people may be united.

But certain other principles, following logically from this chief one just stated, were soon developed in the minds of these men, as they reasoned farther in the direction in which they were moving.

2. As men of God, wise in the experience of the church and in the knowledge of the Divine Word, they determined that a union of Christians, to be approved and blessed of God and enduring, must be based on the eternal rock of the fundamental truths of the divine teaching. It must not be a union devised by men and resting on a humanly ordained foundation.

3. Another important principle must be accepted as a corollary from the above. It is this: that conformity can be demanded only in matters of *faith* that are clearly and expressly taught as such in the New Testament; and that teaching and preaching in matters of doctrine and practice must be strictly confined to what is thus taught. Furthermore, that a clear distinction must be made between what is *faith* and what is *opinion;* liberty to be allowed in the domain of the latter; but opinions to be kept private and not taught nor insisted upon. Finally, that all untaught questions and doctrinal speculations must be avoided, as wholly unauthorized by the Word of God, and as leading to discord and strife.

This distinction between faith and opinion was one of the most important principles of judgment and action developed by this reformation, making the former imperative, the latter a matter of private liberty. How salutary this distinction has been in the progress of our plea, must be evident to every enlightened man who knows well its history.

There could be no difficulty in inducing men to accept the Bible as the basis of union; but what after that? To allow unlimited liberty of interpretation and preaching would be to introduce a universal dissolvent that would make unity impossible. These wise men whom God in his providence, as we cannot but believe, sent forth to lead this great effort to bring back the church to its original life of unity in faith and practice, steered their ship safe between the Scylla of latitudinarianism and the Charybdis of creed dominion.

It was assuredly a very bold venture, never before attempted by even the bravest reformers, to propose to bring back into permanent and prosperous unity great multitudes of Christians on evangelical, New Testament grounds, by the application of the principle of liberty in *opinions* and oneness only in the fundamental essentials offered to our belief and faith in the Word of God. The insistence on both sides of this law of union was an act of the wisest judgment and of the highest moment. And does it not reveal also a most extraordinary strength of faith in God's Word and providence in the hearts of the men who so confidently and hopefully offered this rule of action to the church?

There is something sublimely attractive in such heroic, intrepid confidence in a great principle of truth. These grand men seemed ever to say, It is right; it will triumph! and that, too, against the belief, the practice and traditions of ages, and of the whole Christian world.

When, near the beginning of this century they first proclaimed to the world the principles above stated, they would look into the unknown future only with the eyes of faith. These reformatory ideas had as yet no history; they had no past since the first age of the church. But now we can look back over more than fourscore years of actual experience on a larger scale; of a severe test in a field of life where perhaps, as nowhere else on earth, principles are subjected to the keenest scrutiny, pass through the severest trial at the hands of the freest and most active judgment of men—in our America! And these principles had no support but their own intrinsic strength.

What is the historic result of this trial of almost a century? Is not this a subject of inquiry of immense interest to us?

To-day almost a million of men and women within the limits of the most enlightened population of this continent, indeed of this earth—this million themselves fair representatives of this enlightenment—stand with victorious confidence, with power and prosperity, united on these principles.

Let us study a special page of our history, in illustration of the working of the laws of action laid down by our fathers.

The first period of favorable opportunity and expansion for this reformation was that of its history among the Baptists. This fact, I am strong and happy in believing, was itself a great providence for our cause; for this people were men of sound faith in the Bible itself, and the fundamental elements of its doctrine; in Jesus Christ as the Son of God, in his divinity, his deity. Note this well! O, reader! here among this people our movement received its first strong impulse of development for life and power.

The notable second occasion for the enlargement of our cause was when it met the "Bible Christian" reformatary movement. It is beyond all doubt that these two opportunities were the great "open doors" for the successful extension of our reformation.

The Campbells and their coadjutors, together with the Baptists who united with them, were what the Christian world would call *Trinitarians*, men who hold strictly to the doctrine of the divinity, *i. e.*, the diety of Jesus Christ; of three persons in the Godhead, and regard this as a capital element of fundamental Christian truth.

Efforts to reform the church had been started in the South and East of this country early in this century, and in many respects, so far as causes and motives were concerned, much like that of the Campbells. The Southern movement was represented by B. W. Stone, those of the East originated with such men as Abner Jones and Elias Smith, who were Baptists. Strange enough, as a sort of reaction from the strict Calvinism and speculative Trinitarianism prevalent in that day, these two currents of religious reform were

both marked by certain anti-Trinitarian tendencies, more or less pronounced. It is well known that the old ironclad Calvinism of the New England of former days, by a natural and inevitable rebound, produced the Unitarianism that has ravaged that land of bold, liberty-aspiring thought. One extreme begets another, and when, as Schiller sings, "the slave breaks his chain," he seldom stops at the limits of right; he becomes an iconoclast.

These reformatory efforts coincided with that of the Campbells in that they rejected creeds, took the Bible alone as their rule of faith and practice, and had also come to accept the immersion of penitent believers as the only New Testament baptism; certainly a remarkable concurrence in these three separate currents of reform—two of them starting out from the bosom of Presbyterianism. One other important characteristic strongly marked the men that led them—they were already unfettered by creeds to learn further; to give up what they might find to be wrong and accept any new light from the Word of God.

The Campbells and their colaborers met these other currents of reform, the one represented by Stone in Kentucky, the other from the East in Eastern Ohio and the adjacent regions. These two independent movements had already become strong forces, especially that led by Stone, which by 1830 was supposed to number about 10,000 adherents. It had extended by that time over Tennessee, Kentucky—where it had the largest following—to certain parts of Indiana, Illinois and Ohio.

The wave from the East had spread widely over New England and the Middle States. In Ohio it had gained many adherents in the eastern and central parts of the state. As a notable fact it may be stated that a number of "Christian" preachers had come from Kentucky into Southeastern Ohio, into Meigs, Guernsey, Belmont and even as far as Carroll, Stark and Columbiana counties, meeting there the Eastern "Christians" and the preachers and churches of the Stillwater and Mahoning Baptist Associations, now in the full tide of New Testament Reformation.

The beginning of my religious life among the Disciples was in this interesting region of Southeastern Ohio. The church at Minerva, where I was baptized, situated on the line of Stark and Carroll counties, was at that time a notable religious center where the three reformatory waves met, mingled and became one; the union was early and perfect. The "Christian" preachers, representing the Eastern reform and that in Kentucky, proclaimed the gospel in full harmony, and A. Campbell and the heroes of the "Reformed Baptist Associations" were constant visitors at Minerva. I heard all these advocates of primitive Christianity preach, and they were one in the closest fraternal fellowship.

(CONCLUSION OF THIS CHAPTER IN NEXT NUMBER.)

According to reports the persecution of Armenians has not ceased, neither have they escaped from the troubles of former massacres. They are still the prey of the "unspeakable Turk" and plundering Kurd, and still in need of the sympathy and assistance of the Christian world.

HALEY'S QUARTERLY ARTICLE.

H. A. DENTON.

J. J. Haley has a very interesting article on the "Status and Prospects of the Higher Criticism" in the current number of the Christian Quarterly. It contains a splendid summary of the main features of the subject under consideration; though his indirect style of quotation makes it difficult to tell when he is giving his own views and when the views of the critics. Yet he is, for all this, quite clear enough.

No doubt many will think he minimizes the bad results of destructive criticism. Such is my opinion. Then I do not think his assertion, that liberal criticism has been mostly constructive, rather than destructive, will stand the test.

As one follows the article, at the end of one paragraph he is ready to place him in the conservative column, but by the time the end of the next is reached, he is ready to write him in the liberal column; and, by the time the article is finished, he is ready to place him astride the fence.

His statement that the liberal and the conservative critics are not so far apart will probably surprise even the critics. That there has been a reaction from the extreme positions of the liberals will be admitted, but any such thing as such divergent lines approaching each other at this time is too optimistic to believe. Indeed, it will not be a meeting. One must give place to the other. The premises of the two views are logically irreconcilable. One must fall.

The assertion that the more Isaiahs the better, if inspired, is spoiled by the fallacy couching in that conditional clause, "if inspired." The inspiration of the many Isaiahs of liberal criticism, and the inspiration of the one Isaiah of conservative criticism, are two different things. The fallacy is in the special meaning given the word "inspiration." A like play is made upon the word "revelation" in such lines as follows: "The parable of the prodigal son is certainly not historical, and yet it contains more pure revelation than ten times the space in any other part of the Bible." And again: "There is as much revelation in a poem like Job as there is in history like Kings and Chronicles." Evidently the conception of revelation here must be as pale as moonshine and as rarefied as the atmosphere of the mountains of the moon.

We are assured the results will be good; we need not fear; the old Book will stand the ordeal; it will come from the fire a better book. It is all very well to be thus assured, but this is throwing dust into the air, and it will not blind those who have been watching this battle with keen eyes. There is no fear for the Book; they cannot hurt it; but we fear what they can do to the faith of its adherents. It is the effect of this theory of the Book upon spirituality that is to be feared. Evangelism languishes under its influence. Is there a preacher among us holding this theory who can hold a successful meeting without going back upon his theory for the time being?

He would not object to the late date view, nor does he see much loss in surrendering the view that Moses wrote the Pentateuch. One would infer that this is not considered vital by our learned writer. The whole tenor of the article seems to say, "What does it matter? Suppose the old view does fall? Let it be so. Nothing will be lost."

Now if the old view of the early dates of the books and the Mosaic authorship of the Pentateuch be correct, it does matter if it should be abandoned. It would be surrendering the truth. There are some reasons for holding to the old view that have never been satisfactorily set aside. 1. The antiquity of Egyptian civilization stands unshaken. Moses and his brethren went out from Egypt to Canaan. Previous to the exodus Moses had been educated in all the Egyptians knew. What presumption is there against his ability to write the law and early history of his people? 2. Archæological discoveries have brought to light evidence of a civilization both in Canaan and on the Euphrates as early as the migration of Abram. There are good reasons for believing there was a system of education that early in those countries, and also a respectable literature and many libraries. This, instead of making an early date improbable, sustains it. 3. The internal evidence of the books in favor of an early date and Mosaic authorship—the two stand or fall together—has not been answered by any arguments based upon facts. Where are the examples of the alleged plaigerism of the article? Where are the examples to prove it was not considered wrong to place names out of place in historical narrative? A scientific method should be based upon facts. We could not require it to begin with all the facts, but it must begin with at least one. And when it becomes dogmatic enough to affirm and deny, it should have all the facts its affirmations and denials require in order to credibility. Where are the facts that set aside the old view? 4. The statements of the books that the law was revealed at Sinai, written by Moses in a book, and taken into Canaan by the tribes will ever be as incompatible with the modern doctrine of "development" as oil is with water. It is not one statement, but many in both Old and New Testaments that must be removed before the development theory can have the right of way. Further, Jesus and the apostles become involved to the extent of ignorance or insincerity. If Jesus did not know, he is not divine; if he knew, but based all his teaching upon the traditional notions, leaving the people still in darkness, he is not—and philosophically cannot—be the ideal man.

Centralia, Mo.

CAN THE BARRIER WHICH INFANT BAPTISM PRESENTS TO CHRISTIAN UNION BE SURMOUNTED?—III.

BY REV. JAMES M. CAMPBELL.

(3) The introduction of a simple ceremony like infant consecration, adopted solely because it is found to be spiritually profitable, would tend to give emphasis to the spiritual side of religion. There is a tendency to rest in form, to substitute the sign for the reality, the symbol for the thing symbolized. This tendency is increased just in proportion to the importance that is placed upon the form itself. In the early church when the baptism of infants was felt to be all-important the rite itself became a very complex affair. It consisted of a threefold immersion; it was accompanied with the anointing with oil; the eating of milk and honey in token that the grace of God was received; the laying on of hands by the bishop; the renunciation of the world and its pomp;

the exorcism of evil spirits; the clothing of the neophyte in a white robe (hence the name Whitsunday or Whitesunday). This robe was an emblem of the innocency which by God's grace was supposed to be given in the sacrament of baptism. Much of this complex ritual was unquestionably borrowed from heathenism. In the Roman Church the baptismal service is scarcely less complex. Consecrated water is used; exorcism takes place; salt is put into the child's mouth to indicate that he shall be protected against the corruptions of sin; he is signed with the cross; his nose and ears are touched with spittle; the devil and his works are renounced by him through his sponsors; he is anointed with oil; he professes the Christian faith by his sponsors, and through them he is asked whether he wishes to be baptized. After his baptism he is anointed with chrism, he receive a white cloth, and a lighted candle is put into his hand to show that he is now a light in the world. (Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. I., p. 203.)

In contrast with such an elaborate ceremony, which marks a wide departure from the simplicity which is in Christ, place the beautiful and suggestive ceremony of the public blessing of children by the laying on of hands, which has the sanction of the Master's example.

(4) The adoption of this simple ceremony would be in harmony with the principle of progress wnich characterizes the New Testament in the matter of ceremonial observances. Read the Epistle to the Hebrews and see how ceremonies which for ages had been invested with divine sanction were set aside when they had served their day. The Passover was put aside to make place for the Lord's Supper, circumcision was displaced by baptism, the sacrifice of animals was superseded by the sacrifice of Christ. In every change there was gain and not loss. The keyword of the Epistle to the Hebrews is the word "better," "better promises," "a better covenant," "a better hope" and "a better country." Everything is on the ascending scale. Progress characterizes the unfolding of the divine plan. What will answer the purpose best seems to have been the determining question with regard to what was to be abolished, what was to be retained and what was to be adopted. Slavery to the letter of religion was the one thing to be avoided.

Reasoning upon this ground we claim for infant consecration that it is a convenient ceremony. Its right to exist is founded upon the possibilities of helpfulness which it possesses. If the prophecy of Arnaud should prove true, that "in an epoch of deeper faith and greater enthusiasm we will give up infant baptism," one thing is certain: it will never be given up unless something better be found to take its place.

(5) The adoption of infant consecration would help to clear away the confusion which exists regarding the relation of children to the church. Children are not related to the church, but to the kingdom. They are not by baptism or otherwise to be received into the church. They are rather to be recognized as belonging to the kingdom and are to be trained up for admission into the church upon open confession of their faith. They belong to the general community of Christ's people and form a large and interesting part of his spiritual empire. Their standing within the kingdom is not conditioned upon present knowledge or faith, but upon their connection with Christ, or if you will, upon Christ's connection with them, upon the hold Christ has on them and not upon the hold they have on him. Should they die in infancy they would not be put upon probation, but would enter at once into the presence of the King, among whose subjects they have been enrolled.

What is our duty towards those who are inside the kingdom, but outside the church? Plainly, it is our duty to try and bring them into the church. Gather the lambs into the shelter of Christ's fold; bring them into avowed discipleship; get them to assume Christian obligations. Where there is implicit faith, labor to develop it into explicit faith; where a secret hope is indulged, labor to have the good confession confessed before many witnesses. The kingdom is wider and more comprehensive than the church and embraces many whom the church excludes. Professed believers constitute the church; possessors of the divine life constitute the kingdom. The church is a body of believers, an outward communion founded upon open confession of Christ. Those who compose its membership are said to be "called," "sanctified," "holy." They have "repented," "received the Word," "believed in Christ;" they have "died to sin and have been raised to life with Christ." Infants, then, have no place within the membership of the church, but they ought to have a place under the watchcare of the church.

(CONTINUED NEXT WEEK.)

TOUCHING TO BLESS.

GEORGE DARSIE.

Nothing is more noteworthy in our Savior's personal ministry than the frequency with which he used his *hands* in order to convey his blessings. When a leper said, "If thou wilt thou canst make me clean," Jesus "put forth his hand and touched him." What a human thing to do! For years the poor, scaly wretch had been shunned and fled from. Everybody was afraid of him. And he did not ask or expect Jesus to touch him, but only to exert his power in his behalf. Nor was it at all necessary for the great Healer to touch men in order to cure them. He was miles away from the centurion's servant and the nobleman's son when he "said the word" which made them whole. And just now as easily as not could he have stood aloof from this leper and have cured him. But he chose rather to touch him, because the touch meant love and fellowship and brotherliness, and because Jesus wanted him and wants all to know that he delights in nothing so much as personal contact with humanity, and the closer the better.

He used his own hands to anoint the eyes of the blind man in Jerusalem before telling him to go and wash in the pool of Siloam. And it was only by repeated touches that he made the blind man of Bethsaida to see clearly. The deaf mute of Decapolis heard because Jesus put his fingers in his ears, and spoke because Jesus touched his tongue. Of Peter's wife's mother it is said, "He touched her hand and the fever left her." He came and touched the bier of the widow's son in order to stop and then to break up the funeral proceseion—the first and only instance on record. He touched the ear of Malchus, the high priest's servant, healing him that his foes as well as his friends might know that his blessings were impartially for all.

And the virtue of his touch soon came to be so well known that it was continually sought. Mothers brought their little children that he might "put his hands on them and pray." Jairus, the synagogue ruler, came and said, "My little daughter is even now dead, but come and lay thy hand upon her and she shall live." The woman behind him in the crowd pressed close but to touch the hem of his garment in full faith that she would be healed. The sick everywhere desired and asked his healing touch, and their friends were unceasing in their entreaties that he would lay his hand upon them.

And the touch of Christ has not lost its power. As it once healed the bodies of men, so does it now heal their souls. The leprosy of sin needs still the extended hand of Jesus, and his voice of sweet command, "I will, be thou clean." The spiritual paralytic needs still his uplifting hand and the accompanying words, "Rise, take up thy bed and walk." The dead even need still but the contact of him who is the resurrection and the life to come forth from the spiritual graves into new and vigorous activity. Lord Jesus, lay thy hand upon our souls to-day. that we may feel the life-giving power of thy divine touch!

Like Jesus we, too, must touch men if we would do them good. The essential conditions for the transfer of blessing to others is personal contact. How well Dr. Field puts it: "It is of no use to mount lofty pedestals and draw our skirts about us and then toss fine maxims to the weak and wayward. So long as there is any self-respect in men they will be repelled by assumptions and condescensions of superiority. We must be willing to touch men. It must be face to face, hand to hand, heart to heart, life to life in a real brotherliness." And the beauty of such action is that it annihilates artificial distinctions, eradicates the caste spirit, ignores the invidious social barriers which separate man from man, and puts all upon the level of a common humanity.

When the priest and the Levite passed by the wounded man and refused to touch him, they revealed a spirit the most abhorrent to the religion of Christ. But when the Good Samaritan forgot all else save how to get him out of his trouble, and laid instant hold of him in order to his rescue, he showed the true spirit of that religion. Arn't we too often lacking in this spirit? Don't we too often stand aloof from those who need us, refusing them the personal contact which would minister to their greatest good? And are there not all around us souls isolated, sinful and ready to perish, who require but the touch of Christian friendliness and sympathy to cast off the shackles of their enslavement and to rise into the glorious liberty of the children of God?

And there can be no fear of contamination from even the vilest if our motive is healing and help. Our Savior was never so sinless as when he touched sinful lives to save them. And our moral safety is never so secure as when we stretch out a friendly hand to those who perish. No one is so proof against contagion as the brave physician who meets it face to face and gives it battle. And they are enclosed in an impenetrable mail against all forms of sin and temptation who dare to invade their haunts in order to lay hands of rescue upon their helpless victims.

When religion thus comes to mean hand-helping, touching in order to bless, willingness like Christ to associate with any whom we can benefit, self-forgetfulness for others' good, then will it have become the one irresistible power of the world.

Lord, Save the World.

Lord, save the world! For this we pray.
Burden our hearts from day to day
With ardent zeal and sacred care,
Moving the church to world-wide prayer.

Lord, save the world! May thy strong hand
O'erthrow false gods in every land;
May idol festivals give place
To ministers of heavenly grace.

Lord, save the world! May truth prevail.
O, rend in twain dark error's veil!
May heathen lights full soon expire
Before the pentecostal fire.

Lord, save the world! Cast down the thrones
Of power abused. O, hear the groans
Of slaves and victims everywhere;
Regard their piteous plaints as prayer!

Lord, save the world! Come thou again;
Begin thy great millennial reign.
E'en as the waters fill the sea,
So may thy world-wide empire be.
—*J. F. T. Hallowes.*

Our Budget.

—A great day—March 5th.

—It is Foreign Mission Day, which comes but once a year in the churches.

—It is the day we hear the cry that comes to us from pagan lands, and register our response.

—It is the day that tests the churches and the individual members of the churches—whether they be in the faith.

—It is the day that furnishes the true index to our faith in the power of the gospel to save the whole world.

—It is, therefore, an exceedingly important day, to which not only we ourselves will look with interest, but all who are interested in the world's evangelization will look to the results of that day and measure us accordingly.

—Remember it is one thing to "take the collection" and quite another thing to have the church make its annual offering for Foreign Missions. The first can be done in a few minutes; the latter requires weeks of preparation in prayer, preaching and in thorough canvass.

—We have given considerable space to this subject this week and heretofore, because we believe that the spiritual life and growth of our churches at home, as well as the prosecution of the work abroad, are involved in their participation in this great enterprise. We cannot expect Christ's presence unless we are doing his work.

—We shall feel it to be a just cause of reproach to us if any of ths churches where the CHRISTIAN-EVANGELIST circulates fail to respond to the cry of the heathen and to join with sister churches in making this March offering the largest in our history. So far as we know, the readers of the CHRISTIAN-EVANGELIST are, without exception, friends of mission work, both at home and abroad.

—The editor of this paper had a delighful visit last Lord's day with the church at Mexico, Mo., and had the pleasure of announcing that Bro. Dutcher will be with them next Lord's day to begin his pastorate. The church is awaiting his coming with hopeful expectation and is anxious to be led forward in all the lines of Christian work. The church gave us a fine hearing both morning and evening despite the bitter cold weather. We predict a bright future for the cause in that place.

—We regret the omission of Dr. Willett's Sunday-school notes this week again, but the severe storms on land and sea during the past week have no doubt delayed the mails containing his article for the week. We still have a large number of excellent articles awaiting time and space for their appearance in our columns.

—We desire to call special attention to the articles under the head of "The March Offering." They are short, but full to the true missionary or Christ-spirit. We have never printed more pointed, Christ-vitalized articles on missionary work than those that appear in this number. They are not only readable, but inspiring articles.

—Alexander Procter, of Independence, Mo., a likeness of whom graces our first page, like many others of our great Missourians, was born in Kentucky. He is a native of Fayette county in that state, where he opened his eyes on the light April 1, 1825. He attended the common schools in that county until he removed with his parents to Missouri in the twelfth year of his age. His youth was spent on a farm, or in assisting to open a farm. He entered Bethany College in 1845, and graduated from that institution July 4, 1848. On his return to Missouri he preached at Lexington and Glasgow, and in 1856 came to St. Louis as pastor of the First Christian Church. He left this city in 1860 in very poor health and located at Independence, where he has lived and preached ever since. During all these years he has held many protracted meetings in various parts of the state and has delivered many sermons and public addresses on important occasions. For the last few years he has been rather pastor *emeritus*, the chief responsibility being thrown upon the shoulders of younger men. While Bro. Procter has written some notable contributions to our literature, he has been a preacher rather than a writer. Possessed of a philosophic mind and with a poetic temperament, he sees truth intuitively rather than through logical processes, and has always been recognized as one of the ablest thinkers in the modern pulpit. His mind is still active, in spite of feeble health, and on occasion he yet preaches great sermons to the delight of his brethren, especially in their state and national conventions. Among the great men who have contributed their thought and their lives to the advancement of the cause of religious Reformation during the present century the name of Alexander Procter deserves to stand very high. May he linger with us yet many years to bless us by the strength of his thought and by the purity of his life!

—Better times are at hand. Every line of business is taking on new life. The dark clouds that filled the financial skies durin the past few years have passed away. This increases our obligation to raise larger offerings for world-wide missions.

—Make the whole church feel that if missions are not made of first importance, God's gracious design cannot be carried out. *Use or lose.* Use all your opportunities and powers, or lose every privilege and blessing, is the Lord's message to the church.

—No preacher can do his highest work at home until he is consecrated to the evangelization of the whole world. And no Christian can do his best until he has in spirit obeyed the commission, "Go ye into all the world and preach the gospel to every creature."

—Some Christians give to world-wide missions as if the divine enterprise were a tramp at the back door of our churches, and only needed a few nickels or some soup.

—A selfish motive always defeats itself and writes its own death-warrant. No church can grow and prosper which has no thought outside of its own doors.

—When the great philanthropist, George Mueller, of England, died, it was said that he left an estate of $800, but it was also stated that he had received and paid out for orphrnages and mission work, over $7,000,000.

—A striking presentation of what may be called "An Object-lesson in Practical Politics" may be found in the February Magazine Number of the Outlook. On one page are printed photographs of the beautiful old Pennsylvania Capitol, burned down about two years ago, and of the wretched new Capitol upon which half a million dollars or more has been expended. Of the new Capitol Governor Hastings says: "It is hardly fit for human habitation, much less for the human abode of the representatives of a great Commonwealth. There are scores of farmers' barns in Pennsylvania more attractive than this building."

—There are two articles in our Family Circle this week that will be read with particular interest. One is "The Honest Rumseller;" the other, "Fishing in Ingersoll Lake." The moral of each will need no comment from us.

—Hon. Samuel Dickie, of Michigan, and John G. Woolley, the noted temperance orator, of Chicago, have purchased the Lever, which they intend to make the leading temperance and prohibition journal in the world. The paper will be published at Chicago and will have unlimited capital at its command. Mr. Dickie will resign the chairmanship of the national prohibition committee, which he has held for twelve years. This move is precipitated by the action of the New York Voice, the national organ, which has recently been turned into a literary weekly. Rev. Oliver W. Stewart, of Chicago, is likely to succeed Mr. Dickie as leader of the prohibition forces.

—The receipts from all sources for the American Christian Missionary Society for the first eleven days in February were $427.36, being a gain of $97.67 over that of the same period of time last year.

—W. P. Bentley, our missionary at Shanghai, China, has added to his agencies in that city a paper called the Eastern Star. It is to be the organ of the Christian Institute of that city, and in itself is an evidence of the prosperity of the work entrusted to Bro. Bentley. We trust that this new star which has appeared in the East is a fixed star and that its brightness shall increase until it shall shine as the sun upon the great Empire of China. A cut of the Institute building, which was dedicated Nov. 6, 1898, appears upon the first page of this new paper.

—The Merchants' Association of New York endorses the President's recommendation pertaining to an international law for the protection of private property at sea in time of war and urges the Senate and the House of Representatives of the United States to adopt the resolution authorizing the President and Secretary of State to carry out the said recommendation. This is another step away from barbarism and toward a higher civilization, and to be commended until wars shall be no more.

—According to a sworn statement the daily average sales of the Chicago Record for the year 1898 was 220,096 copies, an average daily gain of 23,190 over that of the year 1897. The Record is one of the stanchest independent journals of the day. It is pitched on a high moral plane and well deserves the success which is coming to it as the reward of righteousness and enterprise.

—It is announced that the American Steel and Wire Co. will increase the wages of its employees, the increase to be from five to ten per cent and to take effect March 1st. The $1.50 per day men are to get the ten per cent. increase. We are glad to hear this advance of wages, and not only commend the action of this company therefor, but hope that its example will be at once followed by all large companies throughout the land.

—We continue to receive reports to continue the Sunday-school and Endeavor departments in our columns, which we have not had the room to mention, but here is a reason submitted especially worthy of notice. A brother in Idaho writes: "It is fifty miles to Boise City, the nearest Christian Church, and fifty miles across a sagebrush desert is not an easy trip at any time of the year. So you see that we can easily appreciate these valuable lessons on the Holy Book."

—The two foreign letters in our correspondence department this week will be read with more than ordinary interest because of the things written about.

—As it is not deemed best by the Acting Board, that it appoint a committee to have charge of the raising of funds, for support of national superintendent we suggest that a committee be appointed at an informal meeting of Christian Endeavor during the Congress of Disciples, to beheld in this city Tuesday, April 18, 1899. This, perhaps, would be the very best way to meet the emergency until our "Rally" in Detroit next July at the International Christian Endeavor Convention. Has any one a better suggestion? Meantime, the work of informing the societies of the situation can be carried on.

—By special invitation from Thos. M. Finney, manager of the Provident Association restaurant, 11th and Locust Sts., this city, our preachers went thither from their meeting in this office at noon last Monday on a tour of inspection. The peculiar thing about this restaurant is the extremely low cost at which wholesome food is served to men and women. Good coffee is served at one cent per large cup, soup one cent per bowl, and savory combination dishes at two cents each. On this plan a hungry man can get a full meal at from three to five cents. The average cost, we were told, is about three and a half cents per meal. Last year 115,000 meals were thus served at this restaurant at a cost of only $150 to the Association. This is charity of course; but it is charity on a business basis. After partaking of a full dinner at this restaurant we were shown through the kitchen and storage rooms and found every evidence of cleanliness and strictly business methods, and on retiring could but wish that the good people of St. Louis would enable the St. Louis Provident Association to equip and run two or three other such restaurants in this city for the benefit of the almost dependent poor.

—We have just received from the publishers a copy of a religious reverie entitled "Holy Angels" and suitable for piano or organ, composed by George D. Wilson. The publishers of this music are the Union Mutual Music and Novelty Co., No. 20 E. 14th St., New York.

—Dr. B. B. Tyler, pastor of the church at Colorado Springs, Col, is delivering a series of half-hour lectures to his church on the fathers of the restoration movement. These talks are given at the midweek meeting and will evidently prove attractive and profitable. These lectures began with Barton W. Stone, and are to be continued for six weeks, taking a different "Father" for each week. The aim of these lectures is to better acquaint the church with the origin, aim and progress of the Disciples of Christ.

—The Christian Citizenship League of Illinois has succeeded in getting two important reform bills introduced in its legislature and is calling upon the good people of the state to rally to their support. One is an anti-cigarette bill, the other is to prohibit gambling and the exhibition of obscene pictures at state, county and street fairs. The first bill was introduced by Senator Hull and referred to the license and miscellaneous committee of which Senator May is chairman. This bill is known as Senate Bill, No. 59. The other was introduced by Representative Eignus, referred to the miscellaneous committee and is known as the House Bill, No. 84. The League requests each of our readers in Illinois to write a personal letter to each of these chairmen and also to petition them urging each committee to report favorably upon each of the bills named. These are important bills and we shall hope to hear of their enactment into law, and we hope that the day is not distant when these and other protective measures shall be adopted by every state in the union. The chairman of this League, Mr. James H. Shaw, says: "One of the state senators remarked in my hearing at a stats Endeavor convention that he was constantly importuned by a large number of liquor men for legislation in their interest while the Christian men to his surprise asked for nothing." Brethren, these things ought not to be so. Our Book says, "Ask and ye shall receive."

—The will of God can never be done on this earth as it is in heaven so long as idolatrous systems of religion control the larger continents and races of men. These systems must be removed and God expects those of his people who have the light to do the work, and hence the supreme importance of united effort in sending out and sustaining Christian missionaries in their lands. For this reason there ought to be an offering from every church and from every member of each church on the first Sunday in March.

—Preachers must be at work and not delay, and work with great energy and tact if they will make the most of the March offering for Foreign Missions. First, the number of contributors should be increased in each church; "a gift from every member" should be the motto. Second, those who give should give intelligently. Great facts, called "the fingers of God," should be given through the free circulation of the Missionary Voice and by the preacher from the pulpit. Every sermon should ring out the pleading peal for more prayer and sympathy for world-wide missions. Missionary incidents are very helpful and telling in sermons. Many of them sound like the recorded conversions in the Acts of the Apostles. Then, in the next place, every facility, in the way of contribution envelopes or blank slips for pledges, payable within two weeks or a month, and cheap, sharpened lead pencils should be provided for the offering. Plenty of *time* should be taken in gathering up the offerings. Finally, urge each to give *liberally* and *largely*.

—Our Church Extension Fund is now near the $100,000 mark. Another $100,000 ought to be added to it this year.

—A copy of the Brenham Evening Press, of Brenham, Texas, gives an account of the dedication of a new church at that place on Jan. 15th, by Evangelist R. B. Saunders and Elder George Van Pelt, who delivered the address on the occasion. The paper congratulates the people of Brenham, and the Christian Church in particular, on the edifice, giving special credit to A. D. Milroy and Thos. B. Botts. The whole service was an impressive one as reported in the paper, and the occasion one of general rejoicing in the community.

—A good deal of quiet interest is being manifested in different sections of the country concerning the Congress of the Disciples of Christ which is to convene in St. Louis in the latter part of April. The program is admitted to be a most enticing one and as it will be the initial meeting of the kind among us, great interest attaches to it. Preachers and others interested in the living questions of the time should make their arrangements to attend.

—Chaplain C. B. Carlisle, of Holguin, Cuba, whose communication we printed last week, writes that Dr. Hammond, whom we recently advertised as a fraud, is in jail in Holguin. The military authorities there have him in hand. Bro. Carlisle adds: "I have turned over your article about him to Col. D. Hood, our commander, who has cabled to Havana for instructions. His trunk shows a quantity of schemes to swindle people. He poses as a bishop of the Edenic Church." "Edenic" is good, but *Satanic* would no doubt be truer to the facts.

—The people at Yate Center, Kan., are declaring for a better government. They have had all slot machines eliminated and are now pushing the enforcement of their prohibitory laws. And of those foremost in this movement for a higher standard of citizenship and city government is C. W. Yard, pastor of the Church of Christ in that place. We are glad to hear of the Christian people turning their attention to the condition of their towns and cities. That iniquities have so abounded in our city governments is due to the indifference of citizens who believe in better things. Probably there is not a city, but few at least, in the United States that could not be cleaned up morally by the better element if they would only act. In this field one strong man can put a thousand corrupt, polluted boodlers and gamblers to flight. They are cowards, and when the people show moral courage enough to fight them they will see it.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

—We are informed that W. H. Bagby, of Salt Lake, City, Utah, used a dissolving view lantern in his recent meeting there with good results. Our own experience with a lantern is that they can be made valuable aids to the work of a minister.

—We report a number of fine meetings in our evangelistic column this week. We are glad to hear the expressed desire of all our evangelists and pastors to assist in securing at least 100,000 conversions to Christ this year. Also to participate in the offering for Foregn Missions on the first Sunday in March.

—The Bethany Banner is the name of a new monthly, four-page, that has appeared in the interest of Bethany College, Henry S. Green, editor. One of the purposes of this journal will be to assist in the organization of an "Endowment Army" to aid in the endowment of Bethany College. The Banner talks like one who means business and we trust that its most sanguine expectations may be realized.

—I. J. Spencer, pastor Central Christian Church, Lexington, Ky., is unrelenting in his warfare against the powers of evil. Recently he preached from his pulpit on "Jesus in Politics." It was a plea for righteousness in politics. His strictures on political tricksters were to the point. Let us have more such preaching. "Them that sin rebuke before all" should not be limited to a few giddy, dancing girls. It means any old sinner, no matter where you find him—even if in the front pew of the church. No man can preach righteousness and keep out of politics. Political tricksters rather than preachers are forcing politics into the church and into the pulpit.

—The account in a recent number of the Independent of the Ruskin Co-operative Colony, in Western Tennessee, by Mr. Casson, its founder, almost persuades one that some of the late Mr. Bellamy's dreams will yet become history. At present the Ruskin Colony is in a prosperous state and a veritable industrial wave. The men work eight hours per day and the women five. All dine at a common table. All the various industries, literary pursuits, moral and physical culture schools are being

introduced save religion; churches are excluded. This is its weakness and ultimate failure unless remedied. Nothing that excludes God can prosper, but perhaps Ruskin will yet amend this feature of its constitution. Of this and other social reform movements the writer of the article referred to closes with these prophetic words:

Whether Ruskin is destined to live through the twentieth century or not, its short career of four years has been full of interest to the student of sociology and human nature. Its brave little band of pioneers is grappling with the new problem of industrial democracy which every civilized nation will have to face before many years. It is not wise to stand on the beaten road and sneer at the blunders of the world's pathfinders. Many a sea captain has had to run his vessel on the rocks before they could all be marked dow . on the charts. Many an early settler was drowned in our American rivers before the shallow fords were discovered; and when Ruskin becomes only the memory of a courageous endeavor its experience will be the heritage of the race.

—We spent an hour or two over a recently published novel entitled "Mary Ardmore," by J. H. Stark. The general plan of the story, outside of the straw men who are put up to be demolished is good, and its personnel may help one to spend a pleasant hour, barring the pity he is obliged to feel for the simpletons who suffer the edge of Mary's keen wit and logic.—*Baptist News.*

The undercurrent of prejudice in the above paragraph only renders the few commendatory words all the more valuable. Of course such an editor would not praise too highly a book emanating from any other than a Baptist source.

—A young man connected with the staff of a great metropolitan daily takes time to write:

I feel that I would be ungrateful not to tell you of the pleasure and uplift I received from reading your Easy Chair column of Feb. 9th. The last paragraph I have cut and pasted on my desk before me, where others may see it as well as myself. I know that all you say in the column is true and I hope that the realization may prove a permanent influence.

We hoped to say a word for the encouragement of those younger in the paragraphs referred to, and we are glad they have accomplished this purpose in at least one instance.

—Dr. Edward A. Kimball, chief of the Christian Science Bureau of Lectureship, Boston, in a recent lecture in this city in defending Christian Science against what he termed "misconceptions," said:

In view of the utter misconceptions which the public entertains concerning it, I would be glad if we had time to take up these baseless misconceptions and consider them categorically, but I will say in passing that we believe and worship God; that we study and believe in the Bible, which is accepted as guide to eternal life; that we believe in the divinity of Christ; that we believe in prayer without ceasing, and that we hold to all the fundamental essentials of true Christianity.

Again, at another point in his lecture, in speaking of Christian Science *per se*, he said:

The text-book of Christian Science, by Mrs. Eddy, "Science and Health, With Key to the Scriptures," is absolutely unique. No other writers ever give anything to the world upon which "Science and Health" could have been predicted. If there were no other evidence, the mere history of literature would establish the fact that Mrs. Eddy was the sole founder of Christian Science.

How can these things be? To an ordinary reader Christian Science, as thus differentiated from Christianity through Mrs. Eddy certainly puts Christianity in the background; but perhaps we fail to discern the metaphysical consistency between these two physically inconsistent propositions. The reconciliation of the irreconcilable would certainly be an "absolutely unique" work.

—The Religious Review of Reviews recently contained the following examples of liberal giving for missionary purposes. Such giving as this on the part of all the professed Disciples of Christ would soon take the world for Christ. Whether we can give as liberally as the cases cited or not the knowledge of them ought to shame the paltry offerings of some church members and stimulate all to greater liberality:

Dr. A. B. Simpson, president of the Missionary Alliance, has a night class of working girls who gave $1,500 in one year to missions. A gentleman, out of a $790 salary gave $400. A young man in Kansas said: "I will have to deny myself the privilege of going to Africa, as I will have to stay and support my friend who is going." A servant girl gave $500 of the $700 which she had saved in ten years. She did it, she said, because she loved Christ so much. Others gave what they had laid by for personal expenses in the scriptural hope that through his speedy coming they would not need a funeral. One man left off coffee for his lunch during the winter, thereby saving ten dollars for missions. A lady did without meat for a time, thus saving twenty-five dollars for this great work. One wealthy brother put 150 missionaries in the field.

PERSONAL MENTION.

T. R. Hodkinson has been called to Wintersett, Ia., as pastor.

The church at Lincoln, Ill., has invited Albert Nichols to remain another year.

J. M. Hoffmann, of Spencer, Ia., dedicated the new house at Stewart. Bro. H. is pastor-elect at Boone.

E. B. Cross removes to Des Moines to become evangelist for the central district of Iowa.

Prof. O. T. Morgan, of Drake University, is in Indianapolis, Ind., delivering a course of lectures at Butler College.

Pastor I. N. McCash, of Des Moines, Ia., will hold a meeting in March at Ann Arbor, Mich.

Clark Brown, of Drake University, has taken Highland Park, Des Moines, for his field of work.

Jno. P. Jesse is assisting W. A. Morrison, pastor of the church at Chariton, Iowa, in a protracted meeting at Chariton.

Jas. R. Parker is preaching for the church at Lovington, Ill. He began Feb. 5th. He was at Charleston last year.

E. J. Stanley has resigned his work at Windsor and the church is in need of another minister.

W. F. McCormick will hold a meeting in Atlantic, Ia., this month. His congregation at Robertson donates the meeting to the Iowa board.

Jas. S. Helm would be glad to communicate with those in need of the services of a singing evangelist for temporary or permanent work. Address him at Terral, I. T.

E. J. Wright, formerly of Hannibal, Mo., is now pastor of the church at Valley Junction, Iowa. Began there Jan. 1, '99 and reports the church in a prosperous state.

J. M. Rudy, pastor of the church at Cedar Rapids, Ia., began a protracted meeting there on last Sunday. Preparations have been made for an effective campaign.

J. A. Armstrong, of Wellsville, O., who recently assisted H. C. Parsons in a meeting at Hyndman, Pa., is highly recommended as an efficient evangelist.

The obituary of little Annie Mize in our columns recently, should have read second child of her widowed mother instead of the first. Annie died Nov. 12, '98, at Enid, Okla.

J. E. Deihl has been continued the preacher at Griggsville and Loami, Ill., another year; one-half time at each place. He also officiated at the marriage of his daughter, Grace, to Mr. Geo. E. Yates at his house Jan. 24, 1899.

H. V. Scholes, pastor of the church at Abilene, Kan., recently preached a temperance sermon in the Methodist church of that city that was pronounced "the most scholarly and powerful temperance address ever delivered in that city."

F. O. Fannon, of this city, closed his meeting at Hannibal, Feb. the 9th. Besides having 22 confessions of faith there was an awakening of the church in spiritual life. Levi Marshall, the pastor, says: "We are very grateful for Bro. Fannon's visit."

J. H. Van Dever, who has been holding meetings in Kansas and baptizing in creeks, says: "If the wealthy members of the brotherhood would evangelize awhile in new sections of country they would realize the need of churches with baptisteries and would give more liberally to the Church Extension Fund.

Cancer Cure Sent Free.

B. B. B.—BOTANIC BLOOD BALM, A POWERFUL BLOOD REMEDY, CURES CANCER OF EVERY KIND BY DRIVING THE BAD BLOOD OUT OF THE SYSTEM—NO KNIFE REQUIRED, AN EASY, PAINLESS AND INEXPENSIVE CURE—B. B. B. ALSO CURES TUMORS, PAINFUL SWELLINGS, RUNNING, EATING, BLEEDING SORES, SCROFULOUS ULCERS, PERSISTENT PIMPLES, WHICH LEAD TO CANCER.

SAMPLE BOTTLE OF B. B. B. MAILED FREE TO ANY SUFFERER WHO WRITES FOR IT.

B. B. B.—Botanic Blood Balm is an old, well-tried remedy and is not an experiment, but it has demonstrated during the last thirty years its power to heal cancer, persistent sores, ulcers, terrible blood and skin diseases, even after doctors and other remedies had utterly failed and the patient had given up in despair. Dear sufferer, if you have tried doctors and patent medicines and still have any form of cancer, you may be cured, to stay cured, if you will only persistently and faithfully use B. B. B.—Botanic Blood Balm, and to demonstrate its wonderful healing power we will send you a sample bottle free of charge. We have many grateful testimonials from people who have been cured of cancer by taking B. B. B.

Bad, poisoned, diseased blood in the system is the first cause of cancer, and this bad blood asserts itself in cancers, ulcers, old, running, bleeding sores, scrofulous, persistent eating ulcers that have a tendency to get worse, and they will surely end in a painful death unless the sores are healed. The only natural method of healing is to get the bad, diseased, poisoned blood out of the system, and that is what B. B. B. does and why it cures. No other remedy can do this.

Any form of cancer, as cancer of the nose, mouth, face, ear, neck, internal or external; old, bleeding sores, eating, scrofulous ulcers, persistent pimples on the face; carbuncles, distressing eruptions of the skin; painful swellings, bone pains and tumors are all cured by B. B. B. Cancer usually begins in a small pimple and gradually develops into a cancer—little sores develop until the surface becomes raw and ulcerates. But the deadly, destructive poison in the blood can be driven from the system and prevented from returning, and a cure thus made by the use of B. B. B. No knife can cut this diseased blood out, therefore a surgical operation is absolutely useless, besides being painful and dangerous. On the contrary, B. B. B. drives the bad blood out and thus cures in a painless, easy and inexpensive manner.

Begin taking B. B. B. on the appearance of the first symptoms, or as soon as you have the slightest suspicion of cancer, for the sooner you begin the sooner you will be cured. B. B. B. does not contain mineral or vegetable poison. Leaves no bad after-effects, but, on the contrary, acts as a fine tonic, building up the broken down constitution.

All druggists sell B. B. B. in large bottles at $1 per bottle; but sample bottles can only be obtained of Blood Balm Co. Describe your symptoms and Free medical advice will be given. All correspondence is sacredly confidential.

Address plainly Blood Balm Co., 137 Mitchell Street, Atlanta, Georgia, and sample bottle of B. B. B. will be sent you by return mail. Enclose 2 stamps to pay postage.

J. G. M. Luttenburger, pastor of the Christian Church at Dorchester, Ill., called at this office on last Saturday. Bro. Luttenberger was also present at our preachers' meeting in this office two weeks ago and greatly interested our preachers with some of his experiences with anti-folks. The church at Dorchester is now in a more prosperous state.

W. J. Hudspeth, 1122 State St., Little Rock, Ark., was elected chaplain of Arkansas state penitentiary on the 9th of January, 1899, and would be glad to receive all the good literature possible for distribution among the convicts. He also visits seven camps besides the state prison, preaching as often as possible. He says that the convicts are good listeners and love good literature, and promises to use all that is sent to him judiciously.

Bro. H. C. Morro, accompanied by his wife, paid a short visit to this office on Thursday, Feb. 9. They sail on the 22nd of this month for Australia, Bro. Morro having accepted a call to preach for the church at Melbourne. He is a Missouri boy, a graduate of Kentucky University, and was pastor of the church at Tolesboro, Ky., when the present call was received. J. J. Haley and J. W. McGarvey united in endorsing him for the Melbourne pastorate, and what they *agree* on must be a first-rate article!

Ivers & Pond Pianos.

Convenient systems of payment now bring these beautiful instruments within the reach of all. The New England Conservatory of Music, of Boston, has purchased 239 Ivers & Pond pianos. More than two hundred prominent musical and educational institutions are now using and recommending the Ivers & Pond pianos. Sold on easy monthly payments. Send for catalogue and full information. Ivers & Pond Piano Co., 114 and 116 Boylston St., Boston, Mass.

Correspondence.

English Topics.

THE CHURCH CHAOS.

In the great Church of England, with its vast revenues, its immense prestige, its powerful patronage by the state, its imposing historic antecedents and its undoubted popularity still increasing amongst the people, a malignant destiny seems to be at work which is bewildering the bishops, the government and the whole nation. This week it has been impossible to take up any of the daily newspapers without finding them bristling with exciting reports of troubles all over the country in churches. The excitement has been greatly stimulated by the behavior of Sir William Harcourt, of the bishops, and of certain of the extreme Ritualists among the clergy. All England was a few weeks ago astonished by the political thunder-clap of Sir William's resignation of the leadership of the Liberal party. Since then he has week by week been devoting himself to the series of onslaughts on the Ritualists which he commenced in the columns of the Times, to the consternation of the High Churchmen. For the most part these wonderfully pungent letters deal with the confessional, which is being advocated from the pulpit by about three thousand out of the 26,000 of the clergy, and is being resorted to by increasing numbers of the congregations in the Ritualist churches. Things are now opproaching a climax. The Protestant party is furious, and of course, this is the party which commands an immense majority. But hitherto the High Churchmen have been carrying all before them, through their astonishing audacity and the mingled supineness and sympathy, in their secret hearts, of nearly all of the bishops. Our English bishops are a very peculiar lot. When a clergyman is made a bishop in foreign parts, to work in the distant colonies or in heathen lands, he generally stays only a few years, and then comes home to be regarded by his brother churchmen as one more of the numerous "Returned Empties." But the bishops who gain position as dignitaries in their own country are for the most part just as empty of any distinguishing qualities of heroism or leadership, especially at a time of crisis like the present distress. At Liverpool one of the bishops, who is a real exception, the venerable and Puritan Dr. Ryle, has been joining with a parish clergyman to eject two curates, who have been constantly and emphatically preaching the duty of people to confess to the priests. Now the good Vicar of St. Agnes, feeling that these two helpers carried this sort of semi-popery much too far, expostulated with them, but in vain. Therefore the Bishop of Liverpool interposed, exercising his episcopal authority to dismiss them. There was a chorus of approval all over the land; but this shout of Protestant exultation was very premature, for in a few days it was announced that another Liverpool Vicar had the effrontry not only to write a letter of profound sympathy to the two "martyred curates," but actually to offer them each a position as clerical helpers in his own parish. Here, then, we have a nice sample of the spirit which has arisen in the Church of England. It is not by any means a solitary one. In London, at the notorious Church of St. Alban's, Holborn, the Rev. Father Stanton and his clerical staff have for years carried out the mass and all the accessories thereof in the most approved style of the modern priests of the popish Baal. It is impossible to realize, on attending a service at this church in the heart of London, that it is a sanctuary of the Established Protestant Church of England. The air is intoxicating with the fragrance of the incense. The brilliant millinery in which the priests are costumed is fearfully and wonderfully fashioned, and during the services the changes of these habiliments, tinted in all the hues of the rainbow and of the peacock's tail combined, change with kaleidoscopic vivacity of a variety entertainment at a small music hall. Now, under the pressure of popular indignation at these antics of the clergy, by which crowds of thoughtless people are bewitched, the Bishop of London has been issuing manifestoes to the clergy some of these Romish mimicries in his See. What has Father Stanton done? He has on his part issued an address to his congregation, in an obedient spirit, telling the people that the clergy must of course bow, however reluctantly, to the authority of the head of the diocese; and then he goes on at every service just as before, doing the very things which are objected to and forbidden! This is how Ritualism is advancing. It pretends to retreat like a rattlesnake seeing its hole, but presently the creature is gliding around again just as before. Parliament is being loudly called on to interfere, as this is a state church, and when next month it meets again at Westminster, there are likely to be some stirring episodes, as Sir William Harcourt is certain to attack the government and the bishops in accents which will resound through the land.

THE QUEEN'S RELIGION.

The Queen of England is one of the most interesting personalities in the world. She deserves the title only gained by one monarch of her sex in the history of the world. Indeed, Catherine the Great, Tsaritsa of Russia, did not nearly so well merit the epithet of "Great," as our Queen deserves to be styled "Victoria the Great." History will probably thus cancnize Her Majesty. She is in reality the head of a magnificant democracy. She is in such excellent health and vigor, both physical and mental, that there is no reason why she should not live to see the celebration of the 70th year of her reign, as one monarch in history did, and only one, Louis the 14th, of France. Queen Victoria is evidently watching the world with a keener interest than ever. She is no longer the recluse which she was for about twenty years after the death of Prince Albert. She is about to enjoy another of her annual visits to the South of France, on that enchanting Riviera between the feet of the Alps and the Mediterranean. It is said that the Queen is with the deepest interest following the course of religious events, and that the Ritualist controversy is causing her much concern. One thing always proves the concern which she feels in the spiritual life of the nation, and that is the active interposition which she exercises in the administration of crown and public patronage. No new bishop is ever appointed by mere wire-pullers without her special sanction, as the supreme right of choice rests with her. The Queen also contributes very liberally from her private purse to all or nearly all the charities which are maintained on behalf of the poorer clergy, their wives and families. But it is very curious to observe, what has never been explained, that she has never been known to give a farthing to any foreign missionary society.

VICTORIA'S TWO FAITHS.

The Queen of England is in a very peculiar position religiously. She is the only person on earth who has two religions, and is compelled to profess and to practice two religions which are strangely antagonistic to each other. Directly she passes the River Tweed and enters Scotland, she is a Presbyterian, while as long as she remains on the English side of the border, she is compelled to be an Episcopalian. It is well known that she is really a Presbyterian at heart, and that all her favorite preachers are in the Scotch Presbyterian Church. Such men as Dr. Tulloch and Dr. Norman McLeod stood much higher in her regard as preachers while they lived than any of the English Episcopal clergy. In her Highland home, amongst the lovely mountains round Balmoral, the Queen largely helped to build the Presbyterian Parish Church at Crathie, and this sanctuary she delights often to attend. Now, this gives constant offence to the High Churchmen, notwithstanding that they well know the Queen has no right in Scotland to go to any but a Presbyterian Church. The High Church papers, such as the Scotish Guardian, lament this as being "deadly schism," and "unconstitutional" on the part of Her Majesty, with many other like pretty epithets. The bigotry of the High Anglicans, however, has no effect on the Queen, who is a strong-minded woman. She never forgets that she has "constitutional" duties to the Church of Scotland, and at her daily services in her private chapel at Balmoral, the officiating minister is very often Dr. Cameron Lees, Dean of the Thistle, an eminent and popular Presbyterian. Even the experience of the Queen powerfully illustrates the bewildering confusion of religious conditions of our national life in Great Britain.

EVANGELIST ROMIG.

As the weeks go on, we shall have much to tell of the great success of our Bro. Romig, who after a splendid protracted meeting at Chester, and then at Saltney, is now in full swing at Liverpool, where I had the joy a few days ago of taking a little part in an evening's meeting with him, in company with Brothers Todd, Spring, Collins, Brearley, Rapkin, J. Coop and others, after a board meeting held for the interests of the work. Bro. Romig delighted us all. He is simple, lucid, powerful and alluring, and if we could only keep him here for a year, a great extension of our work would result. Many additoins are being gained. Romig does not preach for ten days in a town and then run away, but stays for five or six weeks if permitted to do so, and thus he is able to gather up the fruits of his labors and to consolidate the results. We want him to set a wave of revival rolling up in all our churches, and then to stir up new places. Romig is the man we wanted and we have got him. Hallelujah! W. DURBAN.

43 *Park Road, South Tottenham, London, Jan.* 27, 1899.

Danger In Soda.

Serious Results Sometimes Follow Its Exeessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble, except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure, mailed free by addressing the F. A. Stuart Co., of Marshall, Mich.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

The American Church in Berlin.

To one who arrives in a foreign city with no acquaintances within reach and only a small knowledge of the language, the consciousness that there is a group of men and women who meet at least weekly for worship in the mother tongue is the source of no little satisfaction. There may be occasionally a person so constituted that he has no desire to meet those of kindred thought and speech, but he is an exception; and during the first few weeks of residence in any European city the comfort that comes from association with other Americans is no small assistance. This need is admirably supplied for Americans who visit Berlin for longer or shorter periods of residence by the American Church. The impressions of the first visit there will not soon be lost. Many days had been passed in travel and sight-seeing since landing in Europe, with scarcely an opportunity to hear a familiar word except from members of the little company of travelers. The process of getting settled in Berlin brought many trying experiences and perplexities in the struggle with foreign speech and customs. A bit of information received on Saturday regarding the American Church served only to indicate the general direction in which the service might be found and an approximate guess at the hour of its occurrence. After a somewhat protracted search on Sunday morning the place was discovered a few moments after the service was opened, and as we climbed the stairs leading to the second floor of the building where the congregation assembles, the strains of the familiar hymn—

> "Safely through another week
> God has brought us on our way,"

brought a flood of memories of the homeland and the numberless occasions on which the same hymn had been sung amid far other surroundings. The congregation was sufficient to fill the fairly large auditorium, and the services were adjusted to the feelings of many present who had just come to Germany and felt an oppressive sense of strangeness in a foreign land. The sermon, the hymns, the prayer and all the exercises of the hour went to the hearts of those who worshiped there for the first time; but especially the hearty welcome given by the pastor, Dr. Dickie and his wife, and by their earnest and faithful coworker, Mrs. Willard, a sister-in-law of the great W. C. T. U. president, completed the impression of satisfaction at the discovery of a home for worship and helpfulness.

This is indeed the mission of the American Church in Berlin. Like the American Church in Paris, though younger in years and less fully equipped, it is doing a splendid service for American residents in the city and especially for the large body of students who gather here to attend the university or to study music, language and art. The organization has a history of some forty years. It was started in the days when Governor Wright, of Indiana, was the American Ambassador, and under his leadership it began at once to render valuable service to his countrymen. For many years the church had no regular pastor, but depended upon the gratuitous services of American ministers resident for a time in the city. Among the men who have thus served this church for longer or shorter periods and for the most part without any remuneration, have been President Tappan, of the University of Michigan; Rev. Joseph B. Thompson, of the Broadway Congregational Tabernacle, of New York; Rev. Henry Van Dyke, the well-known New York preacher and writer; Phillips Brooks and Bishop Fitzgerald, the Methodist director of European missionary work for so many years. The first pastor of the church was Rev. J. W. H. Stuckenberg, who during a pastorate extending from 1880 to 1894 became well known to Americans through his extensive and scholarly contributions to religious and philosophical journals. Readers of the Homiletic Review will remember his interesting articles on religious thought and conditions in Germany during those years. He left Berlin at the close of his pastorate to accept a professorship in Harvard, which position he now holds. He was succeeded by Dr. J. F. Dickie, formerly superintendent of the Presbyterian Home Missionary work in the state of Michigan, with headquarters at Detroit, who has continued the work of the church along very practical lines and has devoted himself particularly to the enterprise of a church building, so much needed by the organization.

It will be seen from the personnel of the pastorate that the church is entirely interdenominational in character. Its constitution is of the simplest sort, acceptance of the Scriptures and the Apostles' Creed being the only conditions of membership. To its fellowship all Americans in Berlin are invited, and the signing of its constitution makes one a member for the period of his residence on the city, without in the least interfering with his home relationship. Americans of all denominations are happily united in the congregation, and through a history of forty years no doctrinal differences have ever arisen. It is not difficult to persuade the members of this church that Christian unity is possible and desirable. It ought to be added that the membership includes probably not a few who are not of our nation, but who for various reasons prefer to attend its services. The American colony in Berlin includes probably not less than five thousand persons, many of whom are permanent residents, brought here by busines or other interests. Of course, the largest single portion of the colony consists of students. Then, too, there is a constant stream of travel through this center of German art, literature and politics. There is scarcely a week that does not find some Americans present, notable or unknown, outward bound toward the ends of the earth, or returning therefrom. Missionaries to the Far East, travelers to Russia, art and music connoiseurs or amateurs making the round of the art shrines of Europe, seekers after pleasure and seekers after health, all find their way here sooner or later. Thus the mission of the American Church is notable and its opportunities great. No city of this size lacks temptations of the most various sort which appeal to young people. The difference between the American and German ideal of life is so great and the liability to adopt, without thoroughly understanding, types of thought and habits of conduct most disastrous in their consequences, confronts the young man or woman who comes here for study. It is the mission of the American Church to afford a religious as well as social environment which shall be a safeguard for all such, and nobly has it accomplished this purpose. It seeks to save our countrymen from the mistaken notion that the way to acquire the language and understand the characteristics of the Germans is to avoid all contact with Americans. As one of these young men said to me only two days ago, "I propose to cut all association with anybody who knows English. I shall live with the Germans, talk with them, drink beer with them and so learn to understand them." It is doubtful whether such a process will bring any closer acquaintance with the real life of the best element of this nation, while on the other hand it will certainly lead to other results of a strikingly different character. We all expect to live in German families and speak the German speech while here, but the help to be derived from occasional association with our own people, and especially in religious services, is incalculable, and many who have tried the other experiment have regretted deeply their mistake.

The character of the services of the American Church is similar to those at home, but is adjusted to the conditions in which the church finds itself. The morning serviee is held in the auditorium of the "*Christlicher Verein Junger Maenner*" (the German Y. M. C. A.), and the session of the Y. P. S. C. E. is held at 4:30 P. M. in a smaller room in the same building. The Sunday-school is held at a private residence on Kliest strasse, several miles distant and nearer the center of the resident membership, while the evening service, which consists of a short devotional session followed by an address by the pastor, is held at his home on Kurfuersten str. It will thus he seen that the services of the church are spread over a considerable territory, and not infrequently the personnel of the different gatherings is completely changed. In addition a weekly prayer-meeting is held on Wednesday at the Y. M. C. A. at 3:30 P. M. The communion service occurs quarterly and special seasons like Thanksgiving, Christmas and Easter are observed in a special way. During the Week of Prayer delightful meetings were held daily. The evening addresses of the pastor are generally devoted to the religious history of Europe, grouped about such personalities as Gustavus Adolphus, William the Silent, or Martin Luther, and usually at least twice during the year the pastor conducts a company through the Luther country, for an inspection of the places in which the great reformer lived and wrought.

As before hinted, the church is in the midst of the enterprise of securing for itself a permanent home. A lot has already been purchased in a most favorable location and the $35,000 necessary for its purchase has been raised and paid. The church building is to cost about $60,000 and about half of this sum is already in hand, while a considerable amount in addition is promised. Five leading American architects have furnished drawings from which a choice is to be made and ground for the building will be broken in the spring. This result is due to the untiring energy of Dr. Dickie, who has been twice to America already in quest for funds for the enterprise. The resources of the Americans in the city are not great, and most of the money must come from the states wherever interest can be aroused. Dr. Dickie proposes to organize a permanent fund for the support of the church, to be placed in the hands of a representative committee of New York clergymen. This will place the church here upon the same independent basis as that enjoyed by the American Church in Paris, whose expenses are almost entirely defrayed by the proceeds of the money raised under the auspices of the American Christian Union.

It remains only to be said that the relation of the American representatives, both of the Embassy and the Consulate, is cordial and helpful, Hon. Andrew D. White and the other members of the legation are often seen at the services. Dr. Dickie is the source of almost limitless information regarding everything of interest in the city, and is untiring in his efforts to assist all who seek his help, and thus proves his fitness for the important position which he holds in this center of thought and influence so much sought by Americans.

HERBERT L. WILLETT.

Berlin, Jan. 14.

AUSTRIA (Croatia).

The Croats, being a branch of the Slavonic race, once wore a costume very similar to that now worn by the Russian peasant. Through mixing with the Magyars, Servians and Italians their dress has now become a combination of several national costumes.

The illustration on another page, from the Singer series, shows a typical man of Croatia, tall, fair and strongly built. He wears the uniform of an Austrian soldier, for the courage of the Croats is constantly exercised in repelling the invasions of the Turks.

The rich braiding and jaunty way of wearing the coat are characteristic of the Magyars; decorating the hat was very common among the Slavonic Croats, who liked best to wear wild flowers or the plumes of the heron.

The Croatian women devote much of their time to embroidery, and our illustration shows such a woman wearing a gown covered with a heavily embroidered design of lotus flowers. This is a sample of her work with a Singer sewing machine, which is not only the best in the world for family sewing of the usual kinds, but also excels in embroidery and art needlework.

New York Letter.

Dr. James Butchart, who for seven years labored as one of our medical missionaries in China, but is now at home on a furlough, occupied the pulpit of the 169th St. Church, Lord's day morning the 5th, giving us an interesting account of Chinese conditions. He is hopeful that the gospel will ultimately redeem China, whose position among the nations of the Orient is strategic. If China is turned to the Lord it will not be a difficult matter to win the contiguous nations to Christ.

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Some of our people seem to think it is a great matter to raise $150,000 for our Foreign Missionary work this year, but when we remember this will average only fifteen cents per member it is miserably small. We ought to give a million dollars for this work, because we can and its our duty to do so. But it will be a long step in advnace if only every church will make an offering for missions this year. It is our duty to send the gospel to the whole creation; it's a great privilege also. Let us come before the Lord on the first Sunday in March with a liberal offering. Let every member of every church have fellowship in this glorious work.

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Our new work to be opened up soon in Cuba and Africa ought to encourage us anew and cause increased liberality in giving to Foreign Missions. These forces ought to be multiplied many times over in both fields and enlarge it at every other point and along all lines. This much-needed forward movement depends upon upon the offerings made by the churches.

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Dr. W. S. Crowe, a Unitarian minister of this city, said in a recent sermon that he is convinced that a large majority of the people are really in sympathy with the church, though a small percentage of the people of the United States attend services. He thinks the reason a large proportion of the absentees are away is because of the mistake of thinking they are not needed at the services. The "strictly intellectual class" is absent because it repudiates one-half of human nature—that which is learned through the heart. The pleasure-seeker is not at church because he is looking for amusement. The church cannot reach these classes because practically they are opposed to its work. And the very poor in the slums constitute one of the gravest problems that confronts the church. These people, however, are no more alienated from the church from education, morality and home life, and all that is excellent. Dr. Crowe thinks the church can do nothing better than to stand for the ideal in morality, education, home life and spirituality. It may be necessary for practical men to make compromises, but these are never good. He says: "Christ was an idealist in all his exhortations, and it is the duty of the church to continue his work."

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A novel experiment, known as the "George Junior Republic," founded at Freeville, Tompkins Co., N. Y., for the special benefit of poor and friendless boys and girls, has developed into an institution worthy of study. The plan of the Junior Republic is modeled as nearly as possible upon the Constitution of the United States, while the conditions, social, civic and economic, are the same. The children govern themselves, and have to rely upon their own efforts for a livelihood. The Liliputian commonwealth has its legislature and periodical elections, its courts of justice, its police force, and it has a bank and hotels, all operated by the members of the republic. It has its own system of money. In fact, everything is conducted upon the identical plan which rules life at large. It is a miniature republic founded upon the plan of the United States Government. It is designed to teach the homeless waifs to obey law, to inculcate the principle of self-reliance and demonstrate the fact that nothing is obtained without labor. An effort is being made now to endow this Liliputian Republic and carry on its good work all the year instead of a few months only.

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We expect to build a chapel on the Southern Boulevard this spring to accommodate our branch Sunday-school on the East Side of Bronx Borough. The attendance is so large that we cannot do the work properly; so we must have larger quarters. The 169th Street Church has leased a site for a term of five years and will put a plain, neat chapel on it. We hope to be in it by Easter. This we believe to be the best method of evangelizing New York and Eastern cities generally—through wise Sunday-school work.

S. T. WILLIS.

1281 *Union Ave.*

Los Angeles Letter.

Another year has come and gone in our church work. Our churches have made their failures and achieved their successes, have learned their lessons and entered upon the making of another year's history. For the First Church, all things considered, 1898 has been our best year in my nine years of service for this grand church. Having had no special revival services during the year we have not had so many accessions as in some former years. We have raised more money than ever before for all lines of local and missionary work. We have had larger audiences in attendance upon our services than in any previous year. Our general conditions throughout the church were never so good. We thank God and push forward, and have heard Christ confessed two Lord's days in this year.

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The time draws on apace for our March offering for Foreign Missions. The day set apart for this offering is verily at hand. There remains little time for preparation. Such as we have must be well utilized if we are to reach the $150,000 aimed at this Jubilee Year. The subject ought to occupy the preachers' attention two Sundays, at least, in February. Several missionary prayer-meetings ought to be held preceding the day for the offering. The pastors ought to write letters to each member of the congregation. This letter ought to contain a missionary envelope in which this offering ought to be made. A still better plan would be to make a personal canvass of the membership of the church for offerings for this great work. This would afford a splendid chance for personal work when needed. At no place does the general conscience of our brotherhood need arousing more than upon our duty to set apart a large proportion of our property to the preaching of the gospel in heathen lands. We too long have been asleep to the demands of God upon us at this point. There would be several advantages accruing to our churches from generous giving this year to Foreign Missions: (a) We should be doing our plain duty, and this in itself is a great blessing. The solemn work that Jesus Christ laid upon the church was to evangelize the world. Let us obey God here. (b) It would extend the spiritual horizon of many churches from a self-centered life to one that would comprehend the world-wide demands that God is making on our thought and money. (c) It would set in motion new tides of spiritual life that would result in the conversion of many at home as well as in foreign fields. (d) God would graciously smile upon our churches and lead them to a closer walk with himself. (e) Then a great blessing would accrue to our pastors who would be leaders in this great work.

Let us all see to it that this is truly the Jubilee Year in Foreign and Home Missions.

In thinking of our work for the jubilee I am reminded that little is being done among the young people that is worthy of a Jubilee Year. This is a fertile field in which there are few sowers and fewer harvesters. On account of the multitudinous demands of a large city pastorate, J. Z. Tyler has been compelled to give up his Endeavor superintendency and our societies in a national way are as a sheep without a shepherd. It seems to me self-evident that as never before we need a superintendent, and one, too, that could give all his time to this important work. Let it be a Year of Jubilee among the young people as well as among our missionary societies. This can be done by the employment and proper utilization of a Christian Endeavor superintendent. In casting about for such a man, one instinctively turns to J. Z. Tyler. His long experience in this line of work peculiarly qualifies him for such a position. That he is fitted for it and that the work would be congenial to him all must concede alike. That he could be financially supported in such a work I have no doubt. Let a public call be made for funds for their purpose under the direction of the American Christian Missionary Society.

Did this society but understand that there is such a demand and that it would add greatly to thier popularity to lead in such a movement, I have no doubt that they would most enthusiastically take the lead in it. Let the experiment be made. Nothing worse than failure could happen. A glorious success it seems to me would certainly be achieved. By doing this we should be giving our young people something of the recognition they so justly deserve. The hope of our churches rests upon the shoulders of the young. If they are properly trained it will require no herculean effort in the next generation to raise $100,000 for Home Missions in one year. Now is the time to give the model training. J. Z. Tyler has surely demonstrated his fitness to lead in such a work.

A. C. SMITHER.

Los Angeles, Cal.

FREE



The **Sana-Cera** treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Deafness and all diseases of the Head, Throat and Lungs.

MISS LILLIE FRUSH, Elwood, Ind., writes:—Three years ago I was a mere skeleton and thought to be a hopeless victim of Catarrhal Consumption. My entire system was saturated and diseased with the catarrhal poison. I belonged to a consumptive family and no one ever expected me to get well again; but I was placed in charge of Dr. M. Beaty who gave me his Sana-Cera treatment. Shortly, the coughing spells left me, my appetite returned, I grew stronger, increased in weight and after a 3 months' course was completely cured. I am now in perfect health and a stout hearty woman, as you will see by my photograph.

Three Months Home Treatment Free!

To introduce the **Sana-Cera Cure** in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Address DR. M. BEATY, Prin'l, National Dispensary, Dep't T 73 125 W. 12th St., Cincinnati, O.

UNABLE TO SEE FROM ECZEMA

I suffered with Eczema of the worst kind, my face and neck down to my shoulders were one inflammation, was not able to see out of my eyes for quite a while, and was unable to sleep for weeks, on account of the severe pain, which nearly drove me insane. My face and neck were swollen and made me look hideous. Had three doctors at different times, and not one of them could relieve me of my pain, swelling, and blotches. I used three bottles of CUTICURA RESOLVENT, four boxes CUTICURA (ointment), three cakes of CUTICURA SOAP, and my friends and one of the doctors are surprised, and asked, "Who cured you?" and I tell them quickly, "CUTICURA REMEDIES." J. V. KAFKA,
March 4, 1897. 33 Schole St., Brooklyn, N. Y.

Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. "How to Cure Skin Diseases," free.

New and Pressing Demands.

The whole world has for a long time been open to the missionaries of the gospel, and we have been told over and again of the needs of the non-Christian peoples. But never as within the past year have events been so rapidly opening up new fields and revealing new responsibilities. There is no longer any unknown country. But the countries of the world are now known, not only to the geographer and the explorer; they have been opened up to civilization, and the Christian nations are being forced to deal with their populations. In the Philippines, in Africa and in China we are obliged to come into close and vital relations with peoples whose religion and ways of life do not fit in with the dominant forces of the new world into which they have been hurried. These are trying times for the weaker races. Not only do all of the old evils of heathenism continue to burden them; even the better elements of their old life are discredited and cast aside as they are brought in contact with Western civilization. Whether the churches desire it or not, civilization is being forced upon the heathen peoples, and the conservative elements of their old life and customs are being undermined.

With the civilization of Christendom her traders, sailors and soldiers will carry vices which will blight the lives of the weaker races. The fate of some of them may be that of the Tasmanians and, to some extent, the North American Indians. Their countries will be exploited, but they themselves will be exterminated, both because they adopt our vices and because they fail to catch the spirit of Western civilization, and so are crowded out to perish. Their only salvation will be found in Christianity. That alone can save them from our vices. That alone can give them a spirit of dignity and self-reliance that will enable them to join their forces with us in a higher life on this earth and inspire them with a hope for the life to come. *Western civilization cannot save the heathen races.* It will rather tend to degrade and even exterminate them, unless there is carried along with the more material elements that which is the real spirit which makes it worth something to us—the Spirit of Christ.

With the Chinese, when their great empire is opened up, the case may be different from that of the Africans and many of the island peoples. The Chinese are a sturdy race, prolific, capable of adapting itself to all climates and all conditions. Instead of being exterminated by our vices and fast civilzation, the Chinese, when we have waked them up and given them these, may exterminate us. Given our material civilization and an awakened national consciousness, inflamed by a spirit of aggression, and the Chinese could not only overrun Europe, but could flood our shores with a tide which no exclusion bill could stay. Instead of the wail which we have heard so long—"A million a month are dying in China without Christ"—there may come the shout of a triumphant host coming to reckon with us for our neglect. And if, on the other hand, China's national possibilities should be destroyed by Russia before she learns to use our civilization, the effect upon us would be little less disastrous. The only thing that can render China harmless, that can bring her into co-operation instead of conflict with us, that can forestall any possibilities of evil manipulation in the future, is the gospel of Christ. Not only the individual Chinaman, but the whole race, needs this above anything else.

J. D. FORREST.

Butler College.

F. B. Smith, of Pea Ridge, Ark., says that there is a number of good, cheap farms thereabout that he would like to see possessed by Disciples of Christ. He speaks well of the soil, climate and other conditions. Addresa as above for further information.



THE SINGER MANUFACTURING CO.
OFFICES ALL OVER THE WORLD.

The American Revised Bible.

I think our editor knew what he was talking about when he said, "This is the Bible many have been waiting for." I for one am included among the *many*, for this is indeed the Bible for which I have so long been anxiously waiting. It has always been a mystery to me how any one can prefer the Authorized Version to the Revised, but though it is beyond my comprehension it is nevertheless true. I have been told by a number their reason for not liking the Revised Version is because it is not so familiar. Perhaps not, but I have noticed as a rule that those who have so much to say about the familiarity of the Bible are the ones who know the least about the King James version and even still less of the Revised.

It is true the Revised Version is not as familiar as the Authorized; take, for instance, 1 Cor. 13:1: while the words "charity" and "tinkling cymbal" are more familiar, they are both wrong. For proof of this assertion it is only necessary to read the whole chapter, especially the third verse. Paul is not speaking of charity, but of love. As for the "tinkling cymbal," all I have to say is that those who have ever heard one knows that there is nothing *tinkling* about it.

It may be more familiar to read that Herod "sent forth and slew *all* the children that were in Bethlehem," instead of the "*male*" children only, but the latter is far more probable.

Luke 3:23 may also be very familiar to us all, but *what* are we to understand by it? How much the *wiser* are we after having read it?

Now, while I consider the Revised Version of 1881-1885 a great improvement on the Authorized, yet in my opinion it is not to be compared with the American Revised. Does any one ask why? My answer is, Read and study the appendix of the Revised. I am sure I cannot see why any one should object to modern spelling, or the use of such words as "know" and "knew" for "wot," "wist," etc.

These words may have been all right for 1611, but they certainly are not for 1898. But we all have our likes and dislikes and it is our privilege to have whatever version of the Bible we may prefer. As for myself I have a large type Self-Pronouncing International Teachers' Bible of both the Authorized and Revised Versions, the latter being in verse form which for some reasons I like much better, but they are not the American Revised and are therefore of no more use unless for comparison.

Now, dear brothers and sisters, let us remember the Bible is not only the "sword of the Spirit," but the New Testament is our creed, or perhaps I had better say an inspired commentary on our creed, so let us all see that we have the *very best*.

Finally, concerning my own spiritual welfare I will say, give me the Caristian Church, the CHRISTIAN-EVANGELIST and the *American Revised Bible*.

W. P. CADWELL.

Deer Harbor, Wash.

Willing to Testify. Mr. Joseph Holly of 173 W. 11th St., Chicago, Ill., relates the following remarkable cure of his wife: "Dr. Peter's Blood Vitalizer has cured my wife of a sickness of 16 years' standing. Four highly recommended physicians of this city had her under treatment, but each one of them said there was no hope for her recovery, as her heart and womb were too badly affected. I feared she would some day become an epileptic as her symptoms indicated this. Once or twice every month during these long 16 years, spells would seize her and she would fall to the floor, stiff and numb, as though dead, with her fists clinched. It was my good luck, however, to get hold of a paper called The Surprise. I read it carefully, and decided to order some of the Blood Vitalizer. After my wife had taken the remedy for about one month, those spells failed to come back, and now it is three years since she has had any attack and she is perfectly well. I think it is a most remarkable cure, one that can hardly be believed, yet hundreds of our friends and acquaintances can testify to the truth of my statement. We shall never be without this medicine in the house."

The foregoing is only additional evidence of what a boon Dr. Peter's Blood Vitalizer is for suffering women. Its merits are undisputed in all diseases peculiar to the female sex. Thousands have gladly testified to its merits. Address all inquiries to Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

The Relation of Christians to Politics.

We are told that religion and politics have nothing to do with each other and that preachers should say nothing about politics in the pulpit. We never read this in the Bible. What is politics? In its true sense, it is the science of government, that part of ethics which has to do with the government of a nation or state, the preservation of its safety, peace and prosperity, and the protection of its citizens in their rights, and with the preservation and improvement of their morals. In a bad sense it means dishonest management to secure the success of political measures. In this sense no honest man could have anything to do with it.

In this country voters are rulers as well as subjects. They rule by their ballots through political parties. Those elected to office are the servants or agents of the rulers to carry out their will.

There are two kinds of rulers in the world. One kind is ordained of God "for the punishment of evil-doers and for the praise of them that do well." They "are not a terror to good works, but to the evil." They "bear not the sword in vain, but are God's ministers to execute vengeance on them that do evil." These are God's rulers, and they are to rule in righteousness and should be sustained by all God's people. (See 2 Sam. 23:3, 4.) Then there are Satan's rulers, rulers who protect evil-doers, license them and become partners with them, rulers who "establish mischief by a law," who justify the wicked for a reward and and take away the righteousness of the righteous from him. Rulers who "make a covenant with death an agreement with hell," who take away their right from the poor of God's people; rulers who build their towns with blood and establish their cities with iniquity. These are the principalities (government, the powers, the rulers of the darkness of this world), against which Paul says we wrestle. God has instructed us as to our duty as rulers and subjects, and the idea that any Christian can fence off a part of his life and label it politics and thus escape responsibility to God is preposterous. The idea that within that sphere he can be in full accord with thieves and murderers and salconkeepers and all the lowest and vilest elements, that he can sustain our divorce and license laws and all manner of bribery and corruption and dishonesty and then say to the Almighty, "It's none of your business what I do here," and to the church, "You have no jurisdiction," and to the preacher, "You shall not reprove me for whot I do here because this is politics," is also preposterous. This idea is contrary to the Bible teaching, for it does not permit a man to do iniquity anywhere.

His course does not promote the presentation and improvement of morals, but is most demoralizing to the state and to the church. Such a man ought to be reproved and rebuked by the preacher and disciplined by the church. If he cannot be saved from his iniquity the church should withdraw its fellowship from him. God says to Christians, "All things whatsoever ye do in word or deed do all in the name of the Lord Jesus." A man's political action is included in that commandment.

S. T. SHORTESS.

Free Homes in Oregon.

No doubt many readers of the CHRISTIAN-EVANGELIST would like to know where there is some good vacant government land. I have traveled extensively over Oregon and have seen much good land opened to homesteaders. In the interior of the state is a beautiful plain surrounded by the grandest mountain scenery in the world, and in the plain are a dozen practically vacant townships of very fine farming land. The soil is a rich, sandy clay loam—not sand enough to cut up in the roads and not clay enough to be muddy when it rains. The roads are the best I have seen in traveling over eighteen states. The few farmers that are here raise from twenty to forty bushels of wheat per acre, also raise good crops of oats, barley, rye and corn Melons, potatoes and garden vegetables do fine.

There is not much rain, yet nothing has to be irrigated. The soil holds moisture wonderfully well. There is a growing settlement in the plain, and while preaching there last fall I ate fine peaches, plums, grapes, apples and melons that matured there nicely, and last year was the dryest year in the experience of the oldest settlers, some of whom have lived in the plain from twelve to fifteen years. Much of the land is perfectly level, other is rolling. There is a post office, daily mail, store, five schools in the settlement, and sawmill near by. The land is prairie and ready for the plow.

There are already twenty-five members of the Christian Church in the settlement and they would like to see the land settle up with Christians. The settlement is 100 miles from the nearest railroad town, but a railroad is now being built which will pass through the land described, and there will soon be a rush of homeseekers to these vacant lands.

Brethren desiring further information, write me, enclosing stamp, your address plainly.

HOMER M. STREET.

Haystack, Ore.

The Ideal and the Real.

Judge Joel W. Tyler, of Cleveland, Ohio, was a prominent citizen of Northern Ohio and an able man. In his boyhood he was a schoolmate of Robert G. Ingersoll, the notorious 19th century agnostic. Several years ago Col. Ingersoll sent Judge Tyler a bottle of fine old whisky and with the gift a letter. Judge Tyler, not to be outdone sent Col. Ingersoll a bottle of whiskey accompanied also by a letter. These letters have been preserved in circular form and recently furnished by my friend, Charles T. Inman, of Akron, Ohio, for publication.

The following is Col. Ingersoll's letter, which represents the "Ideal:"

MY DEAR FRIEND:—I send you some of the most wonderful whisky that ever drove the skeleton from a feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dews of night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it and you will hear the voices of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink it and you will feel within your blood the starlit dawns, the dreamy, tawny dusks of many perfect days. For 40 years this liquid joy has been within the happy staves of oak, longing to touch the lips of men.

R. G. INGERSOLL.

Judge Tyler's reply is as follows, and represents the "Real:"

MY DEAR OLD PAL:—I send you some of the most wonderful whsky that ever drove harmony from a feast, or painted shades of rats and reptiles in the brain of man. It is the latent demon let loose from wheat and corn. In it you will find the moonshine and shadow in which you staggered home over the billowy road. The breath of the basilisk, the croaking of the raven, the duce of night, the rags of paupers and home's rich content, all withered and destroyed. Drink it and you will hear the wailing of wives and children mingled with the moaning of fathers and mothers, lamenting the doom of drunkards. Drink it and you will feel within your soul the dreamy, tawny dusks of many a wretched spree. Drink it and you will feel within your blood the seething venom of an incarnate fiend. For 40 days and nights this liquid woe has been within the staves of oak, longing to scorch the lips and craze the brain of man.

It is not difficult to see on which side lies the truth so far as the effects of "the mingled souls of wheat and corn" are concerned.

F. M. GREEN.

Kent, O.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

A good lamp-chimney dealer keeps Macbeth and no other.

Index tells what Number to get.

Write Macbeth Pittsburgh Pa

Sunday School Periodicals.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY of St. Louis, are in use in a little over ***Two Thirds*** of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones. There is no good reason why a large proportion of the other fractional ***One Third*** should not also be thus furnished, as we have abundant facilities for supplying all. The list of Publications is complete in every particular, and supply every want. It consists, in part, of the following:

Four Lesson Annuals

1. ***The Lesson Commentary*** for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz. not post-paid.
2. ***The Lesson Helper*** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. ***The Lesson Mentor*** for Junior Classes; 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. ***The Lesson Primer*** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Four Lesson Quarterlies

1. ***The Bible Student*** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.00; 100, $5.50.
2. ***The Scholar's Quarterly*** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.
3. ***The Youth's Quarterly*** for Junior Classes: Single copy, per quarter, 5 cents, ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. ***The Primary Quarterly*** for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Three Weeklies

1. ***Our Young Folks***, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. ***The Sunday-School Evangelist*** for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.
3. ***The Little Ones***, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

Concerning Samples

If your school has not been using these publications, samples of all, except the Lesson, Annuals may be had ***Free*** for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Co.,
1522 Locust Street,
St. Louis.

Notes and News.

Further correspondence for the pulpit at Everett, Wash., is not needed.

Our church never had a more joyous and helpful series of meetings than we had yesterday, led by Brother and Sister Gordon. They had great congregations and captured all hearts. The people lingered nearly an hour after the evening services to shake hands and to talk about the work.

Jacksonville, Ill. G. L. SNIVLEY.

Notwithstanding the many adverse circumstances through which the First Church, Lincoln, Neb., has passed, it is now showing a strong tendency toward renewed life. Thos. J. Thompson became its pastor Jan. 1st, 1899, and reports larger audiences, frequent additions and increasing activities. Lincoln is a strategic point. There is the Nebraska State University with its two thousand students from all parts of the world, and there also is our own Cotner and other educational institutions. There is also the Central Christian Church, with a membership of about 75. With the revival of business it is expected that our churches there will become strong, active churches and a power for good. Any person knowing of Disciples of Christ locating in Lincoln, Neb., are requested to send their names to Thos. J. Thompson, 2475, 25th, St.

The Central Christian Church, Uniontown, Pa., was organized in the public school building, Jan. 26, 1890, with 26 charter members. The same year they built the present church house at a cost of about $15,000. In 1892 the Mission Church at Hopwood was organized and a Mission Chapel erected costing $1,800. The New Salem work was begun in 1894 and a neat brick church was dedicated Jan. 1, 1897. The church bought a lot and built a parsonage last year at a cost of $2,000. During this time the church has had three pastors: J. C. B. Stivers served from Jan. 26, 1890, to Sept. 30, 1893; C. H. Plattenburg from Oct. 30, 1893, to Feb. 1896; W. J. Cocke, June 1896 to June 1898, when C. H. Plattenburg was again called. The following evangelists have held revival meetings there: C. H. Phillips, Earle Wilfley, Joseph Craig, Edward Bagby, W. H. Book. The largest of these meetings were the ones held by Earle Wilfley, resulting in 150 additions and W. H. Book, 68. They now have church property valued at $25,000, a membership of 400, and a Sunday-school, including the missions, of 300. Last year $4,300 was raised for all purposes.

Wisconsin Notes.

Viroqua observed Wisconsin Day, Jan. 29. W. H. Rust assisted Pastor Nuzum in this service. Other churches that are late should yet observe this day with an offering. Send all offerings for state missions to E. M. Pease, treasurer, Richland Center, Wis.

Five brethren who had been Disciples in Norway met in Chippewa Falls, some eight years ago, to break bread. They continued to meet from house to house. Their little meeting increased in numbers, became an organized congregation, added a Sunday school, got too large to meet in a private house, built a church which I dedicated for them Jan. 22d as an American church. They now conduct two Sunday-schools; one in English, in which language most of their services will be conducted hereafter.

I recently visited Pardeeville, Platteville, Fennimore, Werley and Lynxville. At Lynxville I organized a Sunday-school, the first they have ever had. Chas. Newton is superintendent; F. R. Pease is secretary. At Platteville I am undertaking to relieve them of a burdensome debt which has well-nigh crushed the life out of the church. They have been without regular preaching for years. I feel confident of success in getting them out of debt. I organized a Ladies' Aid Society there. They pledged $200 on the church debt.

C. G. MCNEILL, State Missionary.

Milwaukee, Feb. 8, 1899.

Great Hiram Jubilee Movement.

This great movement is moving forward in a most encouraging way and is gathering momentum with every day. Three things are noticeble in the letters that are being received:

First, the tone of cordial sympathy and the expessions of hearty approval for the movement.

Second, the general and widespread character that the movement is taking on; letters are coming in from all sections, North, South, East and West.

Third, the cordial endorsement the movement is receiving from our college men. All feel that the success of this movement means much for all our colleges.

Hundreds of names are being gathered. Let all lend a helping hand. Send in your name now. Address E. V. ZOLLARS.

Hiram, O.

Her 80th Birthday.

The C. W. B. M., of Galesburg, Ill.:

TO THE CHURCH OF CHRIST—We ask the friends of Catherine E. Gaston, of Fairhope, Alabama, and coworkers in the C. W. B. M. work, to celebrate with one another her eightieth birthday anniversary, which occurs Monday, the 29th day of February, 1899, by a contribution of any sum of money they may choose to give to the general C. W. B. M. treasury, on or before Lord's day, February 19, 1899.

Mother Gaston's friends can hold no happier anniversary in this our 25th year of C. W. B. M. work. Send on your names and money immediately, for the "King's business requires haste" MRS. F. DARST, Pres.

Galesburg, Ill., Feb. 8, 1899.

Missouri Lecturship.

BRETHREN:—When you decide to attend the Lectureship at Huntsville, Mo., convening on the 20th of March, if you will write to Dr. J. D. Hammett, who is secretary of the reception committe, he will assign you to a home while here and notify you of the assignment. If there is a special home you would like to visit while with us, please indicate such in your postal to Dr. Hammett and, as far as possible, we will comply with your wishes.

J. A. GRIMES.

Huntsville, Mo.

PIANOS

EASY PAYMENTS.

It is easy to obtain a piano our way. Where no dealer sells them, we will send a piano for a small cash payment, balance in monthly payments. Three years' time to complete purchase if desired. We would like to explain our method. Will send piano guaranteeing satisfaction, or piano may be returned to us at our expense for railway freights both ways.

Our CATALOGUE, FREE for the asking, tells all about them. Special prices and full information, if you write.

Ivers & Pond Piano Co.,
110 Boylston St., Boston.

ASTHMA

CURED BY THE

Kola Plant



The Kola Plant.

Free. A new and Positive Cure for Asthma has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery has come into almost universal use in the Hospitals of Europe and America for the cure of every form of Asthma. The cures wrought by it are really marvelous. Among others Rev. J. L. Combs, of Martinsburg, West Va., was cured of Asthma of thirty years' standing and Mr. Alfred Lewis, the editor of the *Farmer's Magazine*, of Washington, D. C., testifies that after eight years continuous suffering, especially in Hay-fever season, the Kola Plant completely cured him. He was so bad that he could not lie down night or day, for fear of choking. After fifteen years suffering from the worst form of Asthma, Mrs. A. McDonald, of Victor, Iowa, writes that the Kola Plant cured her in two weeks. Rev. S. H. Eisenberg, Centre Hall, Pa.; Rev. John L. Moore, Alice, S. C.; Mr. Frank C. Newall, of the Market National Bank, Boston, and many others give similar testimony of their cure of Asthma, after five to twenty years suffering, by this wonderful new remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanic discovery, we will send you one Large Case by Mail entirely free. All that we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to THE KOLA IMPORTING CO., 1168 BROADWAY, NEW YORK CITY.

FLORIDA.

A Superior Through Sleeping Car Line Between St. Louis and Jacksonville.

Commencing December 17th the Louisville Air Line will inaugurate for the season the great Through Sleeping Car Route to Florida, via Southern Railway, Queen and Crescent and Florida Central and Peninsular R. R. Through sleeping cars will leave St. Louis 9:15 P. M. daily, passing Louisville 7:00 A. M., Lexington 10:55 A. M., reaching Chattanooga 5:55 P. M., Atlanta 10:40 P. M. and Jacksonville 8:40 A. M. (second morning). Stop-overs allowed. This route is through large cities and interesting country, and is operated over most superior and well established lines of railway. The schedules are fast and most convenient.

In addition to the above schedule leaving St. Louis at night, train leaving St. Louis 8:08 A. M. will arrive Jacksonville the next night 9:30 P. M., making only one night from St. Louis to Jacksonville.

This line also affords passengers for Florida trip via Asheville, N. C., the greatest American all-year-around resort.

Correspondence solicited and information promptly furnished. R. A. CAMPBELL, Gen'l Passenger Agent, St. Louis, Mo.

This is also the best line to points in Kentuky Tennessee, Georgia and North and South Carolina

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance to save book-keeping.

FOR SALE.—Brand New, High Grade Piano. Bargain if taken at once. For further particulars address Christian Pub. Co., 1522 Locust St., St. Louis.

Alone With God.

A manual of devotions, and contains forms of prayer suitable for private devotions, family worship and special occasions. It is adapted to the wants of Christian Endeavorers. 244 pages. Cloth, 75 cents; morocco, $1.25.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Missionary.

March Offering Notes.

There is unprecedented interest in the March offering among the churches.

A few of the larger churches have shown no signs of interest, but we still count upon them to do their part.

The Missionary Voice has awakened much interest. If one copy were placed in each family theresult would be seen in the annual offering.

Make a thorough canvass of your church. See every member. Ask for a definite amount. A genorous offering is no accident.

We feel confident more churches will observe the March offering this year than last, but why not make a bold effort to enlist *every church?*

Last year the church at Hawaii sent $66.70 to the Foreign Christian Missionary Society. We believe in gospel expansion. A peace treaty has been ratified for all kindreds and tribes and tongues.

It is an encouraging fact that the receipts of the Foreign Society have been more than doubled during the last five years.

Last year 752 churches reached their full apportionment or more. No doubt this number will be considerably increased this year. We are confidently expecting at least 1,000 on the *Roll of Honor* for the great Jubilee Convention.

If you have not ordered March Offering Envelopes and the Missionary Voice, do so at once. The time until the offering now grows short.

Last year the churches in Kentucky led in their offerings for Foreign Missions. This year Missouri is arousing herself. A Missouri preacher not long since wrote us, "Missouri is a sleeping giant." But she is awakening. And then Ohio, Illinois and Indiana will work hard for the front seat.

May we not ask every preacher to join us in an effort to enlist every church in the approach ing March offering? Let each preacher undertake to enlist at least one new church.

The churches at Indianapolis and Irvington, Ind., will support David Rioch and his wife in India. They were educated at Butler College. This step forges two more Living Link churches.

Already over 150,000 Missionary Envelopes have been ordered and they are now going out at the rate of more than 5,000 a day. In one day 150 churches signified their purpose to observe the March offering.

Last year we apportioned a church $50. The preacher has asked us to apportion it $75 this year. The church is neither large nor wealthy, but the preacher is large and vigorous.

Last year the churches as church gave only $45,650. Figure out yourself how much that is per capita for 1,000,000 members.

Last year the receipts from China amounted to $1,045. This is more than a majority of the states in this country gave. And Japan gave $394. The mission fields are doing their part in sounding out the Word of Life.

Remember that of the $130,925 received last year for Foreign Missions only $98,419 was contributed by the United States. The rest came from countries outside our own.

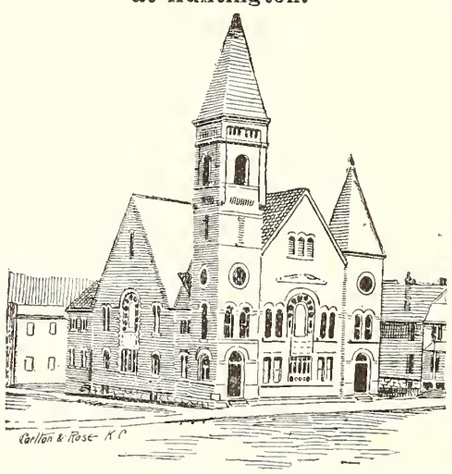
A preacher going to a new church to serve as pastor, writing of his experience with the church where he had just resigned, says: "While at ——— we did not give to missions becausee of the debt on the house and the poverty of the people. But experience has taught me a lesson; I will never do that again. Would have them give all they can for missions, if it is but little. The more a church does for missions the more it will do for home work."

Remember our old watchword: An offering from every church; a gift from every member.

Help us to carry out the new watchword coined at Chattanooga, $150,000 *for Foreign Missions in this, the Jubilee Year.*

Every church should make an offering *every* year to send the gospel to *every* creature.

How We Saved Our Church Property at Huntington.



The above picture is a correct likeness of our splendid church property at Hungington, W. Va., which the Board of Church Extension was called upon tc save from sale for debts.

On Nov. 28th, 1898, our board received word from the Central Christian Church at Huntington, W. Va., that its church, costing, lot and all, over $16,000, was to be sold at public sale on Dec. 12th. Letters came from other reliable sources in Northern Kentucky and Southern Ohio that confirmed the board in the belief that if the church were saved it must be by the aid of our board. The time was short. Whatever was done must be done quickly. The board met on Dec. 1st instead of the 6th, its regular time, and decided to send me to Huntington immediately. I canceled all Western appointments and started for Huntington with instructions to loan the church $5,000 provided that would save the property.

Upon arriving at Huntington, on Dec. 5th, I found a total indebtedness of $10,117, instead of $7,000, as had been reported. It seemed an almost impossible task to raise that amount of money, but by the blessing of God, the faith of the people and hard work, it was accomplished. The only hope of saving the property was in securing compromises, which we did, reducing the indebtedness to about $8,000. This left $3,000 in cash to be raised on the ground in orded to secure our loan of $5,000. At a full meeting of the church, an apportionment was read, placing this burden as equitably as possible upon the different members. The apportionment was almost universally accepted by those present on Wednesday night, Dec. 7th. By the following Monday, at noon, the money was all in bank and instead of the church going on sale at 1:30 on that day, at which the Catholics fully expected to buy it, the sale was postponed by the commissioners so that the attorney for the board at Huntington could settle up the business and make the proper releases. On Jan. 2nd the Board of Church Extension at Kansas City received all necessary legal documents showing that the loan had been satisfactorily closed with our $5,000 as the only lien on the property. The church worked most heroically in accomplishing this end. I never saw such sacrifice and earnestness and devotion to a cause since I have been secretary of the board. The church was worthy of the help they received. Most valuable services were rendered by A. E. Zeigler, their former pastor, who being sent for came on the ground and rendered invaluable service as he knew the people thoroughly. Another most valuable helper was G. M. Weimer, their present pastor. Meetings were held for seven days, during and after the saving of the church, with twenty-one additions and a happier and more united congregation could not be found anywhere.

In saving this church it should be mentioned that Dr. J. F. Davis, of Portsmouth, O., upon my writing him, sent $200; also Geo. Darsie, of Frankfort, Ky., secured a personal gift of $100. Judge Campbell, of New Cumberland, W.Va., also agreed to give $100 and the church at Paris, Ky., sent $100. The people of the church actually raised $2,500 cash in six days.

A brief statement is pertinent here as to why our board should come to the rescue of as expensive a church building as this.

In the first place, the National Convention at Nashville, Tenn., in 1892, recommended that our board should loan large sums at strategic points. Huntington, W. Va., is the second largest city in West Virginia, with a population of 18,000, with the great shops of the Chesapeake & Ohio R. R., and the heart or outlet of the coal region of West Virginia. If our building had been sold there it would have blotted our cause out of Southern West Virginia for a century. The cause had been built up at immense sacrifice and had to be saved. Had it not been for the panic, the membership could have paid for the building. It is true that the congregation overreached themselves, but the church is not too large for the city of Huntington, and now the people pay for it in the end by way of the Church Extension Fund. A. McLean said that this is the greatest piece of work that the Board of Church Extension ever did and of itself commends Church Extension to the brotherhood. In reading the articles which follow this from Bro. Zeigler and Bro. Weimer, our people will certainly agree that it will never do for our churches that are struggling to fall into the hands of the Building and Loan Associations.

A word in conclusion to the people in general. It was natural that the first thought of the society was to grant only small sums in aid of feeble congregations; that was the alphabet of the fund's work. But we could not be doing that kind of work always. Feebleness is only a relative term. It must be determined by the relation of ability to opportunity; a corporal's guard is a strong force for the arrest of a straggler, but it is decidedly feeble for taking a stronghold.

G. W. Muckley, Cor. Sec.

SOMETHING IMPORTANT!

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THE MARCH OFFERING

Pray and Give.

The heart's desire and prayer to God of every follower of Jesus should be for the speedy evangelization of the world. Nearly nineteen centuries ago Jesus taught his disciples to pray, "Thy kingdom come," yet much of the world is in darkness and sin. Pray that the Disciples may be given the Master's vision of fields white unto the harvest, and be moved by the constraining power of his love, to hasten with the message of the waiting Lord to the nations that have long awaited our coming.

Windsor, Mo. G. L. BUSCH.

Missionary Zeal.

Paul knew but one thing: "Christ and him crucified." His whole activity was permeated by this great thought. It led him through Asia Minor and into Macedonia. It compelled him to give himself as a living sacrifice. This thought led him to labor for souls while a prisoner as well as while free. He freely gave himself that he might give Christ to the men of his time. Our age has need of just such earnestness in Christian work, and it will be manifested in our lives only when we become as interested in Christ and him crucified as Paul was. E. JAY TEAGARDEN.

Danbury, Conn.

Present Duty.

"*Present duty*" in the light of the emphasis we give to our appeals to the "commission" stating the *law* of *pardon* for penitent believers, *must* constrain us to read and understand these last words of the Master as our reasons for world wide missions.

We can, we *must*, just now, lay our chidren, our possessions, our lives if need be on the altar of true sacrafice. We *must now*, right *now*, enter the many open doors, and give the perishing millions the pure, sweet gospel of Jesus.

"*Enlargement*," yes that is the word. It is now in the air. By his authority, love, life and purposes I beseech you, beloved, as one who has nothing too good for the dear Lord, that you "go forward" in contributions and giving even that which you think you cannot spare. Then you will taste of the sweetest joy this side of heaven. Pray for missions. Pray for the convention of 1899. And pray till it costs you something. A. P. FROST.

Thy Kingdom Come.

We pray, "Thy kingdom come." At no time since our Lord taught us the petition could it be uttered more hopefully. At no time has the duty both to pray and to labor for its coming been more imperative. The year 1898 has given the missionary unhindered access to many millions of people yet in the darkness of heathenism or the equally hopeless darkness of Romanism. The supremacy of England in Central Africa and of America in the Indies, West and East, is not an accident of international politics, but the act of God opening doors for the enlargement of the kingdon of his Son. The opening of the door is a command to enter. The year 1899 will see missionaries in these fields or will write "unfaithful" as the record of the church.

Boulder, Col. J. E. PICKETT.

Missions is the Cause of God.

"As the Father hath sent me, even so send I you." No greater obligation rests upon the church to-day than that of world wide evangelization. The cause of missions is the cause of humanity and the cause of humanity is the cause of God. "God sent forth his Son into the world, not to condemn the world, but that the world through him might be saved." Jesus came to seek and to save men, and he prepares and sends forth his people on the same mission. The gospel of Christ is an universal gospel, hence it demands universal proclamation. If it is for all men, then all must have it. We dare not keep that which God has commanded us to give to the world. The mission of the church, therefore, is to the world. Our Lord says: "Go into all the world." Go, till the ends of the earth are reached. Go, till every soul is bathed in the glorious light of the gospel. Go, till the world is redeemed and Christ is enthroned as universal King. This is the Jubilee Year—the fiftieth year of our organized mission work. May every church and every preacher among us catch the spirit of enthusiasm which is increasing every day. May the song of the reapers fill the air with sweetest music. And when the hosts assemble in October, may we come ten thousand strong, bearing in our hands trophies of victory and on our hearts thanksgiving to God. M. D. CLUBB.

Chattanooga, Tenn.

Debtor to All.

The Scriptures continually surprise us by representing a state of religious life and a largeness of charity which we have as yet hardly thought of attempting to attain. Paul says, "I am DEBTOR to Jew and to Gentile." It is of the very essence of Christianity that the strong are in debt to the weak, the rich to the needy, the educated to the ignorant. This is all foolishness if the true philosophy of life is personal utilitarianism. It is the very nature of the Christian's God, though rich, to become poor for man's sake. Only he who partakes of this nature is a child of God.

CARLOS C. ROWLISON.

The Eternal Purpose.

The events of the past year have brought the American people to a realization of the fact that God has a hand in history. The eternal purpose which he purposed in Christ Jesus is the conversion of the world. Everything that tends to that end is in line with God's purpose. The recent war may have contributed indirectly toward that end by way of preparation in various respects.

The preaching of the gospel is the positive and *direct* means for the accomplishment of God's plan. It is attended by none of the horrors and iniquities of war and is the God-ordained and God-approved method. True soldiers of the Lord will fall in line. The day of victory is at hand. I. J. CAHILL.

Dayton, O.

This Must Be Our Greatest Year.

"Present duty" is measured by "as much as in me *is*." The constraining motive is love. That force in the church pushes out its ability, as tentacles, in every direction. More lands must be reached this last year of the century. The Disciples of Christ never had as much wealth, as many men, as strong a hold upon the people as now; therefore God will require greater gifts to missions. Not just fruit, but *more* fruit; the Husbandman asks. As far as as human limitations allow, love impels the church to do what Jesus would do were he here God's love poured out through the church in efforts to Christianize the heathen countries will make of them a new Eden, watered by its four heads, Pison, Havilah, Gihon and Euphrates; 1899 must be our greatest.

I. N. MCCASH.

University Place Church, Des Moines, Ia.

The Burden that Makes Strong.

When God would make a man great he burdens him, not infrequently to the point of pain and tears. When God would make an institution great he burdens it. No man—no institution—without a burden ever was or ever can be great. When Jesus told eleven men to take the *world* for him, he intended more than the enlightenment of the world; he intended the moral majesty and Godlike glory of his church. Wherever and whenever and in the degree that the church has bent her back to the burden her Lord appointed her, then and there and in that degree has she been strong and blessed. Neglect of the world's evangelization has always and everywhere, in the degree of it, made the church narrow and mean and miserable.

God offers a burden; it is the *world*. He offers strength: it is *himself*. Who accepts his burden may have God. H. D. SMITH.

Hopkinsville, Ky.

Larger Offerings Needed.

Larger pecuniary aid is at this moment imperatively called for. But whence is it to come? Oh! it is disheartening to think of the stinted, shriveled liberalities of those that yet profess to be disciples of him who for their sakes became poor, that they through his poverty might be made rich. There is abundance of pecuniary means in the land. It is not these that are deficient; it is the large Christian heart that is wanting. The poor find plenty to spend on noxious drugs that stupefy the mental faculties and brutalize the soul that is destined for immortality; and the great and the noble find plenty to waste on extravagant luxuries and superfluous refinements; and yet when *we* crave for a portion to be cast into the Christian treasury, they all, alas! too often, plead inability, and assure us that they have nothing to spare. When we reflect that all endowments of mind and body and personal estate are so many talents entrusted to men that shall be summoned at the bar of divine judgment to give an account of their stewardship, what does conduct like the preceding amount to but a reckless mockery of their God? Let us, then, awake from the slumber of indifference; let us become alive to the privilege and enjoyment of "being able to

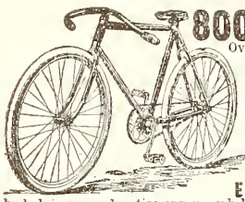
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give with a heart willingly;'' and let us resolve that the future shall become the grave of the follies and the shortcomings of the past.

DR. ALEXANDER DUFF.

"Go"—"Come."

God has opened the door of every nation to the gospel. There is not a spot on this earth where it may not be preached. Barrier after barrier of opposition has been broken down. To-day a Macedonian cry comes from every country of the earth and every island of the sea. How marvelous the ways of divine providence! Just as the church is getting able to enter, the gates of every nation swing wide open to it! Here is the Bible saying in every part, ''Go.'' Yonder is the great world open and ready and crying, ''Come.'' Does not the opportunity enforce the divinely ordained duty to preach the gospel to every creature? *Dare* we idle stand? GEORGE DARSIE, JR.

Connersville, Ind.

Missionary Power.

I hold a new ten-dollar bill in my hand. How much does it represent? It can provide so much pleasure or comfort—a trip to the city, a visit to the musical festival, a new chair or table, a ru or a picture. But the first of March is fast approaching and my mind turns in other directions, and I see still greater possibilities in my crisp bill. It now means better quarters and facilities for the missionaries, more tracts and Bibles, more heathen reached and greater good accomplished by my brethren who have gone to represent me among the benighted, and I say: ''This, with others like it, shall be a messenger to these brethren of mine to tell them of my interest in their work and to help them in it.'' M. COLLIS.

Lexington, Ky.

A Test of Our Faith.

The first Sunday in March brings the Church of Christ face to face with stupendous re ponsibilities. This day has become a crucial test of our faith in the great commission of our divine Lord. Even in my calmer moments it seems to me rankest impertinence for a church to claim the name of Christ and at the same time treat with indifference the cause of world-wide missions. Every motive that appeals to Christ should send the hot blood of endeavor through the veins of all his disciples. One hundred and fifty thousand dollars for a million people seems like child's play. Will the call be heard? Yes, for it is his call and I have confiden e that my brethren will not allow indifference to rob them of the joy of victory in our Year of Jubilee. M. E. HARLAN.

Topeka, Kan.

A Bright Outlook.

The importance of prompt, effective effort on our part for the cause of world-wide evangelization is made plain by the facts of history. W. E. Griffis, writing in the Outlook of ''America in the East,'' quotes some one as saying, ''If Christian missions (in China) advance in the next thirty-five years as rapidly as in the past thirty-five years there will be at the end of that time twenty-six millions of communicants, and a Christian community of one hundred million people''—one-fourth of the Chinese nation. The same might be said of other territory. This hopeful view, with the fact that the United States has appeared in the Far East as a world-power, and is pledged by her constitution and history to political and religious liberty, shows that the present must be a time for action on the part of all God's people, and especially an opportune time for the Disciples of Christ. Let us all do our best.

Liberty, Mo. J. M. VAWTER.

Three Types of Steward.

The early disciples furnish three types of Christian stewardship—Barnabas, who gave all he had, Ananias, who kept back part of the price and Judas, who stole all there was. Here is eulogy for every saint and philanthropist like Daniel Hand, the Barnabas of our time. Here is denunciation for every Christian plutocrat who has smuggled the spirit of Judas into this Christian age. Here, finally, is apology for Ananias He stands for all the Christian disciples whose record is that of keeping back part of the price. The benevolent schedule, in its mildest sense, is the damning indictment of Christianity. The immense disparity between abilities and activities is a startling sign of the times, and yet Ananias is not altogether blamable. He is, for the most part, living up to his light. The rank and file of our churches have been educated in what may be called the casuistries of benevolence. The first duty of Christians is to emphasize the fundamental doctrines of Christianity. Benevolence will never result from sentimental religious awakenings. In general this is the most religious age in the history of the church. Life is more abundant now than ever before. What it needs is arousal. It is time that we should raise up a generation of givers, for the world irreligious is laying the challenge of gifts at the threshold of the church. C. W. HIATT.

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OF OUR LEADERS IN THOUGHT AND ACTION

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CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Leading Mission Churches.

Last year out of 790 churches in Illinois 284 gave $4,012.03 for Foreign Missions. In Indiana out of 786 churches 284 gave something for Foreign Missions. Their gifts aggregate $4,751.27. These are the amounts that the churches as churches gave for this divine enterprise.

Missouri has the largest number of contributing churches for Foreign Missions. Last year out of 1,452 churches 307 gave $5,149.38 for this cause. Out of the 430 churches in Kansas 166 gave for Foreign Missions. They gave in all as churches $1,276.95. Out of the 825 churches in Kentucky 210 gave $6,427.73 in all. Out of the 537 churches in Iowa 229 gave $2,-800.65. In Nebraska more than half the churches gave. Their offerings amount to $1.056.84.

In Ohio out 559 churche 285 gave someting. They gave in all as churches $4,804.17. In Pennsylvania considerably more than half are enrolled among the contributors. Out of 144 churches 85 churches gave $1,742 97. In Virginia out of 204 churches 97 gave for Foreign Missions. These gave $1,392 97.

In California out of 142 churches 77 gave; their gifts amount to $1,338.11. In Arkansas out of 470 churches 16 gave something; they gave in all $218.55. In Tennessee out of 530 churches 43 gave in all $706.43. In Texas out of 204 churches 97 gave $1,392 08. In Michigan out of 104 churches 46 gave $695.75.

The states that gave most from all sources are in the order of their gifts as follow: Ohio, Illinois, Missouri, Kentucky. The churches of Kentucky as churches gave more than the churches of any other state.

The Foreign Society is making strenuous efforts this year to enlist a far larger number of churches than ever before, and to prevail upon a larger proportion of the members in the churches to give.

"Important Announcement"

is the headline of an advertisement appearing in our columns of the old-established seedsmen and florists, PETER HENDERSON &CO., 35 & 37 Cortlandt Street, New York. This announcement is to the effect that this firm no longer supply their seeds to dealers to sell again, so that to procure the famous Henderson seeds the same must be purchased from them direct.

Their advertisement also offers their annual superb Catalogue entitled ''EVERYTHING FOR THE GARDEN,'' which is in reality a book of 190 pages, containing over seven hundred engravings and six superb colored plates. This Catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the Catalogue, this firm, wishing to trace the result of their advertising in different papers, will send to all who state where they saw the advertisement a trial collection of six packets of choice vegetable and flower seeds, contained in a red envelope, which when empty and returned with an order from Catalogue will be accepted as twenty five cents in part payment. We advise our readers to avail themselves of this unusually liberal offer, as we feel confident that its terms will be faithfully carried out.

"A CRISIS IN CHRISTIAN ENDEAVOR"

THE MAN FOR THE PLACE.

J. Z. Tyler has wisely led our C. E. hosts thus far. I know, by the help of God, he will lead in this "*crisis.*" Let us heartily sustain him. He is *the man* for the place.

S. D. DUTCHER.

Cincinnati.

WILL GLADLY MAKE A PLEDGE.

I have read J. Z. Tyler's article on the C. E. work in a recent issue of the CHRISTIAN-EVANGELIST. Allow me to say that I fully agree with what is stated therein. I believe Bro. Tyler's deductions are reasonable. I also favor the matter of a national superintendent and with a definite salary. I believe we have no other man so well fitted for this as is J. Z. Tyler. I will gladly make a pledge covering two years on a salary for such a man.

C. J. TANNER.

Akron, O., Jan. 30.

WILL GLADLY CO-OPERATE.

In regard to the "crisis in Christian Endeavor" I would say, In my judgment the time has come for a "forward movement." I wish Bro. Tyler could give his whole time to the work. No better man for that place could be found. I am sure that our society here will gladly co-operate in any movement which aims at such result. Push the matter along. Let our Jubilee Year be the beginning of greater things in Christian Endeavor.

CHAS. B. NEWNAN.

Detroit, Mich, Jan., 30.

CORDIAL SUPPORT.

I am just recovering from an attack of "grip," hence the delay in answering your card with reference to Christian Endeavor matters. I am in favor of securing the services of Bro. J. Z. Tyler as secretary of our C. E. work. I think it better that his salary be provided in the way suggested than that the acting board should have provided for it and thus added another salaried office to what in view of the limited income of the society some may think already sufficiently officered. I will give any move undertaken in this direction my cordial support. A. B. PHILPUTT.

Indianapolis, Jan. 25, 1899.

SHOULD REPRESENT ALL THE BOARDS.

I desire to express a deep conviction that the superintendence of our Christian Endeavor work is of exceeding importance.

My personal feeling is that Bro. J. Z. Tyler is eminently qualified to render valuable service in this work. The Bethany Reading Courses have in them possibilities that call for the best we can do for them. They will richly repay it.

I feel that the Endeavor Societies would willingly yield a revenue sufficient to give a fair support to the work. The support should come from them. It is not sufficiently missionary in character to justify any of our boards in taking it up as a part of their work.

If, by wiser heads than mine, it should be deemed proper that it be supported as a missionary enterprise, surely its maintenance should come from all the boards and not from any one. There should be no appearance that our superintendent of Christirn Endeavor is the agent of any one missionary board to the detriment of others. Our young people should have a full rounded development and the very best we can give them. I. J. CAHILL.

CAN COUNT ON HIM.

Having been traveling constantly for some time past in the interests of our board, my eyes only recently fell upon Brother J. Z. Tyler's plan for saving our Christian Endeavor work.

I want to say that I most heartily approve his plan, and you can count on me for $20 each year for two years to help pay Brother Tyler's salary and expenses while he is testing this plan. I want to say that in my own mind I have no doubt of his success. Since Brother Tyler is going to relieve himself of pastoral work, I believe he will have the strength for this special Christian Endeavor work which my own experience among our Christian Endeavor Societies recently convinces me is a much needed thing. It is not possible, in my judgment, to make a school out of our Endeavor Societies unless there is some work assigned for their cultivated and outgoing powers to accomplish.

I sincerely hope that this plan may be set in operation early next fall. I believe every missionary society and every local church would be benefited immeasurably by Brother Tyler's active circulation among and contact with our various state organizations and local churches. G. W. MUCKLEY,

Cor. Sec. Church Extension.

NO BACKWARD STEP.

I believe that some action should be taken in regard to the matter to which the artice of Bro. J. Z. Tyler called attention in last week's CHRISTIAN-EVANGELIST. This is indeed a critical time with Christian Endeavor among us. I am not decided what ought to be done, except on two things: the first is that we cannot afford to take any backward steps in the Bethany work, etc., and second, we must in some way retain the services of Bro. Tyler. Personally I stand ready to give my financial support should it be asked. I do not believe that the "salary and the office would become the whole thing" soon in his hands

LESLIE W. MORGAN.

Atlanta, Ill., Jan. 20.

THE SIRDAR OF THE SITUATION.

When I see how magnificently and economically the Christian Woman's Board of Missions has marshaled the host of 40,000 of our women, I am heartily in favor of a systematic work being done for our young people. They had been climbing up like Longfellow's Excelsion, alone, and planting their banner of numbers on the heights more than anything else. Now we are called upon to assist in a permanent systematization of these forces, and I think we are ready and strong enough for it. Bro. J. Z. Tyler is undoubtedly the Sirdar of the situation, and I believe in a few years he will rescue the desert from the dervishes of no system and make it blossom like a rose for the Master. I think the financial plan will at least do for a beginning, until a more definite plan is made.

C. L. THURGOOD.

Pittsburg, Pa., Jan. 18, 1899.

STATE SUPERINTENDENTS WILL ASSIST.

After reading Bro. J. Z. Tyler's letter under the caption "A Crisis in C. E." and your editorial pertaining to the same, I hasten to write a few lines. I know I voice the sentiments of a vast number of Endeavorers, especially the 800 among us in the old North State, when I say that Bro. Tyler is invaluable to the work of national superintendent.

With the magnificent scope of work that Endeavor is continually offering the Disciples, in fields unsurveyed by us as a religious people, to say nothing of its accomplishment in fields where we are fully known, I do not see how we can reach out and grasp these splendid opportunities without his ripe experience and able representation in gatherings of a denominational character, where his face is so familiar, and he a power for so much good.

I verily believe that the Endeavorers of the nation among us (Disciples of Christ) should support Bro. Tyler that his entire time could be concentrated to this important work of the young people. I believe the plan suggested by him is feasible and that many Endeavorers, as well as friends, would gladly embrace such an opportunity to testify their appreciation of his ardent labors. The several state superintendents would gladly assist the acting board in securing the necessary pledges to this end. And whilst I do not object to the pledges in excess being converted into the "Jubilee Fund" as Bro. Tyler intimates in his letter, yet I do think *the excess*, if any, should be applied to the work of our Juniors.

We want this *Jubilee Year* to be a model of spiritual activity. We want a "Jubilee Fund" sufficiently large to touch our Christian Endeavor work, causing a forward march, under the consecrated superintendency of our beloved national superintendent, J. Z. Tyler. "For Christ and the church" we stand, and to place Endeavor in the forefront we must take "a firmer grasp" and provide for this necessity. An opportunity to respond is all the friends of Endeavor would ask, is my conviction.

I believe it would be a sad mistake on our part not to sustain our national superintendent, particularly as we approach a crisis in this field of activity among our young people. Above all we should make no mistake this Jubilee Year.

I do sincerely hope that we will "*take a firmer grasp*" this Jubilee Year, and bring in a jubilee verdict that will bring joy to every heart of Christian Endeavor.

MALCOMSON PITTMAN,
State Supt. of C. E. of N. C.

Elizabeth City, N. C., Jan. 16.

In advance of the coming planting season the Seedsmen and Nurserymen are now sending out their Spring Catalogues. One of the best of these, and the coming of which is a matter of great interest to Gardeners all over the country, is BURPEE'S FARM ANNUAL, issued by W. Atlee Burpee & Co., Seed Growers, Philadelphia, Pa. It is of convenient size, finely illustrated, neatly printed and full of interesting information, as well as a price list of "The Best Seeds That Grow."

Rheumatic Pains

with their excruciating torment need no longer be endured, since an effective, prompt and sure remedy can be secured. The majority of cases are due to the impurity of the blood. Take

Dr. Peter's Blood Vitalizer

the Swiss-German remedy which was discovered by an old German physician over a hundred years ago, but advertised only within recent years.

It restores purity and life to the blood, strengthens the entire system and builds up the general health. Seldom fails to cure all diseases caused by impoverished blood or disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to **DR. PETER FAHRNEY,**
112-114 South Hoyne Ave., Chicago.

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St. Louis, Mo., on Tuesday, March 21, 1899, at 10 A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors,

JOHN Q. MCCANNE, Sec.

F. M. CALL, Pres.



VIA THE

IRON MOUNTAIN ROUTE.

TEXAS & PACIFIC,

AND

SOUTHERN PACIFIC RAILWAYS.

A New and Palatial Vestibuled Train, without an equal, put in service for the first time this season.
Leaves St Louis every Tuesday and Saturday, 8:00 p.m., for Los Angeles and San Francisco.

EQUIPMENT CONSISTS OF

COMPOSITE CAR—Containing Reading, Writing and Smoking Room, Buffet, Barber Shop and Bath Room.
COMPARTMENT CAR—Containing Seven Private Compartments and Double Drawing-Rooms.
SLEEPING CARS—Containing Twelve Sections, State Rooms and Drawing-Rooms.
DINING CAR—In which all Meals are served A LA CARTE.

Heated with Steam. Lighted with Pintsch
A Summer Route for Winter Travel.
NO HIGH ALTITUDES. NO SNOW BLOCKADES.
Only Three Days to or From California.
Entire train runs through without change.
WRITE FOR PARTICULARS.

E. P. TURNER, G. P. & T. Ag't, Dallas, Tex.
H. C. TOWNSEND, G. P. & T. Ag't, St. Louis, Mo.

Evangelistic.

SOUTH DAKOTA.

Eight additions at Ramona; seven by baptism.—N. H. KENT.

WASHINGTON.

Centralia, Jan. 31.—Twenty-five additions to date. Will close here Lord's day night. Will begin a meeting at Roseburg, Oregon, next Wednesday night.—W. V. BOLTZ.

TENNESSEE.

Knoxville, Feb. 2.—Since last report we have had 10 added to the Park Street Church, among them a minister of the Methodist Church. These were at the regular services.—ROBERT STEWART.

PRNNSYLVANIA.

Bedford, Feb. 7.—The Central Christian Church of Hyndman closed a meeting on Jan. 31 with 19 additions; 18 by confession and one reclaimed, 16 of these were added under the fluent speaking of J. A. Armstrong, of Wellsville, Ohio.—N. C. PARSONS.

OREGON.

McMinnville, Feb. 3.—Five additions here in January. We are occupying our new church. The time for dedication has not been set but will probably be sometime in March. We have the finest building in the Northwest. Total cost about $7,500. This is my third year with this church.—FRANK ABRAM POWELL.

CALIFORNIA.

Ventura, Jan. 31.—Since last report there have been three added by primary obedience. Large audiences and fine interest at each meeting. I now preach at Montalvo twice each month at the request of the C. E. Society there. The initial meeting on last Sunday was very encouraging both in numbers and interest.—J. P. RALSTIN.

MICHIGAN.

St. Louis, Feb. 6.—One confession here last evening at regular service, a brilliant young college student. We consider it a great victory, as it will give us a better chance to get at our students.—J. L. SMITH.

Benton Harbor, Feb. 7.—Began here Nov. 27, '98. Have had 20 additions at regular services. Full houses and good interest.—J. W. TAYLOR.

OHIO.

Columbus, Feb. 9.—There have been eight added at regular services and three baptisms not hitherto reported, at Central Church. Am assisting, at this writing, M. J. Grable in a meeting at Dunham Ave., Cleveland. The meeting starts off with five added; three baptisms. Bro. Grable is filling my pulpit Lord's days at Columbus during the meeting here.—R. W. ABBERLY.

McComb, Feb. 9.—Meeting at Malenta closed Feb. 6th with one confession and two baptisms. Total additions, 23 baptisms and 10 otherwise. C. C. Cline, my brother, conducted the singing.—GEO. W. CLINE.

NEBRASKA.

Plattsmouth, Feb. 7.—Four additions Feb. 5; two confessions.—R. M. DUNGAN.

Hebron, Feb. 1.—A four weeks' meeting just ended at this place, with 39 added. Bro. D. D. Boyle, of Topeka, Kan., did the preaching. He is worthy of all commendation.—R. A. SCHELL, pastor.

Fairfield.—Three confessions at Oxbow on the evening of Jan. 29th. The work moves on nicely.—E. W. YOCUM.

Humboldt, Feb. 8. — Recently held few nights' meeting at Republican City. Closed with mercury 25 below. One addition here last Sunday.—I. M. GIBSON.

INDIANA.

Wabash, Feb. 8.—Closed a two weeks' meeting at Patton, Carroll county, with 16 confessions.—L. L. CARPENTER.

Elkhart, Feb. 6.—A great day yesterday. Five evangelistic services. House crowded at woman's meeting. Fourteen additions.—J. V. COOMBS, evangelist; A. M. LAIRD, pastor.

Winchester, Feb. 6.—Forty-two additions here; 33 by baptism. Close to-morrow night and go to Arrowsmith, Ill., where I can be addressed till March 1.—A. MARTIN.

Muncie, Feb. 6.—Closed a month's meeting at Central Church last night with 35 additions; 18 baptisms, 40 additions since I came in September. Pearl Perrin, of Thorntown, Ind., led the singing. She is not only a sweet singer, but a good personal worker.—J. P. MYERS, pastor.

La Porte, Feb. 10.—Six confessions and one by statement the past two weeks. A union meeting by Ostrom and Hillis resulted in good to all the churches.—FRANK A. MORGAN.

Sullivan, Feb. 8.—Began a meeting with home forces Jan. 22; closed last night with 24 additions. Had a splendid time. We take part of the joy. God gets the glory.—M. W. YOCUM.

WISCONSIN.

D. G. Wagner conducted a short meeting at Sabin, with two additions. He was called home to conduct two funerals and one wedding at Werley. He begen a protracted meeting for his home church, West Lima, Jan. 30.

F. W. Mutchler, of Footville and Center, conducted a protracted meeting for the state board at Pardeeville, lasting 17 days. There were 22 sermons and 13 additions; 10 baptisms. An attack of la grippe compelled him to give up the meetings. Jas. O. Mabie, of Center, assisted as singing evangelist.

A. F. Willett is making good use of the time. His audiences continue large. One addition last week. Plans are preparing for the remodeling and enlargement of their church in the spring. They will expend $1,200 on the improvement. One of the members writes, "Everything going nicely here."

MISSOURI.

Marceline, Feb. 6.—Preached a few nights at Lingo, Macon Co.; had two additions. This meeting was all planned by one consecrated sister.—ISOM ROBERTS.

Kansas City, Feb. 3.—As Nodaway district evangelist I have had 17 additions at Summit, Hill Co.; four at Hopkins, Nodaway Co., and 16 at McFall, Gentry Co. My next meeting will be at Bethany, in Nodaway Co., then at Rosendale. This is my third year as evangelist in this district. It is the best district in Missouri, and that means the best in the United States. This makes 201 since Oct 1st.—T. W. COTTINGHAM.

Lancaster, Feb. 4.—Fifteen added past week at Green Top.—I. A. HEDGES.

Hagerstown, Feb. 3.—We closed a series of meetings with the First Church, this city, last night. M. B. Ryan, of Erie, Pa., came to us on Jan. 10th, and did the preaching up to Sunday night, the 29th. He is a "a workman that needeth not to be ashamed." There were 31 baptisms and two by statement; 33.—P. A. Cave, pastor.

Hannibal, Feb. 11.—F. O. Fannon, of St. Louis, ably assisted us in a meeting lasting nearly three weeks, which closed Feb. 9; 22 made the confession.—LEVI MARSHALL.

Rosendale, Feb. 8.—Closed a three weeks' meeting at the village of Rea, Andrew County, Mo., on the night of the 6th, which resulted in 27 additions, 20 by primary obedience, 17 heads of families. Will preach for them one-fourth time, for Antioch, Andrew County, one-half time and Union Star, Dekalb County, one-fourth time.—W. A. CHAPMAN.

McFall, Feb. 3.—T. W. Cottingham, meeting of 17 days closed with 16 added, all being heads of families but two young ladies. The church here is greatly strengthened.—LIZZIE W. KEY.

KANSAS.

Sedgwick, Feb. 4.—We closed a four weeks' meeting last Sunday night, with three additions to the church.—A. M. AND J. J. MCLAIN.

Topeka, Feb. 4.—Thirty-nine were added in our Hebron meeting in January. I go next to Troy, Kan., where Bro. N. A. Stull is pastor. Bro. and Sister Schell, of Hebron, are true yokefellows and are greatly loved by the church. The brethren have second best house of worship, and are fast becoming one of the best working congregations in the state. Blizzards and la grippe were great hindrances to our meeting, the writer himself being stricken down one week.—D. D. BOYLE, evanelist.

Mt. Hope, Feb. 6.—J. W. Coggins, of Benton City, Mo., has been assisting me in a meeting of two weeks. Closed Thursday night with four accessions; one by letter and three by obedience. Closed meeting on account of sickness and disagreeable weather.—L. B. COGGINS.

Coffeyville, Feb. 4.—Report for January—five baptisms and three otherwise; six at Fontana, in November, and two confessions here in February.—M. INGELS.

Yates Centre.—I closed Lord's day at Mt. Pleasant schoolhouse, eight miles from here, a good meeting of two weeks' duration. The visible results were four baptisms; eight added otherwise. Begin here next Lord's day for a month's siege.—C. W. YARD.

ILLINOIS.

Griggsville, Feb. 8.—Four additions in January; two confessions. One by statement at Loami last month.

Iuka, Feb. 8.—Closed meeting at Omega Sunday night; 11 added. Began at this place last night; good audience for beginning.—HATTRESS H. SHICK.

Watseka, Feb. 6.—Three more added here yesterday, two by primary obedience. Work at our mission point progressing. A Ladies' Aid Society will be organized there next Friday P. M.—B. S. FERRALL.

Decatur, Feb. 9.—J. P. McKnight has closed a meeting here with 26 added; 16 by confession.—MARION STEVENSON, Edward St. Church of Christ.

Jacksonville, Feb. 8.—Thirteen additions to the Church of Christ in this city during the month of January. Evangelist Robbins will begin a revival at our South Side mission Sunday night, Feb. 7th. Our distinguished missionaries, E. M. Gordon and Mrs. E. M. Gordon, M. D., of India, were with us the 7th inst., much to our joy and edification.—WALLACE "ROCKMAN.

Murphysboro, Feb. 6.—Two additions; one yesterday and one the Sunday before. We are expecting to make a big day of missionary day in our church.—W. H. WILLYARD, pastor.

Versailles, Feb. 4.—Four added first week, with stakes set for 100. We go boldly on, despite cold and icy weather.—W. H. CANNON preaching; A. O. HUNSAKER, leader in song.

Newton, Feb. 6.—Am in a fine meeting at this place, with three to date. Began Feb. 1. —M. L. ANTHONY AND HUGHES, evangelists.

Windsor, Feb. 6.—We are helping the church here in a revival, with nine additions; seven confessions. We will urge the March collection.—A. H. HARRELL.

Illiopolis, Feb. 6.—Two confessions and one from the M. E. since last report. Can hold a meeting in Illinois this winter.—S. F. ROGERS.

Lincoln, Feb. 6.—We had two confessions at our morning service yesterday. — ALBERT NICHOLS.

Albion, Feb. 10.—We closed a three weeks' meeting here Jan. 29; 24 added.—JAY C. HALL.

IOWA.

Knoxville, Feb. 6.—Meeting closed last night with 11 added. Our next meeting will be in Boise City, Idaho.—LAWRENCE WRIGHT.

Dows, Feb. 5.—Three additions; one by statement, two from other religious bodies.—F. L. DAVIS.

Des Moine, Feb. 6.—There were 10 additions at Silver City in the Cary meeting of two weeks' time. I changed pulpits with Bro. Shuts and preached at Morgan Valley Sunday. There were three additions.—W. J. DODGE.

Lake City, Feb. 6.—Our meeting starts with two added the first day.—F. H. LEMON.

Sac City, Feb. 6.—One hundred and five added here to date. Meeting continues.—J. A. BENNETT.

Valley Junction, Feb. 6.—One added yesterday.—E. J. WRIGHT.

West Liberty, Feb. 6.—Closed a month's meeting last night with seven additions; six baptisms. J. Will Landermon led the song service.—G. W. BURCH.

Ottumwa, Feb. 7.—The Updike meeting closed Feb. 2, with 129 additions. The papers say that it was one of the greatest meeting held in Ottumwa in years. J. V. Updike is filled with the spirit of evangelism, Mrs. Frances M. Clark led the singing and served as soloist.—NELSON G BROWN.

Mason City, Feb. 6.—Eight added yesterday. Five hundred women took the "white shield" pledge at close of lecture to women only. Sixty added in all. We expect now to close the meeting next Thursday night. S. M. Martin is the evangelist.—SUMNER T. MARTIN.

Hubbard.—Seven added to date.—G. L. ARCHER, pastor.

North River.—Twelve added in meeting held by W. E. BRUNDENBERG AND G. E. ROBERTS.

Thornbury.—Seven added.—J. A. RAGAN, assisting A. J. GARRISON.

Sac City. — Seventy-seven added. — J. A. BENNETT asssting pastor H. U. DALE. Later advices make it 110.

Boone.—Three baptized last Sunday.—A. E. COREY.

University Place.—Pastor McCash closed last Sunday with 128 added.

Central, Des Moines.—Pastor H. O. Breeden continues with 150 added.

Aside from the meetings above mentioned a number of others are in progress. In fact, Iowa never had such an array of evangelistic talent at one time within its borders as at present—at least since 1892-'3. Jas. Small is at Allerton, Evangelist Harlow is in Charles City, Updike is in Ottumwa with more than 100 added, J. V. Coombs is in Iowa City, R. A. Omer is in Southwest Iowa, W. B. Crewdson is at Glenwood, Wright and Martindale are storming Knoxville, Joel Brown is assisting Pastor Denton at Clarion, W. P. Shamhart of South Dakota, is at Villisca, Geo. De Voll is at Eddyville; Pastor F. H. Lemon at Lake City.

Meetings held three. Total added 86. Letters granted about 18. Withdrawn from, three. Present membership about 210. Sermons preached, 261. Special addresses, five. Funerals, 10. Weddings, 10. No account of calls. This report is for two years' work at Wintersett.—J. M. LOWE, East Side Church, Des Moines.

Thurman, Feb. 6.—Bro. Stevens, pastor at Leon, continued the meeting there one week after my departure, with 19 more accessions, making a total of 52 during the meeting. Our 10 days' meeting here closed last night with 12 accessions. I came back here in August. Commence at Winchester, Ill., next Sunday. —R. A. OMER.

Family Circle.

Down With the Liquor Traffic.

This warfare will never be ended,
Lor the cause of the righteous won,
Until all factions of reformation
Stand united together as one.

Then we'll move as a mighty army,
And with the hosts of sin compete;
With the help of Heaven and the work of man
The victory will be complete.

Then there will be loud rejoicing,
And laughter take the place of tears,
By thousands of heart-broken loved ones
Who have been under the bondage for years.

Then stand firm as the "Rock of Ages,"
Linked solidly hand in hand,
And we'll crush this monstrous traffic
And drive it from our land.

—*S. Harvey Thompson.*

The Plea of an Honest (?) Rumseller.

A. CAMPBELL CHOWNING.

In asking your suffrage, the rumseller tacitly says:

Friends and Neighbors:—I desire to engage in a legalized business in your city, a business made honorable by the full sanction of the law. It is this: I desire to open an attractive, comfortable and elegantly furnished shop for the sale of liquid fire, and take advantage of this opportunity to inform you of the nature of this business. To begin, I will state that it is the nature of my business to make drunkards, multiply paupers and increase the great number of beggars, and in order to succeed I will want the constant patronage of your fathers, sons, brothers and husbands. My purpose and aim is and shall be to deal in familiar spirits, the influence of which will incite men and boys to shameful deeds—robbery and bloodshed. It will cause them to commit the most atrocious crimes, diminish home comforts, increase the expenses and greatly endanger the welfare of your peaceful and happy community.

For a small sum and on short notice and with expectations belonging to *no other* legalized business, I shall undertake to prepare victims for the poorhouse, the prison and the gallows! I shall sell an article which will cause the hopes of mothers, sisters, wives and daughters to be crushed and their aching hearts to bleed in solitude! That for the sale of which I desire to open a shop and ask your patronage will have a great tendency to increase the number of fatal accidents by depriving my patrons of reason. I also promise to greatly multiply the already distressingly large numbers of loathsome diseases, and to render those that are now harmless incurable. Yes, my proposed business is to deal in that diabolical class of infernal drugs which will make perfect fiends out of my patrons.

I shall do all in my power to obstruct and hinder the progress of the gospel of Jesus Christ and shall spare no pains to corrupt his ministers and defile the spotless purity of the church.

I shall be compelled to do these things in self-defense, in order to have a large and profitable patronage. My sole aim and object shall be to cause temporal, spiritual and eternal death! And if any one in his impertinence should presume to ask me why I am so audacious as to ask this town for for a license to bring incalculable misery *upon it*, my quaint reply is, "*Money.*"

When you shall have granted me this requested license, be it understood that I shall then have a perfect legal right to to make absolute demolition of the character, to fully destroy the health, to greatly shorten the lives and to destroy the souls of *all* who honor my business with their hearty patronage.

Now, may I ask that you state your price? for I am perfectly willing to pay a goodly sum. For then I shall have your permission, backed up by legal authority, to bring upon you all the evils above mentioned. And remember that if I do not engage in this nefarious business and bring upon you these evils, somebody else will. I desire the emoluments arising therefrom, and certainly to be obtained by some one; and therefore I ask that you grant me said license.

In conclusion, please permit me to say that myself and senior partner (his Satanic Majesty, the Devil) greatly desire your liberal patronage; and especially do we desire, at the polls, in *all* elections, your hearty co-operation, for *then* we can demonstrate more fully to the community at large our high ideas of "personal liberty." And so, in order that you may assist us in the greatest debaucheries common to this business we hope to secure your very best efforts at the polls on all election days, for all which we promise you very liberal rewards. We also extend unusually warm receptions to all who will interest themselves in our behalf.

I am most respectfully,

AN HONEST RUMSELLER.

God in Nature.

BY JOHN S. MARTIN.

The poet has said:

"To him who in the love of Nature holds
Communion with her visible forms she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness ere he is aware."

But to him who plods along life's highway with his eyes and ears closed, the voice is silent. The sun is but an object of light and heat; the moon and stars but lessen the darkness of night; the hills and mountains are but rugged obstructions to the chance for gain; the rivers and lakes are but barriers to further progress without toil and care; flowers are but weeds that cumber the earth and vex the greed for gold; forests but hinder sunlight from reaching Mother Earth and her yield is shortened; songbirds are but pilferers, and everything that does not or cannot be made to minister to his material and selfish nature is but so much vexation.

Would you like to be thus, going through the world with your eyes and ears closed, shutting out the beauties and harmonies of nature? Or, would you not rather see the heavens declare the glory of God and the firmament show his handiwork? Then open your eyes and look about you. Open your ears and let the sweet melodies and harmonies of nature enter and make your soul glad. Whatever the season, listen to the voice of nature, and there is sure to be a lesson for good.

Virginia, Ill.

FREE TO MILLIONS OF SUFFERERS.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of Swamp-Root.

It is the great medical triumph of the nineteenth century; discovered after years of untiring scientific research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful powers in curing kidney, liver, bladder and uric acid diseases.

Kidney trouble is responsible for more sickness and sudden deaths than any other disease, and is so deceptive that thousands have it without knowning it.

Your kidneys filter your blood and keep it pure, that's what they are there for. You are well when your kidneys are well.

Thousands owe their health and even life to Swamp-Root and thousands more can be made well who to-day think themselves beyond help if they will take Dr. Kilmer's Swamp-Root.

By special arrangement with the CHRISTIAN-EVANGELIST and to prove for yourself the wonderful and prompt curative powers of this great discovery every reader will be sent by mail, prepaid, a free sample bottle and with a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from sufferers cured.

Please mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST and send your address to Dr. Kilmer & Co., Binghampton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one-dollar sizes at the drug stores or of medicine dealers. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghampton, N. Y.

Mother and Child.

I beg of you to think about your child before its birth—think the best thoughts of which you are capable—fix your mind steadily on a high destiny for the future man or woman, and shape its will to noble ends. Think about the baby while you nourish its life from your own—think lovingly, think deeply—pour into the slumbering soul all the vigor and vitality that is in you to give. Play *with* the children all through the symbolic age, the kindergarten age; enter as fully and as heartily as you can into their world, which is not at all your world. If you who read this fancy that it needs no expenditure of brain force to play with the baby, Froebel's "Mother-Play" book is a good one for you to begin with. Do not even allow yourself to put them to bed and hear them "say their prayers" with your own head full of something else; the bedtime is the hour that should be sacred to intimate confidences and close communion between mother and child.—*Elaine Goodale Eastman, in the February Woman's Home Companion.*

For Heavy, Sluggish Feeling, Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as a tonic on nerve and brain.

Opportunity.

Master of human destinies am I.
Fame, love and fortune on my footsteps wait.
Cities and fields I walk: I penetrate
Deserts and fields remote, and passing by
Hovel and mart and palace, soon or late,
I knock, unbidden, once on every gate.
If sleeping, wake; if feasting, rise before
I turn away: it is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death. But those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore;
I answer not, and I return no more.

—*Hon. J. J. Ingalls.*

Fishing in Ingersoll Lake.

Did you ever fish in that lake? Well, if you never have had time to fish you ought to go once. The water is always muddy, and of course, the fish are not of the best quality. But then their mouths are all large and hence they can swallow almost any bait. In fact, there is but one bait the fish can't swallow, and that is not because of the size, but of the quality rather.

It is pretty generally contended that the brains of these fish are of coarse structure and of nearly the normal size. We think the food these fish feed upon has much to do with the structure of the brains and the habits of the fish. This will, no doubt, account for their general worthlessness.

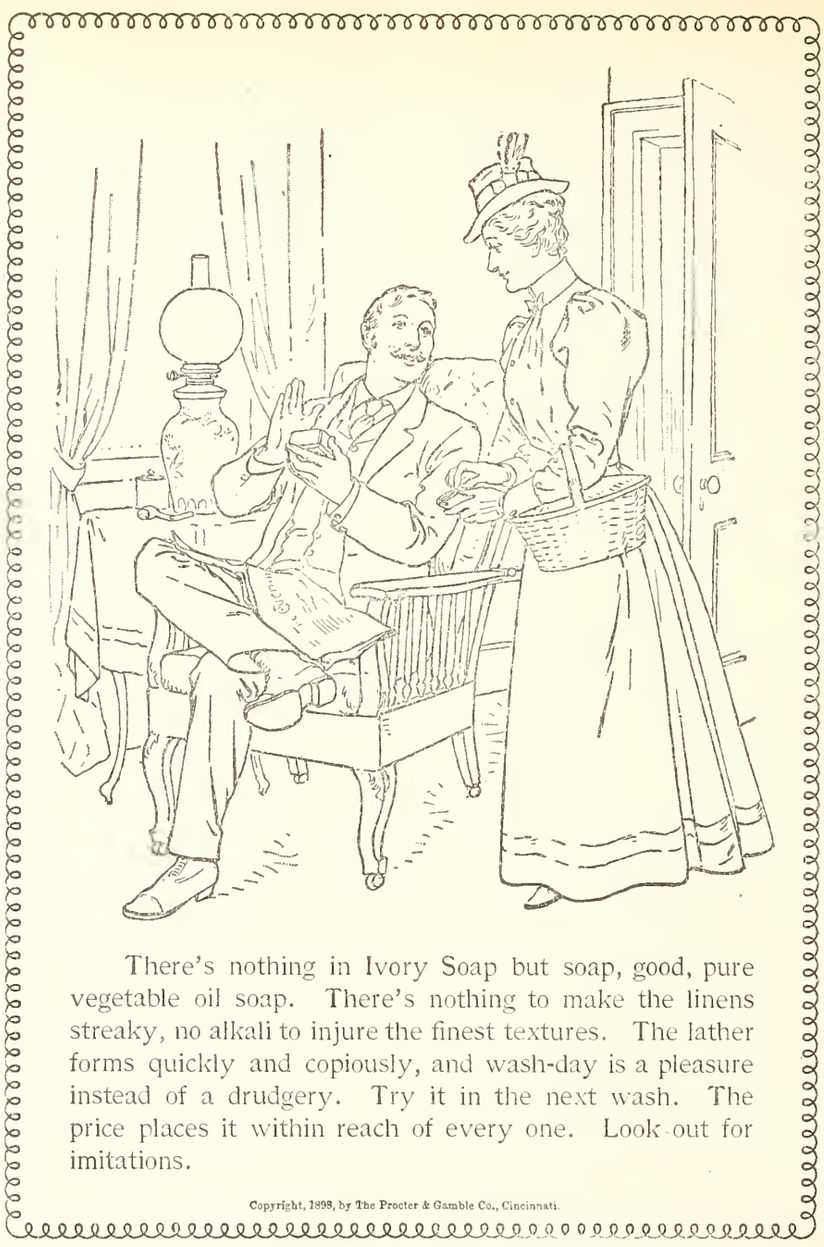
There are a few good-sized fish in the lake; one quite large. And what a mouth! If the Lord could not make another large enough to swallow a Jonah, this one we feel assured would be equal to the task. Why, this fish has been known to swallow all manner of baits—*save one*. It seems to say, "Come on with your baits—I am ready for them." It has gulped down the moneron, protoplasm, the missing link, evolution and science (?), though it is pretty well established that this fish has never been known to digest the latter; but, as already stated, there is *one* bait this fish can't swallow.

Sometimes this fish gives a sort of entertainment—an exhibition of its size and powers. My! how it does make the waters foam! Then all the little fish gather around with wide-open mouths, to catch what it vomits forth; for, as above stated, this fish does not digest much that it swallows. In this way the little fish are enabled to live, and some of them may attain to considerable size, *if the muddy water doesn't kill them*.

It is interesting to study the growth and habits of this large fish. We are informed that it once lived in a clear and very beautiful stream, but it became dissatisfied with swimming against the current. This was partly because of strict parental training—insisting on keeping "heads up and tails down" the stream. But this fish seems to have been strongly inclined to reverse this attitude and go with the current. Perhaps its associates *should* have made it a leader in its upward struggle. Be this as it may, this fish decided to part company with parents and associates, who were seeking to reach the pure fountain of the life-giving waters, and turned its course for the muddy waters further down the stream. Swiming this way was easy and became popular, so that many other fish imitated this one's example. As many as eight hundred leaders in search for the living fountain, through inclination to live a life of ease and animal pleasure, have turned with the current and all have found a home in the muddy waters of this lake!

The fish in this lake have but little use for eyes and some very eminent piscatologists are already beginning to teach that erelong the eyes of these fish will be wholly closed to every ray of light. But, as before hinted, what they lack in vision they make up in mouth. And their eagerness to bite, together with their capacity to swallow the bait, make it interesting sport to fish in that lake. Only one thing needs to be observed: there is just one bait these fish can't swallow!

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God's Promises.

BY DEWITT C. WING.

When are the promises of God especially helpful? The promises of God made in his Book are helpful at all times to those seeking help. They are helpful when we lose confidence in mankind and feel lost and as a ship without a rudder. It is then we can turn to his Book and read his promises which assure us of eternal life, happiness, ceaseless bliss. These promises fill the hopeless with hope, cheer the cheerless and raise to life, as it were, those weak in the spirit. God's promises are especially helpful when we are in trouble, when friends forsake us and when the world seems to despise us. We remember then God's great and precious promises, and console ourselves thereby. He has promised us eternal life—a life of endless joys beyond the grave. This is the greatest of the promises and means more to us than any other. The promises of God are not like those of men. We oftentimes make promises, but never redeem them; it is not so with God, for he will redeem every promise made. We should rest assured he will never break his promises. But all his promises are conditional; he has promised us eternal life if we will strive to please him. In other words, we must *earn* eternal life; our service in his kingdom must merit the redemption of his promises. I like the old hymn—

"When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee:
'I will guide thee with mine eye.'

When thy secret hopes have perished
In the grave of years gone by,
Let this promise still be cherished,
'I will guide thee with mine eye.'"

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An Answer to the Rudaiyat of Omar.

Live in To-day, thou say'st?—Shall we enthrall
Ourselves to Nothing? Nay, live in the All,
The Past and Future—these are infinite.
What is To-day? 'Tis infinitely small.

Between the two Eternities, To-day
Is but a pulse-beat; if thou e'er couldst say
Unto the moment: "Thou art fair—oh stay!"
Before thy charm were spoken, 'tis away.

But all the Past is ours—rich, wisdom-fraught
With all the seers have seen, the sages taught.
Live in the Past! and thou shalt think and feel
All that the noblest, best, have felt and thought.

The Future, too, is ours—our working-plot,
Our unexhausted heritage and lot.
And can it never be exhausted?—That
Is not our care. Trust God, work on, fear not.
"But," say'st thou, "soon I pass beneath the sod,
Sans Wine, sans Song, sans End." Perhaps. The clod,
Thy insignificant self—what matters that?
Our work lasts, God lasts. Then work on, trust God.

—*Curtis Hidden Page.*

Gertrude's Choice.

BY ROSAMOND BELL.

Gertrude Altman was not a bad girl, far from it. She possessed a big, loving heart, but she had one little fault that deprived her of a great many friends, and that fault was *selfishness*. She did not realize to what an extent she yielded to this hard little master.

At school *her* books must be kept a little nicer than those of Rose, her desk mate. She thought, *of course*, it was only natural that *she* must come first in everything, yet she wondered why she had so few real friends.

One morning her mother had entered the sitting room, and found her standing by the window; her usually bright face wore a clouded look.

"What is the trouble, daughter?"

She looked up quickly, for she was very fond of her frail little mother, and came immediately and sank down on the little cushion at her mother's knee.

"I wish I could *never* enter that school again," she cried, "I do believe I *hate* it, mamma."

"Gertrude!"

"Well, mamma, I don't see why it is—I am certainly the richest girl in school. I have the nicest clothes, the nicest desk, the nicest books, and I stand at the head of all my classes, and yet—oh! I am just miserable, mamma;" and the golden head sank on her mother's lap. "And nobody really loves me, like they do that hateful Margaret, who isn't anything but a poor washerwoman's daughter!" and an indignant flash sparkled through the tear-drops as she looked up into her mother's face.

"I love Him because He first loved me," answered her mother.

"I don't see that *that* has anything to do with it at all, mamma, for I do love some of the girls, but I believe they envy me."

"Perhaps you try to make them, Gertie."

"No! indeed I do not, mamma; at least I don't think I do."

"Ah! that is better. Now, let me make a suggestion, my dear, and let's see how that works," and she stroked the bright curls caressingly, and then arose and going over to her desk she took up a bright card, all covered with tiny golden stars. "Suppose you take this with you, and every time you let some one else come *first*, stick a pin through one of the stars. What I mean by that is, little Margaret has no nice books; suppose you forget what *you* like, and to-morrow let *her* study out of your pretty new ones; or, suppose you *forget* you want *your* desk to look the *prettiest*, and you, who are 'the richest girl in the school,' spend some of your money to buy a lovely little desk for poor little crippled Ned; see, during the coming week, how much you can forget *self* and remember others, and we will meet here in this room again, one week from to-day, and note results."

"Why, mamma! do you want me to give up all I like for those who do not like me?"

"Suppose Jesus had not given up anything except for those who loved him, my dear. You do not realize what a strong hold "*self*" has over my little girl; and, until it is in a measure rooted out, you will not have very many friends, or be *very* happy. But it is in your power to have both friends and happiness. Are you willing to give it a trial?"

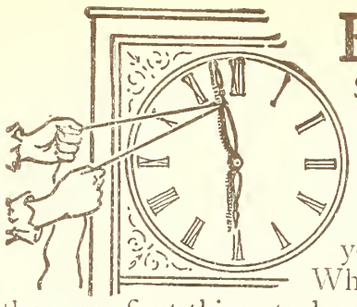
Gertrude was silent for some moments, then she said thoughtfully, "Mamma, I believe I will try your plan for one week, anyway."

"That's a brave girl!" and a happy smile overspread Mrs. Altman's face, for she knew *well* what the result would be, if Gertrude could only once gain the mastery over self.

One week has passed. Mrs. Altman was waiting for Gertrude's return from school, when a happy voice cried, "Oh! see, mamma, I tried to stick a pin through every golden star; and, mamma, I do wish you could have seen poor little Ned's face this morning when he saw his lovely desk. Why, he actually *cried*, he was so happy, and I think I must have been mistaken in the girls—for it's the nicest school in all the world—and I believe they all love me."

"Because you *first loved them*," mamma answered, as she kissed the radiant face bent down to hers.

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The Robber.

The man who confronted George Wilson in the threshold of the dining room door was dressed in a ragged suit of assorted colors. He had a great growth of whiskers that were running wild on his face and neck. His eyes were fierce and keen, his forhead low and heavy, and on his hands grew red hair. He held a dark lantern in his hand; this was what had thrown the light under the door. "What are you doing here?" growled the man, as he threw his light upon the boy. George might with more propriety have asked what the man was doing there; but in truth George was a very much alarmed young man. He made no answer.

"Are you alone?" demanded the other, coming toward him, and at the same time drawing a very ugly knife from some inside part of his clothes, certainly not from any pocket, or where any pocket had a right to exist.

"I am quite alone," returned George drawing back. "Nobody knows about my coming here."

"They never *will* know you come," said the man darkly, "if you make a screech. *I* seen that there well as I come in! Nobody wouldn't look for you in it, I judge. Now you make a screech and I'll plump you down in that there well!" George hastened to assure him that he would make no "screech."

"Well," said the man, feeling the edge of his knife. "Now you tell me double quick what you come here for, and you tell it straight. I have got eyes that can look right through a boy's heart. I can see what's aworkin' there, whether it is truth, or lies, or corpuscles! You deal with me honest Injun and I ain't agoin' to hurt you."

"I'll tell you everything," said George.

"Yes, you will," the man assured him. "And you'd better. *I* know *you!* You are the boy that druv by here with the man that owns this farm, and his hired hand. You went to Red Woods to camp out. What brung you back here alone?"

"Well, you see," began George, "I belong to the Advance Society—"

"Young feller," said the man, "don't you seek to waylay and ambush me by no devious statements. It's nothing to me if you are an Advance Society, or a C. W. B. M., nor yet a Knights of Pythy! What I ast of you is, why are you here? If you come to rob this house, let me tell you, I've got a monopoly on that business, what I may call a 'corner' on the boodle. Not but what I might give you a fork or so; I ain't stingy. So look alive, and sing out why you come."

"I don't want any fork," said George. "I—"

"Well, spoons, then. I ain't partic'lar," said the man. "What are you after?"

"I have to tell you about the Advance Society," persisted George, "because, *that* is what brought me here. You see, when a person joins it, he promises to read a verse of the Bible every day. If he keeps all the resolutions, he gets printed in the List of Honor. So I remembered I hadn't read a verse of the Bible to-day, and there wasn't any in our camp, and I thought I'd run here and get Uncle Tom's, and read a verse, and then run back, and not let them know I had been out of the hut. So that's why I came."

The robber stared at George and then began to laugh, and then put up his knife. "You come in the dining room," he said. "I ain't agoin' to hurt you. But I want your company!" George was obliged to go with the robber, who resumed his seat at the table, where he had been feasting. He had half of a ham before him, and a plate of cheese, and the fruit-cake which had been baked for Christmas, and a jar of pickles, and a crock of milk. The robber skimmed off the cream and ate it from the spoon without any formality. He offered to share his feast with the boy, but George was not in the least hungry. The man took huge bites, but never choked once; and occasionally he chuckled and looked at George, and stuck his tongue into his cheek; but he was too busy for conversation.

At last George, who had been looking at the clock, said timidly, "If you wouldn't mind, I would like to get the Bible and read that verse, because it will soon be twelve, and then it will be too late, and I will fail to keep my resolutions."

The robber looked at him sharply. "You want to git away, so you do!" he snarled.

"Indeed, I do not intend to try," returned George. "You can come with me, while I get it."

"That's very kind of you, I'm sure," said the robber politely. "Well, I'll come, since you might be lonesome all by yourself." So they went to the parlor, and George returned to the dining room with the big family Bible, while the man followed closely at his heels. The boy opened the volume on his lap and read the first verse that met his eye. "Well," said the man, who had resumed his eating, "What are you looking so funny about?"

"Was I looking funny?"

"*Was* you? *Wasn't* you! You read me that there verse you jest read. Sakes alive! If it hasn't been thirty year since I heerd the Scriptur!"

"I'd rather not read *that* verse," said George. "I'll hunt you up some others."

"No, I want that 'un that made you look so funny."

"I am afraid it will hurt your feelings," said the boy, hesitating.

"I ain't got no feelings," said the man gruffly. "I'm leather outside and iron inside. You do as I tell you!"

There was no alternative. George read: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"That was always one way about the Bible," said the robber in an aggrieved tone. "It never seemed to keer whether it made you mad, or made you glad. It jest out and called you what you was." He took a great bite of cake, but he didn't seem to enjoy it very well. "I wasn't always what I am now," he said. "When I was a kid like you, I was teached to be straight. My ma learned me the mullplication table, and Bible stories, all at the same time. Nine times eight, that there is seventy-two. *Ain't* it seventy-two?"

"Yes, it is," said George.

The robber threw back his head and laughed. "I knowed it was. Yes, sir, nine times eight air seventy-two. And it was Cain what killed Abel. *Wasn't* it Cain?"

"Yes, it was Cain."

"That's what I 'lowed. Well, he was worser'n me—*I* never killed nobody. Not yit! And *he's* in the Bible. Why, they's lots and piles of folks in the Bible worser'n me. That there chap they calls Peter, what crowed so much before his own roosters. What did he do? Why he went and denied that he had ever been there. He said that it was a rumor. I know lots about that there Bible; a heap more than I know what to do with!"

"You mentioned your mother," said George. "Is she alive?"

"Sakes alive!" said the robber. "I don't know, boy. I ain't heerd of her for twenty year. You see I took to drinking, and after that to tramping. I'm what *you* call a tramp—*I* calls myself a Gentleman of the Road. I ain't no regulation thief. All I generally steals is rides on freight trains. My ma? Why, I ain't even thought of her since last Christmas. Somehow every Christmas I thinks of my mother. Funny, ain't it? Don't know how come I to! And when I seen that Bible, I thunk of her."

"I'll tell you what let's do," said George, who was beginning to like the robber. "Let's write her a letter."

"No," said the man harshly.

"Think how long she has wanted to see you," said George. "Why, what a present it would be to her, just to know you are alive and well! If she's living, she must be an old lady; and old people get most of their pleasure out of their children. May be she is all alone in the world. She might be in the poorhouse, you know."

"'Twouldn't be no pleasure for her to see me as I am," said the man. "Let her think me dead—I ought to have been in my grave long ago."

"You don't understand mothers as well as I do, although you are so old," said George. "She has been thinking all these years that may be she would hear from you—that you would come back. Every day she hopes to hear a word. Every night she hopes to hear a word. Every night she is sad because she hasn't heard from you. You are no worse than when you deserted her. If she loved you then, think how her love has been growing all this time! I *wish* you would let me write a letter to her. You just tell me what to say, and I'll put it down."

"Sakes alive!" said the man. "Well, *I* don't keer. Git yore paper and pen! Wonder what the old lady will think! And, Texas Sim—he's my chum—he'll think I was crazy. I won't tell him though," he added, looking ashamed. George hastened to get the writing materials before the robber could change his mind.

Next week, more of this story. Write to me about your pets, to be printed in our department. Please don't write asking me questions without enclosing a stamp; it hurts my feelings.

Present Every Sunday.

Mrs. Mary Mencfee, teacher of a class of fourteen girls at Sedalia, Mo., reports that but one of her class was present at recitation every Sunday last year, and the name of that scholar is Miss Eula Musselman.

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Nell's Charity Dinner.

She rang the bell,
Did maiden Nell,
She rang the bell
For dinner!
Called in the tramps
From dews and damps—
The halt and blind,
Who lagged behind;
Called in the poor,
The weak and lame,
And all who were
Invited came
When they heard the
Bell for dinner!

She rang the bell,
Did little Nell,
She rang the bell
For dinner!
Called in the boys
Who had no joys,
The famished girls
With tangled curls;
The young and old,
The short and tall,
And none declined
Among them all
When she rang the
Bell for dinner!

She rang the bell,
Did little Nell,
She rang the bell
For dinner!
As none were late
They ate and ate,
Each with a will;
They had their fill,
And then went out,
To bless the day
That brought a feast
With naught to pay
When they heard the
Bell for dinner!

She rang the bell,
Did little Nell,
The second bell
For dinner!
Then called the birds,
With sweetest words,
From lane and street,
The crumbs to eat;
She called the dogs,
She called the cats
(We're not so sure
About the rats),
With her second bell
For dinner!

—*Mrs. M. A. Kidder, in Family Story Paper.*

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Publishers' Notes.

The Sunday-school superintendent with large experience is certainly high authority on the best helps for use in Bible-school work. The writer of the following commendation is justly classed as an efficient Sunday school superintendent and is eminently capable of judging of the merits of the best helps for use by teachers and students:

"It affords me intense pleasure to express the lofty appreciation of *Christian Lesson Commentary for* 1899 and *Our Young Folks*. The *Commentary* is the most complete compilation for the Bible student and teacher I have ever examined and studied. It seems to me to have reached the perfection mark. The *Primary Column* in *Our Young Folks* is excellent, and is studied with the greatest interest. I wish them both the grandest success."—*Dr. Julian C. Wasson, Supt. First Christian S. S., San Jose, Cal.*

It is refreshing to find an author so well read in Jewish history as given in the Old Testament, and who has felt such an interest in it as to give to the public the volumes of "King Saul" and its predecessor, "In the Days of Jehu." The whole book of revealed religion, and especially that contained in the Old Testament, is well-nigh an "unknown land," more so than the arctic regions. There is no history as old as that of the Jews more heavily laden with inspiring and suggestive knowledge and none more reliable. The ability of the author is apparent, not only in the conception he has formed of his characters, but also in the terse style of his composition and the jets of wisdom which come in to enhance the interest of the narrative. We sincerely hope that these volumes may awaken some interest in matters which the world at large regard as dry; whereas, in fact, the Jewish Scriptures were held in high estimation by the apostles, speaking by the Holy Spirit, and should be, consequently, by every Christian.—*H. C., in Octographic Review.*

The subject of astronomy is always an interesting one. W. J. Russell has recently written a small volume entitled "Wonders of the Sky." It is a book of 82 pages, full of interesting information on "God's Glory Exhibited in the Heavens," and presented in such a manner as can be understood by the young. The following are some of the subjects treated in this book: History of Astronomy; The Depths of Space; The Stars and their Number; Celestial Distances; Are the Planets Inhabited? The Supreme Power. The Price of this book is 50 cents, postpaid.

We spent an hour or two over a recently published novel entitled "Mary Ardmore," by J. H. Stark. The general plan of the story, outside of the straw men who are put up to be demolished is good, and its personnel may help one to spend a pleasant hour, barring the pity he is obliged to feel for the simpletons who suffer the edge of Mary's keen wit and logic. —*Baptist News.*

Editors of educational magazines should be considered good authority on the merits of educational books. The editor of the Inland Educator, published at Terre Haute, Ind., recently reviewed Prof. B. A. Hinsdale's book, "Jesus as a Teacher," from which we give the following extract: "Among the many books now appearing upon the subject of teaching, it is both interesting and significant to find one devoted to the greatest teacher of all—'*Jesus as a Teacher*,' by B. A. Hinsdale. The author's broad knowledge of Jewish institutions and customs has enabled him to throw about his subject a charm and interest not usually found in books on teaching. The book is full of practical suggestions for the schoolroom of to-day.

"The chapter on Jesus' *insight into mind and character* deserves especial mention. The book is helpful and inspiring. If the principles of teaching set forth by Jesus were followed our schools would improve at a rate hitherto unknown." The price of "Jesus as a Teacher," by Prof. B. A. Hinsdale, is $1.25, postpaid.

John Shackleford, of Lexington, Ky., has carefully read "Organic Evolution Considered," Prof. A. Fairhurst's late work, and after its examination wrote a very critical review of the book. For lack of space, we are unable, in this issue, to give this review in full and can only give the following extract:

"'Organic Evolution Considered,' by Prof. Alfred Fairhurst, of Kentucky University, reveals profound reading and research. It contains an amount of interesting information which only an industrious and painstaking student could have collected. The logical power displayed in the work shows not only native strength of mind but severe mental discipline and training. The fairness of the author is manifest throughout the whole discussion. That man does a good work for his fellowmen who, in a skeptical age, confirms their faith in a living God, whom we would vainly see with our weak mortal eyes, but who is truly revealed only to the pure in heart. The benediction of heaven is breathed in the hallowed words of Christ, 'Blessed are the pure in heart, for they shall see God.'"



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"KEEP OUT OF THE COLD."

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR FEBRUARY 26.

A PALM TREE CHRISTIAN.

(Psalms 92:1-15.)

The wicked sometimes flourish as the green bay tree, the Christian as the palm tree. One spreads himself proudly, the other extends his beneficent shade humbly. One shall decay and lose his exaltation, but the root of his strength remains.

The palm tree is the symbol of triumph. It waves with a dignity and strength in spite of appearance of delicacy. So should the Christian life, sensitive, delicate, gentle though it may be, stand strong and firm and courageous against winds and storms.

The palm tree has also been used as the symbol of peace. It served to carpet the path of the Prince of Peace as he entered the city of Jerusalem in his triumph. So should the Christian life be peaceful and calm and beatiful in its serenity.

There is a palm in some Southern countries called the traveler's palm. It is like a great fan in shape, the long, spreading stems of the leaves converging to the body of the tree, like the sticks of a fan. If a small hollow be cut on the upper side of one of these stems, the sap of the tree will rapidly fill the little cup, and a traveler can refresh himself with this water. So should a Christian be a source of refreshing to all who come under his benign influence. The water of life, whereof he has drunk, should be in him a well of water springing up into everlasting life.

The cocoanut palm bears a rich, full fruit that is the food of many an island and many a tropic land. This should also be the character of Christian lives, tall, strong and fruitful.

The cocoa palms in the Hawaiian and other South Pacific Islands are turned all in one direction and have grown so, because of the trade-winds. Were it not well if all Christian lives were so directed by the breath of that Holy Spirit which breatheth where it listeth, that they should all be turned toward the Father of all life.

Expansion, flourish, widespreading and beneficent reach are the natural suggestions of the palm. Let the Christian life expand, let it reach far and see widely, let it grow farther and farther toward the sun and spread wider its grateful shade, never ceasing in its growth nor narrowing in its scope.

All in all, there are few trees so beautiful, so graceful, so hardy. The very word has a delicate strength, a wide-open and mellow resonance. It suggests Southern suns and soft moons, tropic and fertile warmth and glow. Such should be, should they not, the characteristics of the Christian life. No life should be so delicate and graceful, so strong and hardy, so rich and fruitful, so broad and beneficent as that of the Christian. His should be a life like the palm's.

THE HELPING HAND, by W. W. Dowling, is a manual of instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. It contains, in the most condensed form, full information concerning the Y. P. S. C. E. movement, with instructions and suggestions concerning every point. This work has had a more extensive circulation, and proved more helpful to Endeavor workers than any other hand-book published. 25 cents. Christian Pub. Co. St. Louis.

BETHANY C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Close of Jesus' Ministry.

By H. L. Willett, *Director*.

The reader of the Gospels is at first surprised to note how large a proportion of their material is devoted to the closing week of Jesus' early life, and especially to the events immediately connected with his death. The story of his birth and early life is so scantily presented, and the record of his ministry throughout its length is given in such brief notices that it seems surprising that so much has been recorded regarding those latest events of his career. And yet, herein lies the significance of the gospel story. It was the death of Christ which gave the true significance to all his work.

But it is not because the death of Christ stands alone that this is true. It is closely related to his entire ministry. That ministry was explained and illuminated by the death. The significance of Jesus' work as a sacrificial and self-devoted effort to teach men the life and character of God and to illustrate the highest type of human character could only be seen in the culmination of those efforts by a death to which he went straight onward from the moment of his baptism. He had clearly foreseen the issue of his work. He knew that to live the life which was the one he had set before him, was to encounter inevitably the opposition of the ruling classes, and at last to be overcome. Between the path of success as men counted it, and that of apparent failure and yet of truer success, Jesus deliberately chose the more difficult. The temptations that came to him throughout his entire career, in the wilderness, from enthusiastic followers, in cities and in country, and even from the disciples themselves, were all to induce him to turn aside from his ideal of a pure, devoted, sacrificial and divine life in the world, to that of a small, earthly ambition or of the avoidance of the more difficult problems he met.

Seeing the whole vision of human life and its possibilities, Jesus deliberately chose to live that life which expressed in its fullness the highest level of human character. He was humble and unselfish, not because these were professional virtues which a religious teacher was supposed to possess, but because they were qualities necessary to the highest character and the deepest enjoyment of life. He submitted to death, because only in this way could he give attestation to his steadfast adherence to the deep qualities of his life, and at the same time meet the sins which were the causes of his death, in such a manner as to make them forever odious. He could have overcome his enemies by his power, but this would have defeated the purpose of his life and left his career with no other significance than that of an ordinary religious teacher with no great message for the world.

On the divine side, his death was the expression of that love which goes all lengths to satisfy itself in the saving of the object of love. That object was humanity. God's love to the world manifested itself in Christ. It is only a suffering love which can save. The death of Christ is, therefore, the expression both of the divine and human life in their truest aspects. The human life obedient and devoted to the universal good; the divine life reaching out to uplift and save. Into the mystery of the atonement no man has ever looked with clear vision. No doctrine has ever compassed its immeasurable extent, but such hints as the Scriptures afford, give to us glimpses of the human and the divine elements that entered into this majestic display of the divine purpose as manifested in the great redemption of our Lord.

Advance.

The time is opportune for an advance in Christian Endeavor. To fail now to enter in and possess the land is to become unworthy of our position.

Christian Endeavor has taken hold of our young people as nothing else ever has. Many students in our colleges, preachers in our pulpits, missionaries at home and abroad, Sunday-school teachers, prayer-meeting workers, deacons, elders and visitors of sick and needy are the direct product of the C. E. movement. The very life of the church has been quickened and her pulse made more firm and strong.

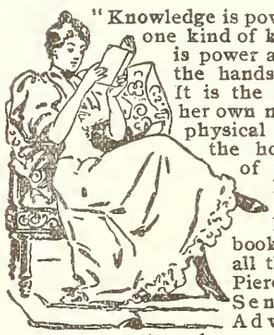
Thousands of young men and women brought face to face with the expression of their allegiance to Christ as outlined in the pledge have been led from worldly things and demoralizing amusement to a nobler type of Christianity in Christ Jesus.

As the national superintendent has said, to fail to go forward is to go backward. What must be done should be done quickly. By all means let us have the apostle of the C. E., J. Z. Tyler, in the field. Introduce and push the Bethany C. E. Rading Course everywhere. Arouse and interest the young men and women of our congregations and the question of missions, conversions, etc., is settled.

Ontario will do her part to help in this work. We want Bro. Tyler to visit us.

GEO. FOWLER.

St. Thomas, Ont.



"Knowledge is power." There is one kind of knowledge that is power and prestige in the hands of a woman. It is the knowledge of her own nature, her own physical make-up and the home-treatment of diseases peculiar to her sex. There is a great home medical book that teaches all this. It is Dr. Pierce's Common Sense Medical Adviser. Over 1,200,000 American homes contain copies of this work. It used to cost $1.50; now it is free. For a paper covered copy send 21 one-cent stamps, *to cover mailing only*, to the World's Dispensary Medical Association, Buffalo, N. Y.; French cloth binding, 31 stamps.

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Marriages.

HARRIS—CASH.—At the home of the bride's parents, Mr. and Mrs. J. F. Cash, Feb. 1, 1899, J. R. Harris, of Lancaster, Ky., and Mrs. Marie E. Cash, of Turnersville, Ky.; Frank W. Allen, officiating.

KELLEY—SEBREE.—At the residence of and by Frank W. Allen, Jan. 31, 1899, Adam W. Kelley and Miss Frances Sebree, both of Lincoln Co., Ky.

MERRITT—HULETT.—At Albany, Mo., Feb. 2, 1899, James Merritt and Phœbe Hulett were united in marriage; A. D. Williams officiating.

NIEBRUEGGE—GATHRIGHT.—At New Bloomfield, Mo., Jan. 11, 1899, E. T. Niebruegge and Miss Mary Gathright; J. D. Greer officiating.

ROBINSON—AZDELL.—At Mexico, Mo., Jan. 18, 1899, Mr. Logan Robinson, of Gant, Mo., and Miss Cordelia Azdell, of Mexico; J. D. Greer officiating.

SHELDON—UPTON.—At the parsonage in West Rupert, Vt., Jan. 28, 1899, by W. W. Witmer, James Hubert Sheldon and M. Ellen Upton, of Salem, Mass.

WILKERSON—MITCHELL.—At Plattsburg, Mo., Feb. 5, 1899, by J. W. Perkins, William F. Wilkerson, and Miss Vester A. Mitchell, both of Clinton county, Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BENTON.

Elizabeth Elenor was born in Woodford Co., Ky., August 25, 1831, died Jan. 27, 1899. At the age of eleven years she gave her heart to God and became a faithful member of the Christian Church. Sept. 28, 1854, she was married to Samuel S. Benton, with whom she lived happily for forty-four years in their home near Aullville, Mo. The five survivors of six children and 13 grandchildren join the bereaved husband in mourning the loss and cherishing the blessed memory of a faithful wife and loving mother. W. C. CHAPMAN.

Higginsville, Mo., Jan. 30, 1899.

GARST.

WHEREAS (1), God, in his infinite wisdom, has seen fit to remove from among us our beloved brother, C. E. Garst, and

WHEREAS (2), this mission is made to mourn the loss of a fellowworker and wise counselor, the senior member of our mission, and

WHEREAS (3), his wife, our beloved fellow-worker, Mrs. Laura De Lany Garst, is thereby necessarily withdrawn from the mission field; be it therefore

Resolved, That (1) we mourn his loss, not as those who have no hope, but in accord with what we know would be the wish of our brother and the will of our Father in heaven, we continue in the course he ran so well and gained the victory:

That (2) we follow her and her children with our love and prayers, and esteem her as an absent member of this mission.

MISS KATE V. JOHNSON, E. S. STEVENS, } Committee.

Tokyo, Japan, Jan. 3, 1899.

HENDERSON.

John P. Henderson was born Sept. 20, 1824, died Jan. 29, 1899, aged 74 years, four months and nine days. He was united in marriage to Lydia Jewell March 7, 1843. To this union were born five children. He confessed his faith in Christ when 16 years old and was steadfast in his faith in Christ until the summons came. Bro. Henderson was an elder in the church at Rochester, Ind., where the funeral services were held by the writer.

J. A. LYTLE.

Macy, Ind.

PRICE.

Ths death of Mrs. George Price, relict of Dr. George Price, deceased, occurred last Sunday at the home of her daughter, Mrs. A. J. Thomson, in New Albany, Ind., where she had made her home for several years. The remains arrived in this city [Abingdon, Ill.] Tuesday evening, accompanied by Mr. and Mrs. A. J. Thomson, and the funeral was held at the Christian Church Wednesday afternoon, C. G. Kindred officiating. Mrs. Price was born in Ohio, in 1808, and hence was 91 years of age. After the death of Dr. Price, in 1881, Mrs. Price made her home with her daughter. Mrs. Price was the mother of 11 children, only two of whom, survive her. She became a member of the Christian Church nearly 70 years ago and continued to be deeply interested in its work until the day of her death. She was among the charter members of the church in Abingdon. For the last 18 years of her life she was unable to attend any meetings of the church. These years were spent almost entirely in bed, but she never forgot the church nor allowed her interest in it to flag. On Sunday, the 22d of January, in the full consciousness of her mental faculties, she serenely closed her eyes and passed into her long awaited and longed-for rest. X.

SHARPE.

I was called to Watseka, Ill., on a sad mission, Sister Jennie Sharpe was dead, and her husband, O. E. Sharpe, wanted me there. Nov. 23, 1877, I baptized Bro. Sharpe. Some years later I conducted his ordination service. Soon after I married him to Miss Jennie Stiles, of Watseka, Ill. A year or more ago I spent a couple of weeks in their home and found it a Christian home of a high type. The children, Kenneth, Lucile, Orville, Wilfred and Clara, I loved. My heart bleeds for my dear brother and these children, robbed of so much in such a wife and mother. Sister Sharpe was 34 years old. While but a child she joined the Baptist Church. Afterward under Bro. Sharpe's ministry prior to their marriage she united with the Christian Church. She was a good and helpful wife for a preacher and a worker for the Master. At the time of her death she was president of the auxiliary at LeRoy, Ill. She died of an attack of la grippe, followed by fever. At Le Roy, Ill., where they lived and she died, Bro. W. W. Sniff preached a sermon to a crowded house, filled with brethren and citizens who knew her worth and came to sympathize with the stricken family. At Watseka, after my sermon and several selections of music by the Watseka quartette, led by the pastor, B. S. Ferrall, we laid the body away in the beautiful cemetery. Many hearts that have been comforted by Bro. Sharpe in their bereavements will give him and his dear children sweetest sympathy. She is absent from the body and present with the Lord. For *her* we will not mourn. E. L. FRAZIER.

Marion, Ind.

SHELDON.

Elizabeth C. Rodgers was born in Hebron, N. Y., Jan. 14, 1833 and was married to Cyrus F. Sheldon in 1853. She departed this life in her home in Rupert, Vt., Jan. 24, 1899, aged 66 years and 10 days. Her husband and three sons are passing through deep waters, but God is with them in great mercy. Sister Sheldon obeyed the gospel when she was 16 years age and for 50 years advanced the gospel of Christ by a godly life and a pure conversation. We have lost one of our best members, but we know she sleeps well and we will be content.

W. W. WITMER.

West Rupert, Vt., Jan. 30, 1899.

STRANGE.

John H. Strange, minister of Carondelet Christian Church, St. Louis, Mo., passed away in the blessed hope Jan. 21, 1899, from the grip. He was born in Kentucky, July 1, 1836; married Nancy A. Gibler in Ohio, Feb. 25, 1861; joined the church when a boy. He has has done much good in the ministry and socially leaves a beautiful impression of right living where he has resided. I have known and loved him since 1893, when I was pastor at Anchor Hall. He moved to Lindenwood in 1896 and wrought most lovingly and faithfully in building the Lindenwood Church. The children cry for him in our homes and say, "Grandpa has gone to heaven to be with Jesus." Sister Strange, a son and daughter and their little ones sorrow over his unexpected departure.

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Supt. of Subscription Department.

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SHE was a young wife, just married, from boarding school, and, although educated regardless of expense, didn't know beans from any other vegetable. Hence this dialogue with the cook:

"Now, Biddy, what are we to have for dinner?"

"There's two chickens to dress, mum."

"I'll dress them the first thing. Where are their clothes?"

"Why, mum, they're in their feathers yet."

"Oh, then, serve them that way. The ancient Romans always cooked their peacocks with their feathers on. It will be a surprise to hubby."

"It will that, mum. Shure, if you want to help, you could be parin' the turnips."

"Oh, how sweet! I'll pair them two and two in no time. Why, I had no idea cooking was so picturesque."

"I think, mum, that washing the celery do be more in your line."

"All right, Biddy. I'll take it up to the bath room, and I've some lovely Paris soap that will take off every speck."

"Thank you, mum. Would you mind telling me the name of the asylum where you were eddicated? I think I'll have to take some lessons there myself if we be going to work together."

* * *

Dyer. How did the burglar manage to escape? *Duell.* He disguised himself as a policeman, and of course could not be found.

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J. H. GARRISON, EDITOR.

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The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

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For the right against the wrong;
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For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

Announcements.

Missouri County and District Convention Dates.

PLATTE DISTRICT—Dekalb, Feb. 27, 28; Buchanan, March 1, 2; Clinton, 2, 3; Clay, 6, 7; Ray, 7, 8; Carroll, 8, 9. County and district, Cameron, 14-16.

MISSOURI CHRISTIAN LECTURESHIP, Huntsville, March 20-23.

ST. LOUIS DISTRICT—Washington, March 31; April 2; Jefferson, 3, 4; Franklin, 4, 5; Gasconade, 5, 6; St. Louis and district, 7-9.

DEXTER DISTRICT—Iron, April, 10, 11; Reynolds, 11, 12; Carter, 12, 13; Ripley, 13, 14; Butler, 14, 15; Stoddard, 17, 18; Dunklin, 18, 19; New Madrid, 19, 20; Scott, 20, 21; Mississippi, 21-23; Madison, 24, 25; St. Francis, 25, 26; Wayne, 26, 27; Cape Girardeau, 27, 28; Perry, 28, 20; St. Genevieve, 27, 30.

STATE BIBLE-SCHOOL CONVENTION, Plattsburg, June 12-15.

GRAND RIVER DISTRICT—Harrison, June 30; July 2; Mercer, 5, 6; Grundy, 6, 7; Davies, 10, 11; Livingston, 11; Caldwell and district, 12-14.

BROOKFIELD DISTRICT—Putman, July 17, 18; Sullivan, 18, 19; Linn, 19, 20; Chariton, 20, 21; Howard, 24, 25; Randolph and district, 26-28.

MEXICO DISTRICT—Monroe, July 31, Aug. 1; Montgomery, 1-2; Boone, 2-3; Audrain, 3, 5; Lincoln, 7, 8; Pike, 8, 9; Ralls, 9, 10; Callaway, 10, 11.

NORTHEAST DISTRICT—Scotland, Aug. 11-13; Shelby, 14, 15; Marion, 15, 16; Mason, 16, 17; Adair, 17, 18; Lewis, 18-20; Knox, 21, 22; Clark, 22, 23.

NODAWAY VALLEY DISTRICT—Nodaway, Aug. 21, 22; Andrew, 22, 23; Holt, 23, 24; Atchison, 24, 25; Worth, 27, 28; Gentry and district, 28-30.

CLINTON DISTRICT—Bates, Aug 30, 31; Vernon, 31, Sept. 1; Barton, 1-3; Cass, 4, 5; Henry, 5, 6; St. Clair, 6, 7; Cedar, 7, 8; Jackson and district, 8-10.

SEDALIA DISTRICT—Pettis, Sept. 11, 12; Cooper, 12, 13; Saline, 13, 14; Lafayette, 14, 15; Johnson, 15-17; Morgan, 18, 19; Moniteau, 19, 20; Cole, 20, 21; Osage 21, 22; Camden 22-24; Miller and district, 25-27.

STATE MISSIONARY CONVENTION, Jefferson City, Oct. 2-5.

SPRINGFILD DISTRICT—Jasper, Nov. 1, 2; Taney, 2, 3; McDonald, 4, 5; Barry, 6, 7; Newton, 7, 8; Lawrence, 8, 9; Dade, 9, 10; Polk, 10-12; Dallas, 13, 14; Laclede, 14, 15; Webster, 15, 16; Wright, 16, 17; Christian, 17-19; Stone, 20, 21; Hickory, 21, 22; Greene and district, 22-24.

WEST PLAINS DISTRICT—Crawford, Nov. 27, 28; Deut, 27, 29; Shannon, 29, 30; Oregon, 30, Dec. 1; Howell, 1 3; Ozark, 3, 4; Douglas, 4, 5; Texas, 5, 6; Pulaski, 6, 7; Phelps County and district, 8-10.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, February 23, 1899. No. 8

CURRENT EVENTS.

President McKinley's speech at Boston last week, at the banquet of the Home Market Club, was eagerly looked forward to in the hope of a more definite declaration than has yet been made of the administration's plan regarding the Philippines. For those who expected a full and explicit statement of the kind of government which it is proposed to establish in those islands, how long it will be maintained and what military force will be needed to sustain it, the occasion must have been disappointing, for the speech dwelt upon none of these details. It was a justification of the policy which has been pursued up to date and a statement of the present situation and our present duty. The policy may be said to be controlled by these two factors: *first*, the conviction that it is our duty to give to the Philippines a free and stable government, which they cannot have without our aid; *second*, the conviction that the exact steps to be taken in fulfillment of that duty cannot be finally decided until we know more about the situation in the Philippines than we do at present. The President said: "No one can tell to-day what is best for them or for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests, and our interests. If we knew everything by intuition—and I sometimes think there are those who believe that if we do not they do—we should not need information; but, unfortunately, most of us are not in that happy state." Those who are impatient to hear all the details of our proposed dealings with the Filipinos will do well to ponder these words and remember that neither they nor the President—nor any one else, in fact, except Senators Mason and Hoar—really knows all that is to be known about the Philippines.

The McEnery resolution was passed by the Senate early last week, contrary to our expectation, but much to our satisfaction. It cannot possibly do any harm, and if, non-committal as it is, it has the effect of comforting any troubled soul or removing any timid person's alarm, it will be so much good done at no expense. The temporary lathargy which overtook the Senate when it had ratified the treaty has now been shaken off. The fight with the Filipinos and the Army Bill have been fruitful of much talk on the same general topic. Senator Mason made a speech in which he declared that the recent fight was provoked by Americans with a view to influencing the vote on the treaty. This statement, taken by itself, we are not disposed to question, though we have no positive proof for it. It seems highly probable that the fight *was* provoked by Americans—but not by those in the field. There are some eminent (so-called) Americans in this country who have been giving aid and comfort to the Philippine emissary and who are not above the suspicion of having had a hand, through him, in bringing on the attack. But that is not what Mr. Mason means. He means that the American forces in the Philippines provoked the attack. We were not present when the attack was made; neither was the Senator from Illinois. We must, therefore, base our conclusions on testimony, and so must he. There are two sources of testimony. The official dispatches of Dewey and Otis state positively that the attack was begun by the Filipinos without provocation. The stories put in circulation by Agoncillo and the Philippine junta at Hong Kong state that the provocation came from the Americans. There seems scarcely room for a doubt as to which of these two sources Mr. Mason considers the more trustworty. We prefer to trust Dewey and Otis till they are contradicted by something more serious than Agoncillo's fables.

The Army Bill, which has passed the House after much modification, is having a harder time still in the Senate. The aim of its Republican supporters has been to keep it ahead of the Appropriation Bill, so that if it were delayed a special session would be necessary to vote the appropriations. It is becoming evident, however, that the Army Bill as reported by the Republican members of the committee will meet too much opposition among Republicans to leave it much of a chance to pass. It is generally conceded that a compromise will be necessary in order to avert total failure. The substitute bill proposed by the Democratic members of the military committee my be found an acceptable compromise. It provides for an increase of the army to about 62,000, for two years. In the House the Sunday Civil Bill has been passed, but without its two important riders. The ruling of Mr. Hopkins (chairman in committee of the whole), that the Nicaragua Canal Bill was out of order as an amendment to the Sunday Civil Bill, was sustained by the House in spite of Mr. Hepburn's opposition. This leaves the Canal Bill with comparatively little chance of passage in the House at this session. The ruling against the Canal Bill as an amendment involved also the rejection of the clause appropriating the twenty million dollars which Spain is to receive in compensation for the Philippines. This will have to be provided for in a special bill.

The mission of Lord Charles Beresford to this country is a matter of some significance in view of our new relations to the Orient. He is returning from a tour of investigation in China for the associated chambers of commerce of Great Britain. It has been his purpose to ascertain the present condition of trade in China with a view to formulating a policy for its encouragement. The theory advocated by Lord Charles is that the "open door" in China is the *sine qua non* of prosperity for that kingdom and profitable commercial intercourse for others. To secure this open door and the commercial success which will come with it, he believes that it will be necessary to employ military measures to ensure the maintenance of law and order. These measures should be the work, not of the various powers separately, but of a confederation of those powers which have the most important commercial interests at stake. The Untied States, Great Britain, Germany and Japan should unite for this purpose. Russia and France are left out of his plan on the ground that their interest in the Orient is, both primarily and ultimately, military. Lord Charles protests against the partition of the Chinese and against the "sphere-of-influence" policy, for which there is no logical outcome except in the partition of the empire among the several claimants. So far as the general principles of his plan are concered, Lord Charles seems to us to have the best of the argument. He says that, judging from the present American foreign policy as it appears to the world, America ought to be very willing to enter such a union as he defines, for the preservation of peace and the guarantee of equal commercial privileges in China. He has spoken before a number of chambers of commerce since he landed at San Francisco and has everywhere been well received.

The Canadian commissioners, who are representing British interests in the conference at Washington over the Alaska boundary, are holding rigidly to their original contention, just as if they thought they had a reasonable case. What they want is to secure one or more harbors on the Coast of Alaska and a right of way to the Klondike, without passing through our territory. In 1825, while Alaska still belonged to Russia, the boundary line between British Columbia and Alaska was defined as a treaty between Russia and Great Britain. By this treaty, the line was to start from the coast at the fifty-sixth parallel of latitude and should follow the peaks of the mountain chains nearest the coast, but the important proviso was that the line should never be nearer the coast than ten marine leagues. Where the line crosses the 141st meridian the boundary turns due north to the Arctic Ocean. Exploration has shown that instead of the supposed "chain" of mountains, there is only a confused jumble of isolated peaks,

some of which are very near to the coast. The British claim now is that the line should follow the peaks, regardless of the important proviso mentioned above. Since the coast is much indented, and some of the peaks are on promontories, this arrangement would mean for us the surrender of nearly all the harbor. The American contention is that, in the absence of any chain of mountains, the "ten-league" proviso ought to determine the boundary. For seventy-three years our title to this strip of territory has been recognized by British official publications and official actions, as well as by the rest of the world. The discovery of gold in the Klondike Creek aroused the desire for British Harbors at the nearest point, and "the wish was father to the thought" that this old treaty could be re-interpreted to advantage. Perhaps the Canadian commissioners are only trying to establish a claim which they can surrender in exchange for tariff concessions. At any rate they are holding on so firmly that the joint commission is at a deadlock, so far as this point is concerned.

The proposed intercontinental railway to afford direct communication between New York and Buenos Ayres without change of cars is a railroad enterprise which in magnitude, daring and commercial importance is worthy to be classed with the Russo-Chinese railway and Cecil Rhodes' proposed line from Cairo to Cape Town. The survey for this great American trunk line was authorized by the Pan-American Congress in 1889 and the results have now been published. The total length of the line would be 10,221 miles, but roads now in existence in the United States and Mexico would cover over 3,000 miles of this distance, while Argentine has nearly a thousand miles of railroad extending north from Buenos Ayres, and there are a few hundred miles of track in between. The amount of new track required would be about 5,500 miles. It is not proposed that the road shall be constructed by the governments either severally or jointly. The purpose of the survey was to call attention to the project as a desirable commercial undertaking, to prove that it is a feasible scheme and to encourage private capital to take hold of it. The estimated cost is $175,000,000.

The death of M. Faure, President of France, was an event entirely unexpected even to his immediate family. An attack of apoplexy on last Thursday evening proved fatal after an illness of three hours. The death of the President at this critical time created not only profound grief, but also no little apprehension lest there might be an upheaval of the government. This anxiety, however, was short-lived. There was no disorder during the brief interval before the election of a successor, and the Ministry, with M. Dupuy at its head, maintained a firm grasp on the situation. At no time was there any real danger to the Republican party, though the occasion might have been used to advantage by a pretender if there had been one of any real force. M. Faure was a man of unquestioned integrity and excellent business sense, having risen from poverty to wealth by his own exertions and business sagacity, a man of distinguished presence and stately bearing, but in no sense a man of genius either as a statesman, a writer or an orator. His attitude in the Dreyfus case was conservative and non-committal. M. Loubet, president of the Senate, who has been elected to the Presidency of the republic as M. Faure's successor, is in this latter respect a true successor. It is said that no one knows whether he is in favor of revision or not. After all, the opinions of the French President are not the matter of greatest concern, for there are several men who will have more influeuce on the administration than he.

The President of the French Republic is elected for a term of seven years by a joint session of the Senate and the Chamber of Deputies, a method analogous to our mode of electing United States senators. On the removal of a President by death or resignation an election is held at once, and a successor chosen for a full term of seven years. The Presidency of France presents more points of contrast than of analogy to our highest executive office. The position more nearly corresponds to that of a constitutional monarch, whose power is further limited by the existence of a responsible Ministry. It is not the President's administration, but the administration of the Ministry. The fall of one political party and the rise of another into power means a change of Ministry, but does not involve a change of President. He is supposed to be the non-partisan head of the whole nation, and only the Ministry is responsible for a particular policy. On the election of a new President the resignation of the former Ministry is placed in his hands. In the present case, however, at the request of President Loubet, the Dupuy Cabinet will continue in office, and there will be no occasion for alteration in the previous policy of the government.

The island of Crete, now freed from her old oppressor and governed by her own chosen champion, Prince George, of Greece, is having a chance to prove to the world her fitness or unfitness for self-government. If she behaves herself moderately well, the nominal protectorate of the powers will amount to practical independence. So far the Cretan populace and especially the Christian part of it, has not exhibited great self-control, but has rather shown a deplorable tendency to quarrel within itself, murder people and plunder the disarmed Mohammedans. That the Mohammedans have been somewhat more orderly is due to the fact that at present they possess inferior facilities for raising a disturbance. It is related with manifest pride that not a man was killed on the day when Prince George assumed control of the government, the impression being conveyed that this is an extraordinary day's work. The Cretans have had a long training in violence under their Turkish masters, and it will not be at all surprising or greatly to their discredit if they cannot at once settle down to orderly government without external assistance. It may be necessary for the powers to make their protectorate more than a merely nominal affair to maintain peace. Prince George has, however, absolute authority and his task, while difficult, is not impossible. Crete's fortunes are now in her own hands. She can have just as much liberty and independence as she can use.

SOME REASONS FOR GIVING TO MISSIONS.

We have a few words we wish to say directly to churches and brethren who have hitherto been non-contributors to our missionary work abroad. It seems to us a reproach that so large a number of our churches belong to this class. Even in the churches where the offering for foreign missions is made there is a large proportion of members who give nothing. We would like to be able to make these churches and brethren see that they are not only injuring the work, but themselves, by this course. We feel absolutely sure that such is the case, and we believe that this can be made to appear even to those who have hitherto stood aloof from this work.

The fundamental condition of success in all church work is to work with Christ, and thus secure His presence and His strength. There can be no doubt but that the great desire and purpose of Christ is that His gospel should be preached among all nations, and that all men should have the opportunity of believing in Him and being saved by Him. He has laid this work upon His church; He has promised to be with it while so engaged, even unto the consummation of the age. Is it not plain, therefore, that if we desire the presence of Christ with us, and His blessing upon our work, that we must share in this great duty that He has laid upon his church?

The churches most likely to neglect the duty of making an offering are the weak churches. They are few in numbers, none of them rich in this world's goods, probably have not a suitable building, and are unable to employ a preacher for his whole time. Many of this class of churches are in the habit of making a sort of breastwork out of these excuses and conditions by which they protect themselves from the appeals in our papers and from our pulpits. But will these excuses stand in the light of the foregoing statements? How can a weak church become strong otherwise than by the blessing of God upon it and its work? How can it secure this blessing except by engaging, according to the measure of its ability, in doing the work for which the church exists? The church that is poor, that is in debt, that has no house of its own in which to meet, that is unable to secure a pastor for all his time, cannot make a better investment than by making a liberal offering, according to its means, to the work of missions.

The incredulous will ask, "How can this be?" It seems to them contrary to reason. However that may be, it is not contrary to *faith* nor to *experience*. The reflex influence upon the church of this unselfish act quickens the spiritual life, increases faith, intensifies zeal, makes Christianity more real, teaches the lesson of sacrifice for oth-

ers, commends the church to those outside, and draws down upon it the blessing of God. Try the experiment and see if this be not true. Let the elder or preacher of such congregation say: "Brethren, we feel that we are poor, but we are rich in comparison with those who have never heard the gospel and have never learned the blessedness of Christ's promises. By so much as we prize our knowledge of Christ and of his salvation let us share this blessing with the pagan world that lies in darkness. Let us be faithful in the little that we have, and God will give us more." That would be a good sermon, and it would secure an offering that would bless the church.

There is strength in fellowship; in the feeling that we are a part of a great host, who are working together for the advancement of the kingdom of God. There will be a new interest and a new joy in reading the reports of success in foreign fields if we have contributed our share towards the work. The tide of spiritual life will flow in stronger currents through those churches that have a part in the great work of the world's evangelization. They will feel that they are not useless members of the body ecclesiastic, but an integral part of that advancing army seeking the conquest of the world for Christ.

There are hundreds and thousands of individual members in churches where strong appeals are made from the pulpit, and where the offering is made for missions, who have neither part nor lot in this matter. As a rule, these members do not read our religious journals and have not been brought into sympathy with the best life and thought among us and with these efforts for world-wide evangelism. Their horizons are narrow, their sympathies are contracted, their spiritual life is dwarfed, because their hearts and minds are not nourished and strengthened by spiritual food and spiritual activity. Not only is the missionary treasury deprived of their contributions, and the heathen world of their assistance, but the worst feature is, their *own souls* are impoverished, if not destroyed, by such inaction and neglect. It should be the earnest effort, therefore, of every congregation to enlist every member in this annual offering for his *own* sake as well as for the sake of the cause.

Jesus said, "It is more blessed to give than to receive." Do the non-contributing churches and brethren believe this? Very few of them are unwilling to *receive* assistance from the mission board, or from some generous preacher who donates his services. Why should they neglect the "more blessed" thing? There is a blessedness in unselfish giving which we can receive in no other way. Perhaps this is the "one thing" which thou "lackest," thou non-contributing church or brother.

If now we have made it clear that churches and individuals wrong themselves and impoverish their own lives by not giving to the cause of missions, we have accomplished our purpose. We are sure it would be the universal testimony of all the churches who contribute regularly to the cause of missions that they have been spiritually enlarged and helped in every way by so doing. We sincerely trust, therefore, that wherever the CHRISTIAN-EVANGELIST goes and is read, every church will make its offering, and every individual will see that his contribution forms a part of that offering.

CHRISTIANITY AND THE NATION.

The religion of Christ is indispensable to the progress and welfare of a nation. Religion is the basis of civilization, and no civilized state can exist and prosper that is not penetrated by religious and moral principles. The nation and the social compact, like the individual, must choose between religion and destruction. The unbelieving nation, like the unbelieving individual, will be damned. Statesmen and theologians are heartily agreed as to the indispensability of religion to the welfare of a people. We have often heard the opinions on this question, of George Washington, Thos. Jefferson, Andrew Jackson and Daniel Webster, and this list might be indefinitely extended. We have heard these great Americans say, in their own language, that religion, morality and knowledge are three indispensable elements of civilization, of all stable and acceptable government. Napoleon believed that this was so. Queen Victoria said that the Bible was the secret of England's greatness; and General Grant said in one of his inaugural addresses that the inspired volume was the sheet anchor of our liberties.

We are familiar with the story of the French statesman and philosopher who came to ascertain the secret of the prosperity and greatness of this American nation. The French monarchy and despotism had been overthrown by revolution and the French nation was looking round for something solid on which to rest the reorganization of its shattered government. One of its great men was sent to this country to study our institutions and to report on the secret of our success. In rendering his account to the French assembly, he said that he had climbed our mountains, navigated our rivers, compassed our valleys, walked the streets of our cities, read our constitution, conversed with our statesmen; but it was not till he entered our churches that he found the secret of our greatness. Ministers all over the land preaching the gospel of Christ to multitudes of people he found to be the explanation of the permanence and greatness of American civilization.

Why has the Anglo-Saxon race outstripped all other nations of the earth in the elements of material and moral power? Why has she been the only successful colonizer, educator and missionary of knowledge and progress among the inferior and undeveloped races of mankind? Is the Anglo-Saxon the master of the world because of his intellectual, physical and numerical superiority over the rest of the species? He is less numerous than the other great races, and his physical prowess is not greater than theirs. In point of intellectual brilliancy, literary genius and political experience, we are not the superiors of the Latin races. In the field of deep knowledge, scholarship, science and philosophy, the Teutons are in advance of us. Why have we outstripped the rest of humanity in all the fields of high achievement and civilization? Mr. Kidd, in his great book on "Social Evolution," says that this question is answered by the one word, religion. He demonstrates with overwhelming conclusiveness that the superior type of Christianity accepted and taught by our fathers, and wrought into the texture of all our race movements, solves the problem of the advanced moral, social and political evolution of the Anglo-Saxon nations. Without a single exception, those countries that fell in line with the Reformation of the sixteenth century have bounded forward in the path of a higher, broader and deeper civilization; while those that chose the alternative of abiding in the paganized Christianity of Romanism have steadily declined. Italy and Spain are as completely bankrupt in moral stamina as they are in money. England and Holland, the birthplaces of modern liberty, stand out as conspicuous types of living nations.

France from the first has been a barren soil for New Testament truth and reformation principles. A French priest has declared that light wines, light novels, light labor and light principles of morality are the stock in trade of French civilization. The murcurial land of the Revolution, the Commune and the Dreyfus case has worshiped the impure, has fashioned her god after the image of the unclean beast of the Apocalypse till the sanctity of the marriage vow and of the family has given way before the appalling fact that the nation is on the decrease. France has rejected God, and God has rejected France. Atheism pays dear for its whistle. Happy is the nation that makes the Lord its God. The Devil must go out of politics, and God must go in, or the United States will go the way of France. Every great book written on national politics, ethics, economics or the social compact is the expansion of the biblical statement, "Righteousness exalts a nation, but sin is a reproach to any people."

Democracy is the highest form of government, because it is self-government; but there can be no self-government without intelligence and morality; or, as Thos. Jefferson expressed it, without "Religion, Morality and Knowledge." The danger that threatens our country is that it is being filled up with people who possess none of these qualities, and there is little appreciation of the gravity of the situation on the part of some that do. We have just opened a letter between this sentence and the last, in which a prominent leader of thought and reform in the Baptist Church writes: "We want no squeamishness now about mixing religion and politics. The country is going to the bad because Christian men do not realize their duty to take religion into civil affairs." There are indications, however, of a hopeful change in this direction. We have heard recently of several ministers and leading citizens going to the bosses of the dominant parties in their communities, and saying to them

emphatically: "If you dare to put up a dirty, disreputable character to represent you in this race, we will snow you under beyond the hope of resurrection. If you will put up a clean man, who will stand for decency and morality in legislation and the administration of our civil affairs, we will support you with our votes and influence." If the boss has reason to believe that this declaration is backed up by the balance of power, he will come to time. The only thing needed is that righteousness and decency shall assert themselves. The next great reform in this country is the purification of politics, and the retirement into "innocuous disuetude" of the uncleangang, who have been at once the curse and the menace of our civilization.

Editor's Easy Chair.

The attack on our American forces at Manila by the Filipinos, pending the ratification of the Paris treaty, has stirred up a good deal of feeling among the friends of the treaty in this country, and has caused some extreme statements concerning the opponents of the treaty that are to be regretted. Differing as we have done totally from the positions of Senators Hoar, Hale, Gorman and others, we have never believed them to be traitors to their country and conspirators against its honor and welfare. We have found fault with these men chiefly, not because of their opposition to expansion or to the treaty, but because they have so utterly misrepresented the spirit and purpose of the American people in the late war and in the treaty. The have represented it as the purpose of the government in the ratification of the treaty to "exploit" the Philippine Islands for its own use and to hold the people of these islands in a state of vassalage to the American people. There can be no question but that these statements have been believed by leading Filipinos and that they have had much to do in shaping their course of hostility. It is hardly credible, that if the Filipinos understood the real aim and desire of the United States Government concerning them, they would make war against it. One reason why they have not understood our purpose is this misrepresentation to which we have referred.

Against the sentiments of those pessimists who see nothing but rapine and plunder and slaughter in the Philppines, and all for selfish purposes, we put a few extracts from the President's speech last week at Home Market Club banquet at Boston. He said:

"Our concern was not for territory, or trade, or empire, but for the people whose interests and destiny, without our willing it, had been put into our hands. It was with this feeling that from the first day to the last not one word or line went from the executive in Washington to our military and naval commanders at Manila or to our peace commissioners at Paris that did not put as the sole purpose to be kept in mind first after the success of our arms and the maintenance of our own honor, the welfare and happiness and the rights of the inhabitants of the Philippine Islands. The future of the Philippine Islands is now in the hands of the American people. . . That treaty now commits the free and enfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, not of their American masters, but of their emancipators. . . The whole subject is now with Congress, and Congress is the voice, the conscience and the judgment of the American people. Upon their judgment and conscience can we not rely? I believe in them; I trust them. I know of no better or safer human tribunal than the people."

It is refreshing to know that our Chief Executive has not lost faith in the honor and integrity of the people of this nation, nor in their capacity for self-government.

Speaking further of the spirit and purpose of the American people in their occupation of these islands, the President further says:

"That the inhabitants of the Philippines will be benefited by this republic is my unshaken belief; that they will have a kindlier government under our guidance, and that they will be aided in every possible way to be self-respecting and self-governing people is as true as that the American people love liberty and have an abiding faith in their own government and their own institutions. No imperial designs lurk in the American mind. They are alien to American sentiment, thought and purpose. Our priceless principles undergo no change under a tropical sun. They are wrought in every one of its sacred folds and are inextinguishable in their shining stars. They go with the fiat:

'Why read ye not the changeless truth,
The free can conquer but to save?'

"If we can benefit these remote peoples, who will object? If in the years of the future they are established in government under law and liberty, who will regret our perils and sacrifices; who will not rejoice in our heroism and humanity? We always have perils and always pass them safely. Always darkness and clouds, but always shining through them the light and the sunshine, always cost and sacrifice, but always after them the fruition of liberty, education and civilization."

In that splendid statement the President reflects the real and true American aim and spirit.

The President closes his speech, which in all probability will be recited by future patriotic Filipinos in their orations and printed in their schoolbooks, with the following eloquent peroration:

"I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me, but I cannot bind my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is an anguish to my heart; but by the broad range of future years, when that group of islands under the impulse of the year just past shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities, a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education and of homes, and whose children and children's children shall for ages hence bless the American Republic because it emancipated and redeemed their fatherland and set them in the pathway of the world's best civilization."

The Easy Chair makes no apology for occupying its space this week with the treatment of this question, now so prominent in the thought of the American people, by one whose utterances carry with them more weight than those of any other man in the United States. We believe the President on this question represents the American people fairly. We are not aggressive; we are not imperialists. No slave can ever crouch and tremble beneath our flag. We love liberty and self-government, and we desire that others shall share its blessings. We are liberators, not oppressors. Blind as the Filipinos seem to be at present to their own interests, they are yet to understand us better and to be a free and independent people under the guiding and fostering hand of the great Republic of the West.

Hour of Prayer.

MISSIONS THE HEART OF CHURCH LIFE.

(Matt. 28:16-20; Rom. 10:11-15).

(Uniform Midweek Prayer-meeting Topic, March 1st.)

CENTRAL TRUTH: *The supreme business of the Church is to make known the Gospel to all nations, make disciples of the people, and afterwards instruct them in the things of the Kingdom of God.*

The first passage cited above takes us to the mountain top in Galilee, where Jesus had an appointment to meet his disciples after his resurrection. Standing in the midst of the eleven, this Carpenter of Galilee, who had conquered death and the grave, claimed that all authority had been given unto him in heaven and on earth. In view of this supreme authority He commanded to "make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world." Wonderful scene! Wonderful words! Let us study them.

1. *All authority.* Nothing short of this would have been adequate for such a world-wide Commission. Back of the missionary effort, then, let us remember, is "all authority in heaven and in earth." Surely, that ought to be sufficient authority for missionary effort. This enthrones Christ where he has no rival; He is "Lord over all."

2. *All the nations.* Jesus' mission was not to the Jews alone, but ultimately to all the nations of the earth. He taught and established a universal religion; that is, one adapted to our universal needs. His religion alone can satisfy the demands of the human soul. This is why the obligation rests upon the Church to send it to all the kindreds and tribes and peoples of earth. [Let a number of persons be called on here to state some things which Christ gives to men that no other religion can give.]

3. *All things whatsoever I have commanded you.* Those who are discipled are then to be taught to "observe" all things commanded by Christ. Obedience is required, not in one thing only, but in "*all* things." We cannot atone for disobedience in one part of Christ's teaching by obedience to another part. We must observe "all things" which Christ has commanded.

4. *Alway.* Jesus Christ thus promises to be with his disciples "alway, even unto the end of the world," or the consummation of the age. This is a most precious promise. It is made to those who are seeking to evangelize the world and to instruct dis-

ciples in the way of Christian life and duty. This is what the Church is for, and in proportion as it engages in this work may it claim Christ's presence and help.

The second passage referred to above again emphasizes the *universality* of the Gospel, there being "no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him; for whosoever shall call upon the name of the Lord shall be saved." This note of universality makes the Gospel good news for all men, and all men should hear of it.

But the apostle raises some questions with a view to emphasize the responsibility of those who have the Gospel to send it to them who have it not. Here are the questions:

1. "*How, then, shall they call on Him in whom they have not believed?*"—the connection between faith and prayer (Heb. 11:6).

2. "*How shall they believe in Him of whom they have not heard?*"—the connection between hearing and believing (Rom. 10:17).

3. "*And how shall they hear without a preacher?*"—the connection between the duty of hearing and the duty of preaching.

4. "*How shall they preach except they be sent?*"—the connection between the duty of preaching and the duty of the Church in sending and sustaining the preachers.

This is the chain of reasoning that binds the obligation upon the Church to send preachers of good tidings into all the world. Our prayers should be at this meeting that the Church may recognize this responsibility which Christ has laid upon it; that each individual member may realize his responsibility, which cannot be evaded by his relation to the Church as a collective body.

PRAYER.

O, Thou who art the God of missions, and who didst send Thy Son into the world to bring glad tidings of good things to a lost race, wilt Thou be pleased to open the ears of the Church that it may hear the word of command from our ascended Master, bidding us make disciples of all the nations. May we realize anew, and as never before, our obligation to share with others the blessings of Thy salvation. Put it into the hearts of many of Thy loyal servants to go forth into the wide field of missions with the message of salvation, and put it into the hearts of Thy people to support them while they are engaged in this work. In Christ's name. Amen!

THE PROGRAM OF MISSIONS.

There are four items in a missionary program. The first is, *Go*. Christianity is nothing if not aggressive. Its Author charged his disciples to go into all the world, and preach the gospel to the whole creation. They were to testify concerning him in Jerusalem, and in Judea, and Samaria, and to the uttermost part of the earth. Our Lord was perpetually in motion. He sent "the twelve" and "the seventy" before his face to let the people know that he was coming. His apostles went out and preached everywhere. The gospel must be carried to all the ends of the earth,or the nations will not be reached and won.

The second item is, *Send*. Some cannot go; they do not have the required qualifications. Or if they are perfectly qualified they are so situated that they are not free to go. These can send. One woman in poor health gave half her income to support a substitute. Two sisters combined to send a third to Africa. A business man assumed the expense of forty-one missionaries. Because one cannot go out he ought not to think that no obligation rests upon him. He can serve the Lord most effectively in his business at home while his representative carries on the work.

The third item is, *Give*. We are stewards of God's manifold grace. The silver and gold belong to him. What we have in our hands we hold in trust for the advancement of his cause. He requires of us that we give as he has prospered us. As we abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in love, we should see to it that we abound in the grace of giving also. We should know the grace of the Lord Jesus, that, though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich.

The last item is, *Pray*. We are told to pray the Lord of the harvest that he would send forth laborers into his harvest. We are told that we can help this cause by prayer. No petition comes from the field so frequently as this: "Pray for us." This duty lies within the reach of every redeemed soul. One may say that he is unable to go out as a missionary, he may plead that he is unable to do much toward sending, that he is unable to give anything, but he can at the mercy-seat ask God to guide and bless and prosper the work and the workers.

The time for the one annual offering in the churches for Foreign Missions is at hand. The gifts this year should be on a scale of unprecedented liberality. Those who have gone out should be amply supported. Others who are ready should be sent to reinforce them. With the whole body of believers enlisted the gospel will be carried in a short time to every kindred and tongue and tribe and people on the globe.

Questions and Answers.

Why is it that "water" precedes "Spirit" in John 3:5, "Born of the water and of the Spirit," when all religious teachers, except those who practice infant baptism, teach that the work of the Spirit precedes baptism? *Discipulus.*

Perhaps the reason for this order, if we are to attach any special importance to it, is to be found in the fact that the baptism of John was at the time this language was spoken the only baptism in existence, and John himself described his baptism as a baptism "in water," whereas Christ would baptize in the Spirit. Nicodemus knew probably of John's baptism, and Christ's purpose may have been to impress upon him the fact that there was a spiritual element to be added to that in order to entrance into his kingdom, which was to be a spiritual kingdom. In whatever way we may account for it, however, one thing is certain, and that is that without faith in Christ, working a change of heart and purpose, no baptism in water avails anything. It is to be said, however, that there is a "gift of the Holy Spirit" as an indwelling guest promised to the baptized believer (Acts 2:38) which conforms to the order in the passage referred to.

Are not the elders to rule the church? Have they not the authority to dismiss members, dismiss and elect deacons, dismiss and hire a pastor without asking for the voice of the congregation upon such questions? *An Elder.*

This would be presbyterianism, but not congregationalism. According to the congregational theory the elders are the organs through which the church acts and carries out its purposes. It is true, there is a sense in which they are to rule, but this is by their character, their moral influence, their superior ability and the official responsibility laid upon them; but not by arbitrary authority. When they transcend the limits of the work they have been appointed to do, it is in the power of the congregation which elected them to call them to account. Otherwise we have the seeds of popery in the eldership, and, as a matter of fact, the Pope himself is only an overgrown elder. In the matter of dismissing members or removing and electing deacons or employing and dismissing pastors, their power is only advisory, and should have the sanction of the congregation before it is effective. A great deal of confusion and trouble arises by the exercise of arbitrary authority on the part of the preacher or of the elders. Those churches get on most smoothly and successfully whose eldership, including the pastor, regard themselves as servants of the congregation, teaching, admonishing and advising them and submitting their recommendations in all administrative affairs to the approval of the church.

How can we expect the bulk of our church members to grow spiritually when they are not in the Sunday-school, nor do they read our religious journals? C.

The question is a very vital one and touches the weak spot in our methods of church work and service. The church is seldom regarded as a school in which the members are to study the science and art of Christian living, and seek to become acquainted with the deeper things of the kingdom of God. The teaching function of the church is now largely discharged through the Sunday or Bible-school, which only a small per cent. of the older members attend. The others have no systematic study of the Bible,and only a minority of them, as our querist indicates, even read any of our religious journals. Under these circumstances it is not to be wondered at that the rank and file of our membership make such slow progress in religious growth. A remedy was recently suggested in these columns which brought out a number of expressions of approval, looking toward making the Sundaymorning service more ofthe character of a school in which the Word of God is to be taught to the people. One of our correspondents tells of his experience in this kind of work, and it would be well for other churches to see what can be done toward bringing their membership under some sort of systematic instruction. A greater effort should be made, too, than is made in most churches to secure the more general reading of, at least, one of our best religious papers among the membership.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

IV. The Union Principle Applied—Union with the "Christian" Reformers.

BY CHARLES LOUIS LOOS.

(*Concluded.*)

Wherever in our earlier days the "Christians" came into close acquaintance with the "Disciples," the name by which those in sympathy with the Bethany movement were generally called, for reasons already stated, a sympathy at once grew up between them. The effect was that in Eastern Ohio and in Pennsylvania, without any formal action, many of the former, not only individuals, but entire congregations, led by the preachers, coalesced with the latter, and the two became permanently one.

I am familiar with this territory and its religious history, and can speak advisedly; hardly a congregation was left out of the union in Eastern Ohio.

In Central Ohio it was otherwise. The Bethany reformers had not yet reached this region, except in a sporadic way, as in Clinton county; indeed, our cause has never been strong as elsewhere in that territory. The consequence was that the "Bible Christians" maintained there their original distinct identity. In the state generally, however, this people were greatly weakened by the extensive absorption by our reformation of their membership, the preachers often included, in the eastern portion and in some other localities.

UNION WITH THE CHRISTIANS IN KENTUCKY.

In Kentucky, in the Bluegrass region, where the two reformatory currents, the one led by B. W. Stone, the other by A. Campbell, had already gained considerable force, a strong fellowship had grown up between their public advocates and their private adherents. An earnest disposition to unite was manifested. Finally, formal conferences were held at Georgetown for four days, and afterwards at Lexington, in which the ablest men in that region on both sides were active; and after full and friendly discussion of the points of agreement and difference, it was decided to enter into full fraternization. The two streams henceforth flowed on in one channel.

THE BASIS OF UNION.

The two sides did not come to an entire agreement on certain points that had hitherto divided them. A. Campbell and those with him who had come from the Baptists were very decided in their views on the divinity of Christ, the three persons in the Godhead, and the atonement. B. W. Stone had held a position on these important subjects that, in the judgment of the religious community, savored of Unitarianism. It was found, however, on a full exchange of views, that the Stone men had a much sounder conception of the divinity of Christ and the atonement than had been attributed to them. They had been, as was quite natural, the object of intense prejudice and consequent misrepresentation by the denominations, especially the one from which they had gone forth. They had experienced the common lot of reformers. It is not unlikely that A. Campbell himself had been influenced to some extent by this general tide of hostile sentiment that assailed these reformers. At a later day he freely expressed his better appreciation of them and their doctrinal position.

"In Kentucky and the Southwest generally," he wrote, "this [*i. e.*, speculating about the *modus* of the divine existence,] is getting out of fashion, and many of the congregations called 'Christians' are just as sound in the faith of Jesus as the only begotten Son of God, in the plain import of these words, as any congregations with which I am acquainted."

It was agreed, indeed earnestly insisted on by all at the conferences held, that all speculations on the great subjects above named—as in all other matters of Christian doctrine—should be discouraged, and that only the evident, positive teaching of the Holy Scriptures should be taught in all fidelity, and "not the words which man's wisdom teacheth, but in the words which the Holy Spirit teacheth." It was urged that this method would more and more bring about correct conceptions and a correct teaching of the doctrine of Christ in all things, and complete harmony. Misconceptions on these vital subjects, it was justly argued, were largely the fruit of the passion of theological speculation that had so long and so injuriously prevailed in Christendom.

While A. Campbell and others on his side were not altogether satisfied with the explanations given by Stone and his brethren, yet they wisely yielded and accepted the full fellowship and co-operation of these brethren. Some twenty-five years after this act of union I received the account of it and of its result from the mouth of A. Campbell himself. It was not an easy matter for him to consent to any fellowship with even the mildest form of Arianism, but he had the wisdom and the charity to allow the judgment of such men as J. T. Johnson to prevail. He had, moreover, a strong confidence in the salutary operation of the great principles of union which he had himself so strongly advocated, and therefore in the fraternal alliance here consummated with such men as Stone and the noble men associated with him. In this confidence he was not deceived.

What decided the reformers who stood with A. Campbell to enter into this union with the "Christians?" This is certainly a question of deep interest to us.

Let me give the answer briefly, based on careful study of the case.

1. As already stated, these "Christians" were earnest *biblical* reformers, resolved to stand on the Bible alone. They had rejected all creeds; had adopted the immersion of penitent believers as the only scriptural baptism. They were most reverent of Jesus Christ as the Lord of life and glory and as the Savior and Redeemer of men by his death on the cross.

2. They were ready and zealous to learn the way of life more perfectly; there was with them no "hitherto and no further," in Bible knowledge, as with men bound by creeds.

3. Like the brethren of the other side, they were resolved to keep aloof from all speculations on matters of faith and duty, and to teach only the Word, in the thoughts and language of Christ and the apostles.

4. Finally—and this was a capital matter—Stone and his brethren were noted for their noble manliness of character, their piety and religious zeal. They were men worthy of the highest confidence. A. Campbell repeatedly bore strong witness to this.

On these grounds this union was effected. Of course, these intelligent men on both sides knew very well that it was altogether possible, and no uncommon thing, to use scriptural speech and give it a meaning quite foreign to that intended by the sacred writers. This was indeed urged. The confidence in this union, however, was strong because of the eminent character for intelligence, sincerity, piety and supreme devotion to the Word of God of B. W. Stone and the men who were with him.

It is also well known that these "Christian" reformers for years did not occupy precisely the same ground with A. Campbell and his brethren on the subject of the operation of the Spirit and the object of baptism. Unity on these points, however, was soon reached.

And now as to the result of this union.

This is a very instructive history and of the greatest moment to the proper appreciation of the principles of Christian union proposed by this reformation.

First of all and most evident, is the fact that by means of this alliance an immense force, in the numbers and the character of the people brought into the union, was added to the army of New Testament reformers. It is not easy to calculate with any sort of accuracy the additional strength thus acquired. There must be taken into the account not only the "Christian" Churches, but eminently also the not inconsiderable company of preachers, not a few of them strong men, that was united with the other body of able ministers of the Word advocating a return to primitive Christianity, together now constituting a mighty host of valiant reformers. This new increase of strength extended especially over the important territory of Kentucky, Indiana, Illinois, and later of Missouri, a vast field especially favorable to religious reform. That this accession gave our reformation a mighty impulse is beyond all question. Who acquainted with our history does not know what was gained by winning to our cause such men as Samuel and John Rogers, J. A. Gano, T. M. Allen, Henry D. and Francis R. Palmer and others that might be named, besides B. W. Stone himself. A long list of younger men, who became great preachers, might be named, who were brought to us by this union. Much of the marvelous advance our plea has made in the states above named and in the great West, gen-

erally, is beyond a doubt largely owing to the union of the "Christians" with the "Disciples."

But that which is most instructive to us in this important page of our history, is the demonstration it affords of the justness and safety of the principle of union advocated by us, and vindicated in this instance.

Let the reader bear carefully in mind the basis of the union effected, and also—and this is very essential to a proper judgment in this case—what the real doctrinal position of this body of "Christians" was, and the character of their preachers, all of which has been stated above. All these conditions made the proposal of union wise and safe. For, let me repeat it, the principle of union the Campbells advocated did notjustify a coalescence of elements that have doctrinally no affinity with each other. No fraternal incorporation with us of a people fundamentally at variance with us in the essential elements of the doctrine of Christ could have been proposed or accepted. But the condition of things being as above described, what was the result?

It was this:

In the churches of Eastern Ohio where an alliance was effected, the supreme power of A. Campbell and of the doctrinal position he occupied relative to the points of divergence between the Disciples and the "Christians" soon revealed itself. The penumbra of Unitarianistic ideas gradually passed away before the powerful arguments of the Campbells, Scott, and their compeers, and gave place to the full light of truth on the most momentous facts revealed in the New Testament, the divinity of Jesus Christ, and the atonement based upon it. Those only who have lived in the very heart of this remarkable transformation can have a just notion of what it was.

I believe I am justified in saying that, as a general fact, so far as the case demanded it, the same result followed relative to the "Christians" in Kentucky and in the South and West, and for the same reasons.

These excellent, truly Christian people on both sides, by this union became truly brethren; they were no longer two parties, but had now become one. They "loved one another;" were not only willing, but desirous to "see eye to eye." This is a capital point in the matter. They were ready and eager to learn, and they knew and felt that there was no hindrance to this. What more natural, then, than that the truth, wherever it was among them, and which is always the stronger, especially in very strong hands, should prevail.

This trace of Arianism, faint and evanescent as it certainly was, had been begotten by the scholastic speculations of an extreme orthodoxy, in fellowship with a rigid Calvinism that shocked men, and now happily passing away. When these godly, sincere seekers after truth were in fraternal association with men who, by the blessing of God, were utterly free from these mischievous and repulsive ideas and habits, the truth concerning Jesus Christ and the mystery of his death on the cross appeared to them in a new and better light. The causes that had led them to the position to which they had been driven, were taken away.

But there was a particular, powerful force that operated in behalf of a correct acceptation of Christ's nature and office. It was this: In our preaching of the gospel we put in the front and lifted up to the loftiest eminence, as the one supreme object of faith, *Jesus Christ as the Son of the living God.* What other effect could follow with a people who so preached, than that all attention should be fixed upon the exaltation of Jesus Christ, that he might be preached as really worthy of this highest place in the faith, confidence and hope of men. And this *all* preached, and the inevitable effect irresistibly followed. To-day we are everywhere one in our faith and preaching in this regard.

Now and then, as might be expected, sporadic instances have occurred of prurient, aberrant spirits attempting to raise their voices in our churches to speculate on these awful, divine mysteries; to essay to utter Unitarian ideas. But such men with us would stand apart as Ishmaelites, and their history among us as preachers was always very brief.

Another very instructive fact may be noted here.

While this process to a unity in the true faith as it is in Christ Jesus was going on among us, the very opposite was the history largely of the "Christians" in the East. They have been gradually following Unitarianism in its tendency downwards to a balder and emptier Arianism. Some of their churches have had Unitarian Pedobaptist pastors.

It will be remembered by the readers of the Harbinger that a proposition was made to us for a union with the "Old Christians" in New England and Eastern Pennsylvania, through Elder J. J. Harvey, one of their preachers, in April, 1845. Mr. Harvey, whom I knew personally, was a most estimable man, all whose family, father, mother, brothers and sisters, were Disciples. A. Campbell, to whom this proposal was sent, repudiated it with great earnestness and force, because these "Old Christians" were Unitarian, and sought a union also with the Unitarians of New England.

One fact further deserves notice here: In our history thus far it has been demonstrated that, while private liberty of opinion is tolerated, there is a strong, vital energy in the faith, the intelligence and spiritual life of our churches, capable and prompt to repel any serious errors and errorists that seek to fix themselves among us.

Our principles of union in faith and action have been victoriously vindicated. What trials the future may have in store for us in this regard, no one can venture to predict.

The American Bible Society recently sent its agent for China, the Rev. John R. Hykes, D. D., to Manila to ascertain and report on the religious and social state of the people of that city and of the Philippine Islands. This Rev. Hykes did and his somewhat lengthy report appears in the Bible Society Record for Dec., 1898. In this report are some appalling revelations, "The exactions and iniquities of the friars," "the fees demanded for marriage," "burial fees" and other exactions are cruelly severe. He states that the fees of a church near the hotel where he stopped amounted to $100,000 per annum. We wish that we had the space to publish this report in full as a missionary document. We feel that even the Roman Catholics of this country would not approve of such religious burdens and will be glad that such a system of superstition, slavery and oppression is to be brought to an end in those islands.

CAN THE BARRIER WHICH INFANT BAPTISM PRESENTS TO CHRISTIAN UNION BE SURMOUNTED?

BY REV. JAMES M. CAMPBELL.

The natural and logical terminus of infant baptism is infant membership; the natural and logical terminus of infant membership is infant communion. But the church in general has never taken kindly to infant communion. It has felt it to be incongruous. The custom broke out in the third century and for a time was well-nigh universal; but as some one has said, it was like Jonah's gourd, which sprang up in a day and perished in a night.

The superstitious feeling with which this custom was regarded is illustrated by a story told by Cyprian. An infant refused the cup and when the deacon forced some of the wine down her throat she was seized with vomiting. The explanation given was that the child, unknown to her parents, had previously, while under the care of her nurse, eaten bread soaked in wine which had been passed out at an idolatrous ceremony.

The practice of giving the communion to infants gradually fell into disfavor in the West, and the Council of Trent let the church out easily by declaring that "little children are not by any necessity obliged to take the sacrament." The Greek and Arminian churches, however, still keep up the practice, using only the wine, and giving it either with a spoon or by the finger.

The early American Congregationalists held by the principle that "a church should be composed of persons who gave credible evidence of regeneration by the Holy Spirit." They looked upon the Lord's Supper as "the feast of the faithful," to be partaken of in a worthy manner by those alone who discerned in the outward emblems the Lord's body. Afterwards when the children of Christian parents were, as in the Episcopal Church, recognized as members, and as such entitled to baptism, the leaven was introduced which worked with amazing speed, through the Halfway Covenant to the Unitarian defection.

When Dr. Horace Bushnell wrote his suggestive book on Christian Nurture, he pleaded for the restoration of a modified form of infant membership; but he stopped short of infant communion. Why he did so we cannot see; for the one logically leads to the other. His plea awakened no responsive echo in the Protestant heart. The church was ready to hear what he had to say on the subject of Christian nurtnre, but it was not prepared to adopt infant membership. Even if the theory of infant membership should in the future receive theoretic acceptance it is safe to say that the folly of infant communion will never be repeated. Nor ought any rite to be adopted that lends it countenance. It is subversive of the fundamental principle of church fellowship. The rock upon which Christ has built his church is open confession of him as the Son of God. Children are in the kingdom and are to be trained

for membership in the church. While saying this we repudiate the idea that Christian parents have not the right to choose the religion of their children. God himself settles that when he commands Christian parents to pre-empt their children for him by bringing them up in his nurture and admonition. Of course, nothing is to be done to crush out the sense of personality, or to weaken the sense of personal responsibility. The child is to be left free to make his own personal choice when he reaches the years of discretion. Jewish parents were sponsors for the child up to his thirteenth year, when he became "a son of assent." Christian parents are to be sponsors for their children as far as they can without robbing them of their right to give their own assent to the leadership of Christ, or to act for themselves in publicly confessing his name, and uniting with his church.

(6) The testimonies which have been adduced from early church history in favor of infant baptism are for the most part in favor of infant consecration. That is all that many of the testimonies imply.

The term "neophyte," which means "newly planted," has reference to children, but not necessarily to baptized children. All that can legitimately be drawn from the common use of that word is that the children of believing parents are planted in the soil of a holy nurture, and are to grow up in the bosom of the church until they blossom out into acknowledged discipleship; when they are to be baptized, and taken into the church. From the inscriptions found in the Catacombs, let two examples be cited: "Flavia Jovina, who lived three years and thirty days a neophyte—in peace." "To Romanus, a neophyte, who died at eight years and fifteen days old." The latter inscription bears the date 376; the former evidently belongs to the same period. These inscriptions present a clear witness to Christian nurture, but in the name of common honesty, what have they to do with infant baptism? They simply declare that these children were planted in the nurture of Christ; that they were tender shoots of the true vine; that their spiritual natures were nourished by the sweet influences of Christian homes; but regarding infant baptism or infant communion they have nothing whatever to say.

Of similar import are the words of the early fathers concerning the piety of childhood. Justin Martyr speaks of "many, both men and women, who had been Christ's disciples [or more literally, 'discipled to Christ'] from childhood and who remained pure at sixty and seventy years." Discipled to Christ by baptism? Possibly. But is it not more probable that they are discipled to Christ for baptism? Baptism is not the door into discipleship, but it is the door into acknowledged discipleship. It is an act of voluntary enrollment as a subject of Christ. With the adult believer it is an initiatory, preliminary act which is to be followed by teaching; with the child who has been brought up in the holy nurture of the church it is a mode of confession which has been preceded and is to be followed by teaching. To put the words "discipled to Christ" upon the rack and extort from them an unequivocal testimony in favor of infant baptism only shows to what shifts good men will sometimes resort to support a cherished theory. Of more doubtful application are the well-known words of Irenæus, in which he speaks of the Lord as sanctifying every age by the period corresponding to it which belonged to himself, "for he came to save all through means of himself—all, I say, who by him are regenerated unto God—infants and children and boys and young men and old men. He, therefore, passed through every age, became an infant for infants, thus sanctifying those of this age, becoming at the same time to them an example of purity, righteousness and submission." The difficulty with this quotation lies in the expression," regenerated unto God." Irenæus himself speaks of baptism as "regeneration to God." Evidently he looked upon all these classes as born again by the water of baptism; but what is of more concern to us at present is that even infants were looked upon as sanctified and set apart to God. We may question the propriety of the way in which their sanctification to God took place; that it did take place is the thing of prime importance.

(CONTINUED NEXT WEEK.)

THE "LOGIA" OF PAPIAS.

W. J. BURNER.

Papias was Bishop of Hierapolis in the first half of the second century. He is described by Irenæus as "an ancient man," a contemporary and friend of Polycarp, who was a disciple of John. He also knew John the Presbyter, who had lived at Ephesus during the residence of the Apostle John in that city. He seems to have made it his business to gather up all he could hear of what the disciples of Jesus had reported of him. His witness concerning the gospel as preserved by Eusebius is as follows: "And John the Presbyter said this: 'Mark, being the interpreter of Peter, wrote accurately whatever he remembered, though indeed not [setting down] in order what was said or done by Christ, for he did not hear the Lord, nor did he follow him; but afterwards, as I said, [he followed] Peter, who adapted his discourses to the necessities of the occasion, but not so as to furnish a systematic account of the oracles (*logia*) of the Lord; so that Mark committed no fault when he wrote some things as he recollected them. For of one thing he took care, to pass by nothing which he heard and not to falsify in anything.'" "Such," adds Eusebius, "is the testimony of Papias concerning Mark." But of Matthew this is said: "Matthew wrote the oracles (*logia*) in the Hebrew tongue and every one interpreted them as he was able." Many critics understand the statement concerning Matthew to mean that Matthew wrote a book of our Lord's sayings in the Hebrew tongue, and that this book is the foundation of the Gospel of Matthew. Others believe that the word "logia" does not exclude narrative, that the reference is to our present Gospel of Matthew, which was first written in Hebrew, then translated into Greek, and the Hebrew original lost. This must have taken place before the time of Papias, for he is describing a state of affairs that had ceased to exist long before his description was written. The meaning of the word used by him to describe the work written by Matthew is thus a matter of importance in determining when the Gospel of Matthew assumed its present form.

The usage of Papias does not restrict the term to sayings or discourses. Mark's systematic account of the *logia* included said *and done* by Christ—narrative as well as discourse. These were derived from the discourses of Peter, and if the discourses of Peter reported in Acts can be taken as examples, they contained a narrative of the deeds of Christ. As we cannot imagine a change of circumstances that would make the narrative portion needless, we must believe that the discourses to which Mark listened were not limited to a repetition of the sayings of Jesus, but that they set forth the chief events of his life. It is true that these words are quoted from John the Presbyter, while the words concerning Matthew are by Papias himself. The presumption is that they were used in the same sense, and the burden of proof is upon him who questions this use. If Papias had used the word with a restricted meaning it would have been necessary for him to explain the more extended meaning of the word as used by John.

"*Logia*" and its kinsfolk were not averse to spreading themselves over more than reports of sayings. One learned in history was *logios*. Histories and chronicles were sometimes called *logoi*. The substantive *logios* was used to designate a writer of annals, a chronicler. I suspect that this usage dates back to the time when history, or rather annals, was recited instead of being circulated in writing. At any rate the usage was established. Ephraim Syrus calls the Gospels the "*logia*" of God. In Romans 3:2 Paul says that unto the Jews were committed the "*logia*" of God. No one would think of excluding the narrative portions of the Old Testament from these "*logia*." Paul quotes the historical books a number of times in this epistle. In Heb. 5:12 the word is applied to the whole Christian revelation. In Luke 1:4 the word (*logos*) is used to express that wherein Theophilus had been instructed, and in which Luke expected to give him greater certainty. For these reasons the restriction of "*logia*" to sayings of the Lord is impossible. The transmission of the narrative by word of mouth made it "*logia*" as the rest. If Luke's Gospel was composed of *logoi* and Mark's Gospel, constructed out of Peter's sermons, was "*logia*," there is no reason why Papias may not have meant our present Gospel of Matthew by "*logia*."

We have good grounds for saying that our Greek Gospel of Matthew was in use in the days of Papias. Eusebius knew nothing of any work of Matthew save the entire canonical Gospel which bears his name. Irenæus, separated by only one generation from the Apostle John, was equally ignorant. The same is true of the other writers of the second century. If there had been any difference, save that of language, between the work which in the first half of the second century bore the name of Matthew and the earlier work described by Papias, the difference would have been known. Papias would have noted the difference. We may, therefore, assert with confidence that the Gospel of Matthew was first written in the mother-tongue of the Lord.

Irvington, Ind.

"THINK ON THESE THINGS."

R. H. LAMPKIN.

There is much for which to be thankful. This goodly land, its wonderful productiveness, its beauties of land and sky and its breadth of common union as a nation are things for which we should be devoutly thankful. The leading of a divine providence is in no way hid from our eyes. And he who sees not the dawning of the most glorious era that has ever been granted to man is dull indeed. The privileges and possibilities for this people are beyond comparison. But the richest treasures lie not open before all. Not the worldly-minded man, nor he of sectarian spirit, can apprehend them. This is not the time for "mote-seeing," or "casting out of beams;" and would we stand ready to enter with the bridegroom of a new hope, that season must have passed, and our vessels as well as our lamps have in them the oil to feed the flames that are lighting the world.

They that are in the vanguard are wasting neither time nor munition casting bombs into the denominational camps, nor yet are they quarreling with those who furnish the music. Sin is being routed and its wounded and starving victims are being tenderly cared for and fed. And mighty is the host that follows the Captain of salvation in this glorious war. Their enlistment is for life. Mighty is the conflict, for mighty is the foe. But victory will yet perch upon the banners of the faithful.

Our great rejoicing, however, should be with trembling, for, brethren, we be not yet glorified. While we have made an advance that is the wonder of this century, certainly we are not and cannot be blind to our shortcomings. More and more we are coming together and opening our hearts and our pocketbooks to all missionary enterprises. The Endeavor movement is infusing new hope and zeal into our church life, and taking hold of questions long ago laid upon the table. And for all these and much more we certainly should rejoice, and again I say rejoice.

"Oh that men would praise the Lord for his wonderful works to the children of men."

But there are some things that need our attention. It may not be a fault generally prevalent, and I have faith enough and confidence in my brethren to hope and believe it is not, and yet it will come cropping out here and there.

I have reference to the lack of unity sometimes found in our local congregations. Many are losing sight of greater issues and quibbling and quarreling over some lesser ones. Especially is this so in the matter of calling and dismissing a minister. In this the grace of spiritual self-examination is too often wanting, and by its want many are the blunders made. The ease with which a few influential busybodies can disturb the peace of a congregation and oust a good man is astonishing, and in many cases were the matter sifted thoroughly it indeed would be a revelation.

A minister in a fervor of missionary zeal speaks as do the Scriptures, and says Christian and missionary are synonymous; that to come short of this is not to have the Spirit of Christ, consequently none of his. Perhaps this doesn't set well upon the conscience of some penurious one, and the leaven begins to work. He may express an opinion upon some political issue, or may be, as did one brother during the last political campaign, take for his theme the "Single Standard," and while he in no way touched upon the money question, that sermon led to his looking for another field of labor. One man agitates the scripturalness of ordination of officers, but because none of ihe board had been ordained he is now in the same boat waiting for a Macedonian call. But why specify further?

Now, in nearly every such instance the majority may be in perfect unity with themselves and their minister, even the officers as a majority being one, but yet the rupture comes, and for lack of only a little timely interference and investigation. Rarely but what they are aware of the little schism, still they heed it not until the breach is so wide they feel unable to bridge it. If only these matters would be considered in time and a thorough investigation made and proper action taken, the usefulness of many a congregation would be greatly enhanced and its influence upon the community more profoundly felt.

Again, it is unjust to allow the innocent to suffer. These quiet, subtle workers of iniquity ought to be sought out and properly dealt with. No good can come when these insidious usurpers of authority are permitted to carry out their nefarious schemes.

And by this unsettling of things, this want of spiritual unity by reason of a few contentious spirits "spying out our liberty," the work is made to greatly suffer. By the time things are beginning to adjust themselves nicely, everything is thrown out of gear by the appearance of this factious monster. It destroys the powers of a minister's influence. It takes from him that peace and contentment so necessary for one whose labors at best are a drain upon his vital nerve force. Instead of being allowed to so arrange his affairs that he may unreservedly give himself to the work, he soon begins to feel that things are somewhat shaky; that his dream of settling down to stay awhile and order the details of his work so as to make everything count, are built upon somewhat insecure foundations. His heart grows heavy. Before him lies he knows not what. He sees the necessity of looking abroad, and naturally his interest in these people is somewhat checked. A distrust of the human heart creeps in and he is made to pass unjust judgment upon the innocent. Sometimes he is tempted to compromise with evil, thinking a greater good may result. If he goes he feels that much time has been lost. Again, a new home, a new field and a new people demand his attention, and a year or two is to be spent in getting acquainted. Much of this work is left to him entirely, a tax upon his observation, intuition and ingenuity. And so it is, but who ever knows the cost of the struggle?

If he stays it is because the importunities of many friends are brought to bear, but rarely is the trouble really settled, and it not infrequently occurs that a worse thing happens, sometimes ending in a divided church.

These things ought not so to be, and can be averted. There is too much at stake to permit it. A little forethought is necessary, a care upon the part of the faithful to give little heed to tale-bearers, except it be to put a *quietus* upon what is said, "proving all things, holding fast that which is good."

Know your minister and give him your loyal support. Remember, he is only human, and even if he be "overtaken in a fault, ye which are spiritual restore such a one in a spirit of meekness, looking to thyself lest thou also be tempted." Make him the object of your prayers. Instead of little criticisms and judgments coupled to a preceding praiseworthy sentence by the little insinuating conjunction "but," rather lose sight of his frailties and make your words a fortification built about him. Do this for the sake of our common cause.

To feed upon fault-finding is to nurse in our bosoms a passion that will eat the very vitals out of our heart. "Love thinketh no evil." If in these things we prove loyal we shall become known of others and shall know ourselves as never before. "*Think on these things.*"

Lexington, Ky., Nov. 26, 1898.

The Religious World.

The Cumberland Presbyterian Church contemplates the raising of one million dollars within the next ten years for educational purposes.

The Southern Presbyterian Church has lost a strong man by the death of Dr. Moses D. Hoge, pastor of the Second Presbyterian Church in Richmond, Va., at the age of eighty. He had been prominently connected with Presbyterian affairs for half a century, and was almost as well known in the North as in the South. He was an eloquent preacher and has been repeatedly appointed to Presbyterian councils.

Methodism came into this century few in numbers, poor in worldly possessions and meager in scholarship, having only 288 ministers, 64,894 members, but little church property and only the ashes of one college. She goes out of the century in sixteen great bands or denominations, having 38,352 traveling ministers, 6,213,425 members, with scores of universities, theological seminaries and colleges, and over $250,000,000 of church property.—*Bishop Fowler.*

The Religious Telescope concludes a caustic rebuttal to Mrs. Eddy's recent challenge to the world in defense of Christian Science as follows:

Let Mrs. Eddy, instead of challenging the world to disprove that she has healed consumption, diphtheria, cancer, etc., come forward and *prove that she has done it*, and convince the people, as Christ and his disciples did, and she will caputre the multitudes openly and publicly as did the Man of Nazareth. The fact is, Mrs. Eddy's challenge is only another instance of her specious, evasave, deceptive way of putting things, so manifest in all her writings. She has a way of saying things so that at a casual reading it seems as if she were metaphysical, philosophical, profound, devout and fair; but when her terms and sentences are put to the test of a rigid analysis, her deliverances turn out to be nothing but a mass of vagaries and deceptive pretentions that are only well calculated to mislead superficial thinkers who mistake the muddiness of the water for depth.

Our Budget.

—The March offering is still before us.

—Allow nothing to interfere with this offering on which our foreign work depends.

—See that the congregation is thoroughly canvassed either before or after the first Lord's day in March.

—Do not consider the offering complete until every member of the church has had an opportunity and an invitation to contribute.

—Much will depend upon the sermon; let it be warm, tender, loaded with facts and directed to the conscience.

—More, perhaps, will depend upon the canvass. An Endeavor committee is generally the best committee for doing this work. The canvass should be kindly but persistently pushed until all have been solicited to participate in this great work.

—There should be a special effort this year to enroll a large number of non-contributing churches in the list of those that contribute. See our editorial elsewhere addressed especially to that class of churches. Nor is the non-contributing individual overlooked in the editorial.

—Missouri and Kentucky have especially a large work to do in reducing the black space and enlarging the white, according to the cuts representing the proportion of contributing and non-contributing churches. The latter state especially has a large number of new churches that have not yet been trained in the duty of giving to Foreign Missions.

—Remember that poverty, or fewness in members, or a church indebtedness, or being without a house, may be a reason why a church cannot give as *large* a sum as older, wealthier and better equipped churches, but these facts do not cancel the obligation to give *something*. Here is a distinction too often overlooked by churches and individuals.

—If a church in view of all its surroundings can only give a penny, let that penny be given with prayer. If this is done we would be willing to guarantee that at the next annual offering it would be able to increase the amount 500 per cent. What a gain that would be! Besides, it would put the church in the list of contiributing churches.

—Some of the cuts or illustrations intended for last week's issue were delayed in reaching us and will be found in this issue. Study them and see the moral in them. A picture is sometimes worth more than an editorial—especially if the picture be a good one and the editorial a poor one.

—Speaking of pictures, our first page series of pictures of distinguished men is attracting wide interest among our readers and is one of the most popular features of the paper. We have such a large list of distinguished men, past and present, that we are not likely to lack for material for a long while.

—The new church building at Elwood, Ind., will be dedicated on the 26th of the present month. The dedicatory exercises will be conducted by F. M. Rains, of Cincinnati, Ohio. A cordial invitation is extended by the church to all who can attend.

—The Orphan's Cry for February contains an Easter concert exercise which will be sent free to any school or society that will render it for the benefit of the Orphans' Home. The exercise was prepared by J. H. Fillmore, and is donated to the cause of the Christian Orphans' Home. Schools ought, therefore, to take great interest in making it yield as large results as possible for the Home. It is the wish of the Orphans' Home Board to raise $5,000 for the Home this year, and if possible to raise that by a special Easter offering. This is not an unreasonable request, and we trust that every school will have some part in this offering this year. Send to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., this city, for as many copies of the Orphan's Cry, containing their new and beautiful Easter exercise as you can use with profit.

—The church a Springfield, Ill., of which J. E. Lynn is pastor, did not hold a meeting in January as was previously announced, but will begin an evangelistic campaign the 5th of March. Evangelist C. R. Scoville, of Ohio, and F. C. Huston, singer, will assist the pastor.

—Some church unable to pay a large salary for a pastor can be put into correspondence with an energetic young man who will make a good all-round pastor, if communication be made at once to W. W. Sniff, Gibson City, Ill.

—W. T. Allen, who recently went from Salem to Silverton, Oregon, now preaches for two churches, two miles apart, that had been without a preacher for some time. He says that an infidel paper published at Silverton is one of the great hindrances to Christianity in that place and thinks that it represents the spirit of a secular school or college located midway between the churches for which he preaches. We hope, if these things be so, that they will soon not be so. It is no credit to any school to harbor disbelief in God and inculcate the spirit of enmity toward Christianity in the minds of young men and young women.

—The movement among the Endeavorers to secure Bro. J. Z. Tyler's whole time as national superintendent goes on deepening and widening. We may not be able to print all the responses that are coming in for awhile in view of the demands upon our spacs for the Foreign and Home missionary offerings. There is not the slightest conflict, however, between these interests, and what the Endeavorers do will not interfere with the offerings for our missionary work at home and abroad.

—Our papers are all giving much space just now to the March collection for Foreign Missions. The last number of the Christian Standard was especially devoted to that interest, with a large illustration on the first page of its cover, containing a map of the world and the location of our missionaries, and on the opposite side of the cover was a portrait of the foreign secretary, A. McLean, which measures the full length of the globe on the other side. This is right, as Bro. McLean is tall enough to see all around the earth, including the United States.

—The severe winter weather has given place at this writing, to weather that is almost spring-like. There is prospect of an early spring, This fine weather gives opportunity for more active work both along evangelistic lines and in gathering up the offering for Foreign Missions. It should be understood, however, that the offering must not depend on the weather, on the fifth of March. It is not a matter of observing a day, but of making an offering.

—A Texas reader writes to the editor: "I am quite anxious to know whether or not you are going to 'Muse' over at Macatawa during the coming summer." He adds: "There is not enough of meditation in the effort at developing higher spirituality, and 'when thou hast shut thy door'—listen to your Father 'in secret.' What if the door is but the drapery of the deep, dark woods, far from the busy haunts of men—is it not all the better?" We should say it was; but we do not intend to be hurried off to Macatawa Park before the ice and snow get out of the canons, and the wrens are building their nests in the verandas of Edgewood-on-the-Lake.

—In a recent statement in the Budget referring to the Hiram House it was said that Cleveland has 135,204 adults, 46,313 children, 205 schools, 13 churches, 941 saloons and 541.56 acres of parks. The numbers are 377,392 population, 277,509 adults, 99,883 children, 1,635 saloons, 225 churches and 1,222.90 acres of parks. In making these corrections Bro. Geo. A. Bellamy, who is at the head of this social settlement, asks our opinion of the advisability of opening billiard rooms and card rooms in the "settlement" to compete with the saloon. "Do you think it advisable," he asks, "when such effort seems to be the only point of contact, to employ it as a means of healthfu recreation." He adds: "This seems to me to be a great problem that comes to men who are seeking to uplift the degraded classes in our cities." We have no doubt this is a very different problem, looked at from the the point of view of one who is working in the slums and seeking to win the people from the saloon to another and purer social center, than it seems to a Christian worker differently located. We believe the men on the ground with a knowledge of all the facts before them are better qualified to decide this question than those outside who have had no practical experience in dealing with the same class of people. If other kinds of entertainment could be devised that would be equally interesting and without the evil associations connected with cards and billiards it would seem to us preferable, but if it is a question between billiards and cards with the saloon attachment or without, then we should certainly take the latter alternative.

—On Feb. 12th W. H. Bagby preached a ringing sermon aagingt polygamy. Bro. Bagby is pastor of the Church of Christ at Salt Lake City, the Mecca of Mormondom, and the sermon was published in the Herald, of that city, on the next day. The headquarters of Mormonism is being subjected anew to the fire of heavy guns at both long and short range, with prospect of severe losses to their power and ranks.

—We are glad to learn that a bill has been introduced in the Senate and House of the Missouri Assembly, looking toward an amendment to the constitution permitting the adoption of the Initiative and Referendum system by the people of this state. Direct legislation is in strict harmony with the oft-repeated statement, "A government of the people, by the people and for the people," and also in full accord with the spirit of our national constitution. Direct legislation may not be a cure-all for all of the evils emanating from partisan legislation or full protection from the influence of those who would pervert legislation to their personal benefits, but it would certainly make it more difficult for such persons to thus tamper with our laws, and also prevent the enactment of laws clearly detrimental to the commonwealth of Missouri. And as to the privilege of adopting such a law, of this the citizens of Missouri should certainly not be deprived. We hope, therefore, that the bill granting their expression on this subject at the regular election in November, 1900, will be granted by the present Assembly.

—The artitle entitled "A Voice From Cuba," which we print elsewhere, being a part of a sermon preached on the steamship "Senaca," *en route* to Porto Rico, will bear reading more than once. It is highly creditable to Admiral Schley, that he commended its sentiments. It is not difficult to discern from this extract, if we had printed nothing else from Chaplain Carlisle, where he rightfully belongs. It gives us pleasure to announce that on his discharge from the United States Army soon, he expects to accept the pastorate of one of our churches. We shall account that congregation very fortunate that secures his services.

—In a recent Budget paragraph referring to the time of the meeting of the Congress of the Christian Churches in this city we gave the date as April 18th. This was a mistake, as the time agreed upon is April 25-27. We are gratified to see the increasing interest throughout the country in this meeting. A committee of arrangements has been appointed and will make its announcements in our papers next week. Already the Congress is taking on national dimentions.

—We take pleasure in introducing to our readers this week Bro. J. W. Lhamon, pastor of the church at Allegheny City, Pa., whose picture we present on our first page. We have not received, at this writing, the data for any biographical sketch, which we hope to furnish later. Let it suffice now to say that Mr. Lhamon is one of our younger class of ministers whose ability, force of character and devotion to the cause have made them widely known to the brotherhood. The Allegheny pastor has the distinction of being both an able preacher and a successful author. His "Studies in Acts," deserves to rank among the best works on that earliest book of church history. It is thoroughly up to date and shows a mind at once capable of independent thought and open to all available light. Mr. Lhamon is yet a young man and has not reached the zenith of his power or fame. We predict a bright and useful career for him.

—The Agitator is the name of a new paper launched at Clarendon, Texas, with J. R. Henson, editor. Church affairs seem to come in for a large part of the editor's stirring-stick. All right. There is a purifying tendency in agitated waters.

—The Rev. Frank T. Lee, pastor Douglas Park Congregational Church, Chicago, Ill., recently read a paper before our preachers of Chicago on "Abuses of the Bible." The paper points out the prevailing errors in both pew and pulpit as to the Bible and deals with them after a pungent fashion. We are sure that the paper was unobjectionable and delightfully pleasing to our Chicago pastors and preachers. The paper was published in full in the Inter-Ocean for Feb. 12. The paper would make an excellent tract for general use.

—The meeting at the Central Christian Church, this city, in which the pastor, F. G. Tyrrell, was asisted by A. M. Harvout, of Cincinnati, closed Feb. 12th on account of the severity of the cold wave that prevailed in this city during the previous week. The meeting, however, was fairly well attended notwithstanding the cold wave. There were but few additions to the church under the circumstances, but Bro. Harvout's preaching was greatly enjoyed and very profitable to those who had the pleasure of hearing him. Bro. Tyrrell is to return the kindness of Bro. Harvout by assisting him in a protracted meeting at Cincinnati, to be held in March. On the 22nd of the present month J. Z. Tyler, of Cleveland, O., is to join the pastor of the First Christian Church of this city, Frank O. Fannon, in a protracted meeting. It is something unusual to hear of a protracted meeting at the First Church, but inasmuch as they have practically been in a protracted meeting ever since Bro. Fannon has been preaching for them, the experiment will not be so new to them, after all.

—The Standard, Chicago (Baptist), has fallen in line with the newspaper trend toward the book form and now appears with 32 pages of the size of this paper. The change adds to its appearance and convenience.

—Prof. W. Max Muller's letter to Prof. H. V. Hilprecht, editor of the Oriental Research department of the Sunday Times, contains this statement:

The alleged mummy of the sun diskworshiper, Amenhotep IV., from Bibanelmuluk, has now been examined by several scholars, and a supposition ventured lately by Mr. Groff has shown it to be an indisputable fact. It is not Amenhotep IV., whose mummy must, besides, have been destroyed during the revolution following soon after his death, but King Me(r)neptah of the nineteenth dynasty, who was until quite recently considered the Pharaoh of the exodus. His absence from the great mummy find of Derel Bahri, made several years ago, had confirmed many in the belief that his body must rest on the ground of the Red Sea. In general, the old theory, which connects Merneptah with the exodus, seems to have become untenable.

This conclusion will spoil an argument often used by some preachers to prove the divine inspiration of the Old Testament, but fortunately the divine inspiration of the Old Testament does not rest upon the identity of the mummy of that particular Pharaoh.

—The editor of the Sunday-School Times recently put the question of being born again in the following very strong and wise way. We are glad to hear men who are leaders of thought beginning to talk after this sensible, scriptural fashion. Here is what he said: "We cannot regenerate ourselves, but we can turn to God in order to be his loving subjects. Turning to God is our part. Regeneration is God's part. If we do our duty, God can be depended on to do his part."

—Your series of historical articles are excellent. I have organized a class in the study of our history as a people and the articles appearing in the CHRISTIAN-EVANGELIST from time to time on that subject are made the basis of our study. We meet on Thursday evenings.
H. A. DENTON.
Centralia, Mo., Feb. 1, 1889.

[A good suggestion, that.—EDITOR.]

—My heart leaped for joy and in eager anticipation when I read your editorial in the last CHRISTIAN-EVANGELIST, on The Fullness of the Gospel. I have been waiting for some one to speak the word to indicate that the time had arrived to know the truth in regard to these things, and learning the truth to assert our right to all that the Lord Jesus has secured for us. We are the people, not only to ascertain this truth, but also to proclaim and use it. I hope you will persue the subject farther, and that soon. MARION STEVENSON.
Decatur, Ill., Feb. 11, 1899.

—Ira Billman, the late pastor of the church at Saginaw, Mich., having accepted a call to Evansville, Ind., the church there is in need of a worthy successor. The church can pay $600. Address S. W. Pearcy.

—The church at Nelsonville, O., desires some pastor or evangelist to hold a protracted meeting for them as soon as possible. Address W. W. Gibson.

—A subscriber from far-away Idaho writes:

In the CHRISTIAN-EVANGELIST Budget of Jan. 12, S. says he has read the CHRISTIAN-EVANGELIST reaching back to the old Echo. I can "go you one better," Bro. S., I was a reader of the old Bible Advocate, which was the beginning of what is now the CHRISTIAN-EVANGELIST, published at Carrollton, Ill., by E. L. Craig. I was personally acquainted with "Old Father" Sweeney and his sons, Wm. G. and John S., who lived and preached in that vicinity at the same time and were contributors to the paper. My first sight of a baptism was performed by Wm. G , while John S. stood on the shore of the creek and made the timber roar with song for a mile around. The after great evangelist and pastor, "Zack," was then one of the most mischievous "kids" in the county.

We can readily believe this last statement!

—By all means the Disciples of Christ in America ought to sustain J. Z. Tyler or some other good man, while he gives his whole time and strength to the Christian Endeavor interests. I will see that the C. E. Societies of the First Church in Philadelphia contribute to his salary. Not only this, but I am in favor of having a capable man to do a like work for our Sunday-schools. Their power can be increased manifold. J. S. MYERS.
Philadelphia, Pa.

—The church at Davenport, Ia., has published a directory of its officers and members in a neatly bound booklet with the CHRISTIAN-EVANGELIST platform on one page at the front, and a notice of the historic articles now running in our columns, covering two pages at the back of the booklet. We appreciate this honor and commend the enterprise and good taste of the church at Davenport, Ia.

—At a meeting of the Y. P. S. C. E., of the First Christian Church, of Atlanta, Ga., Sunday evening, January 29th, the society voted unanimously in favor of employing a national superintendent of Christian Endeavor. As a society, we are willing to pledge two dollars ($2), possibly more, annually for the support of such an officer; and we all favor the selection of Dr. J. Z. Tyler for the place.
B. S. MCCASH,
Pres. Y. P. S. C. E.

—Concerning the matter of raising funds for the employment of a national superintendent, we believe our suggestion of last week is a wise one under the circumstances, that the matter be referred to an informal meeting of the representative brethren who will be gathered here in our congress, April 25-28, who have an interest in the subject of Christian Endeavor, and let them decide at that time what is the best course to pursue for accomplishing the end in view. The fear expressed by some of our correspondents that the discussion of this subject will interfere with our missionary offerings may be dismissed. So far as the CHRISTIAN-EVAGELIST is concerned, it proposes no discussion or controversy. We felt it our duty to vindicate our right and the right of the brethren who have spoken through the CHRISTIAN-EVANGELIST to take any action that we may deem wise for carrying out the wish of the Chattanooga Convention in this matter. Having done this, we are content to leave the matter, as was stated last week, in the hands of the brethren.

—Some of our readers may not have understood the "New College" announced by Bro. McGarvey under the direction of J. H. Garrison and J. J. Haley was an allegory, so to speak, but here is a reader that grasps its true meaning:

I am interested in the new college of which you are to be the dean. The college that you represent may be a college on paper, but that is no reason why it should not elicit interest. If it is on paper it can be a college extention, for a paper carries intelligence without much expense. The CHRISTIAN-EVANGELIST is a college that comes to our homes once a week. This college is to have an annex in what is called a quarterly. This will give the pictures or faces of those who have made your college possible and of those who have contributed to its success or those who have taken courses of studies in it. Your college is doing excellent work. W. O. MOORE.
Indianapolis, Ind., Feb. 11, 1899.

Tuition, $1.50 per session of 52 weeks; no vacation Preachers only $1.00. Editors free.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure all liver ills. 25 cents.

ROYAL

BAKING POWDER

IS THE BEST.

A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.

ROYAL BAKING POWDER CO., NEW YORK.

—In a letter from Dr. E. E. Montgomery, of Philadelphia, he speaks thus of the work of J. S. Myers:

He entered upon the work in September and was at first very much disheartened at the smallness of our audiences. The number of our attendants, however, began to increase, the interest of the old members reawakened and the middle of January a protracted meeting was entered upon, with P. P. Bilhorn and wife, of Chicago, to conduct the music. While the number of additions—35—was not large, they represent an excelleut class of people, and people who will be instrumental in excercising a good influence in the neighborhood; a much greater interest in the work has been awakened and it is evident that large results will be reaped in the future from this work. Altogether 50 additions have been made to the church by confession and letter since Bro. Myers entered upon the pastorate. The meetings just closed were conducted with great earnestness, and yet with the absence of anything of a sensational character, and it was the verdict of a number of our older members that it had been more successful than any protracted meeting conducted in the last forty years.

—That there is urgent need that the past enthusiasm of the Endeavor movement be kept from dissipation is patent to every one really in touch with our work. In no way can this be done to so good purpose as by giving practical direction to the energies of our young people in the direction of enlightenment and cooperative effort. I see no other effective way of reaching such result save by the path outlined at Chattanooga. It would be little short of criminal to utterly ignore the recommendation of the convention. That this letter may have some weight I will stand for the payment of $5.00 for the support of the superintendent as recommended. Of course there is no one for the present to be thought of in this connection but Bro. J. Z. Tyler. He is by past activity, by temperament and by abiding interest in this work, pre-eminently the man for the place.

A. M. CHAMBERLAIN.

Alliance, Ohio.

—Recently we stated that our Church Extension Fund was nearing the $100,000 mark. We intended to say $200,000 instead of what appeared. There is now over $175,000 in the fund. The quarter-million mark ought to be reached by the first year of the new century.

PERSONAL MENTION.

A. L. Fillmore was elected superintendent of the First Christian Church Sunday-school, Pittsburg, Pa., for the year 1899.

J. M. Gibson, of Humboldt, Neb., has a number of popular lectures which have received pub ic applause wherever given.

Garry L. Cook, singing evangelist of Oberlin, O., has accepted a call to locate at Hartford, Mich., and is already on the ground at work.

The official board of the church at Knoxville, Iowa, highly commends Lawrence Wright as an able preacher of the gospel. He recently held them a successful meeting.

W. N. Briney is doing a good work at Paris, Mo. Improvement in every department and preparation for the March offering for Foreign Missions is reported by Jacob Hugley.

C. H. Hilton, late pastor at Larned, Kas., has accepted work for the church at Olathe, Kan. This is Mrs. Hilton's birthplace and childhood home. The work at Larned prospered under the labors of Bro. Hilton.

S. D. Dutcher, passing through this city on ast Wednesday, en route from Cincinnati, O., to Mexico, Mo., kindly remembered this office in his calls. Bro. Dutcher will receive a nearty welcome back to Missouri and a fine church and field for work at Mexico.

The Walnut Hills Christian Church, Cincinnati, O., on Feb. 12, adopted resolutions expressing their high appreciation of the services of S. D. Dutcher as a strong preacher and a thoroughly consecrated pastor and their regrets at his departure at his own request to another field of labor, whither their prayers will follow him and his family.

J. C. Hay, who has been at Clarksville, Tenn., for six months passed through this city on his way back to Pueblo, Col. He reports the church at Clarksville in a prosperous condition. Bro. Hay has devised a plan of Church Register that is unique and meritorious. Its peculiarity is the knowledge of the state, working ability and wants of the congregation that it reveals if put into use.



E. O. Sharpe, of Leroy, Ill., has accepted a call from the church at Girard, Ill., and begins his labors there March 15th.

M. R. Waters, of Minneapolis, Minn., former treasurer of M. C. M. S., has resigned, after five years of faithful service. A. T. Galburg, of No. 411 Selby Ave., St. Paul, Minn., has been chosen by the board to fill the unexpired term.

Victor W. Dorris, of Georgetown, Ky., is holding a meeting for Bro. Davis in the Paris Christian Church, Ill. H. A. Easton, of Danville, Ill., the great bass singer and chorus director, is the leader of song.

Little Casey Downing, only child of Samuel C. Downing and Annie Downing, died at the home of his grandparents, Mr. and Mrs. Geo. C. Hays, in New London, Mo., Feb. 5, 1899; age nine years, seven months and one day. He was the only child of his widowed mother.

A. M. Hootman, of Union City, Ind., has handed in his resignation to the church there to take place May 10th next, the end of his fourth year. During his ministry there have been 319 additions to the church, and over $8,000 raised for all purposes. He has just closed an excellent meeting there. He wfil be ready for engagements elsewhere after the 10th of May.

S. M. Martin, of Oakland, Cal., is now assistihg Geo. F. Hall in a protracted meetlng at the Tabernacle Christian Christian Church, Decatur, Ill. Great preparations were made for his coming and a great meeting is anticipated. Music will be made one of the special attractions of the meeting. This with two preachers, each of a strong personality, will probably turn Decatur upside down.

J. H. Fuller, of Burlington, Ia., was recently surprised by the presence of the church in his private house, and by what remained after its departure. A birthday, the 43rd. seems to have caused the trouble. The Washburn church, his former pastorate, supplied the Sunday-school at Burlington with songbooks. Brother and Sister Brickert are now assisting Bro. Fuller in a meeting at Burlington.

Alfred Brunk, pastor of the church at Gethsemane, Va., tried to resign recently, but the effort was a failure. The church would not have it so. He reports having recently heard an excellent sermon fram Z. T. Sweeney, at Richmond, Va., on "The Gospel and Lawyers," for the law class of Richmond College, who were present in a body. A state senator who was present, he says, pronounced it the finest presentation of any subject he had ever heard in his life.

W. H. Bagby, the pastor of the church at Salt Lake City, Utah, assisted by C. E. Millard, singer, of Marysville, Mo., recently closed a meeting at Salt Lake City that was most highly appreciated and of far-reaching results. A writer calls it "the most precious meeting in our history." Resolutions expressing the confidence of the Central Christian Church, of Salt Lake City, Utah, in Brother W. H. Bagby were adopted by the congregation on the occasion of the church calling him as their pastor for the second year.

S. T. Willis, our New York correspondent, is doing a splendid work in making known to the world, by the use of his pen, the splendid progress of the Disciples of Christ in the United States. Articles from his pen on the nature of our plea, our missionary and educational activities, and our growth in grace and in numerical strength, frequently appear in some of the leading journals and magazines of the day. In the Christian Herald for Feb. 1st is an excellent article on our "Bible Chairs in Our Great Universities," of which we now have six. The article is accompanied with excellent cuts of Prof. Coler, Dr. Willett, Mrs. H. E. Moses and Miss Lois A. White, all so well known to our readers for their interest in our Bible Chair work.

M. C. Tiers, the veteran Disciple of 913 Forrest Ave., New York, writes that he has completed the fac-simile two copies of the portrait of Alexander Campbell with the print that was in the CHRISTIAN-EVANGELIST and his own early studies of his face as the basis. They are in the best style of oil painting on canvas 20x24 inches. He says: "If any admirer of the venerable bishop would like one of them he can have it by sending me $5." Of course this is small remuneration for his work, but it has been with a labor of love, and some of our readers may wish to avail themselves of this offer.

R. M. Messick now preaches for the churches at Gridley, Orville and Biggs, in California. He gives one-half time to the church at Gridley. There are 60 members at Gridley, 26 at Orville and 12 at Biggs. Gridley is 160 miles from San Francisco and 560 south of Salem, the home of Bro. Messick. He was called into this field in California by the state evangelist, J. A. Brown. Bro. Messick has written an interesting letter which we hope to publish soon.

CHANGES.

T. H. Fitts, Gifford, S. C., to Rocky Ford, Ga.

Wm. Woods, Conyers, Ga., to Mt. Olivet, Ky.

R. R. Bulgin, Scranton to Dunmore, Pa.

J. B. Marley, Piedmont to Poplar Bluff, Mo.

O. W. Jones, Breeze to Nashville, Mo.

E. F. McFarland, Des Moines to Stewart, Ia.

Chas. R. Scoville, Youngstown, Ohio, to Evansville, Ind.

F. W. Burkham, Charleston to Pontiac, Ill.

T. H. Kuhn's present address is Greenfield, Ind.

C. H. Hilton, Larned to Olathe, Kan.

A Case of Morals.

CHRISTIAN-EVANGELIST, *St. Louis, Mo.:*

DEAR BRETHREN—I have distributed the samples which you sent and have hopes of being able to send you a good list of subscribers; but I cannot do it at your published price of one dollar and fifty cents, because another paper is being offered for one dollar, although its published price is the same as yours. If you will allow me to take subscriptions at one dollar I can secure a large list. Of this I am confident, because the CHRISTIAN EVANGELIST is preferred.

Please let me know by return mail if I may do so. Fraternally,

W. A. HEGER.

The superintendent of our subscription department has received several letters similar to the foregoing recently, and has called our attention to them. It seems to us to warrant editorial treatment, as it is a case of morals, as well as business. What is it Bro. Heger asks us to do? Is it not to publish one rate in our paper, and exact it when we can get it, and accept a *lower* one where it seems to be necessary in order to secure subscriptions, thus discriminating between our readers, making some pay more than others? Is this good ethics? Does Bro. H. believe it to be a sound method of business? Perhaps he has not stopped to consider the question closely. We are sure if he and others will think about it they will approve our policy of having one price for our paper and for our supplies in all the states, and treating all subscribers alike. We are aware that this may cost us some subscriptions for the present, but we have an abiding faith in the sense of fairness and honest dealing among the brethren, and believe that in the long run they will stand by the company that deals with all alike, whether it be in reference to the paper or Sunday-school supplies.

Correspondence.

New Year's Sentiments in the French Capital.

The French journalists have reviewed the year 1898 in regard to their own country, and have found it "void of every benevolent result." Le Temps called it "the melancholy year," and branded it as the most critical in the history of the third republic, which seems to have endured so long, not by virtue of its organization so much as for the lack of any royalistic leader with the profile and intelligence of Napoleon. But this fatal year has not been entirely without fruit. It requires a great deal of blindness not to find good in the magnificent popular protestations, which have occurred since the suicide of Colonel Henry, preceded by his scandalous confessions of forgery "*in the interests of the state and the army.*" Such manifestations of the popular instinct of justice are all that remain to redeem the year 1898 in France; but that is a good deal, "for the love of justice is the noblest and most essential sign of civilization." These excellent words of M. Gaston Pares are, alas! not a universal creed. When five ministers of war, one after another, assert the guilt of an accused person, in spite of the most positive evidence of his *possible* innocence (we do not say his actual innocence), when they seek to impose their *personal* conviction as sufficient reason for not revising a verdict universally in doubt, when these convictions rest on certain hidden, mysterious "necessities" that cannot be revealed even to the Supreme Court of France except under the most rigorous reservations, it is in place to question the sincerity of those in whose hands has been committed the destiny of a free people. Love for the army covers a multitude of sins in the eyes of some very distinguished Frenchmen of to-day. "The end justifies the means" seems to have become an accepted principle of conduct. There is every reason to believe that the forgery of Colonel Henry has been decidedly winked at and looked over by some very good people, who find nothing immoral in his conduct. The son of this deceased forger recently received a sword from an anonymous person who regards Colonel Henry as a hero, and as one who died for the fatherland. Madame Henry (no one can have anything but pity and respect for this unfortunate widow) recently took offence at a newspaper article. La Libre Parole, organ of the "Anti-Semites," at once opened a public subscription in order to raise money to defend Madame Henry. In a few days something like 160,000 francs were subscribed, a sum absolutely needless for the defense of the honor of this unfortunate woman, a sum which revealed only too plainly the prejudices of a party which took this means of testifying its esteem for a confessed forger; that is, of the anti-Dreyfus party. By every means possible the civilized world had already been advised of the invulnerable position of the French army in the hearts of the people.

The first of January was to add a most brilliant manifestation of the national affection for the military idea. A new league was to be born for the protection of the honor and integrity of the military power—"*la Ligue de la Patrie francaise.*" Whether this new movement persists or, as some predict, passes rapidly into oblivion, it cannot fail to discourage those who love "fair play" and republican government. According to the leaders of this more than significant association, "the traditions of France" must be preserved at all hazard, a vague "solidarity of generations" must be insisted on. In fact, the terms of the "appeal" published are so indefinite that it will be necessary to wait for a more detailed statement of the purposes which inspired its organization. That which is certain is the character of the individuals at the head of the new league. Of the forty immortals of the French Academy, more than half have signed the manifesto published January 1st. Other leaders are members of the "Institute;" others are professors at the University of Paris. In a word, the "Intellectuels" have spoken, and they have spoken in favor of the army, almost in favor of royalism, if one considers results rather than intentions. The French Academy has never been free from political influences. It is to-day filled with members of the nobility; it has its "party of dukes." That which was obscure in the "appeal" of the league has been made somewhat plainer by an interview in which the editor of the Revue des deux Mondes explains to a reporter of the Temps the general outlines of the new organizaiion. M. Brunetiere deplored the premature announcement of the existence of the new league, and said it had been intended to get the signatures of 200 distinguished men first. It was the purpose to make this league an overwhelming denial that the "Intel ectuels" were in favor of the Dreyfus party and opposed to the army. It was necessary to reconcile the factions into which good citizens had allowed themselves to be seduced. The public mind must be set at rest concerning *the honor and respect of the army.* He admitted, however, that such men as Professors Lavisse and Hauet, of the University of Paris, were as good friends of the army as any one; yet Lavisse, Hauet and Buisson, all equally distinguished and sincere, have been, since last August, at the head of the popular manifestations in which the gospel of justice was preached as the highest concern of a civilized people. He accused M. Jaures of wanting to revive the doctrine that the army was a danger to the republic, and of wishing to substitute a national guard in its place. He proclaimed that "in the country which has no longer either king or emperor, *the army is the only bond of unity,* the only safeguard against the enemy." He denied any desire to revive the odious persecutions of the Jews, while admitting that the "Anti-Semites," the most deadly enemies of Dreyfus and of Colonel Picquart, would not be excluded from the new league. However, in most express terms, every person who has taken part in the agitations *in favor* of Dreyfus are by that fact rigidly excluded. They are "unclean" because they have signed manifestos in favor of justice and humanity. The ridiculousness of this new league appears all the more plainly in that it heralds itself as a party of reconciliation, and begins with exclusivism.

A number of leaders have been seen by reporters and have given very contradictory answers, showing that they are not agreed among themselves. M. Francois Coppee, for instance, openly says that while the new league is non-political, no fault will be found with members refusing in advance their submission to the pending decision of the supreme court; "for, no matter how it ends, the good sense of the people will never respect an acquittal obtained by millions (bribes understood) as the triumph of justice and verity." Soft words for a man who has heralded his return to God and Catholicism the past year by the publication of a volume called "La Bonne Souffrance." It is only just to say here that other members of the league have expressed their intention to accept the decisoon of the highest court, which must not be confounded with the Supreme Court of the United States, as this latter court possesses more extensive authority than the same body of judges in France, and by virtue of that fact, enjoys a greater respect. Precisely that which lends such intense interest to the famous Dreyfus case.

The supreme court is itself on trial. Its authority is not yet established. The new league of "Intellectuels" proclaim in high-sounding terms that "*the glorious deposit of the vital interests of the nation is in the hands of the army.*" This utterance comes with all the more weight inasmuch as the highest court of France, nor even the sentiment of justice, is not mentioned in the "appeal" intended to unite all good patriots of France in a common union. It would be false to conclude that the "Intellectuels" are opposed to justice and humanity, but in such an hour as this, when there is but one question uppermost in the minds of progressive Frenchmen, the omission of any reference to the Supreme Court and the virtue of its decisions is an unpardonable affront. We have learned only by the aid of "interviews" that they are friends of the Supreme Court in general; not passionately, however, for such utterances as those of M. Francois Coppee, newly born into the kingdom of Romanism and abject servant of the "Soutanes," the clerical party, have received no rebuke. The enemies of the the highest tribunal of justice are members of the organizing executive committee of the "Ligue de la Patrie francaise." We are also justified in believing that many members are at least utterly and criminally indifferent to the sentiment of justice. This seems like an unpardonable accusation, but it is nevertheless true. Sincethe first lines of this letter were written, an astonishing rush has been made to get into the new "army" league.

Le Temps and Le Journal des Dibats, the most trustworthy journals published in Paris, both devoted to the new revision of the Dreyfus case, have given the list of members of the new league. Two columns of names, distinguished nearly every one, in the contemporaneous intellectual life of France! All the professions are represented. It is a glorious array. Certainly the clergy ought to be satisfied, certainly the military authorities have a right to rojoice. They have gained a most magnificant victory. They know to-day that the vast majority of the "Intellectuels" of the nation are their friends unconditionally. And if there is a general in the French army competent to overturn the republic, now is his time or never.

Le Temps has not only given us the list of members of the new league, but it publishes as well to-day (Jan. 5) a letter of M. Pierre Lafitte, former leader of positivism, now professor at the College of France and member of the "Institute." This gray-haired, distinguished professor has not only the courage but the audacity of his convictions. His New Year's sentiments, it is to be hoped, are not those of many others. If so it is time to quit hoping for the betterment of France. We quote his own words:

"In joining 'la Ligue de la Patrie francaise' I wanted to affirm purely and simply the idea of the fatherland. Are there any hidden

BLOOD CURE SENT FREE.

A Cure for Blood and Skin Diseases, Eczema, Pimples, Scrofula, Blood Poison, Cancer, etc.

If you have tried sarsaparillas, patent medicines, and doctored, and still have old, persistent sores, pimples, distressing eruptions of the skin, painful sores on hands, arms or legs, itching sensation, irritating skin troubles, eczema, scrofula, ulcers, contagious blood poison, fever sores, mercurial rheumatism, catarrh, boils, face covered with little sores, cancer or any blood taint, then give B. B. B. a trial, because B. B. B.—Botanic Blood Balm—is made for just such cases, and it cures to stay cured, those stubborn blood diseases that other milder medicines fail even to benefit. All above named troubles are evidence of bad, diseased blood in the body, and B. B. B. cures because it forces all the poison or impurity or blood humors out of the body, bones and entire system. To remove all doubt of its power to cure, we offer to send to any sufferer a sample bottle of B. B. B. absolutely free. B. B. B. is an old well-tried remedy, hence we know that it cures to stay cured, for the people cured by B. B. B. years ago are well to-day and free from all blood impurities.

Cancer, Bleeding, Eating Sores.

Cancer of Nose, lip, face, ear or neck, external or internal cancer, bleeding, eating sores, are all cured by B. B. B., the most powerful blood purifier made. All druggists sell B. B. B. at $1 per large bottle. For trial bottle, send two stamps to pay postage and a sample bottle of B. B. B. will be sent by return mail. Address BLOOD BALM CO., 137 Mitchell Street, Atlanta, Ga. Describe your symptoms and free personal medical advice will be given.

undercurrents in the league? I don't know and didn't inquire."

"But the Dreyfus affair?" asked the reporter.

"Oh!" cried M. Laffitte, "the Dreyfus affair don't interest me in the least. I don't read what the papers say on that subject. *That's all one and the same to me.* I know some good-hearted people, friends of mine, who are for Dreyfus; my own brother is one of them. But my sakes! he is perhaps guilty, and suppose that he is innocent, what of it? It would be very unfortunate, to be sure, but then there have been, in the history of the world, a great many judicial errors committed, for example, to commence with the error of which Jesus Christ was the victim, and yet there wasn't a great deal of noise made about it. Men are not infallible; they make mistakes, but it is not necessary to overturn everything each time that somebody or some judge makes a mistake." (Forgeries were mistakes!)

"And what do you think of 'Anti-Semitism' and 'Boulangism?' You know certain members of the new league are of that stripe."

"Not I, for one; I am not the enemy of the Jews. In the times of Gambetta I knew Joseph Reinach and counted him a good citizen; but they are too noisy and they had little part in the Revolution. On the other hand, the Protestants—there's your good republicans. They are a great deal superior to the Jews.

"As to Boulangism, I have no faith in it. I should regard a military government as bad if it could exist, but I don't think it is possible. Since the days of my compatriot saint, Arnand, who was a scoundrel, there has not been a "militaire" capable of assuming power. If they did, they would only have nominal authority; they would not be capable of governing. Have no fears, the 'militaire' are full of prejudices, they have been reared by Jesuits, they believe in God! They are not strong enough to be dangerous. But they are necessary; we have need of them. War and the idea of possible war is useful in order to reawaken and strengthen the idea of the nation to which I come back. I consider the idea of the fatherland indispensable to human life. I repeat that I had no other motive in becoming a member of the league."

Justice to M. Laffitte demanded that we should quote his opinion of the army as well as of justice. We wished simply to display a sentiment, which the abominable Esterhazy had expressed as soldier, but which makes the flesh creep when it falls from the lips of a gray-haired professor, who has the audacity to say to the youth of France that the guilt or innocence of that Jew Dreyfus is altogether trivial. "He isn't the first innocent to be unjustly condemned!" The devil used the same argument to console Faust. Can it be possible that the audacious professor has expressed a sentiment shared by others equally distinguished who have neither the frankness nor the courage to define their p sition. Certainly their "appeal" is couched in cowardly general terms, unworthy of such a host of "Intellectuels," unworthy of the French language, justly celebrated for its clearness of expression. Will the clerical "Intellectuels" dare to define their terms? Possible. They have dared to assert their allegiance to the military idea as the only bond of unity for the French people. This is the New Year's greeting which the academies and universities of France have sent to the army. WM. H. MATLOCK.

Paris, Jan 5.

A CIRCUIT OF THE GLOBE, by A. McLean, contains the author's observations and impressions during a trip around the world. He visited all mission fields, and gives a detailed account of his visit to mission points. To the pastor who desires to present the subject of Foreign Missions to his congregation this book is an excellent source to gain needed information on missionary work. Superbly illustrated, and contains 348 pages. Price, bound in cloth, $2.00. Christian Publishing Company.

A Voice from Cuba.

The mail which arrived in camp to-day brought me two copies of the CHRISTIAN-EVANGELIST—a double bridge of print, connecting me with the homeland across the sea and keeping me in touch with the best religious spirit of this day. I use the discriminating term in that sentence after nearly two decades of practical work as a man and a minister. That which brings me by the shortest, the least hindered and the most practicable route of faith or belief or trust into a daily companionship with Christ as my personal Savior is the best religion for me. Best for every man. As long as I can recognize the simple Word of Christ, and find the fulfillment of that Word in my daily life, that for me is the Christian religion—the best kind of religion.

I realize it because I know that if you take Christ out of an actual, personal transaction, and clothe him in your thought with some mere abstraction; I do not care what you call it—creed, doctrine, church, ritual, confession, emotionalism, all the best and most helpful influences of his life, teachings and Saviorhood will be lost. This is logically true, because the ten thousand shades of thought and feeling and conduct and character; even what you may term his idiosyncrasies, manifested in his years among men, are the things which give him individuality and personality; really make him God's Word in the flesh; manifested to us in this realizable, this get-holdable, this understandable sense.

These shades of thought and feeling, wrought out in the character and conduct of Christ, interpret for us the disposition of heart, not only of Christ, but as well the disposition of the the heart of God the Father. That is another way of saying that we have a right to carry every word, act and motive of Christ, in his life among men, back to the heart of God the Father, where it finds justification, reflection, wholeness of harmony, and say this act, this speech, this motive in Christ tells me of God's disposition toward humanity.

And the companion truth that you and I want is this: that men and women; just ordinary men and women like us, in ordinary life; men and women with all the pathos of the tangled web of life about us; with eyes that are often wet with tears, and with hearts that are so often chiseled with the keen-edged tools of pain, we can turn to this Christ and find, not only a sheltered sanctuary in his presence, but a fellowship like that fellowship he himself had with the Father. Not only that, but in and through that Christ find the very same strength in which he accomplished his works, and lay hold of it as he did. No truth can be finer than that; no truth can be richer, more uplifting, helpful, inspirational; more stimulative toward Christian possibilities.

I am aware that this is not conventionally theological, but it is New Testamentism; Christ's own teaching, and that is enough for me. A personal Christ is my Master in the architecture of righteousness; not any old-while theologian.

Paul winged this truth and shaped it into the familiar phrase, "We all may be changed into Christ's image." This modern gospel is a providential evolution. The age has struck out obstructive conservatism. We are facing east and have the courage to sunder methods and abstractions which have outlived their usefulness, and should hail with great joy that which adapts itself to the modern conditions of men. Christian faith isn't any dogma. It is a personal belief in a personal Christ. A man may outgrow dogma; I somehow imagine that I dropped quite a chunk of it along my Christian journey, but a man cannot outgrow his sense of need of a personal Christ. That Christ makes religion a perpetual thing for my soul here and hereafter. My soul is going beyond this life. Christ is beyond this life. Dogma isn't. Dogma drops out at the coffin scene. For the life of me, I can't religiously love an idea. I must have a person as the object of my heart-love. It is a characteristic of human nature that it loves to personify its ideas. It is the plain statement of a simple fact, that personal feelings belong to persons, not to abstract things. Gratitude, affection, love are feelings proper to persons; persons to persons. Well, gratitude, affection, love, are things Christ asks for, as foundational in our religion. Such elements cannot be expended on dogmas, creeds, statements; I don't care how theological they may be. I believe that God is ready to accept and save a man however small he may be theologically, if only he is large religiously in Christ. The difference between a personal Christ and an idea is just the difference between Christianity and churchianity. Churchianity is the other name for sectarianism; the pernicious malaria of religion. The sectarian is always exploiting the figures of his church membership, and when you analyze him he means, "Come and join our church if you would be saved." Christ says, "Abide in me." Let us take Christ.

C. B. CARLISLE,
Chaplain 2d Regt. U. S. V. I.

Holguin, Cuba.

*The above is a part of a sermon preached on the steamship, Seneca, en route to Porto Rico. Among the hearers was Admiral Schley, who afterwards warmly commended it.

Danger In Soda.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble, except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure, mailed free by addressing the F. A. Stuart Co., of Marshall, Mich.

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St. Louis, Mo., on Tuesday, March 21, 1899, at 10 A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors,

JOHN Q. MCCANNE, Sec.

F. M. CALL, Pres.

New York Letter.

Bro. J. S. Myers, pastor of the First Church, Philadelphia, recently closed an 18 days' evangelistic effort in his home church with Mr. Bilhorn, of Chicago, as singer, 38 additions being the immediat result. Bro. Myers says at least 50 will be brought into the church as the result of these special meetings. Considering the field, this is certainly a splendid fruitage. Bro. Myers says Mr. Bilhorn's help was fairly good, but a good singer of the Christian Church would have been much better. With the principle underlying this statement we heartily agree, for a singing evangelist should know how to tell the plain way of salvation as well as sing hymns. There is a large and blessed sphere for the evangelism of song if it can be backed by a full knowledge of the simple and beautiful gospel of Christ. It is reported also that Bro. Rutledge, of the Third Church, Philadelphia, is having a nubmer of additions to the church. We rejoice in these evidences of prosperity in the city of brotherly love and hope they are but a foretaste of better things to come.

***

Yesterday, the 12th, was the occasion of the utterance of many wise and many unwise things in our metropolitan pulpits, concerning Abraham Lincoln, whose life and character is a source of much inspiration to the youth of the land. Mr. Lincoln was a great man and a noble President, and is a fine product of American Christian civilization; moreover, he was a man distinctly religious, but not a member of the church. He once said whenever he found a church requiring as its only condition of membership, love to God and love to man, with all the mind, strength and soul, with that church he would unite. Now this is a beautiful thing to say, but as every well-informed student of the New Testament knows, it is not in accord with the conditions of entrance into the Church of Christ. Let us give Mr. Lincoln and every other great man all due honor, but let us be careful lest our exhuberant patriotism run away with our better judgment. This seems to be the case with some, especially certain Congregationalists of this city, who have proposed to establish a "Lincoln Memorial Day for Missions." The suggestion is absurd any way you look at it. Mr. Lincoln was not a professed Christian and not a church member. Certainly, Christian people who depend upon a "Lincoln Memorial Day" as the inspiring cause of liberality toward Christian missions, have missed the true motive of evangelism. The love of Christ should constrain us, if it does not.

***

Just now we are in the midst of Free Public Lecture season in the public schools of New York. And as I am on the staff of lecturers, and have been for the last three years past, having spoken on four topics before about seventy-five audiences in every section of the city, from the Battery to Inwood and Wakefield, I feel that I am justified in the expression of an opinion on the value of this particular work and of the methods employed. Experience and observation alike have led me to believe that this is one of the very best methods of extending the benefits of popular education to the working classes. The lectures covers many lines, as history, biography, literature, science, travel, etc., etc., and are usually illustrated by stereopticon or experiments. The lecturers and the topics are selected with a view to instruct and entertain, and that the work is a success is evinced by the large and attentive audiences that greet the lecturers continually. The marvelous success of this work is due in large measure to the supervisor of lectures, Dr. Henry M. Leipziger. Of the inspiring history of this popular educational movement and Dr. Leipziger's fitness as its leader I shall speak in a future letter, perhaps about the close of the present season; but at this point allow me to suggest that much good may be done by a proper use of the stereopticon in the pulpit and religious work in general. If these methods have proven helpful in the school, why would they not be equally so in the church?

***

The Rev. Dr. J. M. Taylor, the popular president of Vassar College at Poukeepsie-on-the Hudson, has just been tendered the presidency of Brown University at Providence, R. I., by the trustees of that institution. Dr. Taylor is a minister of the Baptist faith, a fine scholar and a most excellent educator. He has done excellent work at Vassar. This famous college for women will no doubt add no little to the renowned university to which he has been called. At this time, however, strong reasons are urged upon him by the faculty, the alumneæ and the student body of Vassar to retain him at Poukeepsie. This is but another evidence that strong men are ever in demand to fill positions of responsibility and honor. The presidency of Vassar and Brown carry great opportunities for good.

S. T. Willis.

1281 *Union Ave.*

Truest Economy to Get the Best.



A cheaply made sewing-machine is dear at any price, because faulty in action, liable to break and difficult to operate. A labor-saving machine for woman's use should be the best; it is truest economy to get a sewing-machine bearing this trade-mark.

EXPERIENCE PROVES
A SINGER THE BEST.

Sold on Instalments. You can try one Free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY

THE SINGER MANUFACTURING CO.

OFFICES IN EVERY CITY IN THE WORLD.

Texas Letter.

Huntsville is one of the most important places in Texas. The State Normal School is located there. It has almost 500 students. Our state board is trying to build up a church. John Logan, one of our strong, prudent men, assisted by Prof. Douthit, as singer, is in a meeting there now, and has had sixteen additions. In a private letter he says: "The importance of Huntsville would be hard to overestimate. The Normal—nearly 500 students mostly from middle-class homes, in the most receptive time of life, open to new truth, and away from the ties of their old-time environment. On the top of all a good leaven of our people in the school. A good church and strong preacher would send out a convinced and converted lot of teachers every year."

W. H. Wright and family have the sympathy of all in the tragic death of their daughter, Miss Lonnie Joe, a girl of fifteen years. She was a member of the Central Church of this city, and all her members deeply regret this sad misfortune.

Dallas is a great talking town. As proof of this we have a new, spacious and elegant telephone building, one of the best in the country. And it is claimed by the general superintendent that the business here is larger than that of St. Louis, and that we have almost as many long-distance lines as Chicago. There are now thirty-three lines radiating from Dallas, and they reach every city and town of importance in the state. We can now talk to our neighbors in St. Louis and Memphis, and in a short time we will be connected with New York and Boston. And perhaps it will not be a great while until we will connect with London, Paris, Rome and Manila. The end of world is a long way off, for we are just beginning to live.

Our brave little band at Brenham is enjoying deserved success. At last they have a new house costing $3,500, with a seating capacity of 400, and a good meeting in progress. B. B. Sanders, our corresponding secretary, is preaching and the pastor, George Van Pelt, is directing things. Sanders says of them, "Their success is wonderful, and the church will soon stand at the front in this city."

M. S. Dunning leaves Hico and becomes pastor at Belton, succeeding Philip S. King.

James N. Crutcher changes from Honey Grove to Paris, as the successor of J. W. Holsapple.

G. B. Hadfield is supplying for the Central Church of Colorado. If he is the man who figured here lately, wearing that name, he is totally unfit for the position. Abundant evidence to this effect can be furnished if desired. Besides, when he left here he was a member of the Presbyterian Church.

The March offering should be the largest in our history. Disciples possessing the spirit of the great Missionary from the skies will make it so if their teachers will furnish them with the necessary facts. A weighty and sacred responsibility rests on the shoulders of the preachers. May every man of us do his whole duty.

President A. Clark announces his intention of resigning the presidency of Add-Ran Christian University, Waco, at the close of the present session. He says he believes his work, that of a pioneer, for the school has been done and adds, "I believe the college needs and is now able to employ a man better fitted for this great work. . . . While I am only 56 years old, I am a little 'sot in my ways,' and have not the vigor and pliancy of my youth. Yes, my calm, cool judgment is that these reins should be placed in younger and more skilled hands." This decision will carry sorrow to many hearts, for the Clarks—Addison and Randolph—have been associated with our school work in Texas so long and so successfully that it is almost impossible to entertain the idea of their feeling that the "reins should be placed in younger and more skilled hands." But this does not mean that Bro. Clark will desert the school. His hard work and sacrifices for it justify him in saying, "My willingness to stand by the school through all its trials and troubles needs no further proof." For 33 years he has been constantly in the schoolroom, either as student or teacher, and it will be a little awkward to make a change; but, if need be, he is the man that can make it.

Texas is a part of the "Sunny South," where flowers are supposed to bloom every month in the year, and the birds never to stop singing. This is the "Sunny South" we dream about and sing about. The real thing is very different. Since early in the fall we've had short intervals of cold weather, and these intervals had already injured our reputation as a land of flowers and sunshine. But during the last sixteen days the weather has been cold enough for an average Missouri winter;

and last night the mercury took a tumble, and never stopped till it reached *six below zero*. And that is not all: at this writing (Feb. 12) it continues cold. What the end will be, and when it will come, I dare not predict, for only two classes prophesy about Texas weather, the newcomer and the fool, of which I am neither. There is great loss of cattle. M. M. DAVIS.

833 *Live Oak Street, Dallas, Tex.*

Preachers and Impressions—III.

It is a difficult matter to get men developed just right, so that they shall be just stern and strong enough, and just kind and tender enough. The Master had exactly that delicate poise. He could be at once as wise as a serpent and as harmless as a dove; the priest at the altar and the burning sacrifice, a bleeding lamb and the triumphant lion of the tribe of Judah.

Men will get out of poise and in their sternness and strength become harsh and forbidding; rouse animosities and drive the people from them and their cause. Or they may become so kind and tender as to lose that power which is necessary to accomplish.

In the struggles of this life, if a man cannot attain that exact poise, it will be seen that the lamb-hearted has his place and mission, although the lion-hearted must win the victories of the battlefields.

Of the preachers who came through our place in the fifties there were many lions and but very few lambs.

In about the summer of '57 we were visited by that genial-hearted Christian gentleman, Prof. A. S. Hayden. He was about five feet and ten inches in height, blue-eyed, with a high forehead crowned with standing hair tinged with gray, which might indicate sternness; but his delicately formed face and heart would not permit it. To see him was to love him. He was well-poised, finely educated, self-reliant, well-grounded in the truth, modest, companionable and a real gentleman of "ye olden times." When I was a barefooted boy he sat down in my father's house and talked with me as if I were a man. If he had talked to me as a country urchin the scene would long since have been packed away with the dim and unpleasing. There was no attempt to flatter my pride or impress upon me the fact that I was enjoying a high privilege in hearing the professor talk; he went straight to my boyhood spirit which quickly responded, and I am on his side yet. I may not be capable of judging, but as I have met many Hiram students in the business and professions of life, have felt that his sweet, genteel and courteous spirit must have fallen upon that school as his final benediction. While Hiram students are strong, cultured and fearless they courteously recognize the fact that there are other people. It may be that the spirit of Prof. Hayden has brooded far wider than we know and influences many of the things which are purest and noblest among our people to-day. Farewell, dear heart and face! May God be as gentle and as kind to you as you have been to his wandering children!

If you sit down by the side of a Bethany student, the first thing you know he is trying to jut himself out over you. He has caught the genius of Bethany and the spirit of its mighty, polemic and aggressive founder. Walking the street one day with a Bethany student, we were talking about the effect on the boys of such long courses of studies in the languages in colleges, and in my blunt way I remarked that it made fools of a good many of them; he turned to me with all the grace of a Chesterfield, saying he thought too much of such studies would *obtund* the intellect. I picked myself up and trotted on after him, fully resolved that the Bethany man should not obtund me, if I *was* a country fellow!

Probably it was in the year '56 when Benjamin Franklin, of Cincinnati, O., visited our place. The church had been holding its meetings in a country schoolhouse, about five miles southwest of the village of Paw Paw. It was decided that Bro. Franklin should, on Lord's day, preach in the county courthouse in the village. The springday came, clear, fresh and growing. At an early hour the brethren with their carriages and wagons came hurrying in from their country homes. The citizens of the village were crowding the courthouse doors to hear the renowned stranger. When the hour of meeting arrived the house was packed to its utmost. The writer was jammed into a small corner in the gallery, but commanding a clear view of the place where the speaker would stand. When the hour for the sermon came the lion-hearted Franklin rose in his place and announced as his subject, "The Setting up of the Kingdom." There was a peculiar fitness in the subject, for kings and lions walked together. As recalled, he was tall, not graceful, cleanly shaven, had prominent nose, wide mouth, firmly pressed lips, the expression of his face was strong, deep, pure, and in his eyes there gleamed a spirit of high daring and matyrdom. His perception was quick, reading broad, reasoning clear, and his pugnacity made him a natural born combatant. Two peculiarties of his mind, which quickly impressed the hearer, were its wide sweep and strong grasp. He began with the dim light which twinkled in the promise to Eve, and broke forth with stronger power as it was repeated to Abraham, Isaac and Jacob under the numberless stars of heaven. He took us far up on the mountain side where a small stone was being mysteriously cut out without hands, and followed its rolling and expanding course through falling kingdoms until a startling voice cried out, "The kingdom of heaven is at hand!" Like lightning flashes came the life, death, burial, resurrection, ascension and coronation of Christ and giving to him of all power in heaven and on earth. The power of the Spirit seemed to glow in the orator as he described the flame-crowned Peter standing up with the eleven on the day of Pentecost, to make known to the people the crowning of him whom they had crucified and the terms of admission into his glorious kingdom. Against the propositions that the kingdom had been established with Abraham or John the Baptist his arguments were hurled with the vehemence of a Son of Thunder. Peculiar was his delivery; when laying down his propositions he talked in a conversational tone, and as he advanced in their discussion increased in enthusiasm and force until his voice was carried to its utmost power and his form trembled as if in the grasp of a giant force. His delivery rose and fell like the billows of a sea. During the delivery of the sermon the writer sat as if the blood was frozen in his veins, for it was the first time he had felt the thralldom of a great orator. Upon his sturdy life the curtain has fallen and it is a great pleasure to pay this humble tribute to his exalted character and services and his unflinching integrity to and undying love for the "old plea."

ISAAC E. BARNUM.

Denver, Col., Jan. 5, 1899.

SOME of the worst diseases scarcely give a sign until they strike their victim down. The terrible Bright's Disease may be growing for years and only show now and then by a backache or change of urine, by sallow face and failing appetite.

Dr. J. H. Mc Lean's Liver & Kidney Balm

is a tried remedy that grapples with this disease in every symptom. Cures this and all other disorders of the Liver, Kidneys or Bladder. Sold by druggists, $1.00 a bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

The Great Hiram Jubilee Endowment.

The Disciples as a people are very independent. Our churches cling to the idea of independence. We repudiate all unscriptural ecclesiasticism. Shall we therefore be unable to concentrate our forces in a given direction when the interests of the cause of Christ demand it? Shall the boast of our enemies that we are an unorganiced mob be made good? Will we not show that while we have large independence we can voluntarily unite when occasion demands it, for the accomplishment of a worthy object when it can only be accomplishment through extensive co-operation of the churches?

Our colleges are inadequately endowed, in fact we have merely made beginnings in the direction of our college endowment. Our great educational work, which is a fundamental work, stands in jeopardy every hour. Will not the churches of the Disciples throughout the United States from this time forward unite in one solid phalanx for the endowment of its colleges? Hiram is approaching its jubilee. Fifty years of honorable history that commands the respect and confidence of the leading brethren everywhere, pleads for recognition at the hands of this great brotherhood. Will not the churches voluntarily unite in one supreme effort to give Hiram the needed endowment on the occasion of its fiftieth anniversary? We ought to have 100,000 names come in response to our call. There are thousands who expect to assist us in this movement, and yet their names have not yet come in. You are putting it off for a more convenient season. Give our endowment the inspiration of a quick response. The Hiram army is growing; it ought to grow more rapidly if large results are to be achieved.

Send in your name at once to

E. V. ZOLLARS.

Hiram, O.

One of the most elaborate church directories we have yet seen is that recently published by the church at Marshall, Mo. It is in good form, good taste and illuminated by excellent half-tone pictures of its ex-pastors, present church building and present pastor. It also contains a history of the church, and altogether makes a handsome souvenir from the church to each of its members and friends.

SOMETHING IMPORTANT!

TO EVERY MINISTER AND SUPERINTENDENT

The Publishers have been Provided with a Fund by which they are able to send

OUR YOUNG FOLKS

Free of Charge to every Christian Minister and Sunday-school Superintendent in the United States and British North American Possessions, applying for the same for the year 1899.

Our Young Folks is an illustrated 16-page Weekly, filled with matter of the utmost importance to every Christian Worker, both old and young in the Church, the Sunday-school, and the Endeavor Society. Send in the names at once.

Address

OUR YOUNG FOLKS,
1522 Locust St., St. Louis, Mo.

Mr. Jackson's Twenty Reasons.

Sixteenth—The uninterrupted argument of antiquity, both in sculpture and painting, as they have been handed down the ages, represent John the Baptist and the apostles as baptizing by effusion.

According to the opinion of experts the foregoing statement is contrary to the truth. Concerning the oldest of the pictures Dr. Schaff (Presbyterian) says: "The oldest of these pictures represents the baptized as coming up (after immersion) from the river, which reaches over his knees, and joining hands with the baptizer, who is dressed in a tunic, and assists him in ascending the shore." Again he says: "In a later fresco picture of the baptism of Christ in the catacomb of San Ponziano, outside of Rome, Christ stands undressed in the Jordan with water up to the waist, and John the Baptist from a projecting rock places his hand upon the head of Christ to immerse him, while the dove descends directly from the open heaven." Dr. Schaff has the misfortune to disagree with Mr. Jackson as to the meaning of the pictures; but he bases his opinion upon the works of the best archæologists, such as Rossi, Garrucci, Roller, Northcote and Brownlow, Kraus, Schultze, Cote, etc. The reader can choose between these distinguished men on the one side, and Mr. Jackson on the other.

Seventeenth—The fact that the gospel is intended to be universal is an argument against immersion. God would not have made obligatory a mode circumscribed by climatic conditions. Neither Greenland's icy mountains nor Sahara's burning sands should interpose a barrier. These extremes exclude immersion.

Immersion can be as universally practiced as the earth is universally inhabited. There is no climate beneath the skies where people can permanently live, where immersion cannot be practiced with ease. Dr. Wall (Episcopalian), in his work on infant baptism, says: "And as for the danger of the infants catching cold by dipping, Sir John Floyer in a late book endeavored to show, by reasons taken from the nature of our bodies, from the rules of medicine, from modern experiences, and from ancient history, that washing or dipping infants in cold water is, generally speaking, not only safe, but very useful." Dr. Wall also says that people inhabiting the coldest climats constantly practice bathing by immersion, "even the Samoieds, *who live in the coldest climate that is inhabited.*" Every one knows that the Greek Church practices immersion without difficulty or inconvenience. Dr. Wall again says: "We have no reason to think that the Muscovites do submit to this as to a hardship put upon them by the Christian religion; for they commonly, when they come sweating out of a hot stove, do suddenly throw themselves into cold water, and think it medicinal so to do, as the said Dr. relates." But why array further facts against a childish whim?

Eighteenth—A mode cannot be God-given that is necessarily frequently circumscribed by physical conditions. The infant of tender days and the hoary-headed but repentant sinner, in life's eleventh hour, with fevered brow and almost fleshless frame, are bodily conditions forbidding immersion, but met easily by effusion.

We have already seen that infancy put no difficulty in the way of immersion. But infant baptism is a mere tradition supported by no Scripture authority whatever; and the attempt to put aside immersion with infant sprinkling, forcibly reminds one of the Savior's rebuke: "Ye make void the commandment of God with your tradition." Any old man who ought to be baptized can be immersed.

Nineteenth—It is all-sufficient to know that Jesus used the word baptize to designate a "pouring out" and a "shedding forth."

Jesus did not use the word baptize to designate a "pouring out" and a "shedding forth." He used it to designate the effect of what is figuratively called a "pouring out." Mr. Jackson knows very well that nothing was literally poured out. The Savior used baptize to indicate the overwhelming effect of the Holy Spirit upon those who received him. They did not receive a mere sprinkle of the Spirit, but in overwhelming power.

Twentieth—In administering water baptism by effusion we bring the subject and the element together, just as Jesus did at Pentecost. I accept God's way. All of the elements of bread are found in one crumb, all of wine in one sup, and all of water in one drop; and if the first two of these emblemize the body and blood of Jesus, then one drop of water will emblemize the baptism of the Spirit, or purity.

In reply to the above it is only necessary to say that the idea that baptism "emblemizes the baptism of the Spirit or purity" is utterly without Scripture warrant. The Word of God makes baptism symbolize the burial and resurrection of Christ.

Conclusion—Now, be it remembered that classic Greek is not competent evidence in this cause at issue. Hellenistic Greek, that idiom of the Greek in which the New Testament was written, is; and in that the word "baptizo" is never used in the sense of immerse.

This is but a repetition of former assertions, and has no foundation in fact or reason. No one argues thus except a partisan advocate who is trying to bolster up a tottering cause. Real, broad-minded scholars do not resort to such a subterfuge. Both Philo and Josephus use Hellenistic Greek, and both use baptize in the sense of immerse, as every intelligent person knows. Dr. Meyer, that prince among German scholars and critics, says that baptize means immerse "everywhere in the New Testament."

Now, a word as to organic union of the churches. It would not be for the best, and was never contemplated by our Lord. "The unity of the Spirit in the bonds of peace" is all that was ever contemplated. The Father and the Son and the Holy Spirit have that unity, and yet it is not identity.

No ecclesiasticism holding an iron-bound creed with the "historic episcopate" or "exclusive immersion" plank in it can ever do ought but indefinitely postpone the accomplishment of this desire.

It is difficult to determine what Mr. Jackson means by "organic union." If he means a consolidation of all churches into a vast ecclesiasticism, such a thing is not desirable. But he surely does not think that the present divided condition of Christendom is in harmony Scripture teaching. Sectarianism (dvision) is fostered and promoted by unscriptural practices, and such practices will have to be abandoned before a scriptural union can be accomplished. Infant sprinkling, and sprinkling for baptism, both of which are mere human traditions, will have to give place to the scriptural practice of immersing believers. When this is done union will be at the door.

J. B. BRINEY.

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Unity of the People of God.

I have been reading the articles of Mr. Campbell on the possibility of Congregationalists and Disciples becoming one with a great deal of pleasure. I do not agree with the writer in all his premises and conclusions. But he is so fair and free from religious rodomont, and withal so thoughtful that his articles are very refreshing to me. The world is looking to the fraternity in the family of God for the peace for which all civilized men sigh. And whatever assists in an effort of that kind delights those who feel that the Savior's prayer ought to be heeded by all his followers. Once we really heed the wish of the Master, we will pray for unity and work for it as we have never done before. I do not see as does the brother, that the institutions of the Old Testament were laid aside at will by the apostles. I understand them to teach that they belonged to an institution which came to its appointed end; it was a pedagogue to lead that people to the Christ, that we might be justified by faith, but since the faith came, they were no longer under the pedagogue.

As to the consecration of infants by prayer, it is certainly right. But that is not baptism nor any akin to it. But so far as a public setting apart our offspring to the service of the Lord by prayer is concerned, who can object? Indeed, the faithful parent does this every day.

I find much pleasure in working with the Congregationalists; they are comparatively free from the bigotry that troubles most of us. In many things we are one. In all practical service we are just the same; in government we are a unit, practically. And yet it is not apparent to me how we are to get along with the baptismal question. Were it a matter of of our own, we would set it aside in a moment, but it is a command of the Christ, and we feel unwilling to change it in any respect.

But I can see nothing in the way of co-operative unity. Our interests in benevolence, education and missions are just the same. Neither their schools nor ours are what they ought to be. By unity of effort in this respect, they could be made a great power for good. I am thinking just now of the State of Missouri. A union in this respect would give us both a life and power we have never had before. That arranged, and we would have plenty of time to develop the other points of unity, which may not have in them the difficulty which now seems apparent.

D. R. DUNGAN.



Notes and News.

The new house of the First Christian Church, Elwood, Ind., will be dedicated the fourth Sunday in February. F. M. Rains will preach the dedicatory sermon. All near-by churches, ministers and friends are cordially invited to be present. Choir music arranged for the occasion. Come and we will generously care for you. Truly, J. C. HOWE.

A Preachers' Meeting.

The preachers of Southwest Missouri will meet at Bolivar, Mo., May 23-25. The object of the meeting is to help each other and the cause of Christ. Every Christian preacher in the Southwest part of the state is cordially invited to come. Papers will be read by Bros. Oldham, Williams, Hacker, Moore, Abbott, Clay, Davis and others. These names insure an intellectual and spiritual feast. The church here will give free entertainment and request a large number of preachers and brethren to attend. Look out for the program soon.

F. M. HOOTON.

Bolivar, Mo.

State Mission Notes.

ATTENTION, COUNTY AND DISTRICT BOARDS.

Last year we failed to publish a schedule of county and district convention dates and many of the counties which had deferred to us were at a loss. In passing over the territory last year careful note was taken of dates for 1899 and we now publish a list of dates, bringing each as near as possible to the date which they themselves selected. Of course, some radical changes had to be made, but it was a matter of compulsion every time. 1. The convenience of the dates for the territory entered. 2. The holding of county conventions just prior to the district, thus making the county convention the feeder of the district gathering. 3. The avoidance of unnecessary travel and hence increased expense on the part of the secretaries.

We disclaim anything authoritative in these dates, yet it will be to the best interest of the service in the state at large, if the counties and districts will accept them. Certainly it is absolutely impossible for us to attend all the conventions, which we would be glad indeed to do if two or three, or, as has been the case, four occur at the very same time. If it be at all possible, then, we believe you will help us by accepting these dates.

Yours in his name,

T. A. ABBOTT,
H. F. DAVIS.

Dedication and Meeting.

Dedicated Bethany Christian Church, Evansville, Ind., Sunday, Feb. 5th, and continued with a meeting. Have had 15 added the first week and 26 to date. Nine last night, and five others were buried with Christ in baptism. This congregation was composed of only 33 members, but they have shown themselves heroes of faith. A Sunday-school was established about five years ago in a private residence, and finally a lot was bought and a home was changed to accommodate the little band, and through their own efforts and the help of other brethren here and the Church Extension —that blessed mission of the people—they are now in a neat and comfortable little chapel. The Sunday-school already taxes the capacity of the new building. The First Church here is also very weak, and we are in a very sinful city, with 363 saloons and no city laws as to Sunday violations, and it does not need a prophet to tell the outcome of such affairs. Bro. Ira Billman, a deep, spiritual, consecrated pastor, of Saginaw, Mich., has just located with the First Church, and has worked very hard for the success of the "faith" here. We are now planning to make a heroic effort to bring primitive Christianity before the entire city, uniting both churches in a ten days' meeting at Evans' Hall (seating capacity, 2,500). Our house has been crowded inspite of the terrible weather. This work is of God (Acts 5:38, 39) and must succeed.

CHAS. REIGN SCOVILLE.

Alabama Notes.

I hear good reports from the churches at Montgomery and Birmingham, and the cause of the Master in general is slowly yet surely progressing in the state. With better educational facilities in view in the South and the consequent greater enlightenment of the masses, the Disciples have much to hope and work for in this section.

Where ignorance in general abounds "our plea" in particular makes little headway. It takes intelligence to be a Disciple. We represent intelligence in religion to a greater extent than any other body. Religious intelligence should keep step with general intelligence. We stand for this and we are strong (or the principles for which we stand are strong, professed ofttimes by people of other bodies) where the schoolmaster has been abroad in the land most. An educated and paid ministry is the crying need of the churches in the South. It is truly pitiful to hear the average sermon, (outside of the large centers of population and there are few of these), which is dished up to the people. Sickly sentiment, pious platitude, senseless superstition, glittering generality, superfluous sound, are its chief constituents. It takes the average expounder longer to say nothing than can be conceived. Last Sunday I heard a preacher hold forth for three hours. He truly labored and brought forth a mouse, like the proverbial mountain. There was no point to the whole thing; it was flat and flabby, and yet was regarded as a "great effort" (as no doubt it was) by his audience, half of which slept most of the time and the other half walked in and out at intervals to keep from sleep. But he had to keep on, as in these parts length is the measure of a sermon, and of course "sound."

The sectarian spirit is rampant, even among those who claim to be "no sect," and the smallest divergence from some established custom or notion is regarded as a woeful departure from the faith once delivered to the saints. I have heard the Endeavor Society denounced as an "immoral institution" by one of the leading evangelists of "the Church of Christ." I have heard C. C. Smith bitterly abused by the same man for his work in the interests of Negro Education and Evangelization. I had one member refuse to shake my hand because she could tell from *the way in which I sung that I had been raised where they used an organ!* In the same congregation I was offered some tobacco by a sister as payment for my "preachment," and I thanked her for her kindness, but said I didn't use it. She pressed it on me, begging me to take it, knowing that my "woman" would be glad to use it if didn't.

I know of one church which has a standing rule not to allow a preacher to occupy its pulpit who hails from a Northern state, because such are said to believe in "organs and niggers!"

Nothing but the schoolmaster can remove such conditions, and it will take many of them and generations of teaching to slightly modify them. In a new country this can be done on short notice, but in an old country like this, it can only be done in ages, if at all. Yet we must work and pray, educate and agitate and keep whistling to keep our courage up. The greatest hope of the Disciples is in the emigrant from the North; and in the industrial centers, where he is most likely to go, flourishing congregations can be built up. More anon.

CLARIS YEUELL.

Chavies, Ala.

For Debilitated Men,

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for debilitated men."

Missouri Bible-school Notes.

Camden Point is a school town well situated in the heart of a most magnificent farming country and circle of citizens well to do financially and who delight in literary pursuits. Its two schools are under "our folks" with Prof. W. N. Stagner in charge of the Military Institute and Bro. A. O. Riall over the Orphan School. These men also lead in the Bible-school work. Bro. Stagner is superintendent and A. O. a teacher. A. P. Terrell takes no greater interest in any department of the church than in the Bible-school and I have never had heartier co-operation by any minister in the state than that given me by A. P. The school here had been giving us $25 a year for the work, but felt sorely pressed in some respects last year and so made their pledge $20. But the brethren gave me over $26, better than they have ever done, owing to the kindness of the Perrins, Middletons, Hardestys and others in numbers. Half the school is from the Orphan School, whose leaders and teachers were among the first in giving me ready co-operation. While the morning was not so favorable, every teacher but one was present and ready for work and of those on hand, five taught with nothing in their hands except Bibles, and Teachers' Bibles are so cheap that this ought to be true in the case of ALL teachers of the Word of God, and I was especially glad to see Camden Point leading in this good work.

J. E. Dunn has finally accepted the superintendency of the Richmond Bible-school and the report is that he is making the work and the workers move. As a secular school teacher Bro. Dunn has been a standing success in his home for lo these many years, and the same methods will make him a successful superintendent in the Bible-school.

The last few weeks have been so bold that all our field force have lost much valuable time, but it could not be helped and we hope to soon be pushing the work again. Many appointments were cancelled by the schools, for they felt the time and occasion so inopportune that the visit was useless, yet we field men had to keep trying to get in and once in to do the very best possible, and glad that the weather clerk promises something better from now on.

Through the kindness of my fellowworker, A. O. Riall, I crossed over to Newmarket, where we had a fine welcome from preacher and people, though they had just received their new chairs and were then pushing the membership for help in paying for the same. N. C. Thompson is their preacher, T. J. Singleton their superintendent and the Bryants the burden-bearers. The school more than raised the apportionment and gave me kind invitation to return. Another night at the Orphan School, then in a blinding snowstorm, conveyed by Bro. Riall again to my place of departure, thanks to him and his in whose success I always rejoice.

The Platte City parsonage at a cost of nearly $2,500 is one of the ways they have of doing things, and then to install the minister with no charges for rent will be just like the Platte City people to do, for in the items of liberality and open-heartedness they are not surpassed in the state. Oscar and Campbell Wells, with the bank burdens and the latter a member of the board of university curators, are yet just as active in the school as ever and always remindful of the Missouri Bible-school work. E. B. Redd continues for another year, of course.

The bad weather only makes the home department that much better and the more appreciated on the part of older and delicate persons espeially, and your school should be one with us. Send to this office for any information or samples or for any help and we will gladly do aught possible to assist you in the organization, and you will find what cheerful and ready co-operation will do.

H. F. DAVIS.

Commercial Building, St. Louis, Mo.

Missionary.

Are You Ready for the March Offering?

The time has come when the last word should be spoken in order to secure the desired results in our effort to send the gospel to the lost. The churches will not be asked for another offering this year to save the heathen, so that what we do for that work must be done at once. And what we do should be thoroughly done. A failure now cannot be repaired in the next twelve months. We cannot, therefore, afford to fail in taking this offering. We trust that every one has done his best for this cause. It is God's cause, as well as the cause of humanity. God has an interest in every soul that lives upon the earth to-day. They are his by creation, but doubly so now that Jesus has died to redeem them. What we are to God all others may be, if only we shall win them to love and serve him. The very joy that we shall have in heaven will be in proportion to the souls saved. And if *we have been instrumental* in saving some soul, what rejoicing there shall be when we come before God's throne and there behold the results of our labor in the souls saved! For this reason, therefore, we feel that it is an important thing to be ready for the March offering.

This thought suggests another. And that is, that our preparation should be upon the principle of doing our best for God and humanity. It will not do for us to simply take



E. S. Stevens, Dr. Nina Stevens,
Akita, Japan.

the offering. It should be our aim to get our people to make the very best offering that they can at this time. The time will come when they will be glad that they have given to this work, and when that time does come their joy should be as great as possible. If only our people could and would give with cheerfulness and devotion to God they would all the sooner come into the full enjoyment of their spiritual privileges. But as long as men give dimes when they are able to give dollars, or dollars when they should give ten dollars—just so long will we fail to enjoy giving. Sometimes when a man has with singular earnestness poured out his whole soul in prayer he feels that it was the happiest moment in his life. So is it when in the same spirit we give to support our Lord's great cause, and earnestly seek the salvation of souls. Could you stand idly by and see another drown, making no effort to save him, and ever afterwards be happy? We do not believe you could. On the contrary, that struggling soul would forever be before you, and it would rob you of happiness. In like manner when we shall have become spiritually conscious of the great loss of souls in this world, and shall know that we never made an effort to save them as we might have done, we shall then be very unhappy. This being true, how very necessary for us to do our best on the first Lord's day in March to secure the best offering to support the gospel in foreign lands.

A final word to our preachers. Make no mistake in your sermon or methods this year. Not long since we visited a church where the pastor is reported to have said a year ago "that no man or church was honest who would not raise the amount they were apportioned to raise." This was a serious mistake. That congregation is composed of honest men and women; but they cannot be driven, and none of us has the right to assume that our brethren are not just as faithful to God as we are. If we see matters in a different light from that in which they appear to them, it may be because we are better instructed in the things of the kingdom. It is then our duty to loving-



Dr. Daisy Macklin, Medical Missionary,
Nankin, China.

ly teach them about the interests of the kingdom. Brethren, do not be satisfied to preach your sermon this year on missions and this offering until you have, with tenderness and love, thought of every one of your brethren before you, your brethren who have gone to the mission fields, and the poor heathen who are in the gall of bitterness and in the bond of iniquity simply because they do not know of God's love and Jesus' death for them. Before you go into the pulpit on that day, while you are in private, bring all this work before God in prayer. Ask him to help you, and to make you a blessing that day in presenting his claims for the offerings of his people.

Truly yours, B. F. Clay,
Western Field Secretary.

Have You Ever Thought

That one thousand millions of the human race are yet without the gospel and *could not be saved* if they wanted to, because they have no means of knowing of Jesus?

That every day one hundred thousand human souls are dying without the knowledge of the Lord Jesus Christ, just as really as if every morning you were to read in your paper that a city of one hundred thousand souls had been buried in some earthquake or awful calamity?

That religious selfishness is supplying one Christian worker for every fifty people in this



Dr. C. C. Drummond, Miss Mildred Franklin,
Hurda, India.

land, and that on an average there is about one for every two hundred thousand in heathen lands, and we are spending *five hundred times* as much for our own religious privileges as we give for the salvation of the world?

That there are whole nations yet unevangelized, including such lands as Arabia, Thibet, Nepaul, the Soudan, some of the South African republics and many hundreds of tribes in the interior of Africa, as well as many aboriginal tribes on the borders of China?

That while you are enjoying the light of civilization, the joys of a Christian home, the privileges of the gospel, the hopes that light the deathbeds of your dear ones and the future of your existence, millions in Africa every year are crushed by the slave trade, thousands of the little baby-girls of China are thrown to the birds and beasts of prey, innumerable child-widows in India are suffering a bondage worse than death and hundreds of millions of the women of the East are dragging out their lives in wretched bondage and degradation, and for eternity the brightest hope they have is that after their transmigration into beasts and reptiles they may at last have the happiness to be born again on earth as man?

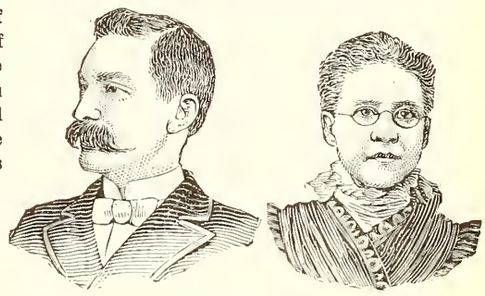
Lift up your eyes and look on the fields. The harvest is great, but the laborers are few.

That God is speaking to you and calling you, and that in this great work the Lord hath need of thee?

A. McLean, Cor. Sec.

"A Year of Agony."

When I went to Huntington, West Virginia, in the fall of 1897 as pastor of the Church of Christ I found an enormous church debt hanging like a cloud over the people. They were all poor in the world's goods, and had been paying all or more than they could. I remained with them until the close of 1898. They kept paying, but it seemed the debt really grew. I did my best to rally them. Thus we labored on until the first of December last. I never labored in such utter darkness. They were as noble a band of people as I ever saw, and we all loved each other, but there was that awful octopus of ten thousand dollars' debt.



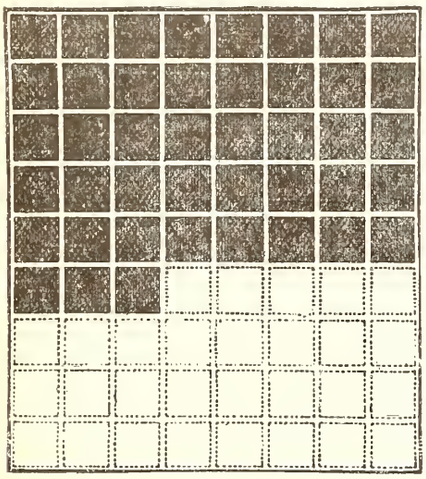
C. B. Titus, Mrs. C. B. Titus
Lu Cheo fu, China.

On the morning of December 12th the sheriff was to sell the building. Hence when we came together on the morning of December 4th to worship, a deep gloom had settled on all our hearts. That morning a letter was received from the Church Extension Board, saying that Brother G. W. Muckley would be with us on the evening of the 5th, and would loan us $5,000 if we would raise the balance. The good people wept for joy. O, it was what God hath wrought! Our extremity was God's opportunity. Brother Muckley came, also Brother A. E. Zeigler, the former pastor who built the church. These two with helpers began a canvass, so that by the 11th of December it was made sure that the amount would be raised and the church building saved. The effect was wonderful. What hopes were revived! Daylight was dawning. Brother Muckley sped away to other work, with the "God-bless-you" upon every lip. Then Brother Zeigler remained to close up the business, and aided in a meeting lasting ten days, in which twenty-two were added. Thus closed our work as pastor at Huntington. All the months were dark and gloomy, but the morning dawned and our closing days were all sunshine. If the Extension Board had not come to our aid we would undoubtedly have lost the building. So we say all too gently to the great brotherhood who made it possible, "Thanks for your saving our church building." And we sincerely thank the good brethren of the board and that noble Christian, Brother Muckley. This one work by this board is enough to settle once for all the great importance of the work they do. It was God's doings, and it was marvelous in our eyes. To him be all the praise!

G. M. Weimer.

Remove the Black Squares.

We have in round numbers in this country 7,200 churches. Each square in the above diagram represents 100 churches. There are 72 squares, representing 7,200 churches. The white squares represent the churches that gave to Foreign Missions last year. The black squares, those that did not give. It will be seen that there are 29 white squares, repre-



senting 2,907 contributing churches. There are 43 black squares, representing 4,300 churches that did not contribute. During the past five years there has been a gain of 1,700 contributing churches; that is, 17 of the black squares have been changed to white. It is our purpose this year to make a bold effort to change every black square to white. This will be a most appropriate way to celebrate the Jubilee Year.

Will you not see that your church observes the March offering, the first Sunday in March? We are hoping a large number of new churches will join the missionary ranks this year and help in preaching the gospel to every creature. Remember, this is the church's first and supreme business.

Let us remove the last black square this year and be able to hang the chart in the Jubilee Convention next October with every square white. That of itself will be a great event of the Convention.

A. McLEAN,
F. M. RAINS.

Illinois Mission Notes.

Summary of work done by the state board for the quarter ending Jan. 31st. Including the service of the secretary there were six men in the field serving 208 days and visiting 30 churches. They preached 180 sermons, had 75 conversions and added 32 otherwise. One church was organized, likewise one Bible-school and one church reorganized. The collections were $462.75 and expenses $66.89. Cost of work for the quarter, 427.50. Money raised on preacher's salary, $125, and $300 on a debt.

Our territory consists of six districts, and of these two pay nothing into our treasury, being misionary territory, we using half of what comes to our treasury from three districts and one-fourth from the one. With only $800 coming from the churches since August 1st, and divided as shown above, it will appear just what capital we have had to do business with. Our work for the quarter is very creditable for the means at our command, and demonstrates the ability of our board to do a fine missionary service if it was well sustained by the preachers and churches.

Study the above and tell the brethren that we never had finer prospects and ask them to send substantial gifts. Strength in Illinois is strength outside.

We have a fine meeting under way at Ridge Farm, a new point, and will begin at Joliet soon. Money to pay for the service is sorely needed.

J. FRED JONES, Sec.
Stanford.

Why be a Christian?

Now that we have more accurate knowledge of all the nations of the earth and their religions we may confidently assert that the highest, most beautiful and most to be desired type of character is that which best and most fully embodies the teachings of Jesus of Nazareth; that from which shines forth the adorning graces of his gospel; that which most resembles the Christ himself. Tnis being true of itself furnishes a sufficient reason why all men should be Christians quite independent of all questions of theology and of future destiny. All men should be Christians for the sake of the character which it forms and develops within them. Like its author, they should love righteousness for righteousness' sake.

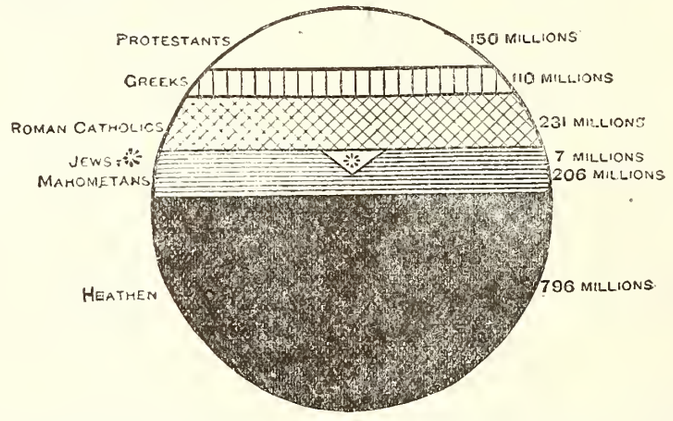
The ideal home is possible only upon the basis of the spirit and principles of the religion of Christ. No enlightened parent in this land prefers a pagan education for his children. He may spurn the schools of a religious sect, but he cannot despise the education of the best school system of the Lighest civilization the world has yet known. Every parent owes it to his children to rear them under the best possible influences, and this he cannot do without an experimental knowledge of the spirit and requirements of the gospel of Christ. To seek first the kingdom of God and his righteousness is man's first duty. The ideal individual, the ideal home, demands it.

All men should be Christians for the sake of the civilization that a pure and universally received Christianity would produce. The best civilization which the world has yet known is that which has been developed in a nation where Christianity has been most dominant. But the best civilization the world has yet known is far from that of an ideal Christian civilization, and can never be realized without a general acceptance of Christianity. We have come to a time in the world's history when collective bodies, whole nations, as well as individuals, must be Christianized. The non-Christian methods of the business world to-day are the greatest hindrances to the success of Christianity in the world. Men think that they cannot be Christians and compete with their fellowmen in the race of life in our present civilization, and so prefer business to Christianity. If the dominant powers of our civilization were Christian this trouble would not exist. We can remove it only by Christianizing the nation. For this reason every parent, business man and voter ought to be in heart and life a disciple of the Lord Jesus Christ.

All men in all civilized nations ought to be Christians for what Christianity would do for the non-Christian nations. Our interest in the welfare of the nations who know not God and his Son, the world's Savior, ought to inspire us to join the ranks of those who are trying to lift them into the higher life. The Christianization of the great continents of the Eastern Hemisphere is the greatest question of the day. The different races of men and nations are becoming so close that their better interests can be developed and conserved only by a common religion, and that religion must be Christianity. The enlightened world will accept no other; no other will do God's love for the world should awaken an interest in every professed follower of Christ for the welfare of his most distant fellowman.

Christianity satisfies the better yearnings of our nature, which cannot be said of any other religion in as full and co nplete a sense. The soul of man pants after the living God; not the wonder-working God of buried ages; not the distant, august occupant of an invisible throne; not in the inventor of an automatic world; not an indifferent observer of inexorable laws, but a present indwelling divine guest, an all-loving Father. If there is any true want of our nature supplied by any particular religion which Christianity fails to supply, then would men have a reasonable excuse for its rejection; but such is not the case. The Christianity of Christ is not an imperfect religion, neither can it be, because of the indwelling presence of Christ and his Father.

Christianity holds out to man the brightest prospect of the beyond. Talk as we will we cannot eradicate from our hearts the great



question of human destiny, and no religion brings to the heart of man such consolation, such possibilities, such inspirations as that of Christ. Every other religion is more or less gross and mythical on all problems of futurity. Here Christianity is as unfaltering in its statements, as unreserved in its promises, and as soul-satisfying in its outlook as it is in things pertaining to the present world. There is no comfort more sweet in the declining years of life than that which comes of a blessed hope in Christ. Neither is there any legacy so rich and so comforting to those who mourn the loss of loved ones as that of a Christian record.

Without the acceptance of Christianity no man can reciprocate the love of God to that degree of which he is capable, neither can he attain to the fullness of his true mission in this world.

W. W. H.

The Editor of The Gospel Messenger.

J. H. Moore, of Mt. Morris, Ill., editor of the esteemed publication, *The Gospel Messenger*, writes the following letter to Dr. Peter Fahrney, of Chicago, Ill., on a subject of universal interest:

"MT. MORRIS, ILL., Feb. 28, '98.
DR. P. FAHRNEY, Chicago, Ill.:

My dear Brother—I am now on the sixth bottle of your Blood Vitalizer. Never before have I had anything to do me as much good. Had it not been for your medicine I would not have been able to keep up this winter, with a great amount of work resting on me. Regarding my general condition I am now in better health than I have been for years, feel better and can do more work. My very best regards to yourself and family. I trust that your health is good, and that you enjoy the gift of life."

THE LESSON PRIMER for 1899, containing easy lessons for little learners of the Primary Department, in simple stories, plain questions and pretty pictures. 20 cents per copy; $2.00 per dozen. Christian Pub. Co., St. Louis.

Evangelistic.

OHIO.

Hicksville, Feb. 13.—We closed our meeting last evening with 40 accessions. We have added 50 here in the last three months.—GRANT W. SPEER.

OREGON.

Baker City.—Two united with the church here on New Year's day by letter. In a two weeks' meeting, which we closed Jan. 22, four were added; three by baptism.—W. W. PEW, pastor.

KENTUCKY.

Covington, Eeb. 13.—The meeting conducted by Bro. Isaac Selby at the First Church closed last week with 40 additions. Bro. Selby is not only able to meet infidelity in all its forms, but is also an able preacher of the gospel.—GEORGE A. MILLER.

MISSOURI.

Nevada, Feb. 14.—Meeting at Macon closed at the end of the third week with 17 additions.—J. J. LOCKHART.

West Plains, Feb. 13.—Two added to the church here yesterday; four since the beginning of my work in January; three heads of families.—A. F. HOLDEN.

Marceline, Feb. 12.—Two baptized, and one from the Baptists to-day at regular services.—ISOM ROBERTS, pastor.

Rockport, Feb. 18.—Three additions last evening; to by confession.—S. W. GLASCOCK.

KANSAS.

Ft. Scott, Feb. 13.—I will assist E. M. Carr in a meeting at Liberal, beginning the 19th inst.—V. E. RIDENOUR.

Chase, Feb. 13.—J. N. McConnell, pastor of the church at Hoisington, Kan., is holding a meeting for me at this place; eight additions first week.—ELLIS PURLEE, pastor.

Dresden, Feb. 11.—At a meeting which Bro. Gill, of Hendley, Neb., opened at Oronoque, there were two additions. After Bro. Gill was taken sick I took the meeting and carried it on two weeks and had seven additions.—J. H. VAN DEVER.

INDIANA.

Morocco, Feb. 12.—One confession last Sunday; 35 since we began last June, besides the 19 additions during our meeting.—R. L. CARTWRIGHT.

Mill Creek, Feb. 12.—Ten baptisms was the result of a meeting just closed here by Bro. Strawn, of Lowell.—JOHN INGRAM.

Evansville.—Feb. 16.—Eleven additions tonight; 33 last night; 50 to date. Will go to Evans' Hall Sunday.—CHAS. REIGN SCOVILLE.

Wabash.—Had a good meeting. In a little over three weeks we had 31 additions, nearly all persons of mature years. About 12 from other churches. Bro. J. E. Hawes conducted the music.—EARLE WILFLEY.

ILLINOIS.

Illiopolis, Feb. 18.—Two confessions since last report.—S. F. ROGERS.

Chicago, Feb. 16.—Additions with the West Side Church, 91 to date.—H. A. NORTHCUTT, evangelist; BRUCE BROWN, pastor.

Heyworth, Feb. 13 —Closed our meeting at Long Point with 31 additions; 25 by obedience.—SAMUEL FISHER.

Winchester, Feb. 13.—Meeting starts off with interest; two confessions the first day.—R. A. OMER, evangelist; B. C. BLACK, pastor.

Watseka, Feb. 13 —Seven were added by baptism at our mission point in West Watseka last week.—B. S. TERRALL, pastor.

Newton, Feb. 13.—Meeting still going on with seven added to date. Began the 1st of February.—M. L. ANTHONY & HUGHES, evangelists.

Taylorville, Feb. 13. — There have been three additions by baptism since we began here Feb. 5. Three at Girard during January, not previously reported.—GEO. L. PETERS.

Rock Creek, Feb. 9.—R. D. Brown, of Brocton, Ill., began his work here the first of January. Six have been added since; two baptisms. Prayer-meeting booming.—SCOTT CISCO, clerk.

Metropolis, Feb. 13.—Meeting conducted by the writer just closed; 18 added to the church.—RANDOLPH COOK, minister.

Rantoul, Feb. 14.—Our meeting closed with 24 additions; 19 by conversion. We had no outside help.—H. H. PETERS.

Literberry, Feb. 11.—Four added here in six days. Bro. DeLoss Smith is conducting the singing. This is my third protracted meeting with this church.—IVAN W. AGEE.

Arrowswith, Jan. 11.—Began a meeting here on Sunday last; three accessions last night. Bro. A. Martin is to come to our aid early next week.—G. M. READ.

Illiopolis, Feb. 11.—Four added at prayer-meeting.—S. F. ROGERS.

IOWA.

Villisca.—Meeting two weeks old; 20 added. W. P. SHAMHART, evangelist.

Middletown, Feb. 13.—One confession Sunday night last.—R. C. OGBURN.

Burlington, Feb. 10.—One confession last Sunday. One baptism at prayer-meeting last night.—I. H. FULLER.

Knoxville, Feb. 8.—Lawrence Wright and Martindale closed a five weeks' meeting here Feb. 5th. Eleven were added.—OFFICIAL BOARD.

Leon, Jan. 27.—Additions to date, 33; seven last night. I am compelled to leave to-day, but Bro. Stevens, the pastor and successful evangelist, will continue the meetings.—R. A. OMER.

Moulton.—Meeting with home forces two weeks old; 21 additions; interest fine in spite of zero weather and grip —C. P. LEOCH.

Glenwood, Feb. 13.—Last night we closed a 24 days' meeting here with 37 additions. W. B Crewdson assisted in preaching and G. A. Butler led the song service.—A. R. CAUDLE.

Sloan, Feb. 14.—Held three weeks' meeting at Albaton schoolhouse with 11 additions; seven men and four women. Organized a C. E. Society there Lord's 12th with 18 members.—WM. B. CLEMMER.

Sioux City, Feb. 13.—Church reducing indebtedness $50 a month. Will pay out in five months. Am preaching part time. Baptized a young man last night in presence of largest audience of the winter.—I. W. CAMERON.

Mason City, Feb 11.—Our meeting under the direction of Evangelist S. M. Martin, of California, closed on the 9th, a little less than five weeks. There were 66 accessions; 50 by confession and baptism, seven by letter and seven by statement, with two reclaimed.—SUMNER T. MARTIN.

MOTHERS

Read What CUTICURA REMEDIES Have Done for Skin-Tortured Babies.

My little sister had cow-pox. She suffered terribly. Tried everything, no good. Scabs came off with her clothes, she was raw all over. CUTICURA SOAP *cured her in three weeks.*
Mrs. ELIZA ROYE, 1219 4th St., Wash., D. C.

Our little boy had Eczema in the most horrible state. His face was full of scabs, and parts of the flesh were raw. We used CUTICURA SOAP and CUTICURA (ointment), and *in one week he was as good as ever.*
Mrs. J. C. FREESE, 360 So. 1st St., Brooklyn.

I noticed a very red roughness on my boy's face. Doctors did no good. After using one box and a half of CUTICURA (ointment) and CUTICURA SOAP, *he is entirely cured.*
Mrs. W. G. LOVE, 1913 Wilder St., Phila., Pa.

MOTHERS To know that a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA, purest of emollient skin cures, will afford instant relief, permit rest and sleep, and point to a speedy cure, and not to use them is to fail in your duty.

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Free. The African Kola Plant is Nature's Positive Cure for Asthma. In the short time since its discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing Specific Cure for every form of Asthma. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, West Virginia, writes to the *New York World*, on July 23rd, that it cured him of Asthma of thirty years' standing, and Mrs. E. Johnson, of No. 417 Second St., Washington, D. C., testifies that for years she had to sleep propped up in a chair unable to lie down, night or day. The Kola Plant cured her at once. Mr. Alfred C. Lewis, editor of the *Farmer's Magazine*, of Washington, D. C., was also cured when he could not lie down for fear of choking. Many other sufferers including Rev. S. H. Eisenburg, Center Hall, Pa., and Rev. John L. Moore, Alice, S. C., gives similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanical discovery, we will send you one Large Case entirely free. All that we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to **The Kola Importing Company, No. 1168 Broadway, New York.**



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COMPOSITE CAR—Containing Reading, Writing and Smoking Room, Buffet, Barber Shop and Bath Room.
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Family Circle.

Make the Little Children Happy.

Make the little children happy
With a word, a smile, a kiss,
It takes but a moment, mother,
And its charm you should not miss!
They all have their little worries,
And their cross is hard to bear;
Treat the darlings ever kindly,
And beguile the hours of care.

When they hear the kind word spoken,
It soothes all their fleeting pain,
And your smile will bring them pleasure,
Fill their hearts with love's refrain.
When your kiss is theirs to cherish,
They will pay it back with zest,
And 'twill make their childhood happy,
While they cling to mother's breast.

Should the little clouds annoy them,
And the sunbeams cease to cheer,
Tell them soon the sky will brighten,
And the shadows disappear;
Wipe away the tears of childhood,
That fall lightly day by day,
While you take their hand and lead them
Where the sunshine lights the way.

Do not speak to them in anger,
Or in harsh or cruel tone;
It will grieve their hearts to hear you,
And will brutalize your own!
But be careful how you chide them,
Shield the little ones you love,
While you lead their feet in safety
In the paths the good should rove.

Be as gentle with the children
As a mother loved should be,
And remember, life is fleeting,
They are only lent to thee!
Speak to them in kindness ever,
Give your smiles to light the way,
Kiss their lips in love's devotion,
Lead them where the sunbeams lay.

—*Theo. D. C. Miller, M. D., in Family Story Paper.*

The Crimes of the Tongue.

The second most deadly instrument of destruction is the dynamite gun; the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and, ofttimes, ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years; even the eyes of Omniscience might grow tired in tracing it to its finality.

The crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.

* * *

At the hands of thief or murderer few of us in life suffer, even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice, or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that killed the heart and life of a mighty oak. So cowardly is the method, so stealthy the shooting of the poisoned thorns, so insignificant the separate acts in their seeming, that one is not on guard against them. It is easier to dodge an elephant than a microbe.

In London they have just formed an Anti-scandal League. The members promise to combat in every way in their power "the prevalent custom of talking scandal, the terrible and unending consequences of which are not generally estimated."

Scandal is one of the crimes of the tongue, but it is only one. Every individual who breathes a word of scandal is an active stockholder in a society for the spread of moral contagion. He is instantly punished by nature by having his mental eyes dimmed to sweetness and purity, and his mind deadened to the sunlight and glow of charity. There is developed a wondrous, ingenious perversion of mental vision by which every act of others is explained and interpreted from the lowest possible motives. They become like certain carrion flies, that pass lightly over acres of rose gardens to feast on a piece of putrid meat. They have developed a keen scent for the foul matter upon which they feed.

There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and warped; there are old-time friends separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark—these are but a few of the sorrows that come from the crimes of the tongue.

* * *

A man or woman may lead a life of honesty and purity, battling bravely for what they hold dearest, so firm and sure of the rightness of their life that they never think for an instant of the diabolic ingenuity that makes evil and evil report where naught but good really exists. A few words lightly spoken by the tongue of slander, a significant expression of the eyes, a cruel shrug of the shoulders, with a pursing of the lips—and then friendly hands grow cold, the accustomed smile is displaced by a sneer, and one stands alone and aloof with a dazed feeling of wonder at the vague, intangible something that has caused it all.

For this craze for scandal sensational newspapers of to-day are largely responsible. Each newspaper is not one tongue, but a thousand or a million tongues, telling the same foul story to as many pairs of listening ears. The vultures of sensationalism scent the carcass of immorality afar off. From the uttermost parts of the earth they collect the sin, disgrace and folly of humanity, and show them bare to the world. They do not even require *facts*, for morbid memories and fertile imaginations make even the worst of the world's happenings seem tame when compared with their monstrosities of invention. These stories, and the discussions they excite, develop in readers a cheap, shrewd power of distortion of the acts of all around them.

If a rich man gives a donation to some charity, they say: "He is doing it to get his name talked about—to help his business." If he gives it anonymously, they say: "Oh, its some millionaire who is clever enough to know that refraining from giving his name will pique curiosity; he will see that the public is informed later." If he does not give to charity, they say: "Oh, he's stingy with his money, of course like the rest of the millionaires." To the vile tongue of gossip and slander virtue is ever deemed but a mask, noble ideals but a pretense, generosity a bribe.

* * *

The man who stands above his fellows must expect to be the target for the envious arrows of their inferiority. It is part of the price he must pay for his advance. One of the most detestable characters in all literature is Iago. Envious of the promotion of Cassio above his head, he hated Othello. His was one of those low natures that become absorbed in sustaining his dignity, just as Spain to-day talks of "preserving her honor"—forgetting it has so long been dead that even embalming could not preserve it. Day by day Iago dropped his poison; day by day did subtle resentment and studied vengeance distill the poison of distrust and suspicion into more powerfully insidious doses. With a mind wonderfully concentrated by the blackness of his purpose, he wove a network of circumstantial evidence around the pure-hearted Desdemona, and then murdered her vicariously, by the hand of Othello. Her very simplicity, confidence, innocence and artlessness made Desdemona the easier mark for Iago.

Iago still lives in the hearts of thousands, who have all his despicable meanness without his cleverness. The constant dropping of their lying words of malice and envy have in too many instances at last worn away the noble reputation of their superiors.

To sustain ourselves in our own hasty judgments we sometimes say, as we listen, and accept without investigation, the words of these modern Iagos: "Well, where there is so much smoke, there must be *some* fire." Yes, but the fire may be only the fire of malice, the incendiary firing of

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You want the best, the one that relieves and cures. Which is it? Allcock's! Why? Try it, smell it, compare its fine aromatic odor with the smell of all other plasters. They all smell alike, a nasty, sweetish odor because they are made of cheap materials. We guarantee Allcock's Porous Plasters to be made of the highest-priced and purest of drugs. Don't be buncoed. Get the best—Allcock's.

the reputation of another by the lighted torch of envy, thrown into the innocent facts of a life of superiority.

At this Chrismastide, when peace and good will should reign over all the earth, let us not feel we are doing our full duty by making tangible gifts of "presents" to those around us. Let us make this sacred birthday anniversary memorable by renouncing forever the crimes of the tongue, by making to humanity the gift of our life and influence free of the impurity of all evil speaking, and speak, as the angels of Bethlehem, only "peace and good will to men."—*Saturday Evening Post.*

Little Edith had been in the habit of eating out the soft part of her bread and tucking the crust under the edge of her plate. The other evening Edith was detected in this, and her mother said: "Edith, how often have I told you about leaving your crusts? There may be a day you will be glad to get them." "Yes, mamma," replied Edith promptly; "that's what I'm saving 'em for."

Two Views.

"What have you done to-day?" I asked a rope-maker, writes Rev. Dr. W. B. Wright.

"Oh, sir, ten hours of hard work, just twisting tow, my fingers sore, my lungs choaked with dust. I did not come to the prayer-meeting last night, I was too tired; went to sleep when I was trying to say my prayers. I sometimes think if it were not for Mary I would end it all—nothing but work, work, work. I am so tired, and I only make enough to keep body and soul together."

This is one side. See the other. A ship with eleven hundred souls on board is being driven upon the shore—a land of crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes, the ship is saved!

Go, tell the rope-maker not to think of the toil, and the dust, and the monotony, but of the eleven hundred men and women saved. These things are written in the Lamb's Book of Life—the ring of every hammar, the click of every needle, the whir of every loom. They who truly wait upon the Lord shall hear his angels strengthening them as they strengthened Christ, with songs of peace and good will to men.—*Union Gospel News.*

About Elephants' Teeth.

Elephants have no front teeth, and they never eat flesh, or any food that requires tearing apart.

Eight teeth are all they have, two above and below on each side, huge yellow molars as wide as a man's hand, and about two inches thick.

Over these hay or fodder is shifted by the queerest, ugliest tongue in the whole animal kingdom, a tongue that is literally hung at both ends, having no power or movement except in the middle, where it shifts back and forth from side to side, arching up against the roof of the big mouth like an immense wrinkled pink serpent.

There is nothing stranger than the working of an elephant's tongue, unless it be the working of his breathing apparatus when he sleeps.

Elephants, like human beings, have two sets of teeth—the milk teeth, which are smaller than the permanent molars, fall out when the animals are about fourteen years old.

These baby teeth, which are, nevertheless, enormous, are occasionally picked up by circus men among the fodder, and preserved as curiosities.

A Doubtful Grandfather.

"That there is the grave of my grandfather," said the old man, waving his cane, "Isaac or Reginald Latimore—"

"It says 'Isaac' on the tombstone," the small boy interrupted. "Which was his name, Isaac or Reginald? And didn't he have one name?"

"It ain't which was his name, but which was he, for whether he was Isaac or Reginald is a doubtful question which can't be settled. He is labeled Isaac there, because, when he died the relatives all agreed that it was scandalous to have the question of who he was keepin' on after his death, so they agreed to take a vote as to who he was and abide by it; and at the funeral ten voted he was Reginald and thirty-two voted Isaac; so Isaac is the name on the stone. But I have allers thought that the vote was influenced by the fact that the folks, bein' good orthodox people, felt that it was more Christianlike to put a good Bible name like Isaac on the stone than a highfalutin', worldly name like Reginald. You just sit down and I'll tell you how who my grandfather was really come to be so doubtful."—*Wardon Allan Curtis, in February Lippincott's.*

Noted Structures.

The largest dwelling house in the world is the Freihaus, in a suburb of Vienna, containing in all between 1,200 and 1,500 rooms, divided into upward of 400 separate apartments. This immense house, wherein a whole city lives, works, eats and sleeps, has thirteen courtyards—five open and eight covered—and a garden within its walls.

The most magnificent work of architecture is the Taj Mahal in Agra, Hindustan. It was erected by Shah Jehan to the memory of his favorite queen. It is octagonal in form, of pure white marble, inlaid with jasper, carnelian, turquoise, agate, amethysts and sapphires. The work took 22,000 men twenty years to complete, and though there were free gifts and the labor was free, the cost was $16,000,000.

The greatest structure ever raised by the hand of man is the great pyramid of Cheops, founded 4,000 years ago, and measuring 746 feet square on the base and 449 feet high. It took twenty years in construction; 100,000 men worked for three months, and, being then relieved, were succeeded by an equally large corps. The massive stones were brought from Arabia, 700 miles away. The cost of the work is estimated at $145,000,000.

COUGHS

Bronchitis, Hoarseness, Sore Throat Effectively Relieved.

BROWN'S BRONCHIAL TROCHES

John I. Brown & Son, Boston.



A man must reap as he sows. If he sows ill-health he will reap ill-health. If he neglects his health the weeds of disease will grow up and choke it.

It is a daily and hourly marvel that men will recklessly neglect their health, when a moment's thought should tell them that they are courting death. It lies in most every man's power to live to a green old age. If a man would only take the same care of himself that he does of his horse, or cow, or dog, he would enjoy good health. When a man owns a hundred-dollar horse, and it gets sick, he does not waste any time about doctoring him up. When his garden gets full of weeds, he doesn't delay about rooting them out, for he knows they will choke out his vegetables. When he is out of sorts, sick, nervous, headachey, has no appetite and is restless and sleepless at night, he pays little attention to it. The result is consumption, nervous prostration or some serious blood or skin disease. Dr. Pierce's Golden Medical Discovery is the best of all medicines for hard working men. It gives edge to the appetite, facilitates the flow of digestive juices, invigorates the liver and purifies and enriches the blood. It is the great blood-maker and flesh-builder. It cures 98 per cent. of all cases of lingering coughs, bronchial and throat affections, weak lungs, bleeding from lungs and kindred affections. Do not wait until the lungs are too far wasted to admit of being cured.

"As you know, five years ago the doctors had given me up to die with consumption," writes Mr. E. G. McKinney, of Deepwater, Fayette Co., W. Va. "I took treatment from Dr. R. V. Pierce, and am entirely well now. I had taken steadily, as directed, his 'Golden Medical Discovery.'"

Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a dose.

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FLORIDA.

A Superior Through Sleeping Car Line Between St. Louis and Jacksonville.

Commencing December 17th the Louisville Air Line will inaugurate for the season the great Through Sleeping Car Route to Florida, via Southern Railway, Queen and Crescent and Florida Central and Peninsular R. R. Through sleeping cars will leave St. Louis 9:15 P. M. daily, passing Louisville 7:00 A. M., Lexington 10:55 A. M., reaching Chattanooga 5:55 P. M., Atlanta 10:40 P. M. and Jacksonville 8:40 A. M. (second morning). Stop-overs allowed. This route is through large cities and interesting country, and is operated over most superior and well established lines of railway. The schedules are fast and most convenient.

In addition to the above schedule leaving St. Louis at night, train leaving St. Louis 8:08 A. M. will arrive Jacksonville the next night 9:30 P. M., making only one night from St. Louis to Jacksonville.

This line also affords passengers for Florida trip via Asheville, N. C., the greatest American all-year-around resort.

Correspondence solicited and information promptly furnished. R. A. CAMPBELL, Gen'l Passenger Agent, St. Louis, Mo.

This is also the best line to points in Kentuky Tennessee, Georgia and North and South Carolina

Lincoln's Don'ts for Boys.

The name Lincoln must ever command the respect of every American, young and old, rich aud poor. The sayings of others may be gainsayed, but his cannot be, even by his enemies, if he has any.

His words on all questions of state, of morals and of social interests, are especially noted for their simplicity, directness, force and good sense. We are told that he often preached what he called a sermon to his boys. It was short, direct, forcible and made of a series of "don'ts," as follows, "Boys, don't drink, don't smoke, don't chew, don't swear, don't gamble, don't lie, don't cheat, don't disobey your parents."

O boys of to-day, for your own sake, for the sake of your country, heed Abraham Lincoln's don'ts.

A Preacher's Reverie.

The pastor of a struggling church was lying in his bed;
Three months arrears of salary was pillowing his head;
His couch was strewn with tradesmen's bills that pricked his heart like thorns,
And nearly all life's common ills were goading him like horns.
The deacon sat beside him, as the moments ticked away,
And bent his head to catch the words the parson had to say:

"If I never shall arise from this hard bed on which I lie;
If my warfare is accomplished and it's time for me to die,
Take a message to the janitor before I pass away—
Tell him fires are for December and the windows are for May.

"Tell him when he lays the notices upon the pulpit's height,
To shove them 'neath the cushion, far out of reach and sight.
And when he hears the preacher's voice, in whispers soft expire,
That is the time to slam the doors and rattle at the fire.

"And now the deacons—tell the deacons, too, through all the busy week
To hang their boots up in the sun to hatch a Sunday squeak.
With steel-shod canes to poke the man who comes to church to snore,
And use the boys who laugh in church to mop the vestry floor.

"There's another, too; the woman who talks the sermon through;
Tell her I do not mind her buzz—my listening days are few,
Tell her to leave her mouth at home some Sunday for a minute,
And listen to a text, at least, without a whisper in it.

"And tell the Board of Trustees not to weep with bitter tears,
For I can't be any deader then than they have been for years.
And tell half my congregation that I'm glad salvation's free,
For that's the only chance for them, between the desk and me.

"And a farewell to the choir! How the name my memory racks!
If they *could* get up their voices as they *do* get up their backs!
Why, the stars would join their music, and the welkin would rejoice,
While the happy congregation could not hear a single voice.
But tell them I forgive them; and, oh, tell them that I said
I wanted them to come and sing above me—when I'm dead."

His voice grew faint and hoarser, but it gave a laughing break,
A kind of gurgling chuckle as a minister might make.
But the deacon rose up slowly, and sternly he looked down
Upon the parson's twinkling eyes with most portentous frown.
And he stiffly said, "Good morning," as he walked out in his ire,
For the deacon was the leader of that amiable choir.

—Robert J. Burdette, in Preacher's Helper for January.

A scientific gentleman told a little tale worth repeating at a British Association meeting the other day. He is engaged in collecting material for a book on magnetism, and heard of a paper on the subject in a German periodical. Not knowing the Teutonic tongue, he sent the article to a translation bureau. In due time the translation was handed to him, and when he scanned the lines he became very wroth indeed, for the article was simply a rendering of one from the gentleman's own pen, which appeared in an English paper a year ago. Insult was added to injury when the scientist had to pay for translation exactly as much again as he received from the proprietors of the journal in which the article originally figured.—*From Invention.*

ARE YOUR KIDNEYS WEAK?

Have Your Bladder or Uric Acid Trouble?

You May Be Afflicted And Not Know It.

By Special Arrangement, Every "Christian-Evangelist" Reader, to Prove For Themselves the Wonderful Merits of SWAMP-ROOT, the Great Kidney Remedy, May Have a Sample Bottle Sent Absolutely FREE by Mail.

People are apt to believe that kidney disease is rather a rare disease, but recent discoveries have proved that it is a most common trouble indeed.

And the proof of this is, that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of the kidneys.

You can't be sick if your blood is pure, free from kidney-poison and disease-breeding germs. Your kidneys should keep it so. That's what they are there for. And as long as they are well they perform their duties with thoroughness and dispatch.

You are well when your kidneys are.

Dr. Kilmer's Swamp-Root, the great kidney remedy, will make your kidneys well when they are sick.

Kidney trouble often comes from overwork or overexertion. From exposure to cold and other weakening influences, from lifting or a strain, from overeating or drinking. All these things weaken your kidneys and poisonous germs begin to creep into your blood.

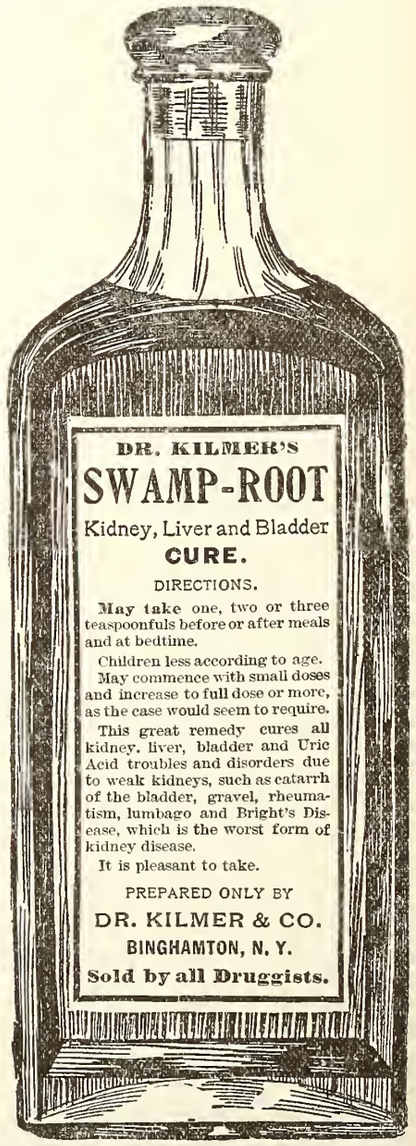
It is at just such times that Dr. Kilmer's Swamp-Root is needed.

When your kidneys are not doing their work, you have backache, headache, sediment in the urine, scalding irritation in passing it, obliged to go often during the day and to get up many times at night, dizziness or irregular heart, bladder or uric acid troubles, rheumatism, neuralgia, sleeplessness, nervousness, irritability, sallow complexion, bloating, dropsy, tired feeling, loss of energy and ambition.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful restorative and healing action on the kidneys and bladder.

The best proof of this is a trial, and nothing could be fairer than the offer to send a sample bottle of this great discovery absolutely free by mail.

To get a sample bottle and a book giving some of the thousands upon thousands of testimonial letters received from sufferers cured, write to Dr. Kilmer & Co., Binghampton, N. Y., and mention that you read this liberal offer in the St. Louis CHRISTIAN-EVANGELIST.



One Half the 50ct. size—One Quarter the $1.00 size.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent or one-dollar sizes at the drug stores. Don't make any mistake, but make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghampton, N. Y.

A GOD-SEND TO ALL HUMANITY

Invention of An Ohioan that Guarantees Health, Strength and Beauty by Nature's Method, and Cures Without Drugs all Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Kidney Troubles, Piles, Weakness, and the Most Obstinate Diseases.

Those Who Have Used It Declare It To Be the Most Remarkable Invigorant Ever Produced for Man, Woman or Child.

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and with only the head outside, may have all the invigorating, cleansing



CABINET OPEN—Step in or out



FOLDED

and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

A well-known physician of Topeka, Kansas, E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved West, and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinets, two of which referring to

RHEUMATISM AND LA GRIPPE

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a twinge since. My doctor was much astonished and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe and cured herself entirely in two days. Another neighbor cured eczema of many years' standing, and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had been long afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

WELL-KNOWN CHRISTIAN MINISTER

Of Una, S. C., Rev. R. E. Peale, highly recommends this Cabinet, as also does Mrs. Kendricks, Princ. of Vassar College; Congressman John J. Lentz, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

REDUCES OBESITY

It is important to know that the inventor guarantees that obesity will be reduced 5 lbs. per week if these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

CURE BLOOD AND SKIN DISEASES

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their system with more poison by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

THE GREAT FEATURE

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forcing out by nature's method all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and the lungs and cause disease, debility and sluggishness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel 10 years younger. With the bath, if desired, is a

HEAD AND COMPLEXION STEAMER

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions and

CURES CATARRH AND ASTHMA

L. B. Westbrook, Newton, Ia., writes: "For 45 years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me and two weeks' use cured me entirely, and I have never had a twinge since."

WHATEVER WILL HASTEN PERSPIRATION,

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

QUAKER FOLDING THERMAL

Vapor Bath Cabinet was patented May 18, 1897, and is made only in Cincinnati, O. This Cabinet, we find, is durably made of best materials. It is entered and vacated by a door at the side. The Cabinet is air-tight, made of the best hygienic water-proof cloth, rubber-lined, and a folding steel-plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet; also valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when traveling—weighs but five pounds.

People don't need bath-rooms, as this Cabinet may be used in any room. Thus bath-tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick-room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

SO-CALLED CABINETS

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer $50 reward for a case that cannot be relieved.) Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headaches, gout, sciatica, piles, dropsy, blood and skin disease, liver and kidney troubles. It will

CURE A HARD COLD

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

CLEANSING AND INVIGORATING BATH

known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

HOW TO GET ONE

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low, space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 9 World Building, Cincinnati, O., and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is $5. Head Steaming Attachment, if desired, $1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real genuine health, vigor and strength.

Write to-day for full information, or better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible. Capital, $100,000.00, and fill all orders as soon as received.

Don't fail to send for booklet, as it will prove very interesting reading.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to good agents, both men and women—upon request.

A Russian peasant returning from town, where he had bought a new pair of boots and drank a few glasses of spirits, fell asleep by the roadside and was stripped of his boots by a light-fingered tramp. The fellow's sleep remained unbroken until a passing wagoner, seeing him lying half across the track, shouted to him to "take his legs out of the way."

"My legs?" echoed the half-aroused sleeper, rubbing his eyes, "those ain't mine—mine had boots on!"—*Modern Society.*

"What's your hurry, Robinson?"

"I've got my wife's new bonnet and I want to get home before the style changes."—*Chicago Record.*

Your Cross.

Seek not to drop the cross you wear,
Or lay it down; for if you do
Another shall be built for you
More difficult and hard to bear.

The cross is always made to fit
The back which bears it. Be content;
Accept the burden which was sent
And strive to make the best of it.

Think not how heavy is your load;
Think not how rough the road or long;
Look up and say, "Lord, I am strong,
And love makes beautiful the road."

Who toils in faith and knows not fear
Shall live to find his cross some day
Supported all along the way
By angels who are walking near.

—*Ella Wheeler Wilcox, in the February Woman's Home Companion.*

When Rudyard Kipling was a lad, he went on a sea voyage with his father, Lockwood Kipling, the artist. Soon after the vessel got under way, Lockwood Kipling went below, leaving the boy on deck. Presently, there was a great commotion overhead, and one of the ship's officers rushed down and banged at Mr. Kipling's door.

"Mr. Kipling," he cried, "your boy has crawled out on the yardarm, and if he lets go he'll drown."

"Yes," said Mr. Kipling, glad to know that nothing serious was the matter, "but he won't let go."—*Sel.*

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Robber's Letter.

"Hers's pen, ink and paper," said George.

The robber grinned sheepishly. "Suppose you do the writting," he said. "I has rheumatix in mySpenserian fingers. I'll predict the words and you write 'em down." So George seated himself, and dated the letter. The robber looked at the ham as if he were sorry he could not eat any more, and said, "Washington Shaw to Mrs. Marthy Shaw, Hammertown, Mo. From your son, dear ma."

"Must I put it that way, or begin with 'Dear ma'?" the boy asked.

"No, you begin as I say; 'From your son—dear ma.' She ought to know first who's acalling her 'Ma,' before she sees 'Dear ma' a-staring her out of countenance. Then you say—have you got that?"

George read, "From your son—dear ma."

"That's right. Now you say, 'Here I am in'—whats this town? Oh, yes—'here I am in Mizzouryville, a-doing well in a big wholesale business,' you say, 'a-coming great,' you say."

"I didn't know of that," said George, looking up.

"'A general line, I'm carrying,' you say, 'a general line.' For that's a fact. I *am* a lyin'."

"Then, what makes you do it?" demanded George. "I can't write down anything that isn't so." It was strange that ever since the robber began to think about his mother, the boy had not been afraid of him.

"I'm a-telling her this," said the robber, "so she'll feel good. What's the good of writtin' letters, unless you make the other party happy? Must I tell her they's holes in my clothes, and I've et my fust meal for three days? Must I say I have bruk open a house, and am medertating a swoop upon the knives and forks?"

"Certainly not," said George. "But if you tell her you are doing fine, she will feel bad to think how long you have let her go poor and hungry, without one word from you all these years!"

"That's a fack," said the robber, slapping his leg. "See now what it means to be eddicated! *You* must study Latin and algebraying and Mothers, in *your* curricomb! I should say curriculum. You see *I* was eddicated once. I knew a page of Latin from English, anywhur I seen it! Well, I don't know rightly *what* to tell ma."

"I'll tell you what will make her the happiest in the world," said George. "Say you haven't been doing right, nor treating *her* right, but you are going to do different, and live like a man after this; and you are coming to see her right off. And you are going to support her in her old age, and work for your living, and have a little home of your own to bring her to. And there will be a little garden, and a barn with a nice loft with a trapeze in it and hay under it, so when you fall out, you ain't hurt. You can make the trapeze out of an old broom handle, you know. And you go to church with her every Sunday, and do all you can to make her forget the past. And say that it was hearing the Bible that made you think of her; and every Christmas your mind goes back to her, and you remember how good she was to you then, and used to lay her hand on your hair like mamma does, now, and tell you to be good, and—"

George stopped in amazement, for the robber had actually rubbed a tear off his cheek with a very grimy finger. "Put it all down," said the robber. "That there beats my essy! Except as to the trapeze—she may rightly wonder who is a-going to swing in it, her or me, but no matter, hang it up, anyhow."

When George had written all this he said, "I think it would be a good thing to mention something that happened when you lived with her, so she'll know you are thinking *real hard* about her!"

"That's right," said the robber. "Now, let me see. It's been so long ago—Oh, yes! You say, 'Dear ma, I reccollect that day when you kicked me down the back stair case, and like to bust my head'—"

"I don't think *that* would comfort her," said George.

"Why? I *ought* to have been kicked down stairs! I was a turrible one, I tell *you!* You say, 'I wish it *had* bust my head,' you say. That will show her I'm a-getting tender."

"But can't you remember anything *good* she did for you?"

"That kicking down the stairs was the best," said the robber, "if it is the best you want. That kep' me straight for days. Pore old lady, I'll bet she couldn't kick now. At least not like she done then, so vigerous!" Suddenly the robber leaped to his feet. "What's that?" he growled.

A voice was heard, calling from a distance, "George! George!"

"It's uncle Tom!" exclaimed George.

The man seized him by the shoulder—"If I thought you had kep' me here till he come, a-purpose," he said, "I'd cut out your heart!" He felt for his knife, while his face wore a terrible look. "But I don't believe you could be such a villyan. No, it ain't in you!"

"Indeed, I never thought of his coming," said George.

"I believe you. Now you must help me to get out of this. It's through you that I have stayed, and my blood is upon your soul!" These words made George very uneasy. The voice of his uncle came nearer. "I'll hide in the pantry," said the robber hurriedly. "Don't you mention as I was here. I ain't took no valu'bles, so they ain't no call to peach on me, no how. Now, remember, I trust in you. I could a-killed you, but I turned you free. Now if you give me up, my blood is on your soul!"

While saying these words, the robber had been rappily lighting a lamp, while George wondered at his daring. Then the man cought up his dark lantern, and sped to the pantry. Uncle Tom was heard unlocking the door. When he entered the hall, he saw the light from the dining room. "George!" he called. "Here I am," said George.

Uncle Tom burst into the room, followed by his farm hand, Mr. Pump. Uncle Tom silently looked at his nephew, who had just thrust the letter into his pocket, then at the table. He sat down unable to support his surprise upon his feet. "George," he said, "Why didn't you tell us you were hungry?"

George made no reply.

"It was very alarming to wake up and find you gone from the hut. I thought you enjoyed our little supper in the woods. But from what I see, my dear boy, I am afraid you will be very sick. No wonder you look white! Mr. Pump, observe that ham; he has eaten a third of it. A third of a ham, I fear! As for the fruitcake, of course, your aunt wanted that kept. She gave me orders not to disturb it. George, it must have been a long time since you had any cake!"

The tears came to George's eyes, but he did not know what to do, or say. "Yet, it is not so much the value of the cake," continued Uncle Tom, with mild protest in his voice. "The condition of your stomach is what I consider. I say nothing of the way that pickle-jar has gone down. As for the cheese, it would not be so surprising, if it were not for wondering where you could put it! Mr. Pump, did you examine the ham?"

"I did," said Mr. Pump. "And I may say I have never saw the like! Mr. Wilson, if I may make so bold, I don't believe no mortal boy that is *yet* born, could stow away so much inside of him! Master Tom looks pretty sick, yes. But he couldn't have did it, he couldn't; he hasn't the power of endurance to eat so much, Mr. Wilson!"

"It seems impossible, certainly."

"Besides, Mr. Wilson, I seem to smell, as I may say—yes, as soon as I come in here, I smelled, as it were, a—a curious presence, as it were; a being, Mr. Wilson, and that being were not Tom. It were a being what uses tobacker. Now you take this cheer—this cheer is *strong* of some furreigner, as it were!"

"I observe it," said Uncle Tom. "There has been somebody here, George—"

"Look a-there at that kitchen!" cried Mr. Pump, pointing to the dishes George had knocked upon the floor. Uncle Tom siezed the lamp and rushed into the room. George followed in a dumb agony. Mr. Pump went with his nose tilted up. "I'm a-tracing that there smell," he said. "It goes into this here pantry. Wonder why the door's shet?" As he spoke he pushed it open. George uttered a cry, expecting Washington Shaw to leap forth, brandishing his knife. But the pantry was empty. The robber had crawled through the little window and had made his escape. Then it was that the boy told about his night's adventure, feeling sure that Washington Shaw was wise enough to elude pursuit.

Continued next week. In two weeks, besides a lot of letters from members, will appear the first names on the Advance Society Honor List. I have received splendid reports; let all who have reported try to be on the list in another twelve weeks. I am asked what history or biography to read; any will do. Don't forget to write me about your pets, for this page.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
Prof. J. H. Lawrence, 114 W. 32d St., New York

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You Save Doctors' bills and get well. Good Agents wanted. Write to-day. Address
EGYPTIAN DRUG CO., Box O, New York.

Sunday School.

HERBERT L. WILLETT.

The Freedom of Discipleship.*

The most impressive vision of this generation was the White City with its marvelously beautiful Court of Honor, which seemed to bring back the classic beauty of an age long gone by. This fair creation sprang suddenly full-grown like Minerva from the mind of the master-workers of our time. It came as swiftly as the prophet of the desert, who one day emerged from the wilderness to speak his message of divine truth to the men of his day. So this Magic City appeared to bring its message of art and commerce and industry, set in the fair framework of the age of gold; and having spoken its message departed, like that prophet, in a chariot of fire. But one word spoken by the men who wrought that vision of beauty remains ever its most impressive utterance. On every side could be heard the whirring of a thousand wheels and the babel of ten thousand voices. Everywhere appeared the triumph of human industry and genius. Fabrics and creations of beauty from all parts of the world, the disclosures of mine and ocean were there, and out beyond this beautiful mingling of all tides of human life one caught glimpses of the far-stretching waters along whose paths seemed to come the wealth of the nations. But above all these and more significant than all, when one lifted his eyes he saw written in gold along the splendid entablature of the Peristyle the words which Jesus spoke to a group of Jews two millenniums ago, "Ye shall know the truth, and the truth shall make you free." It was no passing inspiration which wrought those significant words into the fabric of the White City, for they contain the highest truth and the deepest philosophy for our age. Beyond and above everything which man can do, is the somewhat that he is; and of that more important factor these words evermore speak. It is deeply significant that in this age which many call materialistic and utilitarian, when men are running to the ends of the earth for wealth and place, and when self is too often worshiped more than God, these words should be chosen as the highest message of the crowning achievement of human skill and genius. They only prove again the fact that when man reflects upon the meaning of life he realizes that its highest good can never be simply the work of his hands, but must be the welfare of that immortal part of himself which is the true man.

Following the thought already emphasized by Jesus in his conversation recorded in the 7th chapter regarding his place as the giver of life and light, he continues in the interview with the Jews recorded in the 8th chapter (after the interruption of the narrative caused by the insertion of 7:53-8:11, which does not appear in the oldest MSS.) to emphasize relationship to himself as the only possible avenue to true freedom. His opponents angrily asserted that they needed no such freedom, for they were children of Abraham and had never yet been enslaved to any one. This foolish boast could only prove how deep was their animosity against Jesus. No people ever afforded a more glaring exhibition of slavery from every point of view than did they. Politically they had lost their autonomy centuries before, and though it was regained for a moment by the glorious heroism of the Maccabees, it had been utterly lost again in the wide-sweeping career of Roman supremacy. They were groaning under foreign rulers and foreign taskmasters, and the poor pretense of Jewish kings, half foreign though the Herods were, was small consolation for the grinding tyranny of Rome, more bitter because of the restless nationalism which inflamed the Jewish heart. Educationally they were the slaves of pedantic and antiquated methods inherited from the scribal schools, or slavish imitators of Greek and Alexandrian forms caught piecemeal from traveling teachers or brought in by returning Jews from the Dispersion. Judaism had not possessed one fresh or vigorous idea for two centuries. Religiously their condition has been graphically drawn by Jesus himself, who disclosed the legalism and formalism which they had substituted for true worship. And thus with the leaders of the nation blind, the whole people went unseeing into spiritual darkness and became bondservants of sin blindly and ignorantly because they did not know the truth; that is, because they did not know God. The wretched boast of their freedom was therefore paltry indeed, and would have been ludicrous had it not been so pathetic.

The freedom to which Jesus calls men is of a different sort. It is not freedom from service, but freedom in service. One only obtains freedom by adjusting himself to a discipline which permits him to use every power and faculty to the utmost. Freedom is not gained by throwing off responsibility, but by taking up the service of the highest Master. The beam of wood is not free when it lies useless in the forest, but when it is fitted into the ground and Gothic roof of some cathedral. The iron bar has not attained its freedom when it rests unused in the iron yard, but when it has been fitted into its proper office as the driving shaft of some huge ocean greyhound. Man's highest freedom is found in becoming the servant of Christ. In learning from him one discovers the true use of the highest powers, and this is evermore the meaning of discipleship. No one is a disciple of Christ in any sense who is not continually learning his method of life. No spasmodic and transient method this, but a continued and persistent discipline, with definite end—absolute likeness to the Master.

And what is the knowledge of the truth? What is this truth of which Jesus speaks? It is not some definite fact or proposition which is to be accepted, though such may enter into it; it is not a set of rules by which one's life is to be guided, though such may result from it. The Truth is first of all himself, as he said. To know him is to know all that the human mind can know of divine truth. But secondly, to know the truth is to know the right proportion of things, and to put every interest into its proper place. Our failures usually result from the transposition of interests. To know the relative value of things and what should be the place of each in a true adjustment of the life forces, this is to know the truth. In such a scheme the divine life ever comes first. It stands at the center of our reorganized universe. Then in the next circle come the interests of our fellowmen. Their welfare, their happiness, their salvation grow naturally important as we view them in the light of our vision of God. In the outer circle comes the orbit of self, whose pathway must ever be true if it revolves about the life of God. The reversal of this plan can only result in confusion. Self can never be strong enough or important enough to swing society and God about it, and yet this is the fruitless effort of ten thousand lives. What wonder that the result is chaos?

To such an adjustment of truths and forces does Christ invite us, and entering into this highest service one realizes how truly his promise is fulfilled. Here true freedom is obtained—not freedom from trouble, but victory over trouble; not freedom from service, but freedom and joy in service; not freedom from responsibility, but the satisfaction of making life symmetrical and productive, the joy of true discipleship, the joy of copartnership with God.

Anhaltstrasse 15, Berlin.

*Sunday-school Lesson for March 5th, 1899—Christ Freeing from Sin (John 8:31-36). Golden Text—If the Son therefore shall make you free, ye shall be free indeed (John 8:36). Lesson Outline—1. Freedom through the Truth (31, 32); 2. Jewish Claims to Freedom (33); 3. Bondage and Freedom (34-36).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MARCH 5.

THE GATES OF ZION.

Ps. 87:1-7; 100:1-5.

"The Lord loveth the gates of Zion."

"I love thy kingdom Lord,
The place of thy abode,
The church our blest Redeemer saved
With his own precious blood.
I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye
And graven on thy hand."

The names of the ancient classic lands have become embedded in our language, the Acropolis, Parnassus, Olympus, the Tiber and the Rubicon; but none of them are so familiar and so endeared as the scriptural names, the Jordan, the Red Sea, Galilee and Mount Zion. The last, perhaps, more than all the others, has become dear to us as the signification of his church.

The gates of Zion enclose the hopes of many men and women. Some there are who have no wealth, nor ambition, no joy nor pride, save in her walls. But in her success is all their happiness, in her advacement is all their pride, in her glory their own glory is found.

Here is a man who has long lived for the world, cared little for Zion, and from the outside has scoffed at her; but once he has passed within her gates, seeing the glory of her and her beauty, he gives himself to her completely, he cannot think of her with without emotion, nor speak of her without tears. Such a man I think of now—stationmaster at a great railway station in one of our cities who lately, past middle life, gave himself to Christ.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting, doors and the king of glory shall come in. No cause is there for the gates of Zion to be depressed and not lifted up! Great are her triumphs, proud is her position, worthy is her work. In her is the dwelling of the king of glory.

And it is a thought not without beauty that the gates of Zion are the gates of the human heart. Those gates may be open for the king of glory or they may be closed against him. Are yours opened, Endeavorers, or closed? "Behold," he says, "I stand at the door and knock." If we open to him the closed or half-closed doors of our hearts he will come in saying, "Peace be to this house."

Some have held but very humble position within the gates of Zion, to whom that position was nevertheless very dear. "I would rather be a doorkeeper in the house of the Lord," said one, "than to dwell in the tents of the wicked." It is better to be a campfollower in Zion than a prince in Satan's host.

How often have the gates been closed, into which some poor traveler would like to go. Lazarus has lain many and many a time at castle gates, tired, starving and full of sores. but never has one sought entrance to Zion's gates in sincerity and sought in vain. Ecclesiastical gates are often locked and double locked with bars of steel; but these, thank God, are not the gates of Zion.

One of the surest means of finding a wide entrance through the gates into the city is the showing of the way to others. The best way to find a way is to point the way.

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Save thou a soul, and it shall save thine own."

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BETHANY C. E. READING COURSES.

Pioneers: Benjamin Franklin.

By F. D. Power, *Director*.

Strictly, the subject of this sketch belongs to the post-pioneer period. Joseph Franklin, the tallow-chandler and soap-boiler, had seventeen children, of whom the philosopher was the youngest but two. All the Franklins of "Freeholders" trace their lines to these seventeen. To one of these brothers, John Franklin, we may trace the line of Benjamin Franklin, son of Joseph Franklin and Isabella Devold. He was born in Belmont County, O., Feb. 1, 1812. Joseph Franklin was farmer, miller and worker in wood. In 1833 he removed with his family to Henry County, Ind.

Benjamin secured eighty acres of land here, built a log house, and married May Personett, who bore him eleven children and proved herself a noble helpmeet in his long and varied life as a preacher of the gospel. In 1834 Samuel Rogers moved into Henry County, Ind., and settled as a near neighbor to the Franklins. He preached in a schoolhouse, but was excluded, and then in groves, barns and private dwellings. Joseph Franklin and wife, who were immersed Methodists, were very religious people. They attended these meetings, and at first with much prejudice against Campbellism. Two of their sons, Benjamin and Daniel, obeyed the gospel and later others, and in the spring of 1835 a church was organized, of which Joseph Franklin and his wife became members. Benjamin, Josiah and Joseph Franklin, Jr., and John I. Rogers, who obeyed the gospel during these meetings, became preachers of the gospel.

For two years the church met in the house of Joseph Franklin. These young men began at once to assist in prayer and exhortation. From the day Benjamin Franklin confessed Christ, he began to exhort sinners and to speak in defense of the truth. He carried his New Testament everywhere. His zeal knew no bounds. He sold his mill and gave himself unreservedly to preaching the gospel.

His early efforts were not promising. John Longley, an old Hoosier pioneer, tells how Franklin had a great fashion of saying, "My dear friends and brethring." "He always put the 'ing' to it," says Longley. "He used the expression a great many times in every sermon, so often that it became tiresome, and some one of us took him to task about it. He doubted whether he used it so frequently, so one day when he began a sermon, I got a piece of paper and a pin, and every time he said, 'My dear friends and brethring,' I stuck a hole in the paper. And there were a hundred and fifty! But la me!" exclaimed the old man, "it was not long before he shot past all of us!"

Benjamin Franklin in 1844 moved to Centerville, Ind., and the following year began the publication of the Reformer. Here Samuel K. Hoshour had taught school for four years, from 1835 to 1839, at $20 a month and preached for nothing, finding himself, and a church was established. In 1847 Franklin moved to Milton, Ind., and in October of the same year he held his discussion with Manford, the Universalist. In all he held twenty-five discussions, five of which were published. In 1846 he received a call to the Church of Christ, Clinton St., Cincinnati. In 1850 he associated D. S. Burnet with himself in his editorial work, moved to Cincinnati and continued his paper under the title, the Christian Age. He united with the Mt. Healthy Church. In 1856 he began a monthly periodical entitled, the American Christian Review. From 1850 to 1855 he preached regularly for the church on Clinton St., Cincinnati, and in Covington, Ky.

In 1855 he became corresponding secretary of the American Christian Missionary Society. Assuming the duties of the office, he wrote: "The Bible and Publication Societies being discontinued and the brethren in the anniversary, in this city, in October last, agreeing with great unanimity to concentrate our energies upon the Missionary Society is a proceeding, so far as we are informed, that meets the wishes of the brotherhood at large with more favor and general approbation than any move of the kind that has ever been made among us. Things are now taking, we think, a rational and proper form. The Missionary Society is a medium for us to co-operate through, as a general body throughout the land, in such works as single churches or individuals cannot do. The State Missionary Societies open the way for the voluntary contributions, to be combined, united and concentrated in sending the Word to destitute regions and penetrating important points as single churches or individuals cannot do." He promised that the society should be "conducted on the score of the very best economy," and declared it the most simple and safe arrangement that could be made, professing no authority over the churches and interfering nothing with their independence, government or officers in any way.

Later, Franklin took a different view in respect to missionary organizations. Congregational independency, the relation of the ministry to the church and human expedients in public worship, were discussed with great warmth in the religious papers of the Disciples. In 1865 the Christian Standard was established and its editor, Isaac Errett, favored the organized missionary work and other things regarded as "progressive," while the Review claimed to advocate the pure gospel and simple practices of the New Testament, and was christened by its friends as "the Old Reliable."

The Review was very successful. For twenty years it continued to be a *review* of the religious faith and practice of Christendom, and especially of the "Current Reformation." The first year it reached a circulation of 4,000. During this period its editor was an exceedingly busy man. He was preaching, editing, debating constantly. He made tours in Canada, New York, Pennsylvania, Maryland, Virginia, Tennessee, Missouri, Kansas, Iowa, Michigan, Ohio, Indiana, Illinois and Kentucky. Four-fifths of his time he was away from home and in his meetings made over ten thousand converts. October, 1876, while preaching near Richmond, Ky., his strength gave way. He lingered for two years in shattered health and died at Anderson, Ind., Oct. 22, 1878.

Franklin's genius was work, constant, laborious, untiring work. He was an example of faithfulness. He had large influence as a speaker and writer. He was a man of the people. He spoke and wrote for the masses and they understood him and believed in him. His style was simple, clear, logical. Little children and uneducated grasped his thought without difficulty. Not learned or critical, he was nevertheless powerful and convincing. He was "the great commoner," and unquestionably stood in the front rank as preacher of the simple faith of the New Testament. A man of splendid physique, standing six feet, well rounded and proportioned, erect and stately, and with eyes full of expression. One of nature's orators, he had great power over an audience. Then his purity of life and honesty of purpose commanded recognition, and the truth in his hands was mighty. His published volumes, "The Gospel Preacher," "Sincerity Seeking the Way to Heaven," etc., have had a large circulation.

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Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BAUSERMAN.

Shortly after the clock had struck 12 on the night of Wednesday, January 18, the spirit of James Henry Bauserman took flight to heaven, at the home of his sister, Mrs. Evans, in Valley Falls, Kas. Bro. Bauserman was born near Woodstock, Va., Jan. 20, 1836. Had he lived two days longer he would have reached his 63rd year. When four years old he removed with his parents to Delaware Co., Ohio. He lived there until his graduation from Dennison University at the age of 22. He then entered the Northwestern Christian University, at Irvington, Ind., to take a Bible course. He came to Kansas in 1860 and taught school for a little while, when, by the advice and encouragement of good brother S. G. Brown—well known to Kansans—he began preaching near Emporia, and from that time to the day of his death he devoted his life to the ministry of the Word. The most of his work was done in Kansas, serving the state board as evangelist for about 10 years, holding meetings, setting in order the things that were wanting, and doing everything he could to advance the cause of Christ in this great state. In 1871 he was married to Miss Carrie Lane, a niece of Senator Lane, who died in 1877, leaving no children. He did not marry again. The past two years Bro. Bauserman spent on the Pacific Coast and for the last eight months had charge of the church at Ogden, Utah. He had intended going to Leavenworth for a few days and then on to Excelsior Springs, Mo., to recuperate. He was conscious, however, when his illness came upon him, that the end was near, and he made all the arrangements for his funeral. A few moments before he passed away he said, "I have no fears of death. I only pray that I may soon be freed from this dreadful pain." He leaves two brothers and two sisters. He was a man full of the Holy Spirit and of faith, and his death was his entrance into everlasting life. The writer was called to Leavenworth to conduct the funeral services from the residence of his brother, J. P. Bauserman, on Friday, Jan. 20.

W. S. PRIEST.

BEELER.

Our beloved John S. Beeler "fell asleep" Feb. 3, 1899, aged 77 years and 24 days. He married Martha A. Springer at St. Joe, Mo., Aug. 3, 1848. To their happy union nine children were born. Bro. Beeler obeyed the gospel at the age of 35. He was a charter member of the Christian Church at Highland, Kan., and served as deacon for some years. He was a trustee from before the church was built till death. He was always faithful, hopeful and liberal. His wife and six of their children survive him. Funeral by Pastor Ridnour. Text Rev. 14:13.

L. S. RIDNOUR.

Highland, Kan.

LEWIS.

C. C. Lewis, born in Palmyra, Mo., Oct. 12, 1827, died near Monroe City, Mo., Feb. 7, 1899, aged 71 years, 3 months and 26 days. At the age of seven years he moved to Illinois where most of his life was spent. Several years ago he moved on his farm near Monroe City, Mo., where he lived till called to his home in heaven. He made the good confession at the age of 16 and continued from then till death a devoted Christian. For his efficiency and faithfulness in the Master's work will he be long remembered at Abingdon, Ill., and at Monroe City, Mo. Bro. Lewis was married Jan. 15, 1852 to Miss Julia Perry, who with three daughters and two sons mourn their loss in his departure.

C. H. STRAWN.

McFARLAND.

Rutherford Benton McFarland died, Feb. 4, at the home of his father, this city, after an illness of 25 days, aged 21 years, three months and eight days. He became a Christian the autumn of '91, under the preaching of B. J. Dillon, who was holding a meeting with me here. He was modest, quiet and unassuming and did all his work with conscientious convictions. He was well reported of by all his employers, and in his department of labor will be greatly missed. The members of his home are commended to the Father above for that sympathy that no human heart can give.

J. H. FULLER.

Newport, Ark., Feb. 8, 1899.

TATTERSHALL.

Georgenia B. Thompson was born in Mason County, Ill., on June 8th, 1863. She married D. W. Tattershall at Marysville, Kan., Oct. 28th, 1895. She died at her home in Marysville, Feb. 1st, 1899, and was buried at Havensville, Kan., where she had formerly lived. For 10 years she had been a faithful and useful member of the Church of Christ. The funeral services were conducted in Havensville by the writer.

W. M. MAYFIELD.

TROUT.

Died, in the State Hospital, Rochester, Minn., Jan. 17th, 1899, Sister Sarah Trout. She was born in St. Clairsville, Ohio, and moved to Carroll County, Ill., in 1845, and there united with the Christian Church in 1849. She was taken to the hospital three years before her death, where she was kindly cared for in her old age. She served her Master 50 years, and died in the faith, in which she had so long and faithfully lived.

MRS. M. D. LUDWICK.

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YOUNG.

Geo. W. Young entered into rest Feb. 2. He was born December 11, 1826, in Washington County, Pa., and moved later in life to Allen County, Ohio, where in 1850 he received the second birth. On the 29th day of April, 1852, he was married to Miss Mary Spott. Bro. Young afterwards moved to Butler, Indiana, and in 1880 came to Kansas; and in 1890 to Garnett. We laid him to rest on Lord's day, the 5th. Sermon by the writer from Psalms 37:37. Bro. Young leaves the wife of his youth and three lovely daughters, besides two sisters, who are all members of the church at this place, and a son, to mourn their loss.

H. G. WHITE, pastor.

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Publishers' Notes.

"Mary Ardmore," the latest production from the pen of J. H. Stark, is growing into favor. Competent judges who have read the book speak in the highest terms of it. J. V. Updike, one of the most successful evangelists among our brotherhood, after reading this book, writes thus to the author: "I want to thank you a thousand times for that splendid book, "Mary Ardmore." When I began reading it I became so interested I did not want to put it down to eat or sleep until I was through with the story. I laughed and cried, and thought and wondered how Mary would come out in her undertakings. I rejoiced to see the truth prevail, as it always must. I do wish that the people would take a greater interest in such literature. The world would be much better if they did. There would certainly be fewer divorces, and less intemperance. I thank you. God bless you."

"I have just laid down a most charming and helpful book, 'Queen Esther,' by M. M. Davis. When it came to my table a brother preacher, who was present, said: 'I think I could preach a sermon or two on the book of Esther, but I never thought of a series,' and I felt as he did. There are nine excellent sermons in the book. The plan of each is to give a portion of the history and then deduce some practical lessons. M. M. Davis is always practical, and every lesson he gives is of this character. But the practical bent of his mind does not prevent his treating us to strains of the poetical and to visions of the beautiful. The table he spreads for us is one covered with wholesome food. Read the book for yourself, and if you do not get good from it the presumption will be that the fault is with you." The above is an extract from what C. McPherson, of Ft. Worth, Tex., has had to say concerning "Queen Esther," as recently published in the Christian Courier, Dallas, Texas.

The Christian Standard, of Cincinnati, Ohio, is high authority on the merits of good books. The following notice of "King Saul" appeared in a recent number of that paper: " 'King Saul,' by J. Breckenridge Ellis, is the second of a series of volumes by the same author, which purposes to describe the various romantic narratives found in the Bible, and which, without altering or mending one fact, shall develop those histories as though they were for the first time told. In the present instance the author has succeeded in his purpose to a good degree. His style has a clear narrative quality, and the story of King Saul is told in a pleasing way. It is a good, healthy book, and we can heartily commend it for the family circle. It will increase the interest of old and young people who read it in the true and romantic history recorded in the Old Testament."

The prices of the above-mentioned books are as follows, postage paid:

"Mary Ardmore," by J. H. Stark.....$1.00
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We did not intend to teach that we should so expand (in our own estimation) as to become the "*whole thing*," as one of our esteemed contemporaries seems to be doing.

"On what meat doth this our Cæsar feed that he hath grown so great?"

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

The present session of Congress will expire by limitation on March 3rd. The work of the fifty-fifth Congress will therefore be done by the time this paper is in the hands of most of its readers. In these last days events will move rapidly and it is scarcely worth while to attempt to predict what will or will not be done. Next week we will present a summary of the important legislation of the session. Besides the regular appropriation bills, which are not yet all out of the way, the most pressing matter is the Army Reorganization Bill. The President at first urged the Republican members to accept no compromise measure postponing the permanent reorganization. The anxiety to avoid a special session has, however, led to a pretty general agreement upon a compromise measure, increasing the regular army to 65,000 men and providing for a provisional army of 35,000 volunteer infantry in addition, this arrangement to hold good only until July 1, 1901. This bill is considered likely to pass. It will meet the present emergency, which is a pressing one, for without some legislation now, the technical restoration of peace by Spain's ratification of the treaty would automatically reduce our military force to its *ante-bellum* condition. But the reorganization of the army means more than its numerical increase. There are questions as to the relations of departments, the relative authority of the secretary of war and the commanding general, etc., which will be constant sources of trouble until they are settled, and it is not without regret that we witness the probable postponement of this settlement for a year or two.

The past week in the Philippines has been marked by increasing hostility on the part of the natives and more loss of life on both sides. General Miller has taken Santa Barbara, an important town near Iloilo. General Otis has cabled the text of a Filipino proclamation calling for a massacre of the Americans and detailing the plans by which it was to be carried out. The publication of this proclamation in Manila was followed almost immediately by an outbreak of incendiarism in the city. A concerted effort was made by the insurgents to burn the city and under cover of the confusion, while the American troops were fighting the fire, an attack was made. Much property was destroyed and many lives lost, but the attack was repulsed and order restored. Skirmishes continue in the suburbs and the Filipino sharpshooters are constantly at work with improving marksmanship. Aguinaldo has issued another pompous manifesto reciting the innocent sufferings of the insurgents and the "treachery" of the Americans. Judging from recent events in Luzon, there is some ground for the opinion that, in describing our "new-caught sullen people" as "half-devil and half-child," Mr. Kipling overestimated the proportion of child in the compound.

The Philippine situation is a serious matter. There is a good deal of tragedy about it in some respects and it is no joke from any point of view. But occasionally there comes a flash of genuine comedy which relieves the otherwise monotonously sombre situation. In that aggregation of stars in which most of the characters assume the role of tragic hero and the rest insist on being heavy villains, Emilio Aguinaldo occasionally finds himself playing the part of light comedian. He does not know that he is funny, but he is, and his unconscious humor is the only thing that keeps him from becoming an insufferable bore. A few days ago we received the full text of the pronunciamento which was issued in January, announcing the breaking off of peaceful relations with the United States. As usual, he narrates his own heroic struggles and the perfidious treatment which he has received from those who came as liberators. These acts of the Americans, he says, give him "the right to proceed, leaving them out of consideration." This is good. He will not lower himself by revenge. He will not take the trouble to drive out his new oppressor. He will simply elevate his gaze to the treetops, yea, to the stars, to the very zenith, if necessary, that he may ignore the presence of his insignificant but annoying foe. It is a goodly sight, even at this distance, to see this noble soul trying to be oblivious to the major part of his environment. It will be interesting to stand by and watch whither, how far and how fast he will "proceed, leaving out of consideration" the people who drove the Spanish out of the Philippines.

The Spanish Cortes assembled for the opening of the new session on Monday, Feb. 20. It was not to be expected that deep peace would brood over that assembly, and it has not. Still there has been no positive riot on the floor of the house and all parties interested in the transaction of business feel encouraged. The speeches on the Spanish-American war on the opening day aroused a good deal of excitement and created no little disorder in the house. One member advocated the policy of shooting all generals who surrendered their commands to the Americans. Such a proposition could be received only tumultuously, whether by friends or foes. We are having some military trials of our own, but it will be observed that, while the Spaniards are proposing to punish their leaders because they were defeated, without special regard to the circumstances under which they were defeated, we are investigating the means by which a victorious army attained its victory and stand ready to punish, in spite of the victory, if there was anything wrong with the management. *They* will not tolerate a defeat, even if it be inevitable and well managed. *We* will not tolerate mismanagemet, even if it be followed by victory. The one piece of work before the Cortes, which is of importance for us, is the ratification of the treaty. It will be done promptly.

The reception given to the new French President can scarcely be considered a cordial one. There was even a demonstration of hostility to him in the streets of Paris, but this is not considered as representative of the feeling of any very numerous body of citizens, but rather the "artificial product of professional agitators." The public generally has failed to exhibit any very deep concern in the event. The anti-revisionist press and leaders have been attempting to make the new President feel the weight of their influence and the demonstrations of hostility are almost all directly traceable to this cause. Threats have been freely used to extort from M. Loubet promises not to use his influence in favor of Dreyfus. No notice has been taken of them and he remains neutral, as he has been heretofore. The funeral of the late President, M. Faure, was the occasion of a considerable amount of disturbance worked up by these anti-revisionist agitators. M. Loubet, in spite of threats of personal danger and insult, followed his predecessor's coffin in the funeral procession. A number of disturbers of the peace were placed under arrest and sentenced to a few days of confinement. Among them were three members of the Chamber of Deputies, who were arrested for inciting to riot and are suspected of having attempted to lead the troops to the Elysee with hostile intent. One of the three was released the next day, but the others may have a large account to settle.

The Pope's recent letter to Cardinal Gibbons on "Americanism" has now been published in full. It is an interesting document, but says just about what one would expect the Pope to say on that subject. The occasion of the letter is furnished by the controvesy which has arisen over Father Elliott's "Life of Father Hecker," in which the author advocates the policy that "in order more easily to attract those who differ from her, the church should shape her teachings more in accordance with the spirit of the age, and relax some of her ancient severity." This tendency the Pope considers especially marked in America. Here "the passion for discussing any possible subject, the assumed right to hold whatever opinions one pleases upon any subject, and to set them forth in print

to the world," have produced the most widespread evil effects. Leo's encyclical to the Catholics of America is a warning against the danger which attends any relaxation of emphasis upon the authority of the church, and the absolute and immutable truth of the deposit of faith, which the church holds. The Pope and the King of Italy are just now on even more unfriendly terms than ever. The Czar's plan for the peace conference at the Hague included an invitation to the Pope to send a representative. King Humbert says the Pope has no right to representation in the conference, and refuses to have anything to do with it if Leo is recognized. It would be a pity to have a peace conference break up in a squabble over the "Vicar of Christ," but Humbert is right, of course. It is a meeting of the representatives of the civil powers of Europe, and anything which looks toward including the Pope in the list of temporal princes is an affront to his sovereign, the King of Italy.

February 24 was the fourth anniversary of the outbreak of the last Cuban insurrection. On that day was held the Cuban patriotic celebration which was postponed from January 1. It will be remembered that the Cuban leaders proposed to celebrate the end of Spanish sovereignty in Cuba on New Year's day, when the government passed from Spanish to American hands. The demonstration at that time was prohibited by the American authorities for fear of the disorder which might result. A postponement was agreed upon to this date, when there would be more perfect facilities for preserving order, when most of the Spanish troops would be actually gone, and when the anniversary of the uprising could be celebrated at the same time. It was a great day of rejoicing in and about Havana. Gen. Gomez reached Havana on that day. His journey through the provinces was a triumphal procession, and withal possessed one picturesque feature of the celebrated Hobson tour, though in a less extreme degree. No disorder is reported to have occurred in connection with the demonstration. It was a jubilant but peaceful celebration, and exhibited the ability of the Cubans to keep their heads even when they are happy.

Rear-Admiral Schley is to be congratulated for the self-control and courteous demeanor which he has exhibited under provocation. When Gen. Eagan was criticised by Gen. Miles his injured innocence sought relief in a copious flow of vituperation aimed at his traducer. But they do not do things that way in the navy. Admiral Schley has been subjected to some very severe criticism, both officially and unofficially, for his conduct at the time of the bottling of Cervera's fleet at Santiago. It has been authoritatively stated that his conduct in consuming so much time at Cienfuegos and in starting for Key West to coal when the enemy's fleet was at Santiago amounted to little less than disobedience to positive orders, and that his brilliant achievements in the naval battle alone saved him from punishment for what Admiral Sampson called his "reprehensible" conduct. Whether these charges are true or false, Admiral Schley has preferred to adhere to the canons of gentlemanly conduct and the etiquette of the service. He has not carried the case into the newspaper court; he has not called anybody a liar; he has not melodramatically called heaven to witness, nor invoked the vengeance of a righteous Providence upon his enemies. He has kept quiet until the time came to speak, and he has now spoken in his own defense calmly, courteously, convincingly and to the proper tribunal. The most important evidence which he has introduced is some hitherto unpublished official dispatches in which he was distinctly ordered to do the things which he has since been censured for doing. The evidence is not yet all in and we must withhold judgment for the present, but the calmness and precision of Admiral Schley's statements in defense of his course inspire confidence in the strength of his position. The rank of admiral has been revived by "vote of the Senate and the House," and Dewey will be the recipient. There may also be a revival of the office of vice-admiral. If so, the present discussion will decide whether it shall go to Sampson or Schley.

The trial of Gen. Miles is calling out a large amount of testimony in regard to army beef. Gen. Miles himself testified to the court early last week. His statements to the former commission were called up, particularly the statement which gave most offense to Gen. Eagan, that the canned roast beef was furnished to the troops "*under pretense of experiment.*" Gen. Miles disclaimed any intention of charging fraud upon the commissary department and admitted that the words were ill-chosen. He was quite willing to admit that it was an actual experiment, and, he added, a terribly costly one. Testimony was received from many of the officers from whom the commanding general received the reports upon which he based his former charges. The canned roast beef suffers most from their testimony. Most of these witnesses say that the refrigerated beef was good when received, but spoiled almost immediately upon exposure in that tropical climate. On this account the men were thrown back on the canned beef more than had been intended. Most of the witnesses agree that the canned roast beef was bad, in degrees varying from "unpalatable" to "poisonous." Few of them pretend to know anything about the method of preparation, whether chemicals were employed or not, but most of them agree that as food the product, whatever the process, was useless or worse. Gen. Eagan was put on the stand to testify, but he had little to say about the canned beef. He preferred to devote himself to declaring the superiority of the refrigerated beef to the beef which could have been bought on the hoof in Porto Rico and to an attempt to disprove Gen. Miles' statement that he (Miles) had not resources for buying supplies in place of the worthless stuff furnished by the department.

The Secretary of Agriculture, on his return from the recent convention of cotton raisers at Vicksburg, gave emphatic expression again to the thought that has for many years been in the minds of the most intelligent friends of the South. The full measure of commercial and agricultural prosperity can never come to the great New South until, along with other new ideas, it grasps the idea that it can raise something besides cotton. The price of cotton is down and the planters are discussing ways and means to raise it. Yet Secretary Wilson reports that there was but a cool reception for the obviously sensible suggestion that they should raise something else. The impression is that colored workmen, who constitute the bulk of the available cheap labor, can work nowhere but in the cotton field. With this belief the Secretary does not sympathize and cites the industrial school at Tuskegee as proof that the negroes of the South can be readily trained to the most varied forms of industry. He suggests that the raising of dairy cows, sheep, horses and poultry would be an advantageous substitute for some of the present unprofitable cotton fields. In all of these lines the South could command the market, not only of the North, but of foreign countries. This is an old story, but one which must be incessantly repeated until the lesson has been learned, that the permanent prosperity of so great a territory cannot be based upon a single product.

It comes to us with a shock of surprise and chargin, and must cause a ripple of amusement among the other civilized nations of earth, that it should be necessary now on the brink of the twentieth century for the Congress of the United States to consider an amendment to the constitution providing that no congressman or senator shall be a polygamist. And yet the case of Mr. Roberts, of Utah, has brought us into that ridiculous situation. As we have said before, the House of Representatives might of course expel Mr. Roberts as soon as he has taken his seat. But it has been felt to be necessary to settle the matter forever by an amendment to the constitution. A joint resolution has been introduced into the House for that purpose and has been favorably acted on by the committee. The proposed amendment is in two parts. The first is an amendment to the article which declares the legal qualification of senators and representatives. The other is in the form of a sixteenth amendment to the constitation and reads as follows: "Sec. 1. Polygamy shall never exist within the United States or any piace snbject to their jurisdiction. Sec. 2. Congress shall have power to make all needful laws to enforce this article and punish its violation."

Those of the European powers which are suspicious and disturbed at every indication of a possible Anglo-American Alliance are doubtless viewing with satisfaction the failure of the joint high commission which has for many months been trying to construct a reciprocity treaty between the United States and Canada and define the boundary between Alaska and British Columbia. We have already mentioned the points at issue and called attention to the difficulties involved. The difficulties have proved to be insurmountable at present and tha commission has dissolved temporarily. It will reassemble during the summer at Quebec and resume negotiations. However, the failure to agree upon any single item of any consequence after nearly six months of continuous effort, is not a promising omen for ultimate success. The boundary question is the most important point of difference since it cannot be set aside, like a

eciprocity proposition, but must be set-ed, now that it has been raised. It is ifficult to see how the American commis-ioners can alter their view of the bound-ry, backed as it is by the explicit provi-ions of the original treaty and by the nanimous consent of all nations, including reat Britain, for three-quarters of a cen-ury. On the other hand, Great Britain ants a port convenient to the Klondike egion so much that it will be hard for her ommissioners to admit that they have no ight to it. There is still no reason why ur relations with England should be other han the most friendly sort. A matter like his should not and will not be permitted to nterfere with the sympathy co-operation etween the two nations.

PAPALISM AND AMERICANISM.

The Pope has written a letter to Cardinal ibbons which has created no small stir in oman Catholic circles in this country. he object of the letter was "to clear up everal controversies which troubled the ouls and hearts of the Catholics, as the ope himself declares." The "Life of ather Hecker" is made a sort of text for he Pope's epistolary sermon to American atholics. It is claimed that this book through defective translations and com-ents has been the cause of many dissen-ions." The book has been regarded as upporting the view that Roman Catholi-ism ought to take cognizance of the prog-ess of the age and "lessen its old severi-ies and accept theories suitable to the press-ng requirements of the people." His oliness will have none of this. He says: Those who consider that it is opportune o attract dissidents into the church by werving from or modifying known doc-rines are highly blamable. On this point he Vatican Council has declared that a doctrine of the faith which God has revealed s not a philosophic invention proposed for perfecting men, but a divine depository given in the person of Christ, which must be guarded faithfully and held infallible." The Council" he adds, "having recognized he infallibility of the Pope, Catholics ought to listen to the counsels of the Pope on all questions." Further on he adds, We cannot approve the mass of theories called 'Americanism,' which might give rise to suspicions that Americans wish to constitute amongst themselves an autono-mous church."

This letter will be very disappointing to the more liberal prelates, such as Archbishop Ireland, who hoped to see Roman Catholi-cism in this country become sufficiently Americanized to adapt itself to the spirit of our institutions. The Pope sees this tendency, for he is a shrewd man and a close observer of the events and movements of the times, and he has taken this occasion to rebuke it. If this thing is allowed to go on the Pope fears that the Roman Catholic Church in the United States might con-clude to throw off allegiance to the See of Rome, as the Church of England did a good while ago. This would not be in harmony with the theory of papal su-premacy, in which the idea of home rule has no place.

Enlightened Roman Catholics see very plainly that unless Roman Catholicism *does* modify some of its discipline and practices it cannot continue to thrive and prosper in this free land. Hitherto the church has grown chiefly from immigration. The time has come when it must depend more upon making Catholics of native Americans. This will be found to be a very slow process unless it can be made apparant that Roman Catholicism is in perfect harmony with the American idea of religious liberty and the rights of con-science.

There is no question but that a crisis is approaching in the history of Roman Ca-tholicism in this country, and the question is soon to be decided as to whether the church whose boast is, "Always the same," can maintain that boast in free America, or whether it must of necessity adapt itself to the civilization that is here dominant. It would be safe to predict, we think, that such modifications as are essential will be made in spite of traditional boasts or the epistolary deliverances of infallible popes. The spirit of the age is stronger than the edicts of kings or the bulls of popes.

THE EARLY PROGRESS OF CHRIS-TIANITY.

The Rev. James Orr, D. D., Professor of Church History in the United Presbyterian Theological College, in Edinburgh, deliv-ered a course of lectures in 1897, in the Theological Seminary at Auburn, New York. The title of the lectures, three in number, was, "Neglected Factors in the Study of the Early Progress of Christian-ity." The lectures were originally pre-pared for the Mansfield Summer School at Oxford, in 1894. By request of the faculty of the Auburn Seminary they are now given to the public in a volume of more than two hundred pages. This work is from the press of A. C. Armstrong & Son, New York.

Dr. Orr's contention is:

"I. That Christianity had a larger exten-sion *laterally*, *i. e.*, in point of mere numbers, in the Roman Empire, than the ordinary rep-resentations allow.

"II. That it had a much larger extension *vertically*, *i. e.*, as respects the different strata of society, than is commonly believed; and—

"III. That it had a much greater influence *intensively* or *penetratively*, *i. e.*, in its effects on the thought and life of the age, than is gen-erally acknowledged."

Gibbon estimates the Christian popula-tion of the Roman Empire at 6,000,000. Chastel, a French writer, rejects Gibbon's computation as too low. He thinks that probably one person in twelve in the Roman Empire was a Christian. Uhlhorn says in his book on "The Conflict of Chris-tianity with Heathenism:" "It is gener-ally assumed that they [the Christians] formed about one-twelfth of the whole population in the East, and in the West about one-fifteenth." A writer, named Matter, put in a plea for one-fifth. Canon Robertson apparently leans toward the opinion that between one-tenth and one-fifth of the Roman population was Chris-tian. Kiem expresses the belief that at the close of the second century of our era the Christians were one-sixth of the popula-tion of the empire.

It requires courage to stand out against these commonly received estimates con-cerning the numerical progress of Chris-tianity in its early history, but the facts now accessible render doubtful, at least, the estimates above referred to. The an-cient catacombs are purely Christian cemeteries. Millions of persons are known to have been buried in them. These were all Christians. The catacomb discoveries are a "neglected factor in the study of early church history." They seem to in-dicate that the Christian population of the city of Rome was from one-third to one-half, and Gibbon admits that the propor-tion throughout the empire was analogous to that of Rome. The number of Christians in Rome was sufficiently large to cause Paul to write one of his longest and certainly his most important epistle to the saints in Rome only about twenty years after the ascension of our Lord. Accord-ing to Tacitus, in the year 64 A. D., the number of Christians involved in Nero's persecution was *multitudo ingens* — "an immense multitude." And Clement, of Rome, referring to the same persecution, speaks of "a great multitude" that had suffered for Christ. The famous letter of Pliny to the Emperor Trajan, in the year 112 A. D., leaves an impression on the mind of the reader that the gospel had won signal victories in the turning of men from the worship of idols to the service of the living God. Reading what this man said about the Christians when asking advice of the Emperor as to the manner in which he, as an officer of the Roman Government, should treat the followers of Christ, we are prepared to dissent from Gibbon's characterization of Justin Mar-tyr's language concerning the numerical increase of Christians as a "splendid exag-geration." This is what Justin Martyr says:

> "For there is not one single race of men, whether barbarians, or Greeks, or whatever they may be called, nomads, or vagrants, or herdsmen dwelling in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus."

Pliny says that the temples of the heath-en gods were "almost deserted," and that the victims for sacrifice could find "very few purchasers." Was Pliny guilty of "rhetorical exaggeration" when he wrote thus to Trajan concerning the numerical strength of the Christians in the year one hundred and twelve? Eusebius is authority for the statement that in the year 250 A. D., the church in Rome cared for widows and other poor to the number of one thousand five hundred. The church in Antioch cared for double that number. This church had a membership of one hundred thou-sand. During the persecution inaugurated by Diocletian, a town in Phrygia was burned with all its population, including men, women and children, because the inhabitants, those in high rank as well as persons of humbler station, confessed that they were Christians and would not recant!

These are a few of the facts to be con-sidered in a study of the early success of Christianity in gaining numbers.

The membership of the Church of Christ in the beginning was not drawn mainly from the lowest, but from the intermediate classes and embraced many of the wealthier and higher orders. The New Testament furnishes conclusive testimony on this point. Prof. Ramsay in his "Church in the Roman Empire," goes so far as to say that Christianity "spread at first among the educated more rapidly than among the uneducated." This probably is going too far. It is, however, certain that Gibbon is in error when he says that the church was

"almost entirely composed of the dregs of the populace—of peasants and mechanics, of boys and women, of beggars and slaves." The wealthy and learned are now and must always be a minority in the church, since in any community, as a whole, there are comparatively few such persons. In what church are rich people a majority? There were men and women of social position and wealth among those who received Jesus as the Messiah during his personal ministry. Luke names Mary, of Magdala, Joanna, the wife of Chuza, Herod's steward and a woman named Susannah, and says that with them were "many others who ministered unto" Jesus and his disciples "of their substance." Lazarus and his sisters, of Bethany, were evidently persons of good social position. Zebedee, the father of James and John, two of the apostles of the Christ, owned boats and employed servants in carrying on his business. Matthew was able to make "a great feast in his house," and Zaccheus is described as "rich." Joseph of the Arimathea is spoken of as "a councilor of honorable estate" and as being "rich." He was a disciple of Jesus and gave his degraded and disgraced Master decent burial. "Even of the rulers many believed on him." In the Jerusalem church were persons, apparently not a few, who owned houses and lands. If there were no persons of wealth in the apostolic church why did Paul say to Timothy:

"Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed?"

Does not this charge to the young preacher imply that his ministry was, in part at least, to persons of wealth and social position?

That there were very poor persons who were disciples of the Christ and the members of his church is not denied. Such men and women in large numbers received the Son of Man as their Friend and Savior. Of this there can be no doubt.

But the facts here named and a multitude of similar ones have too often been overlooked in our study of the "progress of Christianity."

Hour of Prayer.

LIVING EPISTLES.

(Uniform Midweek Prayer-meeting Topic, March 1st.)

(2 Cor. 3:1-6; Matt. 5:13-16.)

CENTRAL TRUTH: *The lives of Christians ought to reflect the life of Christ in such a way as to commend Him to the world.*

The lesson this week emphasizes the truth of the statement that Christianity is more than creed or doctrine or dogma; that it is a life. It is a life which is, indeed, related to creed and doctrine, but it is something other and more important than either. It is a vital force, transforming character and manifesting its power and conduct in all the relationshisps of life. In his profound prologue to the fourth Gospel, John declares of the Word that was with God and was God, that "in Him was life and the life was the light of men." Let it be noted that in this statement it is the *life* of the incarnate Word that is the light of men. It is not so much what Jesus taught, though that is of infinite value, as what he *was*, that has influenced the life of mankind. It was His life that has profoundly impressed men of all ages with the divinity of his character and mission, and has commended God to the faith and the affections of men.

This is the sum and substance of what Paul declares to these Corinthians. He tells them that they are his epistle and that they are an epistle of Christ, "written, not with ink, but with the Spirit of the the living God; not in tables of stone, but in tables that are hearts of flesh" (2 Cor. 3:3). The apostle declares here that the character of these Corinthian Christians is his commendation as an apostle, and also the commendation of Christ. There are living letters, whose lives declare to others both the character of Christ whom they acknowledge as Savior, and, in a measure, of the minister through whose teaching they became disciples of Christ. There is a suggestion here for ministers which ought not to fail to impress upon them their peculiar responsibility. A minister's work must be judged, ultimately, by the character of his converts.

If Christians themselves are living epistles in whom the world reads the life of Christ, and from whom men of the world derive their conception of Christ and of the worth of his religion, "what mannner of persons ought we to be in all holy living and godliness?"

This harmonizes entirely with the words of Jesus quoted in the second citation, where the disciples are declared to be "the salt of the earth;" that is, the saving power by which society and the world is to be purified and preserved. Losing this saving power, this positive quality to affect others for good, they become worthless. Again, they are said to be the "light of the world." Having thus received the light of Christ, who is the true light, they are to allow that light to shine through their lives and enlighten others. It would be a profitable question for us to ask ourselves, How far are our lives reflecting the life of Christ? In other words, what conception of Christ would the world form, judging Him solely by what they see in our characters and conduct?

He tells us, further, that the place for a lighted lamp is not under a bushel, but on a stand, and admonishes us to "let our light so shine before men that they may see our good works and glorify our Father which is in heaven." It is of the first importance to see to it that we have the true light of Christ in our own hearts, and then not forget that we have been enlightened, not only for our own good, but for the enlightenment of others, and that we are to become transmitters of the light of life.

Nothing is more needed to quicken the work of evangelism, to commend the religion of Christ to the world, and to stop the mouths of gainsayers than the exemplification of Christ's life in the lives of His followers and the application of His teaching to all the affairs of life. This is the supreme responsibility of the church, no less important than its external agencies for sending the gospel to the ends of the earth. The silent outraying influence of the lives of Christians is not less important in the winning of the world to Christ than the verbal proclamation of the gospe The two supplement each other, and with out either the work of the gospel is crip pled. In the light of this truth it is eas to see that there is an important sense i which all of us can be preachers and mis sionaries.

Some letters contain good news an wholesome instruction, while others con tain bad news and exert an evil influence What kind of letters are we? What d our neighbors, our associates, our busines partners, our employees, our families, rea in us to commend Jesus Christ to them an constrain them to glorify our Father i heaven?

PRAYER.

O, Thou who art the Lord of Life an Light, whose epistles we are, written b Thy Holy Spirit, we thank Thee that Thou didst not only give Thy life for sinful men but that in addition to this sacrifice o Thyself, Thou hast bestowed upon us th gift the Holy Spirit, through whose gra cious influence our lives and characters hav received some of the divine lineaments We humbly pray Thee to write Thy wil upon our minds and hearts, Thy name upon our foreheads, that we may more fully represent Thee to the world. May our lives be a truer transcript of Thy life, that others may be won by our example to Thy love and service. For thy name's sake. Amen!

Editor's Easy Chair.

This is written on the anniversary of Washington's birth, the 22nd of February. The flags are flying from the public buildings and from many business houses and residences, and the banks are closed in honor of "the Father of his country." It is a great character that projects his influence across the centuries and makes his personality a potent factor in shaping the course of events. Such a character was that of George Washington. It is not simply that he lived in an important epoch of his country's history, for thousands of others did the same whose names have not come down to us. There was something in his personality which focused the spirit and highest purposes of his time and made him the leading actor in a great historic drama. No one thinks of Washington as a man of special brilliancy in any particular line or of remarkable talents—a sort of intellectual prodigy—for he was not that. But he possessed something of far more value than brilliancy of intellect. He was a man of sound judgment, of wide information, lofty patriotism, unsullied integrity and a statesman of wide vision and of high ideals. In him the occasion and the personality which it demanded met and henceforth he became a great historic figure.

It would be difficult, perhaps, to overestimate the influence of so great a personality on the life of the nation, standing in the forefront of our national history as an ideal of lofty patriotism and unselfish devotion to the interests of his country. His example has inspired in the hearts of millions of his countrymen the desire and the ambition to serve faithfully and well the country and Constitution with which his name is forever linked. Men have seen in him a type of American manhood which has inspired hatred of tyranny, a love of freedom and a devotion to God and native land. The life of such a man does not

ease its influence with his death, but ontinues to be a powerful factor in mold-ng the character of men and institutions n far-off lands and ages. Most of the reat men that have served our country vith distinction, received inspiration rom the life and character of George Washington. Jackson, Clay, Webster, Ben-on, Lincoln, Garfield and McKinley, have each felt the impress of his influence.

How rich a nation becomes in the lives and influences of its great men—its states-men, its military and naval heroes, its poets, its authors, its artists, its jurists, its preachers of righteousness, its phi-anthropists, its great company of name-less heroes and heroines who give themselves unselfishly to the enlight-enment and elevation of the race. It is this sort of production that makes a nation truly great, rather than its square miles of territory, its material products of field and mine, its army or its navy. Washington's country is great because of its free institu-tions, its civil and religious liberty, the great men and women who have adorned the pages of its history and have made that history resplendent with noble deeds, and because they hold that liberty as a sacred trust to be used for the benefit of mankind. It is great because, along with its civil in-stitutions there have sprung into life in-numerable religious and benevolent insti-tutions for the benefit of the unfortunate classes of society and for fostering and de-veloping the moral life of the poeple. Long live the memory of George Washington! Long live the country of which he is the "Father," and the institutions which bear the impress of his noble character! Long live pure and unselfish patriotism, a mighty factor in the maintenance of civil and re-ligious liberty and in disseminating their blessings throughout the world!

It is to be remembered, however, that we best honor Washington, not by slavish con-formity to maxims and rules laid down by him for the infancy of the republic, but by cherishing the same spirit of unselfish patri-otism and high ideals of citizenship which animated him. It was not given to Washing-ton to foresee the possibilities in the exten-sion and development of the nation he assist-ed in establishing. It would be vain, there-fore, to expect to find in his writings a previs-ion of future conditions and a statement of rules to be applied to those conditions. Each generation of patriots must, under the in-spiration of the same spirit that animated Washington and his compatriots, apply the principles of constitutional liberty to the condition that exist in its own time, just as each generation of Christians is under obligation to apply the principles of the gospel of Christ to the conditions of its own time. In neither politics nor re-ligion can we be true to our fathers except as we are true to their spirit, and cherish the same independence and love of truth which they cherished, and be true to our age as they were true to theirs.

During March we will present to every one paying their own subscription to 1900 and sending us $1.50 for one new subscriber a copy of The Wonders of the Sky, a beautiful little cloth-bound volume of 82 pages, written by W. J. Russell, with an introduction by J. H. Garrison.

Questions and Answers.

What is meant by "hungering and thirst-ing after righteousness?" (Matt. 5:6.)

Jesus, in the language quoted, doubtless refers to that deep and earnest desire of the human soul for that righteousness which he taught and which exceeded the right-eousness of the Scribes and Pharisees. It consists not in conformity to certain ex-ternal rules and regulations, but in purity of heart and motive and life. The blessing pronounced upon those who thus hunger and thirst is that "they shall be filled;" that is, they shall find that satisfaction of heart and soul which comes to those who accept Christ as their "wisdom, their right-ousness, their sanctification and redemp-tion."

We have a brother in the church here who is opposed to women leading the prayer-meeting. What is best to be done in his case? F. J. D.

Get him to join the Christian Endeavor Society if you can. Persuade him to sub-scribe for and read the CHRISTIAN-EVANGEL IST. Get him in a class in Sunday-school that has a good teacher. Present him a copy of the New Testament in clear, bold type. Get him to lead the prayer-meeting oc-casionally, when, as usual, the attendance is made up largely of women. If these things do not straighten him out, he is probably incurable.

Current Religious Thought

In a history of Christian Science in the Standard, by John Rothwell Slater, the writer says:

Intelligent Christian Scientists estimate the proportion of their number attracted to the subject and convinced by personal knowledge of physical cures at three-fourths of the whole. In other words, the remarkable book of Mrs. Eddy, whose obscurities, absurdities and self-contradictions must be evident to any educated reader not blinded by an unreasoning credulity, is not responsibile for the wonderful growth of Christian Science. A few minds here and there, especially those easily mystified by abstract terms and the artful use of capital letters, have been converted solely through this book, without reference to its practical application. But the great majority have, either before becoming acquainted with "Science and Health," or during its study, learned of persons being suddenly and strange-ly released from the grasp of some chronic and severe disease while under the care of Chris-tian Science practitioners. They have wit-nessed the swift transformation of an appar-ently helpless rheumatic or paralytic patient into an active and cheerful person. Or in their own bodies they have felt such changes, after proving for months or years the powerlessness of drugs to effect a radical cure. Let us be prepared to admit that great numbers of such cures have occurred. To attempt to break down the evidence on which they rest would be, in many cases, a waste of time; though certainly many persons have supposed them-selves to be cured when they were really only temporarily relieved of pain; and many others have testified to wonderful cures of ailments which never existed save in their own imagina-tion—such as certain cases of "nervous pros-tration," and similar ill-defined maladies which, any good physician knows, often need no cure save the firm resolution of the patient to throw away pills and powders, get out of doors, and take some interest in life. But cures have been wrought, and apparently in not a few cases, where according to ordinary views of physiology the mind is not a controlling factor. This is the fact which Christian Scientists rely upon as their unsailable defence.

On the question of ministerial courtesy in relation to his church, Rev. P. G. Her-bert, of Louisville, Ky., in the Preacher's Helper for Dec. 1898, says:

In leaving an old pastorate, he should show no partiality in his farewells. If there has been any friction between a member and him-self, perhaps at this time the weak brother's heart may be touched and may yield if he should receive due courtesy from the pastor. Then it is very discourteous for a minister to speak disparagingly of his past charge. If there are grievous faults which must be spoken of, contesy demands that the mildest terms be used. As a matter of courtesy, a minister should be in his pulpit at the appointed hour for service, unless the sickness of himself or immediate family prevent. Sometimes we find ministers vacating their pulpits for a mar-riage or funeral without previous notice. Such a procedure is a gross discourtesy to his con-gregation. This law requires that a minister do the best service possible on all occasions. Anything less is positively a discourtesy to the people who employ and give attention to him. He should conform to the custom of the time with reference to hours for service and length of sermon. He should not assume to be director; neither should he talk the prayer-meeting, Sunday-school or church to death. He should know that "a fool is known by a multitude of words." He should greet all who attend his services; and visit his entire mem-bership regardless of social, political or finan-cial difference.

The Literary Digest, Jan. 14, contains an interesting article, translated from the German language, on the question, "Is Social Democracy Becoming More Friend-ly to Christianity?" from which we give below the closing paragraph, indicative of an affirmative answer to the question:

In this connection it is deeply interesting that Pastor Paul Gohre, easily the leading social writer among the German clergy, in an article in the Leipsic Welt (No. 46), in review-ing the history of Mehrig, expresses the con-viction that since the beginning of the present decade the Social Democrats actually have been able not only to carry out their non-partisan policy in reference to religion, but that a more friendly attitude toward Chris-tianity actually had been developed in the ranks of Social Democrats that promises much good by regaining the non-Christian masses of Germany and of Europe for Christianity. This new era dates from the cessation of the special Social laws in 1890, since which time the agi-tation, once so widespread and popular—name-ly, of having all Social Democrats of Germany to a man sever their connection with the state churches (*Massenanstritt*) — has practically died out, and prominent anti-Christian agi-tators in their ranks, such as Dr. Rudt and Dr. Wille, have been crowded out of the ranks of Social Democracy by the sentiment of the others. The Christian pastor, Th. Wachter, has been received as a member, and his at-tempts to spread Christian ideas among his new associates have ever been received with favor, as is seen from the Sonntagsblatt, started by him in the interests of this program.

But Gohre declares that it is useless to ex-pect the return of the masses to the Christian-ity as taught and practiced by the churches of to-day. He states that Mehrig's book cer-tainly teaches this, not only the primitive Christianity of Christ, a religion stripped of its dogmatic garb, can successfully plead for the return of the estranged multitudes now found in the Socialistic camps; and that this Christianity must come, not with words only, but also with deeds that will do justice to the workingman and his cause.

The New Voice takes occasion in a re-cent number to correct a very widespread misconception of the true purpose of those advocating the legal prohibition of the liquor traffic. It says:

The purpose of the Prohibitionists is not to make men moral, but to place the government on the side of morality instead of on the side of immorality. The sale of alcoholic liquor is a nuisance; it is the business of the government to supress nuisances. It is a constant menace to peace and order; it is the government's business (recognized as such on election days and other occasions) to remove all such men-aces. It is a constant and inevitable breeder of crime; it is the government's duty to remove notorious causes of crime, as well as to dispose of the results of those causes. It is a constant cause of increased taxation; it is the govern-ment's duty to protect property from the im-position of needless and useless burdens. Finally, it is a business in direct contradiction to the purposes of government, and its work is a perpetual danger to the success of republican institutions, dependent, as they are, upon the virtue and intelligence of the citizens. For all these reasons, political and economical as well as moral, we urge that the government, so far as its power and influence extend shall be placed on the right side instead of the wrong side; shall refuse to countenance and protect the public traffic in liquor, its barter and sale; shall, in other words, assume the same attitude toward alcoholic poisons that it assumes to-ward other poisons—forbid its sale except for medical purposes.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

V. The First National Convention, Held in Cincinnati, October, 1849—The Call.

CHAS. LOUIS LOOS.

The fact which was noted with emphasis in the chapter on "A. Campbell and His Colaborers," that the men who inaugurated our reformation were endowed with large intellectual power, with wisdom, learning, piety and strong moral courage, and were vividly and deeply versed in the Word of God—a providential fact, certainly—has marked with its salutary influence our entire history. In the divine hand it has given us power and large development; has brought us to understand God's purposes in his Church, and to adopt the efficient means of executing these purposes.

Early in our history, during the fourth decade of this century, the thoughts of our prominent men were turned to the important question of the necessary condition for the permanent and prosperous life of the church. This meant its proper organization, in the widest sense of this word, as revealed in the word and spirit of the New Testament; for on this depended its efficiency—the wise development and exercise of its power as God's agency to execute his work in Christ on the earth.

The revolutionary period of initiatory conflicts was passing away; the time for the established, regular, enduring life of the church had come.

Those still among us, old enough, may remember that by 1840 there was already a general awakening in the churches, the result of the teaching of our strong men, notably in the Millennial Harbinger, on the questions of "Organization, Co-operation and Edification;" *i. e.*, the closer alliance of the churches for efficient co-operation in general evangelization, Sunday-schools, proper pastoral work and discipline in the churches; the creation of a larger efficient ministry of the Word, and the control of the free itinerant preachers.

These and kindred questions were at that time exciting with much force general attention.

This was most creditable to the intelligence of our preachers and our people, and was full of promise for the future. It is well for the present generation, now so far removed from those days, to know this important fact in our history. Those who will take the pains to read the Millennial Harbinger of those years will find this statement confirmed. The inquiries and discussions these important topics aroused throughout our churches and our press, had much to do in bringing about the great convention of 1849, and in inaugurating among us the era of missionary enterprises, which has given us the remarkable period of expansion and progress we are witnessing to-day.

The Millennial Harbinger was always with its great power leading in the ways of true progress and development; its watchword was ever, Forward! It was the Pharos that guided the people and illuminated their path in all important movements.

Our first general convention was held in Cincinnati, in 1849, beginning October 24; it continued, with the preliminary meeting, five days. What were the motives that summoned this national assembly?

First of all, it was urged on all sides, and by our wisest men, that it was of great importance that a closer acquaintance and fellowship of mind, heart and hand should now be established among us, because of the increasing number and the widespread extent of our people. But, furthermore, also because we were beginning to awaken to the duty of executing the command of our King to carry the gospel to all parts of the world. These were the two leading motives that called this memorable convention. A. Campbell, in an article strongly advocating this step, said: "The purposes of such a primary convention are already indicated by the general demand for a more efficient and scriptural organization —for a more general and efficient co-operation in the Bible cause, in the missionary cause, in the education cause." Everywhere the words were heard: "We have gone through the war period, battling for life and existence; now we must turn our attention to the more difficult but most vital question of permanent organization for lasting existence and strong action in our life and mission as representatives of apostolic Christianity."

During the spring and summer of 1849 the calls for a general convention became more numerous and stronger. A. Campbell early in that year advocated such a meeting to devise methods "for the setting in order the things wanting among us to perfect the church and convert the world." The Christian Age and Unionist, of Cincinati, edited by W. Scott and T. J. Melish, responding to the suggestion of A. Campbell, said: "We all seem to see the necessity of such a meeting, and doubtless a great majority of the brotherhood are anxious to have it." The Christian Intelligencer, the organ of the brethren in Virginia, edited, I think, by R. L. Coleman, under date of June 23, gave hearty approval. "We are very anxious," it declared, "that there shall be a general meeting of the Disciples. Let the brethren from the different parts of the United States come together, cultivate each other's acquaintance, and in the fear of the Lord consider the welfare of Zion and the means to be employed in extending the boundaries of Messiah's kingdom. We insist that all the churches shall take the matter into consideration at an early day and appoint persons to represent them."

John Young, of Mason County, Ky., an Irishman of liberal education, and once a professor in Bethany College, and afterwards president of Butler University, wrote to the M. Harbinger. "*Brother Campbell:* I am truly glad to see among our editorial brethren a general desire for a meeting of delegates from the churches to decide upon our course in reference to Bible circulation and missionary operations. . . . . The delegates from the churches should proceed to lay a basis for missionary operations ar form a society for sending evangelists to th heathen. . . . . The great comman of our Lord is, 'Go into all the world an preach the gospel to every creature.' Bu we are not fulfilling it. Others with les knowledge of the divine Word than w possess, have gone abroad and are winnin thousands from paganism to the service o the living God, and earning for themselve imperishable crowns, while we stand gazin on, priding ourselves on being the Reforma tion of the nineteenth century, but no doing the works which might honor an justify this high claim."

A. Campbell, during the spring an summer of that year, was with great powe and clearness urging the claims of th convention and of its objects, especiall that of the missionary cause. To certai objections to a missionary society, h answered in his usual forcible manner. H said, "To ask for a *positive* precept fo everything in the details of duties growin out of the various exigencies of the Chris tian Church and the world would be quit as irrational and unscriptural as to ask fo an immutable wardrobe or a uniform stand ard of apparel for all persons and ages i the Christian Church. . . . . In al things pertaining to public interest, not o Christian faith, piety or morality, th church of Jesus Christ in its aggregat character is left free and unshackled b any apostolic authority. This is the grea point which I assert as of capital impor tance in any great conventional movemen or co-operation in advancing the publi interests of a common salvation." To th end of his life this illustrious man contin ued with unabated confidence and earnest ness to advocate the missionary cause an the work of the convention in 1849.

In answer to the even more general and louder call for the convention, it was finally decided that it should meet at Cincinnati then yet the geographical center of ou reformation, on the 22nd of October.

CAN THE BARRIER WHICH INFANT BAPTISM PRESENTS TO CHRISTIAN UNION BE SURMOUNTED?—IV.

BY REV. JAMES M. CAMPBELL.

Infant baptism is of very ancient origin Its historical beginning cannot, however be very clearly defined. It seems to have been a thing of gradual growth. Had it come in as a sudden innovation a violent protest would undoubtedly have been raised against it. There are those who boldly affirm that it reaches back to apostolic times. Others maintain that it cannot be traced further back than the third century. The truth seems to be that whenever it may have had its genesis, it first emerges into sight early in the second century. When Irenæus wrote (about 180 A. D.) it was already an established custom. (See Professor Fisher's "History of the Christian Church," page 41.) Origen says, "Infants are by the usage of the church baptised," and he adds, "The church has received from the apostles the custom of baptising even infants." Cyp-

an says, "There is less reason for refusing baptism to an infant newly born than an aged, though repentant sinner." nd Augustine, reflecting the opinion of is day, says of the baptism of infants, This matter has not been instituted by ouncils, but was ever in use, and is most easonably believed to be no other than a ning delivered by the apostles." The ontention of Origen and Augustine, that nfant baptism had apostolic sanction lacks atisfactory proof.

The main reason for the spread of infant aptism doubtless lay in the prevailing elief that baptism was necessary to salvaon. When the position was taken that ne regenerating grace of God is passively eceived in baptism (the view of Augusne), or when the modified view was held nat in baptism a germ of divine life is nparted to the soul (the Lutheran view), was at once asked, Why should it not be xtended to infants? If they are lost without it, why allow them to perish? Are they ot worth saving? And if their salvation an be secured in such an easy, magical vay, why not hasten with them to the aptismal font? A lingering faith in baptismal regeneration will, we think, be ound to lie at the root of the practice of nfant baptism. In very few Pedobaptist hurches to-day is that faith openly declared; in most it is stoutly repudiated, ut in all it finds a secret, lurking place. When a child in a Pedobaptist family falls ick, and is liable to die, his baptism must e attended to. Not that the parents believe in the sacramental efficacy of baptism; not that they consider it necessary o salvation. Oh no! but they want to be n the safe side. Against this superstitious regard for what is at best a mere eligious symbol all right-minded Pedobaptists lift their protest. Unless the rite s treated as a simple, symbolical act it is armful; unless it is accompanied with a piritual purpose and followed by the eaching of the child in spiritual things, it s vain. The very dividing of children into baptized and unbaptized is in itself injurious, especially to the baptized child, who nay be ignorant of the true significance of he rite. A boy in an English charity chool, when asked if he had been baptized, said that he had the marks of it on is arm. It was the exhibition of such ases of flagrant ignorance that led Lange o exclaim, "Would the Protestant Church ttain unto its final destiny, the baptism of ew-born children must of necessity be abolished. It has sunk down to a formality without any meaning for the child." ("History of Protestantism," page 34.)

To freshen the faith of Pedobaptists themselves in that which lies at the heart of infant baptism, might it not be well to throw away a worn-out ceremony for one that is fresh, easily understood, free from the blight of past controversies and incapable of being employed as a badge of sectarian separation? As a matter of fact, infant baptism has come largely to mean nothing more than infant consecration. Ask any number of ministers and intelligent laymen in Pedobaptist churches what meaning they attach to infant baptism, and they will tell you that it means the consecration of the child to God. Instead, then, of continuing to use an old ceremony with a new meaning, would it not be wiser and better to adopt a new ceremony to fit the new meaning?

It must be admitted that although the practice of infant baptism grew up early and spread wide, it never became universal. Many pious parents dedicated their children in their hearts to God, and brought them up in his fear without presenting them at the baptismal font. Gregory, of Nazianzan, Basil the Great, Chrysostom and Augustine were instances of eminent Christian leaders who, although the sons of saintly mothers, were not baptized until in after years they made open confession of Christ. Three of them were over thirty years before their confession through baptism took place. Here, then, was infant consecration without infant baptism; the very thing for which the writer of this paper is now contending.

(7) The introduction of infant consecration suggests the desirability of the restoration of the catechumenate. From the earliest history of the church the instruction of the children of Christian parents in the truths of Christianity was considered as necessary for baptism and admission to the church. The church threw over the children her fostering care. Originally the course of instruction given to catechumens extended over three months, but gradually the term was lengthened until it took between two and three years. Catechists were specially appointed by the church for this work. The most careful training was given in Christian doctrine and duty, and not until the catechumen was sufficiently instructed was the rite of baptism administered.

(TO BE CONTINUED NEXT WEEK.)

SOME TRACES OF HALF-FORGOTTEN SERMONS—THE CHURCH.

GEO. PLATTENBURG.

The relation of the church to the one great event to which the whole creation looked with earnest expectation, the redemption of the world, seems to be most vaguely held and minimized, if not wholly discredited. Looked at in the light of biblical assertion its value cannot be measured by words. The word church is here used in its strict New Testament limitations, with no special reference to the organizations popularly so designated. That the word is badly treated needs not to be affirmed here. It is no uncommon thing to hear that there are good people in all churches and Christians in all churches and in "no church." Whatever may be admitted as to the first part of this statement, the latter is perniciously untrue. It contains a fatally absured conception of the church of the New Testament. Whatever is here said shall be in rigid agreement with plain apostolic statement.

Paul, addressing "the church of God at Corinth," those "sanctified in Christ Jesus, called saints," says: "Ye are the body of Christ" (12:27). This body is the church of which Christ is the Head. "The Head over all to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22-23). "And he is the Head of the body, the church." "For his body's sake, which is the church" (Col. 1:18, 24). To be "a member in particular" of this one body, the church, and vitally connected with the Head is to be a "called saint," a Christian, and no one else is. Whatever is necessary to constitute a man a Christian is ncessary to make him a member of the one body. This statement is conversely true. In the one body, whose Head is Christ, and nowhere else (Acts 4:12), is salvation and life, for "Christ is the Savior of the body." What is the body without the Head? The Head without the body? The members in particular without either or both? The beauty and grace, the excellence and efficiency of the members are not in themselves, but are acquired and held by virtue of their essential union with the Head, and because of their respective positions in the body (1 Cor. 12:15-24). This need of an essential union with an original source of life and light is confirmed by these words: "Holding the Head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God" (Col. 2:19). An interesting problem is here presented to the lax dealers with the Scriptures, as to just how the "saints" in "no church," having no connection with the body or the Head, derives "nourishment" and "increases with the increase of God." Here is an ample field for the logic and learning of a "no-church" Christian.

The Lord himself illustrates, in the analogy of the vine and the branches, very cleary, the absolute necesity of a living union between the two, and so between himslf and the disciples. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (Jno. 15:4, 5). What is true here is just as necessarily of the Head and the body. And all this shows how fatally absurd is the puling conceit that spiritual, or even ethical life, in its highest conception, may possibly exist independent of and outside the body of Christ, "which is the church." In this age of piebald doctrinalism, it is desirable to emphasize the intensely personal conception lying at the base of all Christian life and productiveness. The community of interests, the reciprocal benefits and mutual sympathy of the "many members," come with their union with the Person of our Lord. "Except ye abide in me." "Without me ye can do nothing."

Another fact is strangely overlooked, or disregarded, in this age of countless "bodies," namely, that the body of Christ, the church, is not many, but one. "So we, being many, are one body in Christ" (Rom. 12:5). "There is one body" (Eph. 4:4). "For the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ. "For by one Spirit we are all baptized into one body." "And now are they many members, yet but one body" (1 Cor. 12:12, 13, 20).

Paul, in a passage of great eloqence and majesty, describes the risen, ascended and enthroned Christ as uplifted beyond all principality, and power, and might, and dominion, above every name that is named, not only in this world, but also in that which is to come. How transcendent these glories! How exalted these dignities!

> "No thought can reach
> The summit of his glory's height!
> Imagination's wildest flight
> Is lost in the romantic stretch"—

still, great and wonderful as all these things are, Christ without the church would have

no completeness. He "filleth all in all," yet the church is "the fullness of him." The specific sense of the pleroma here is very significant. It is *that* which fills a partially unfilled vessel to the full measure of its capacity. What surpassing glory and honor the church acquires in the light of this stupendous statement!

The value and the supreme worth of the church to Christ and to the soul redeemed, and the ineffable splendors that await it in the ages to come, are compressed by Paul into one brief passage (Eph. 5:25-27), which falls naturally into these parts:

1. Christ loved it.
2. He gave himself for it.
3. He cleansed it by the bath of water.

These form the grounds of its present deliverance, and in turn become the basis of its future development and glory. These things are the necessary antecedents of that he might—

1. Sanctify it.
2. Present it to himself—glorious, spotless, wrinkleless and without blemish.

These points present to the believer an ample and ever-enlarging field of inquiry, encouragement and hope. The beginning, the growth and glorification of the one body are unfolded in this single passage. How fair and glorious the daughter of Jerusalem, when all these things shall have been accomplished!

"Clothed with the sun, and in her train the moon,
And on her head a coronet of stars,
And girded round her waist with heavenly grace,
The bow of Mercy bright, and in her hand
Immanuel's cross—her sceptre and her hope."

JESUS AND THE SOCIAL PROBLEM.

FRANK A. MORGAN.

How did Jesus deal with the social problems of his own day? Some of them were as serious then as now. The social evil, pauperism, and municipal and state government were incomparably worse. Neither he nor the apostles denounced the state or city government, but they appealed to the governor to repent. Theirs was the individual method. Instead of merely deploring the widespread poverty our Savior preached the gospel to the poor, and gave this as an evidence of his Messiahship. An impostor might pretend to work miracles and deceive the people, but an impostor would not preach the gospel to the poor. In the making of feasts he would have the neglected ones invited. In order to reach the masses he would go within reach of the masses. As a physician he would not quarantine himself against those who are sick. Nor did he wait for them to come to him. "The Son of Man is come to seek and to save that which was lost." As well try to fish on dry land or catch canaries in the midst of the sea as to save men without going near them.

Is our method of locating churches usually in harmony with this fact? Are they not too often in the better parts of the city, where they are least needed, especially since others are in the same locality? In Brooklyn, N. Y., there are fifty churches within a radius of one mile. In the thirteenth ward, Boston, with 22,000 population, there is said to be not one Protestant church, while the Back Bay ward, with a smaller population, has thirty churches. When a physician finds a man with a sprained wrist he does not apply the remedy to the man's breast. Denominationalism is largely responsible for the present conditions.

Jesus would save society by saving the individual. He would save the individual by seeking for him. He not only loved humanity, but he loved men. There are some who profess great patriotism for their country, but have no love for any citizen of the country; they talk with tearful sentiment of the ignorant negro of the South, or of the poor and oppressed, but the one that lives within a stone's throw of their door, or is a servant in their own household, receives neither sympathy nor help. This could never be said of Jesus. His heart was open to all. The common people heard him gladly, because he gladly heard the common people. By healing the unfortunate he led the multitude to "glorify the God of Israel." The same result would follow to-day if the church did this work. It is true with the Roman Catholics. Notwithstanding the many faults of the church, doctrinally and otherwise, it holds a great place in the world on account of its practical works in the hospitals, schools and charities. The Protestant churches, with superior doctrine and a superior life, could do far more if they would.

In giving an example of love to one's neighbor Jesus does not command us to hold a prayer-meeting in his behalf, however good and needful such a work might be; nor does he advise the sending of a Bible or a hymn book, however commendable a gift of this nature should be considered; but the neighborly love is shown by caring for the wounded man by the wayside. The church is daily passing by on the other side and failing to relieve the distressed. The Disciples of Christ have not a single hospital for the sick, nor an asylum for the unfortunate of any class, and only one home for the orphan, so far as I am aware. The children of the poor are asking for bread, and the church is giving them an invitation to the monthly social; they are asking for an egg, and are told that the regular prayer-meeting is held on Wednesday evening. Like the disciples of old, the church is saying, "Send them away;" but Jesus would say, as he said to the disciples, "Give ye them to eat." I say this, not by way of censure, but that we may not be exalted overmuch on account of the little we have accomplished, or the few things we have tried to teach. In some respects we have scarcely touched the hem of the garment of New Testament Christianity. A vast field of practical Christian work we have never entered, and many New Testament teachings we have neglected or overlooked. These we must learn and teach and practice before we can claim to have fully restored primitive Christianity. For New Testament Christianity is not only a doctrine, but a life; not so much an opinion as a practice; not so much a theory as a spirit; not so much a correct scheme of redemption, as the fruits of redemption; not so much in telling men what to do to be saved, as in getting them to do something after they are saved.

Much of the work which was done by Christ and afterwards by the church is now done by the state asylums, hospitals and other institutions. This is through the influence of Christianity, and yet the church receives little or no credit for it. Too often, however, the work of the state is only negative. The state will arrest the criminal and punish him for his crime, but Jesus would save the man from the desire to sin. The state provides for gathering the bad fruit, but Jesus prevents it from growing. The state seeks for the sinner to punish him, Jesus seeks for the sinner to save him. One is the expression of authority, the other is the expression of love. A hungry boy in this state stole sixty cents, and in consequence was sentenced to the penitentiary for two years. He afterwards wrote a friend, saying he was learning a good trade, and that it might thus have been well for him to be sent to the penitentiary as he could then secure employment more easily after getting out and would not be tempted to steal. Should it be necessary for a poor boy to be sent to the penitentiary or the reform school in order to learn a trade at the expense of the state? If it be true, as claimed, that 85 per cent. of those sent to the reform schools are reclaimed, mainly from the fact of their being taught a trade, could not a large per cent. of them be kept out of the reformatories by giving them an opportunity to earn an honest living or learn a profitable trade? It is quite as important that a child's hand should be trained as his head, and with some it is even more so. We are so afraid of parental government that many children are left without a parent and without government and are scarce aware that they have a country until arrested for a crime. The mission of Christ was not only to all men but to all of the man.

Another example of the Savior's method in solving the social problem is expressed by Paul in the words, "Let this mind be in you, which was also in Christ Jesus; who . . . emptied himself, taking the form of a servant." Paul held not his life of any account as dear unto himself. St. Bernard and St. Ambrose, in the middle ages, and Thomas Coke, in more recent times, abandoned worldly property and gave their lives to the service of Christ. This spirit was seen in the Norwegians, who went to India, saying: "We have come to teach you Christianity." "Who sent you?" "Nobody." "What have you to live upon?" "Nothing." "How do you mean to live?" We mean to do all the good we can and we are sure you will not let us starve." "But if we have nothing?" "Then we will have nothing along with you." The same consecration was seen in the devoted Christian wife of General Booth, of the Salvation Army, in leaving a home of luxury and wealth and consecrating her life to the elevation and salvation of the wretched people of the slums. And many others in this and similar organizations have done the same, and they are doing much to restore important elements in primitive Christianity and solve the social problem.

No less than this can be said of the workers in the college settlements in some of our cities. They have the true Christ-spirit. The fact that refined, cultured Christian girls are willing to give up comforts and selfish pleasures, and devote their lives to the worst classes in our worst cities is among the most heroic and commendable examples in history. It is pure

Christianity of the Christ-type. When Thomas Chamlers became imbued with the holy ambition to solve the social problem in Glasgow he left his wealthy parish and accepted a work in the most degraded part of the city. House-to-house visitation was begun, reading rooms, bath rooms, societies and classes for all kinds of education were established, the gospel was preached in simplicity and power, and thus the community was transformed into one of the most Christianized and cultured sections of the city.

Here is a truth which cannot be denied: 'A people willing for Christ's sake to live where he needs them is the ultimate solution of the problem of saving the masses." Let me ask this question: If the divine Christ must needs have emptied himself of glory, leave his home in heaven, become a servant of mankind and live and mingle with the people whom he sought to save in order to redeem them—if the divine Christ must do this, can the human church expect to save mankind while doing less? If Christ must be a servant, how much more the church? If Christ must mingle with the people whom he would save, can the church save them from a distance? If Christ must seek the lost in order to save them, can the church expect to save them while waiting to be sought? If the apostles must be "as sheep in the midst of wolves," can the church ever save the world while remaining in the midst of sheep? We cannot save ourselves if we would save others any more than could Christ save himself. The church must be crucified together with Christ, must give its life a ransom for many, and the solution of the social problem is assured.

La Porte, Ind.

MINISTERIAL STUDENTS AND THE CHURCHES.

R. A. GILCREST.

A slight touch of the minor note sometimes heightens the appreciation of the harmony. But that same note long drawn out becomes a serious discord. In the editorial Budget of the CHRISTIAN-EVANGELIST for February 9th occurs an oft-repeated and long-continued note on such a minor key as would threaten to turn a symphony into a dirge. The strain is chimed in, doubtless, with the best intent. But, dropping the figure, it contains serious error, both on general principles and specific point that needs to be *anti*-spoken. This it is the purpose of this paper to do; and the fifth paragraph above in the same column of Budget furnishes a good text on general principles. It is a quotation from Beecher: "When a man goes to sleep in the audience it is a sign the *preacher* needs *waking up.*" We need only a slight paraphrase of the text: "When the churches begin to leave the service of the older preacher for the services of the younger it is a sign the older preacher needs *rejuvenating.*" If he has passed beyond that stage, permanently or otherwise, it is the part of wisdom and grace to accept the inevitable and do the best thing possible in the best possible temper. The *inevitable*, I say; for such it is. Such it always has been and such it always will be, until human nature is either transformed or glorified. Human nature is selfish, at least in spots, but one thing is certain: we shall not change it for the better by complaining of our lot. We entered the ministry of Christ, if we entered it right, "for better or for worse, for prosperity or for adversity;" yea, even for life or for death, and I would as soon parade my failure to maintain the sympathy and love my own family at home as to make public and complain of the church's lack of sympathy with me. I have been a preacher in my humble way for over twenty years, and I have for a long time been resolved what to do in the premises. If sympathy and regard cannot be had by earnest, loving and uncomplaining service, it shall be gained by a graceful and resigned resignation. In fact, here are two graces the preacher ought to develop early in life: that of resigning and that of being resigned. They are frequently the most necessary elements looking toward the safety of the church and the *Church of Christ has the righ o way against all individual interest in spite of all her weaknesses.* It is a very painful truth that the mercenary spirit too much prevails as a motive to the misistry; too painful, nevertheless too true, the writer not excepted. More than one or two preachers, in the last three years, in the prime of their vigor and strength, have turned away from open fields with an offer of nine hundred to twelve hundred salary and have laid idle for months watching for a better call, and that with general depression and bankruptcy all around. Not a few letters in the last four years have come to the writer from four states after this tone: "My work has been successful here, I can stay indefinitely, but I have always had a kind of hard place and would like to change. I see such-and-such a pulpit is vacant. Can you not recommend me there?" It would be an amazement to the unsophisticated to see the multitude of letters of application that comes to the elders of any one of our most substantial churches the week after its pulpit is published vacant, and that, too, from those who are "eminently successful in their present field," and are "urgently requested to remain." The cry is on now, "Home missions to the front." And, in view of the need of world-wide missions, *well it may be.* But where is our missionary *spirit* for the home field? Is it true, indeed, that "the love of Christ constraineth us" while we are always on the alert for calls—"louder" calls, more "substantial" calls, calls to a "splendid field," to a magnificent church, as though churches were made for preachers—so many opportunities opened for so many preachers to make a living in. Christ made preachers in order that churches might exist. Is it true that our fathers have made the churches in order that the present generation of preachers may *subsit?* The valiant soldier in a glorious cause is proud of his scars. Paul boasted that he bore in his body the marks of the Lord Jesus. If we are not disposed to "glory in tribulations" and boast of our scars, if need be, we had better be mustered out while our tempers are sweet; it may be some years before we can go and live with the angels who are perfectly good and able to bear with our pettishness. In all this there is no intention of justifying the selfishness and petty dealings of many churches with their ministers. God knows they are bad enough and need reform, but he also knows that lamentations never raised the dead.

Now as to some points in particular. "It is the fact that, in the neighborhood of some of our colleges where young men are preparing for the ministry, older ministers with families to support are crowded out by young men who underbid them because they have no families, and are anxious to get even a little assitance in aiding them through college."

If this is not a serious charge against our young preachers certainly the words "*crowded out by*" and "*underbid*" are unfortunate ones to use in the connection. They will surely leave a bad impression somewhere.

Permit me to state a few facts which, if they do not offset the "fact" mentioned above, will at least mitigate its crime.

It is a fact that our students go willingly and work hard where student preaching is asked for by the churches and judged by them to be the best they can do under the circumstances. It is a fact that among the churches wanting stated Sunday work students are discriminated against on general principles, even at lower wages. It is a fact that many of the weak churches of Central Illinoise would have nothing at all were it not for the help of students who are willing to help for the pittance they get.

It is a fact that some of our students are giving their time and all they are able to do in destitute places where they barely get their traveling expenses.

It is a fact that some of these young men are *church-makers* rather than *church-takers*, even before they get through their preparatory year.

It is a fact that some of them, when further advanced, refuse to build on another's foundation, or even choose the hard field in preference to the one well organized and established.

It is a fact, doubtless, that these same older preachers, if they have not already done the same thing, would do it if they were twenty-five years old and under the same circumstances.

It is a fact that there are "regions beyond" even the limits of college students where churches are wanting "the man for the place."

It is a fact that those preachers who were "lingering at Jerusalem" in the early day, by the providence of God, suffered a worse "crowding out" than the one above mentioned, and they "went everywhere preaching the Word;" and even then they went rejoicing.

Finally on this point, it is a fact that the very success of one of these young preachers sometimes proves his own disaster; for he gets the church in shape to support a man among them and then an "older preacher" is called in to reap the ripening harvest.

The remedy: "If they could be helped in some other way it would be far better."—"It would enable the young men to make better progress in their studies."—"A Students Aid Fund would come in good play in such cases." The best help is self-help, always and everywhere. In my judgement, of two students of the same capacity and industry the one who does two years' half-time preaching in a four years' course will be the broader, deeper and readier man and will have the advantage in after years. Students Aid Fund help is all right if properly limited and discreetly bestowed. It may be loaned on long time at low interest or none at all or given outright; but in either case if made more than supplementary it will prove disastrous in many cases to those we seek to help. On the one hand it will launch our young preacher into his future with a burden of debt; on the other it will send him out with the softness and dependence of one who has surrendered half his manhood to become a beneficiary. In either situation the smallest minority of young men would not be handicapped for all their days. Give the young man a chance, urge him to be independent, encourage him to make his own destiny in the on-rushing years of the world's greatest monuments for the redemption of man and the reign of heaven, with a trusting—

"Heart within and God o'erhead."

When he shall come in competition with me as an "older preacher"—and he will before many years go by—Heaven help me to say, God speed, and still be sweet.

Eureka, Feb. 11.

[A very good sermon, in the main, but at least nine-tenths of it has nothing to do with the text. The paragraph on which the sermon is based, raised no issue between young and old preachers as such. It referred to a complaint made by one of our state secretaries, that in certain sections of the state regular preachers, giving their whole time to the work, were crowded out of their places by persons who were not devoting themselves to the ministry, some of them being students and some of them farmers. He had certain concrete facts in his mind where this practice had worked injury to the churches, and injustice to the preachers. In his judgment that ministerial students who preach during their term of study, surpass those who do not. Prof. G. differs from the general opinion of those who have had experience in ministerial training. But our purpose was simply to drop a word of caution against carrying this practice on in a way to injure churches which have regular ministers and are able to support them. Let the students have free course in new fields or in weak churches unable to support pastors.—EDITOR.]

Our Budget.

—The time for the March offering is at hand.

—Take the offering on time; delay is dangerous.

—See that your church reaches its full apportionment.

—Be determined to have *your* church on the roll of honor.

—Aim to have the membership average $1 each. Push the one dollar crusade.

—Remember the Foreign Society will send missionaries to Cuba and Manila soon. This new work involves a much larger outlay.

—Bear in mind the outlay of the Foreign Society will be about $15,000 more this year than last. See that your church gives its proportion of the $15,000.

—Make March 5th a great day in your church. Make it a day long to be remembered.

—Remember, the Foreign Society has been compelled to borrow several thausand dollars to pay the missionaries.

—More than 2,000 churches have signified their purpose to observe the March offering. Many will do so that did not order March offering envelopes and other supplies.

—It is important that your offering be sent promptly. We hope to be able to make a favorable report for the first week following March 5th.

—Remember the new watchword: $150,000 *for Foreign Missions in this, the Jubilee Year.*

—Bear in mind the churches are asked for only one offering during the whole year, for Foreign Missions.

—Those wishing information about the Summer School of Theology, Harvard Univerity, may obtain the same by a note to Rev. R. S. Morrison, divinity secretary, Cambridge, Mass. This summer school will be open to men and women alike.

—At the third annual meeting of the Council of Seventy, at the University of Chicago, March 4th, there will be held a series of conferences for college students upon the general topic of "The College Student's Difficulties Concerning the Bible." While it is not supposed that the outcome of these discussions will be the removal of all the difficulties of the college student, it is hoped thereby to arouse a deeper sense of the dignity and importance of Bible study in connection with the college course.

—The official board of the church at Hebron, Neb., appointed a committee to place a church paper in every family possible, especially in the hands of the forty-two additions recently received as the result of a meeting in which D. D. Boyle assisted their pastor. Their care of new converts is worthy of commendation. Let the lambs be fed and there will be fewer weak churches in the land.

—We regret that we have been compelled to omit whole departments of our paper frequently this year in order to accommodate a portion at least of the deluge of excellent literature that has been pouring in upon us. Those whose articles have not yet appeared will thus understand the cause and continue toward us their good will and patience. We hope to be able to resume all our usual departments again in the near future.

—The protracted meeting at the First Christian Church, in this city, opened on last Wednesday night with a croweded house and great enthusiasm. Dr. J. Z. Tyler's sermons are greatly appreciated and will impart a strong spiritual uplift to the church. On last Sunday night the house was packed with people anxious to hear him. Being St. Louis Alliance day our preachers held no meeting on last Monday. We heard, however, of one confession at the Fourth Church.

—We are glad to present our readers with a portrait of our popular London correspondent, this week, together with an autobiographical sketch. Bro. Durban has for several years served up "English Topics" for the CHRISTIAN-EVANGELIST, hot and well seasoned, and those who have read after him with so much pleasure will be glad to look upon a good counterfeit of his face and to read his modest but most interesting sketch of himself. No doubt this will add to the relish with which they will read after him in the future.

—Clark Braden has been employed to take charge of Alma College, Alma, Ill. The board of trustees are making a special effort to increase the efficiency and popularity of this school and from the facts cited in a communication which will appear in our next number it is evident that such a school as this is greatly needed in Southern Illinois. Clark Braden is well known as an educator and preacher and will do a good work for and in Alma College.

—The editor of this paper has been on the wing a good deal of late, delivering a series of lectures at Butler College, preaching at Mexico on the Lord's day following, delivering a lecture at the Bible Institute at Columbia, Mo., on Friday of last week, returning on Saturday morning and leaving the same evening for Chicago, where he is to spend a few days. This will account for a somewhat smaller amount of editorial matter from his pen this week than usual. This, however, gives us an opportunity of working off some of the accumulated material which we have been compelled to lay over for lack of space.

—It is announced in the daily press of this and other cities that a brewing company of this city recently closed a deal for $3,000,000 worth of beer for Klondike. From the beer-maker's standpoint this would be called business, but it is neither good business nor good goods for Klondike. Better put this money in a railroad to that region, in the necessities of life for those in that region, or in mining machinery for the better extraction of the gold from its mines. But no! it must go for that which will do the miners great harm and no good. This is enterprise, but it is enterprise in a worse than profitless business. We do not rejoice in such prosperity.

—Our readers will find considerable space this week, as for several numbers past, devoted to Foreign Mission interests and the March offering. In addition to three pages of purely missionary literature of a high order and important, we publish a missionary story in Family Circle entitled "Will Brown," by Dr. Albert Buxton, of Fairbury, Neb. Dr. Buxton appears in a new role to our readers in this story, but in this role he writes as one who feels at home and who is the master of his theme. Then, in addition to all of these articles, the excellent likenesses of some of our missionaries in the foreign field and our usual Budget notes on the March offering in all, appeals to our readers in the strongest possible language for the largest possible offering, on the first Sunday in March. This is our last call before the time and we shall hope to hear of record-breaking results by the time of our next issue.

—Each step in missions in advance costs. It involves new workers, more buildings, more equipment. If a work is stationary or going backward, there is no call for any enlargement of contributions for its support. But if a work is alive and growing, there must be a constant increase in expenditures. There is nothing so costly as success.

—It should be borne in mind that the expenses of the missionary society are incurred in securring funds, and not in administering them. If churches would send in all the money needed of their own accord, the cost of administartion would not amount to one-fourth of one per cent. It is not handling money that costs; it is getting money form the churches. Agents must be employed, advertising must be carried on. If those who have the work in charge were to dismiss the agents and to cease advertising, the contributions would fall away to almost nothing. There are not five hundred churches that would contribute if no appeals were made. It is in this educational process that the expenses are incurred. The Missionary Society is educating a million people. This is one of the greatest universities in the world. This year 100,000 new students matriculate. It should be further borne in mind that if the receipts were doubled, the per cent. of expenses would be reduced almost one-half. It does not cost any more to handle a half a million dollars a year than it does to handle a qurater of a million. The way to reduce the expenditures is to increase the contributions.

—The election of Burris A. Jenkins, of Indianapolis, as the first president of Indianapolis University, by the trustees of that institution, at a meeting last week, is a very great honor and responsibility to be conferred on so young a man—only 30 years of age. Prof. Jenkins, however, has filled with credit every position to which he has hitherto been called, and there is no reason to doubt but that he will prove himself worthy of this new honor. Indianapolis University is composed of Butler College and colleges of Law, Medicine and Dentistry, embracing about 800 students. President Jenkins will resign his position as pastor of the Third Christian Church and will devote himself largely to the administrative duties of the University. The institution and its new president both have our congratulations.

—In the "Honest Rumseller's Plea," published in the Family Circle two weeks ago, the phrase which reads "And so in order that you may assist us in the greatest debaucheries common to this business" should have read *in the greatest advancement that is at all possible in our common cause, etc.* The abbreviation was ours, but the writer prefers his original words, It was our understanding that the debaucheries a saloon can cause is usually in proportion to the amount of business which it does.

—We regret that we have had to make so many divisions of Rev. Jas. M. Campbell's article on "Can the Barriers which Infant Baptism Presents to Christian Union be Surmounted?" The conclusion of the article, however, will appear in our next issue, and can then be read consecutively by those who have preserved their papers. That the article is provoking thought is evident in the replies already received from some who could not await the close of the article with their criticisms. We are glad of this evidence of interest in the thought-provoking article, and will let others be heard after the article has all been placed in the hands of our readers.

—From marked copies of the Morning Herald, Lexington, Ky., sent to us, it is evident that that city is in turmoil. The powers of darkness have been holding high carnival behind political curtains until they have driven or are driving the better citizens to an open warfare, a thing which they ought to have done at the first appearance of official corruption and saloon dictation. At the front in this open attack upon the enemies of righteousness in that city is I. J. Spencer, pastor of the Central Christian Church. Bro. Spencer is preaching against the evils of that city with all boldness and placing the responsibility for the state of things there upon the right parties. Such preaching will never lack for hearers nor fail of good results. Remember that we in America have yet to demonstrate whether we can govern our larger cities or whether they are to remain the spoils of corruptionists, boodlers, politicians, saloonkeepers, blind partisan voters and other criminals. So far as we have read Bro. Spencer we have said Amen! to his declarations.

—The Chicago Record, of the 26th inst., says that Robt. Breckenridge Halligan, of Chicago, has expressed an intention of giving $500,000 to Kentucky University, at Lexington, provided the institution would perpetuate his name. The authorities at Lexington now have the matter under advisement. We are glad to hear of this prospective piece of good fortune upon that historic institution.

—The article in this paper on "Jesus and the Social Problem," by Frank A. Morgan, is one of the most sensible treatments of the subject we have yet seen in the same amount of space and will be read with deep interest and with great satisfaction by all students of this problem. "Some Traces of Half-Forgotten Sermons—The Church," by Geo. Plattenburg, will also be read with interest. The title alone provokes an anxiety on the part of the reader to know what the article contains. It has the fascination of a locked box labeled, A Curiosity.

—As a large number of applicants from Cuba and Porto Rico have come to the Cuban Educational Association for the allotment to educational institutions in the United States and the association suggests the following plan to meet the emergency:

In each city or town which has an institution willing to receive one or two of these young men let there be formed a committee who will stand sponsors for the board and incidental expenses of each young man for one year of trial work at school. As soon as such committee informs this association they are ready to receive a student we will allot to them one whom we believe to be a competent and reputable student. Persons who do not care to engage directly in the work and wish to aid can do so by giving the money direct to the association and with such gifts express their preference for the institution where they wish the money expended. These gifts should be sent to the Cuban Educational Association, 289 Fourth Ave., New York City, N. Y., who will acknowledge the receipt and furnish any information regarding the work being done to aid these young men.

—One of the leading sermons in the Preacher's Magazine for February is by F. D. Power, Washington, D. C. The theme of the sermon is, "The Young People and Temperance Reform." The sermon is accompanied with a good picture of its preacher and the the theme is certainly timely and important. By all means our young people should be enlisted in temperance reform. If this can be done the liquor traffic would soon be crowded out of civilized society and off the earth, in due time, without the aid of either the civil law or moral suasion. Of course the sermon by Dr. Power on the subject is a strong one.

—In a note to the Standard, N. S. Haynes says: "I am glad to find myself not alone as to the place and function of these societies," referring to Bro. McNeill's statement that Endeavor Societies are not "co-ordinate" with the churches. How fortunate it is that we have *two* brethren among us who are opposed to making Endeavor Societies "co ordinate" with the churches! Now, if either of these bretheren will furnish us the name of one man, woman or child in the United States who believes in this "co-ordinate" idea, we will publish the name as a curiosity.

—Your editorial in reply to the Christian Standard was *exactly* right, not a word too much, nor other than it ought to be. I hope the brethren will express themselves on the question. You have my hearty approval of your position, and you are at liberty to so quote me if occasion should arise.—*W. F. Richardson.*

We have received many letters similar to the above from leading brethren, most of which are personal letters which we shall treat as private. As the above distinctly gives us permission to do so, we quote a few sentences from it. We particularly appreciate this word of approval from the president of the Jubilee Convention, whose head is as clear as his heart is loyal, in all matters that involve the well-being of the brotherhood.

—Dear Christian-Evangelist:—I notice in Christian-Evangelist of Feb. 2, that in referring to a symposium in Michigan Evangelist of Jan. 15, you say: "And yet there are reasons why a few Disciples of Christ in a given place, who are unable to maintain an organic existence, should work and worship with existing evangelical bodies in that place, at least until such a time as they can maintain a worship more in accord with primitive Christianity." By "work and worship" do you mean to recommend Disciples of Christ in the circumstances indicated to enter into full, formal fellowship "with existing evangelical bodies?"

We mean simply what we said, that there can be no objection, under the circumstances stated, in a Disciple of Christ working and worshiping with a religious body of another name. And not only so, but we believe that it is a duty to so do until such times as that one can have fellowship with his or her own people again. Full membership in another body is not necessary to a share in their spiritual things in such cases.

—The Superintendent of Public Instruction of the state of New York has decided that the employment of a teacher wearing the garb of a religious order in a public school or the rental of a building ornamented with religious symbols is a violation of the organic law of that state. In rendering his decision the superintendent quotes from a previous decision on this subject rendered in March, 1897, by Superintendent Draper, which quotation, owing to the general importance of the subject, we give below. Supt. Draper said:

The wearing of an unusual garb worn exclusively by members of one religious sect, and for the purpose of indicating membership in that sect by the teachers in the public schools, constitutes a sectarian influence which ought not to be persisted in. The same may be said of the pupils addressing the teachers as "Sister Mary," "Sister Martha," etc., etc. The conclusion is irresistible that these things may constitute a much stronger sectarian or denominational influence over the minds of the children than the repetition of the Lord's prayer or the reading of Scriptures at the opening of the schools, and yet these things have been prohibited whenever objection has been offered by the rulings of this department from the earliest days, because of the purpose enshrined in the hearts of the people and imbedded in the fundamental law of the state, that the public school system shall be kept altogether free from matters not essential to its primary purpose and dangerous to its harmony and efficiency.

—The pastor of the First Church in Atchinson, Kan., has fallen upon a plan which will help to solve the problem of the midweek prayer-meeting, perhaps. It is the giving of a series of twelve lectures—studies in the "Life of Christ." The first thirty minutes of the hour are spent in the regular prayer-meeting service, using the uniform topics recommended by the Chattanooga Convention; the last half of the hour is then occupied with the study. Outlines are carefully prepared and given out a week in advance. Constant reference is made to Geikie, Farrar, Edersheim, Deems' "Light of the Nations," Beedor, etc., etc. Already *seven* copies of Geikie have been brought by those interested. In spite of the very cold weather, the meetings have been largely attended and full of interest.

W. S. P.

This is a good suggestion and one that is entirely practicable where the pastor isable and willing to take on the extra work of thoroughly preparing his material. But the lecture should supplement, as above, and not be allowed to take the place of the prayer-meeting.

—The following are some of the names of preachers who have promised to enlist at least four churches in the March offering for Foreign Missions that did not give last year: C. G. McNeil, Cor. Sec. of Michigan; H. Baldwin, San Angelo, Texas; J. W. Holsaple, Sherman, Texas; B. E. Yuntz, Des Moines, Iowa; Dr. W. F. Ross, Champaigne, Ill., H. G. Wilkinson, Hastings, Neb.; L. M. Omer, Martinsville, Va.; J. W. West, Tazewell, Va.; L. E. Sellers, Emporia, Kan.; J. A. Battonfield, Clay City, Ill.; A. R. Hunt, Tarkio, Mo.; G. W. Henry, Warsaw, Ind.; H. H. Halley, Kalkaska, Mich.; W. H. Cord, Hazelgreen, Ky., and J. E. Lynn, Springfield, Ill. Many of these preachers have promised to enlist more than four new churches. J. E. Lynn, of Springfield, Ill., will undertake to enlist every church in Sangamon, County. We trust that these are but a hint of what all our preachers will try to do this year.

William Durban: Autobiographical Notice.

I was born in London, on the 6th of May, 1841, in a Church of England family. My father was a schoolmaster, and my mother was the daughter of an Essex farmer. Thus, I saw much amongst my relatives all during my childhood of both city and rural lite, and I have always felt equally at home in town or country. Many other circumstances helped to give me broad social sympathies with every class. I was brought up in very close contact wfth the clergy and the religious life of the majority of the English people.

At the age of seven I entered the highest class in my school, which was regarded as an extraordinary fact in the life of a little child. Though one of the most playful and skittish of children, I had from my first recollection a passionate love of study in many branches. It was a habit with me to begin the study of language after language without waiting for parents or teachers to set me a course of study. If I could get hold of a foreign grammar I immediately on my own account set to acquire all that was in it. When I was a small boy a clergyman, a Cambridge Classical Honor Graduate, was astonished to come across me lying down in playtime, amusing myself by reading the "*De Oratore*" of Cicero. That gentleman at once began to promote my interests, and in due time I was entered for a sizarship at Trinity College, Cambridge University. Circumstances prevented me from going thither, my mother dying and my family affairs being broken up.

I entered the office of a great shipbuilder and became a designer of marine engines for a few years after leaving school, but spent my evenings at King's College, London, and in due time graduated at London University. My purpose was to take "holy orders" in the Church of England ministry, but this was suddenly intercepted by a change of views on baptism, through reading some of Mr. Spurgeon's sermons. I therefore found that I could not conscientiously present myself for the bishop's ordination, for which I had been preparing.

After being baptized in the city of Hereford, where I held a tutorship in a college as professor of languages, I was of course compelled to abandon a position which was connected with the Established Church, and Mr. Spurgeon offered me a tutorship in his college, in which I remained for two years, after which I accepted a call to a Baptist pulpit at Newport, in the beautiful Isle of Wight. After four years of ministerial labor there I went north at the urgent request of Mr. Spurgeon and Hugh Stowell Brown, of Liverpool, to start a Baptist cause in the ancient and beautiful city of Chester. Here I enjoyed extraordinary blessing and success. My heart throbs with pleasure as I think of the thirteen years of delightful life in Chester, and of the noble church of generous people gathered, and the splendid chapel erected.

It was during that period of my life that I made acquaintance with the Disciples of Christ as represented by certain American preachers. An evangelist named M. D. Todd appeared in the city and, by his sermons in the great Music Hall, created a sensation and raised a storm such as I have seldom witnessed. I made his acquaintance, and was at first astonished and bewildered at his plea, but on examining it frankly and boldly told my own people and all the city that he was right in those things in which he differed from others. The storm was then diverted to myself, and I was made to feel the stress of bitter persecution.

It was my privilege at this time to make the acquaintance of W. T. Moore, J. H. Garrison, H. S. Earl, and others of the band of American preachers, as well as of the sainted Timothy Coop.

Being suddenly called to London to under-

take the secretaryship of the Monthly Tract Society, I had the opportunity of coming into close contact with W. T. Moore, whom I in a short time joined in full co-operation in the work of the Disciples of Christ, at the invitation of the Foreign Christian Mission Society of Cincinnati. Since that day, I have without break or jar for a single moment, been my Bro. Moore's trusted lieutenant in the editorship of the Christian Commonwealth, and have toiled with every desire to be faithful to the Master's great cause, raising churches in London. After Mornington Church of Christ, Camden Town, which the railway company took from us, came Tasso Tabernacle, Fulham, which it fell to me to build; and then I was called on to take charge of the new work at Hornsey Tabernacle, in North London, where is being carried on what must surely one day become a great Church of Christ, which will help to move London. Thus am I rejoicing in pioneering for greater workers who will follow. There is not in England a more earnest, distinctive or promising cause than this at Hornsey. But all our Churches of Christ of the Christian Association are to be thus characterized. They never seemed in such good case as now. As president of the Christian Association of Great Britain I have the best opportunity of knowing what is the state of things. It has never been anything like so encouraging. If such dear old friends as Earl, VanHorn, Haley, Martin, Moore, Richardson, Garrison and others, who have paved the way, could take a round amongst us they would be abundantly gratified to see how their work has stood aud how it is being developed. The churches are sound in the faith, and so to a man are the preachers. If I had a thousand lives I should be proud to give them all to the Disciples of Christ, and this is how each man seems to feel.

Some Things.

That March offering for Foreign Missions promises to be by far the greatest our people have made. So mote it be.

"Whereas, God in his wisdom has seen fit to remove from among us our beloved brother, C. E. Garst," etc. Speaking with reverence and a heart full of grief, I say if God did that he has done a thing greatly to his own injury. Is it not time for us to leave off copying the mistakes of an age that did not understand, and to teach them better? It is sickness and death, not God, who removes people.

We thank God and take courage when we see a great paper like the CHRISTIAN-EVANGELIST publishing such sentiments as S. T. Shortess writes under the head of "The Relation of Christians to Politics." Oh no! the world is not growing worse while we have such writers and such papers.

Bro. Garrison, with your trenchant, yet mi d pen, touch up that bad trio, theater, cards and dancing. The church is being shorn of her glory and robbed of her power by these things. A religious church, armed with the truth, is i.resistible. E. L. FRAZIER.

[Bro. Frazier raises a very deep and much-mooted question concerning God's providence, in his reference to Bro. Garst's death. Does it go to the bottom of the problem to say that men are removed from this life by sickness and death? Do not both sickness and death occur under the operation of laws of which God is the Author? We regard our material life as a gift from God, in spite of the fact that human agencies are involved, because it comes through laws of which God is the Author. Is it any less true that death comes in the same way? It is catalogued among the Christian's possessions, along with life. It is in this sense, we suppose, that it is customary to speak of our deceased friends as having been removed by the hand of God. We cannot banish God from our joys or our sorrows; our coming into the world, or our departure from it. He who was dead and is alive forevermore, said: "I have the keys of death and of Hades."—EDITOR.]

Christ a Wonderful Savior.

EDITOR CHRISTIAN-EVANGELIST:—As a recent subscriber allow me to heartily commend your editorial on "The Fullness of the Gospel." It voices my exact sentiments. Christ is a wonderful Savior and most of us have not found out half his power. Let us labor for perfect love and trust.

I am a recent convert to the modern reform movement and have been helped on my way by Rev. E. M. Flinn, of Haverhill, who is the pastor of the church there. There is need of a vast amount of work in New England. I believe the people are ready for the movement and would welcome it under good preaching. Let us pray that God may send more such men as Bro. Flinn into this field and raise up workers among us who will explain the beauties of primitive Christianity.

The common people will hear them gladly. Protestantism in New England is drifting away from the poor. A special work among this class would be greatly blessed.

N. D. WEBBER.

Milton, N. H., Feb. 16, 1899.

PERSONAL MENTION.

M. L. Anthony and C. M. Hughes are holding a protracted meeting at Newton, Ill.

A. Martin, of Muncie, Ind., has accepted a call to preach for the church at Ashland, Ohio, and will begin work in his new field in the near future.

A. J. Farris, of Clarksville, Tex., spent last Lord's day in this city. Bro. Farris is in business at Clarksville, yet an active worker in the cause of righteousness.

The editor of this paper spent last Lord's day in Chicago. He was also at Columbia, Mo., on last Friday, where he delivered a lecture before the Bible Institute, held there last week.

M. H. Grimes, of Morrowville, Kan., says that they have no medical doctor in that place and would like for one who is a member of the Christian Church to locate there. Address Johnson and Flansburg, Morrowville, Kan.

M. I. Payne, of this city, who has returned from a recent trip to Chicago, reports the new church at Irving Park in that city in a prosperous state. This church is one of the results of E. W. Darst's work as an evangelist for that city.

F. H. Sweetman, singer, can be reached by mail at Dundee, Minn., or Sioux City, Iowa. He is now at the former place assisting J. W. Vandewalker, late pastor of the First Christian Church of Sioux City, Iowa, in a protracted meeting.

N. Rolla Davis has been called to the church at Burlington Junction and begins work there March 1st. He organized this church 17 years ago and expects a very pleasant and profitable year with it. He has recently closed a successful meeting at Breckenridge, Mo.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

ROYAL
BAKING POWDER
IS THE BEST.
A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
ROYAL BAKING POWDER CO., NEW YORK.

J. H. Stark, the popular preacher of the gospel in story, has accepted a call from the church at Virginia, Ill., and will begin his work there March 5th, the day for the Foreign Mission offering. Bro. Stark has done a good work at Du Quoin, Ill.

Samuel Gregg has accepted the work at Ashland, Neb., and reports conditions and prospects favorable to a good work. The surrounding country will be kept in view and Bible-schools established wherever possible. Literature is ordered from this house for use in this field.

Bro. Graham, pastor of the church at New Kirk, O. T., has resigned on account of his wife's health. She is suffering from a cancer and for six months he has not been able to do much pastoral work. The church at New Kirk has had a good meeting by R. H. Walling, but is now out of a pastor. They have 65 members, half men, a $1,200 house, and a $200 debt. Address K. D. Olin.

G. W. Burch, pastor of the church at West Liberty, Iowa, reports the baptism, Feb. 7th, of Rev. A. L. Zink, of the U. P. Church. He is now engaged with the church at Milton, Ia. On the 17th Bro. Burch and his wife were surprised by members of his flock with an unlooked-for visit, the present of a gold watch for himself and a fine mantle clock for his wife.

W. J. Lhamon, pastor of the First Christian Church, Allegheny, Pa., began a series of special didactic and evangelistic sermons Feb. 21st to be continued each evening until March 11th. The gospel according to Matthew and the book of Acts will be the basis of the entire series of sermons. Those in relation to Christ, which come first on Matthew's record, those which relate to the kingdom and citizenship therein on Acts.

The church at Brazil, Ind., is trying the novel plan of introducing a protracted meeting with noted preachers from different parts of the state. Beginning on Feb. 13th the following preachers visited them in the order given: J. E. Pounds, B. A. Jenkins, A. J. Frank, L. C. Brown and Wallace Tharp. The meeting was continued by O. P. Shrout and the pestor, P. T. Martin.

Dr. J. Z. Tyler, of Cleveland, O., is assisting F. O. Fannon, the pastor of the First Christian Church of this city in a protracted meeting. Every preparation has been made for a good meeting. Enthusiasm and expectation are runni g high. The meeting opened with a crowded houses and one confession the first night. Dr. Tyler is looking well and enjoying his work and visit to our city.

J. E. Lynn, pastor of the church at Springfield, Ill., says: "The churches of Sangamon County have agreed to co-operate with the Springfield church in supporting a missionary upon the field, and we have adopted Miss Kate V. Johnson, of Tokio, Japan. We believe that this co-operation will greatly deepen the missionary enthusiasm in this county, from which all the boards will be benefited. Bro. B. R. Hieronymus has been appointed missionary secretary for the county.

CHANGES.

Samuel Gregg, Le Sueur, Minn., to Ashland, Neb.
W. B. Rose, Oakdale to Dixie, Wash.
W. A. Coryea, Kelso, Wash., to Gervaise, Oregon.
W. R. Davis, Providence, R. I., to Indianapolis, Ind.
Jas. F. Roseborough, Chauncey to Sandoval, Ill.
Paul H. Castle, Camp Point to Virden, Ill.
Geo. B. Mathews, Lenora to Dresden, Kan.
J. H. Stark, Du Quoin to Virginia, Ill.
D. E. Hughes, Rushville to Monmouth, Ill.
H. H. Shick, Cowden to Omega, Ill.
C. D. Haskell, Atchison to Nortonville, Kan.
J. A. Walters, Council Grove, Kan., to Des Moines, Ia.

Correspondence.

English Topics.

ENGLAND'S GRAND OCTOGENARIAN.

Yesterday John Ruskin passed his 80th year. All over the world, where the English language is spoken, multitudes of the admirers of the finest writers of that tongue now alive, must have joined in the salutations which his splendid career has merited and elicited. The British people are not as passionately appreciative of their great men as the French, but they are proud indeed of such a paragon of versatile genius as John Ruskin. This man is at once artist, poet, economist, philanthropist, altruist, philosopher, religionist and visionary. He is our English Tolstoi, but is a far greater genius, for he is many-sided beyond any living man, and excels alike in every department which he occupies in thought and action. John Ruskin was brought up in the Evangelical circles which early in this century monopolized influence in England. But exactly as Carlyle and George Eliot revolted against the narrow bondage, irksome forms and limited aims of the Puritan school of theology, so did young Ruskin rebel against the intolerably narrow doctrinal modes of thought and preaching which preceded the great revival of Anglicanism and the expansion of Dissent. Tennyson was another of these religious mutineers. So was Charles Dickens. It was on the Continent that Ruskin finally abjured Evangelicalism. He had strayed into a little Waldensian chapel in Turin, where he heard an excessively dull discourse on the exclusive favor of God for a few precious elect souls. Ruskin's position has ever since been very singular. He has fiercely fought Protestantism, narrowness and bigotry, and has in his capacity as an art critic constantly adulated the glorious pictures of the old religious painters of the Catholic renaissance. I spent most of my time during one year of my youthful studies in drinking the wonderful streams of thought which gush out of the pages of the seven volumes of Ruskin's "Lives of the Painters," surely the very grandest work on art ever given to the world. It was with much delight that I learned afterwards that Henry Ward Beecher had saturated his mind and formed his literary style by a similar course. If all our young preachers would spend a year in careful study, during their spare time, of that monumental work, they would find that their taste had been cultured in a school of the most beautiful diction and of the noblest thought. Sermons are sprinkled in every chapter. Ruskin is profoundly devout beyond every other art critic of the age. But his rebellion against the repellent Calvinism of the Protestant majority did not drive him as it did so many others either into Rationalism or Popery. With his passion for the æsthetic he loved the monks in the Florentine convents and cloisters, but he saw on the Continent what Romanism meant, and he unerringly recognized the elements in the Catholic hierarchies which justly brought on them the fierce hostility of men like Garibaldi in Italy and of the honest liberal leaders in other countries. John Ruskin has made a creed for himself, a system of psychology for himself and a political economy for himself. His creed is very short and very simple: "Obedience and love God and love and mercy to my neighbor." I often wonder what might have come of it if this pure and splendid soul had come in contact with some of the pioneers of our new reformation with all its liberty and breadth, blended with fidelity to the Bible, the Book which is everywhere adulated and extolled in the writings of Ruskin. It is pathetic to read of the decline of the grand old champion's strength. No longer can he send those vivid numbers of "Fors Clavigera," which were the most breezy and at the same time the most refined essays in modern social literature. Now Ruskin sits all day long by the window in his lovely Cumberland home, gazing out on the sea whose moods he has so often described as only he could depict it in word-painting. And ere long he will gaze on the glories of that glassy and fiery sea of whose splendors he has also penned rapt passages almost to be compared to the inspired rhapsodies of the Apocalyptic Seer. No nation can produce more than one John Ruskin.

OUR PROGRESS IN ENGLAND.

I should be very thankful if I could stimulate our noble American sympathizers to think much and often of the needs and the prospects of this our English work. Kindly look, brothers and sisters in America, at one latest record. Bro. Romig is in Liverpool. He has spent a few weeks there and has won for Christ 50 fresh conversions! Now this surely shows what England needs. You have sent us the right man, and he comes to sow the good seed in a style which makes us believe that there will be in each place he visits a splendid harvest after he has gone. But that is only one part. The other is that he is at the same time reaping the harvest that others have sown. Several of our brethren have toiled in Liverpool as evangelists for a few years each, being pastors also. And directly a specially gifted evangelist comes along for a campaign of a few weeks there is at once a fine ingathering. Why? Simply because the regular preaching had been so faithfully continued. We want Romig all the time to go through the land, first thus visiting each existing church for a protracted meeting and then going to start the movement on entirely new ground. This is what is desired by our Christian Association in this country. We need to have a man surrendered to this work, and indeed amongst the 40 millions of the British and Irish people we need to send forth a dozen such evangelists as Romig. With him is his fine singer, Prof. Hanna.

BROTHER HEDDEN.

We in the churches of Christ in London have been for a year learning to know and love Fred E. Hedden, who came over here from Buffalo, N. Y., on his way to South Africa, intending to preach the gospel there at his own charges, supporting himself by his trade, and going wherever the Lord should open doors of spiritual usefulness. He has this week left London for Southampton, whence after a week or so he will sail for the Transvaal. Bro. Hedden has gone to and fro amongst us in London, taking services or taking any part of a meeting that might fall to him, or worshiping amongst our congregatinns, but never accepting a penny for his help anywhere. He is a coachbuilder and works diligently with his hands as Paul did at tent-making. He spent his last Sunday in England with me, and now we have said farewell to this noble and loving-spirited brother who will be a missionary in a part of the earth where our plea is as yet utterly unknown. Are there any other young men in the United States who are waiting for a call? Any more who can sustain themselves by their manual skill and can go forth without waiting for a society to support them in the field? When our young men dream dreams and see visions in the Pentecostal sense the world will be moved. The time will come.

RELIGION IN PARLIAMENT.

The British and Irish Parliament has met. This is to be very largely an ecclesiastical session. At the very beginning the storm-signal was hoisted by Mr. Samuel Smith, member for Liverpool, who moved an amendment to the address to the Queen, regretting the lawlessness now prevailing in the Protestant Church. The government is turning cowardly. They are afraid to touch with the little finger the terrible problems which haunt them. The state ought to be absolutely impartial between one religion and another, but in this country it is not so. Here a state church must adopt the religion prescribed by Parliament, as in Russia the prescription goes forth from the Tsar, in China from the Emperor and in Turkey from the Sultan. The Lord Jesus Christ really has nothing at all to do with the matter. Parliaments and Emperors and Sultans do not allow Christ to interfere. Most of our bishops are supple courtiers and clever men of business. A new spirit is springing up among the laity of the Church of England, which the bishops and the government will find it hard indeed to deal with. The archbishop has been delivering a manifesto of his own. He wants to set up new courts of his own without any authority from Parliament. He offers to sit with the archbishop of York and to hear appeals from the bishops, a thing to which he has no right whatever and which no Parliament will endure. Bishops and clergy are alike trying to escape from the authority of the state and at the same time to clutch more tenaciously than ever the advantages of their connection with the state.

W. DURBAN.

43 *Park Road, South Tottenham, London, Feb.* 12, 1899.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexions clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

HONORABLE WITNESSES.

In all stations of life we find ardent advocates of the merits of that fine old Swiss-German remedy, Dr. Peter's Blood Vitalizer. The farmer behind his plow, the mechanic in his workshop, the merchant in his counting-room, the scholar in his study, all have a word in its praise. The Rev. Emil Osbrand of Wayne, Neb., gives his opinion in the following words: "I can give from personal experience the best testimonial to Dr. Peter's Blood Vitalizer. It acts quickly and effectively in all disorders of the system and has benefited me greatly in my rheumatic troubles.

Dr. Peter's Blood Vitalizer cures rheumatism by eliminating the uric acid from the blood. It is not a drug store medicine, but is sold to consumers direct through local agents. Address the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

Washington (D. C.) Letter.

We might fill up our column this week with an account of the weather, which for four days has been the worst Washington has ever experienced. Now the sun is shining, the cold is less severe and we trust blizzards have left us for the season. This delightful change in the weather we trust is a pressage of the spiritual blessings in store for us. Evangelist J. Wilbur Chapman, of Philadelphia, with a corps of assistants will begin a series of meetings in this city Feb. 23, under the auspices of the C. E. Union, of the District of Columbia. We shall follow the Chapman meeting with a four weeks' seige at the Ninth Street Church. The pastor will lead the services assisted by C. E. Millard, the sweet singer of Missouri. With a congregation numbering six hundred, an auditorium which will hold one thousand (if it gets the chance) and an unlimited field, we should be able to report a large ingathering.

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We regret to chronicle the fact that F. D. Power is suffering from throat trouble, the effects of an attack of the la grippe in January. He is contemplating a trip South until he shall have fully recovered. He has been fortunate in securing good pulpit supplies: A. McLean, L. A. Cutler, of Louisa, Va., Jno. L. Brant, of Valparaiso, Ind., and a general in the Salvation Army have edified the Vermont Avenue saints.

In spite of Bro. Power's gray hair and the fact the newspapers refer to him as the "venerable Dr. Power," and a young brother in a C. E. meeting, in Philadelphia, referred to him in the petition, "Lord, bless thy aged servant who is with us to-night," our Washington bishop has only just passed his forty-eighth milestone in the journey of life. Upon Jan. 23, his birthday, he received over three hundred letters of congratulation in the morning mail. This was the result of a conspiracy hatched by several of the Vermont Avenue members and stands as an evidence of the high esteem in which our good brother is held in the Capital City.

***

We are glad to have with us again Hon. Thomas W. Phillips, of Newcastle, Pa., who is widely known among our people for his large-hearted liberality. Bro. Phillips comes to Washington to attend the sessions of the Industrial Commission, of which he is first vice-chairman.

The purpose of the newly organized commission is "to study and compare existing laws bearing upon industrial conditions, here and elsewhere, to ascertain by competent testimony where they are deficient, defective, inoperative or oppressive, and to recommend such remedial statutes as will tend not only to make the conditions of industry more uniform as between the several states, but to remove such existing sources of discontent, inequality and injustice as can be reached and regulated through legislation."

The commission is composed of five members of the Senate, appointed by the Vice-President, five members of the House of Representatives, appointed by the Speaker, and nine other persons, who represent the different industries and employments, appointed by the President and approved by the Senate. The commission is divided into five sub-commissions as follows: (1) On agriculture and agricultural labor; (2) on the conditions of labor and capital employed in manufacturing and general business; (3) on the conditions of labor and capital employed in mining; (4) on transportation; (5) on statistics.

How profitable this commission may become is evident from a consideration of the subjects they have outlined for investigation; such as strikes, boycotts, good roads, effects of new and improved machinery, effects of employment of women and children, sweatshops, overproduction, the extension of markets, Sunday labor, effect of so-called grain and cotton gambling, and last but not least, effects on employees of use of intoxicants. William E. Sackett, Bliss Building, Washington, D.C., is secretary of the commission and will furnish information to inquirers.

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A very remarkable meeting has been held by W. H. Book, in Montgomery, W. Va. One week's preaching resulted in 60 additions; 46 of whome came forward at the last service. Book helped me in a four days' meeting at Link's Grove, W. Va., eleven years ago, with similar results. I have never been associated with a preacher whose sowing yielded such quick harvests. The good, too, he accomplishes is not transient or evanescent, but abides. The new church at Joppa, Md., will be dedicated Jan. 19. W. F. Watkins will assist Pastor Hopkins in a meeting following the dedication. The meeting at Hagerstown, Md., conducted by Evangelist Ryan and pastor Carr resulted in thirty-three additions. EDWARD B. BAGBY.

An Interesting Letter from Manila.

The following letter from Chaplain Hermon P. Williams, of the 51st Iowa Infantry, was written to the secretaries of the Foreign Society. In answer to his appeal the society has decided to enter the Philippines this year, if at all possible:

"Since my regiment has been assigned to duty in the expedition westward, and while the diplomatic status of these islands has been developing such a decisive significance, the advisability of focusing large missionary effort on the city of Manila has been urging itself on my mind. And now that I have seen the place and become somewhat acquainted with its salient features, and have been inspired by its prospects, it does not seem amiss that I write you on the subject.

"Just what disposition will be made of the Philippines by the results of the Paris Commission I do not know, but I understand that Manila is to be an American city. One cannot imagine a mission field more inviting and urgent than this to every sacred interest of the American Christian. A new government and a new civilization, introduced to these semi-civilized Filipinos by the glory of victory and every manifestation of good will to the peaceably disposed, affords an opportunity to the Church of God in America that cannot be found elsewhere and that will never be seen here again. If Christian America is as insistently earnest as military America, it is sure that she will be as victorious. To follow hard on our armies; to preach the gospel of love; to discriminate promptly between cursing, dishonest, licentious Americans and those who really represent her Christian civilization; above all, to show that the true religion is far nobler than the deceiving, barbarous priestcraft of this insular Catholicism—this is our immediate duty.

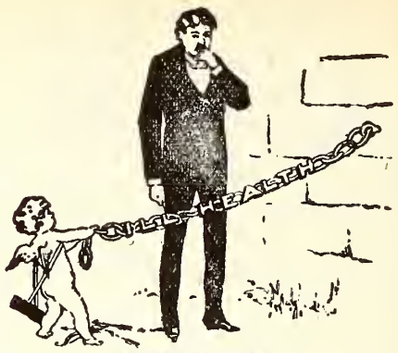
"There are in the city of Manila some two hundred and eighty thousand people and not a Protestant church in the city. Thirty years ago even English residents had to smuggle in their Bibles, and ten years ago an ex-priest was poisoned for translating a portion of the Scriptures and attempting its distribution. The Catholic Church is not so active as formerly and its power is greatly broken.

"Besides the customary services in the different regiments here, the only public meetings for Protestant worship are held in the Christian Commission tent and these are for the soldiers. There is a Methodist missionary here and a Salvation Army officer, but they have done nothing as yet. Chaplain Pearce, of the regulars, has gathered a small band of Filipinos around him and expects to organize an Episcopalian church soon. The Disciples are represented by a woman, who is working here, independently and unsupported—Miss Spradlin, of Topeka, Kan., one time laboring for the C. W. B. B. M. at Deoghur, India. She is at present working in a private school in English.

"These efforts are far from enough. Churches are needed and needed greatly, not for the Filipinos and Spanish alone, but for the Americans as well. They say Hong Kong is full of people crowding into Manila. I venture the assertion that a good thrifty church could be established within five years among the English and American residents. Perhaps the same task would take little longer in the Filipino districts, for these Filipinos have been nutured in deceit and treachery. They are bright and capable, eager to learn, and hopeful material for the gospel.

"Manila is bound to be one of the greatest radiating centers of the Orient. Its climate is salubrious. It is so situated as to command a large share in the commercial development of countries possessing great and untold natural resources. Its harbor is said to be one of the finest in the world. It is backed by a territory remarkably fertile. Above all it is destined to be the Eastern headquarters of the irrepressible Yankee, and that means a great deal.

"If the foreign missionary expects to occupy this field—and surely they will plan for nothing less—why can it not be done at once, and the new mission be made an issue in the coming March collection? Two men are urgently needed to start the work as it ought to be started. Put one in the Malate district south of the river and he can gather a church from the higher class of natives and may soon find himself in the midst of the growing American community. Let the other man begin to preach among the thatched roofs of Sampolo and he will have a large territory, unguarded even by the Catholic church house and a parish of ten thousand Filipinos. A third man could occupy



A New Obstacle.

The old obstacles that used to prevent the marriage of loving couples are out of date. The blood-and-thunder villian is a myth nowadays. The cruel father is only a tradition. Distance, absence and shipwreck in these days of cheap, safe and swift transportation do not count. The new obstacle is a common sense one. It is ill-health on one side or the other, and sometimes on both.

Men nowadays hesitate to marry a woman, no matter how beautiful, no matter how attractive, or interesting, or witty, if she is a sufferer from ill-health. All men worth having desire happy, healthy children. Any woman who will, may fit herself for the duties of wifehood and the exalted function of motherhood. Dr. Pierce's Favorite Prescription banishes all hindrance in the nature of local ill-health. It gives health, power and capacity to the delicate and important organs concerned in wifehood and maternity. It corrects all displacements, allays inflammation, heals ulceration, stops exhausting drains and soothes pain. It prepares for natural, healthy motherhood. It makes maternity easy and safe and almost painless. It insures a new-comer constitutionally strong and able to withstand the usual ills of babyhood. It is the greatest of nerve tonics and restoratives. Medicine dealers sell it and an honest dealer will not urge a substitute upon you.

"After suffering untold tortures," writes Mrs. J. Ferguson, of Box 29, Douglas Station, Selkirk Co., Manitoba, "I thank God I found relief and cure in Dr. Pierce's Favorite Prescription."

The profit side of life is health. The balance is written in the rich, red, pure blood of health. Dr. Pierce's Pleasant Pellets cure constipation and make the blood rich and pure. They never gripe. By druggists.

his time well among the Chinese of the Binondo district.

"In writing to you on this subject, I am aware that you may have considered this question yourself quite at length. If such is the case, I hope your conclusions will prompt you to urge on the board the immediate opening of a mission in Manila, and I trust that the brotherhood will place in your hands sufficient funds to successfully prosecute the work.

"Yours fraternally,

"HERMON P. WILLIAMS,

"Chaplain 51 Iowa."

A Supreme Opportunity in Our Educational Work.

This is our Jubilee Year. All departments of our work as a people must be pushed to the front. The strengthening of our educational institutions is a part of this work that must come in for its share of attention. My soul is filled with joy to see the work of Hiram College making such wonderful progress. As a loyal son of Hiram I hope to do my part as the Lord hath prospered me in the jubilee endowment of that institution. But I want to say to the brethren of the West that another burden is on my heart at present. It has been said that the success of the popular movement for Hiram will mean much for all our educational institutions. God grant that this may be true. It seems, therefore, a fitting time to speak concerning an opportunity that is now before the churches in Nebraska and surrounding states. Has our brotherhood forgotten Cotner University? I trust not. True, the obituary of this institution has been written a number of times, but the school has gone on in a quiet way doing a noble work for God and for the church in this section of the Lord's great harvestfield. Some of the most consecrated preachers of the Word that I have ever met have been educated in this school.

In the past few years this work has not been placed conspicuously before the people, but Bro. W. P. Aylesworth and his faithful associates have gone on in a quiet way instructing young men and women in the great questions of life. Those of us who know the work done do not hesitate to say that the school is doing an excellent work for God and for our cause in this state. At present there are twenty-eight young men in the school who are preparing for the gospel ministry. This is nine times as many ministerial students as there were in Hiram when I entered there thirteen years ago. Yet, some people say there can be no future for Cotner. For three years the school has been conducted and no debts have been incurred. This has been done at a great personal sacrifice to those who are teaching. But now if our brethren will awake to the responsibilities of the hour this school may not only be saved to our brotherhood, but it can be made much more of a power for good than it now is. Hence I want to speak of the opportunity that is now before us.

Unfortunately the finances of the school were such that the college building, dormitory and grounds have passed into the hands of the creditors, principally a number of banks of Lincoln, Neb. These firms do not want this property, they desire that the people who have started this work shall own and control it. To prove their sincerity they have subscribed very liberally toward reducing the indebtedness. A plan of reorganization has been devised by the friends of the school whereby those who will aid in redeeming the property shall have a part in the management.

Last July Bro. J. W. Hilton, a graduate of the institution, a man whose work will do credit to any school among us, was secured to take the field and canvass for funds to redeem the building and grounds from indebtedness. About sixteen thousand dollars is needed in addition to that subscribed by the creditors. Thus far something over eight thousand has been subscribed, over one-half of the amount needed. Now is the time of opportunity, for less than eight thousand dollars in addition to what is now in sight, property worth at least fifty thousand dollars can belong to the Church of Christ. Shall we allow this opportunity to pass by? This property cost one hundred thousand dollars. Without ownership of the property the school cannot be conducted much longer. This is needed to prepare young men for the ministry. Our cause will be put back fifty years in this state if we lose this school. It cannot, it must not be. In the name of God and in behalf of the cause that we all love, I appeal to the men and women whom God has blessed with temporal things, come to the rescue of this school. There ought to be at least five men in the state who would gladly and willingly give a thousand dollars each to this work. There is no place that money can be invested with greater profit than in the cause of Christian education. A number of brethren would be far richer if they would give five thousand dollars apiece. It would be money invested for the Lord.

Bro. Hilton is doing all in his power. He is working like a hero under discouraging circumstances. Now in the last few months of the canvass may not his heart be made glad by some liberal contributions to the trust fund—a fund to be held in sacred trust until enough has been secured to meet all indebtedness of the school? It is hoped to close this canvass by May first. Brother, sister, will you not help in this? If so, send your offering or pledge to J. W. Hilton, Bethany, Neb. If you cannot send a large amount, send what you can and the Lord will bless you in the giving. Remember, brethren, that contributions are not limited to Nebraska, or even Western states.

Many Eastern people have so invested money that it has been lost in a Western boom. This is not a boom. We are dealing with solid facts. Invest your money for the Lord in the cause of Christian education and you will be "laying up treasures in heaven where moth and rust doth not corrupt and thieves do not break through and steal."

May the Lord lead you to be liberal in this matter.

Fraternally yours,

F. A. BRIGHT,

Pres. of Nebr. Christian Missionary Society.

One of John Smith's Sermons.

In the last number of the CHRISTIAN-EVANGELIST Frank W. Allen in his interesting letter says, "I would give a good round sum for even one of John Smith's sermons," and then inquires, "Has even one of all he preached been preserved?"

I am able to answer this inquiry in the affirmative. At the annual Missouri state meeting, in the year 1867, at Chillicothe, John Smith was an honored visitor. This was probably the last state meeting he ever attended. Though his body was weak and frail, it was remarked by all that his mind was clear and strong. There was a general desire to hear him preach one of his grand sermons, and this he consented to do upon the Lord's day over which the meeting was held. By request of the convention, W. C. Rogers, J. A. Berry and myself were chosen to take down the sermon as it fell from the lips of the venerable preacher. After he closed we conferred together and compared notes. There was very little difference in our versions of the sermon, and what one lacked of catching the exact phraseology the others supplied, and the result was a complete transcript of one of the greatest sermons to which I have ever listened. Its publication was requested in the Christian Pioneer, then published in Chillicothe by Bro. D T. Wright, and I well remember its appearance in that paper, though I cannot now tell the month; probably in the September or October number of the year 1867. By an examination of the files of the Pioneer, Bro. Allen can have his wishes gratified. I would be greatly pleased to see a republication of the sermon for the benefit of the present generation.

AARON PRINCE ATEN.

Hutchinson, Kan.

A Great Meeting.

The Central Church of Christ, Des Moines, Iowa, has now in progress a great meeting, now four weeks old, which for spiritual power surpasses any of the great meetings held in this church. The weather during the entire time has been intensely cold, but every evening a large, earnest, thoughtful congregation greets the speaker; and at every service there have been a number of additions to the church. The preaching has been done by the pastor, Dr. H. O. Breeden. I need not say it is well done. Those who know Dr. Breeden, either as a preacher or a lecturer, understand his forceful manner and logical thought. No higher endorsement can be given any man than the fourteen years of continued service and the monumental work which stands to his praise in the Central Church. The people are not drawn to this meeting by the desire to hear a new man tell the new story, but to hear the earnest, godly man, whose voice has become familiar to them, and many times upon occasions of joy or sorrow has conveyed the true sympathy of soul. The great themes of the gospel have been presented with unusual clearness and earnestness. The people are taught and won. There have been one hundred and sixty-one added to date, and the meeting continues with unabated interest. The history of this church demonstrates to the brotherhood the advantage of a long pastorate. Fourteen years ago, when Dr. Breeden, then a young man, was called to the pastorate of the little church on Locust Street, there was a membership of about three hundred. The congregation and pastor worked, and God gave the increase. Eight other churches have been established in the city, and the Church of Christ occupies the very first place in membership and influence in the city of Des Moines. Much of this is due to the unbroken influence of the long and successful pastorate. The Central Church has now, after liberally giving of its members and means to the establishing of eight churches in the city, over twelve hundred members. The church supports several missionaries in the foreign field, gives liberally to all Home Missions, responds readily to calls for charity and conducts in the church institutional work, where supplementary instruction is given the young men and women, thus enlarging their usefulness. This department was opened last October, and now has about four hundred persons regularly enrolled. The importance of this department, I think, can hardly be overestimated. The great work accomplished here is possible in any city in the country. There are, however, three things necessary:

1st. The pastor must be satisfied to remain with his people.

2d The church must be satisfied and appreciative of the efforts of the pastor.

3d. All parties must work together for the glory of God and the good of humanity.

A succession of short pastorates can never build up a great work.

GEO. B. PEAK.

Feb. 14.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,

Prof. J. H. Lawrence, 114 W. 32d St., New York

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You Save Doctors' bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., Box O, New York.

The New Church Building at Boston.

The new building of the Disciples of Christ was dedicated on Sunday, January 22nd, and it may be somewhat interesting to note progress of our work in the city of Boston.

For several years the society has worshiped in South End Tabernacle, corner of Shawmut Avenue and Madison Street, and after repeated efforts to establish a permanent work in that location, and after having reached the conclusion that it was impossible to build a permanent home church which we might reasonably expect to call the mother-church in Boston, and from which we might hope to start missions in other sections of the city, it was decided wise in the fall of 1897 to dispose of our property at Shawmut Avenue and Madison Street. After considerable careful search we finally decided to locate on St. James Street, which is in Roxbury Highlands, and succeeded in purchasing a lot of about 8,000 feet, upon which stood a dwelling-house, and the location of the dwelling-house was such that it did not have to be moved, and therefore to-day stands as a source of income to our work. The property was purchased, and sufficient Roxbury stone was taken from the lot with which to build our present chapel. The seating capacity is about 250 to 300, and immediately back of the auditorium is the pastor's study and two robing rooms. A pipe organ has been put in which is very sweet in tone and adds much to the impressiveness of our service. The house is heated by steam throughout, the pews are quartered oak, and everything is gotten up with an eye to having a comfortable and attractive church home. The vestry is about the same size as the auditorium, with ladies' parlor, library and kitchen connected.

We built the building on the lot so that the dwelling-house did not have to be moved, and therefore have the income from the property which more than takes care of the small debt which we now have on the property, and instead of having to raise $600 a year interest as we did on the old property, we now practically have no interest to raise, as the rent from our dwelling-house pays the interest and gives us $100 to $200 per year besides. Our property stands us $16,500, and is accessible from all parts of the city.

Bro. B. L. Smith, of Cincinnati, preached the dedicatory sermon, and the American Christian Missionary Society, who have been having an oversight over this work for years, and who have contributed largely toward the support of the work here, took our dedication as an occasion on which to declare this church self-supporting, and with a gift of $1,000 bestowed upon us, the benediction of the society. It would be needless for us to try to state our appreciation of the efforts put forth and the substantial aid rendered by the American Christian Missionary Society during the past several years in the maintainance and upbuilding of this work, and it is now our hope that we may be able to show ourselves able to care for this work here and thus render to the American Christian Missionary Society the best and most permanent thanks possible. We feel that those who have contributed toward the American Christian Missionary work cannot but feel that the means and effort they have contributed have certainly been wisely entrusted to the society, and as people come here and visit us and go to other places where they may see the work of the Missionary Society, it cannot help but convince them that money placed with the American Christian Missionary Society is placed where it will yield the best of interest.

The sermon preached by Bro. Smith was very able and reached the hearts of the people and did us all good. In the afternoon communion service was held at 2:30 and Bro. Roland A. Nichols, of Worcester, preached the evening sermon. A short session of Sunday-school was held at 12:15, conducted by the superintendent, J. C. Spry. Junior Endeavor was held at 4:00 P. M., conducted by Rev. R. B. Ray, who has substituted for us for the last year and a half and has done excellent work among us. Christian Endeavor, at 6:30, was conducted by Rev. E. C. Davis, of Springfield, Mass., and at all of the services the house was filled.

Those of our membership throughout the West, where we are so strong, and where we have church buildings without number, cannot appreciate quite the feeling which we now have here in getting into our own attractive house, and it is our earnest desire that we may be able to build the work up from now on, so that much good may be done for the Master in this city.

We earnestly desire that all who come to our city shall certainly visit us in our new house at No. 18 St. James Street, Roxbury. Lock us up, as we want to meet you.

R. H. GROSS.



Use as much of the fine, pure lather of Ivory Soap as you please, the more the better, and greater the pleasure. There's nothing in Ivory Soap to injure the most delicate skin. It improves the complexion by cleansing the pores of all impurities.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

Copyright, 1898, by The Procter & Gamble Co., Cincinnati.

The Crisis in Christian Endeavor.

The recent references to the present condition and opportunities of Christian Endeavor among the Disciples of Christ is timely. No one who studies the situation can fail to see that Christian Endeavor as a force in the religious world is passing from the period of youth and experiment to that of strength and maturity, and in no communion of the church is it capable of rendering the service which the Disciples of Christ may realize from its judicious use. We have for several years been permitting it to take its way among us directed only by such efforts as Bro. Tyler and other earnest workers in the various states could make in justice to the demands of busy pastorates and occupations requiring most of the time of these willing workers. If under such circumstances the movement has assumed the proportions which it now holds among us, what may it not become both in extent and in the character of its service if we can devote to it the full energies of a ripe and experienced life, such as Bro. Tyler is now willing to dedicate to the work? Few will be able to realize how untiring have been his efforts in the past and at what expense of time and strength he has wrought in behalf of this work among us. If it is possible to secure from this time forward his full time at a salary for which he will make a many-fold return, it ought not to take long to provide that salary. We think it worth while to employ trained and competent men for the supervision of our missionary interests. Is it not equally worth the while to secure exclusive and experienced direction for a work which touches every phase of our interests, missionary, educational, biblical, and those relating to every form of church life, and that holds in its hands the whole future life of our movement? The incomparable work which Bro. Tyler has already done as superintendent of Endeavor and as organizer of the Bethany Reading Courses is the pledge of what he is able to do, and yet it is only a suggestion of what is possible with the larger liberty which such a service would offer him. It is usually more difficult to secure the right man than it is to provide the means for his support. But the man is available at this moment; should not the means be easily and quickly obtained?

HERBERT L. WILLETT.

Having an ambition to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. 2 Cor. 10:16.

BROWN'S Bronchial Troches
(Made only by John I. Brown & Son, Boston.)
give instant relief in
Hoarseness

Notes and News.

The new church building at Steubenville, O., will be dedicated April 16th, by F. M. Rains. The building will be equal in convenience and seating capacity to any in our city. Our congregation has held together almost without a break during the year we have been out of a church house. JOHN G. SLAYTON, Pastor.

Yesterday, the East Side Christian Church decided to purchase lots, upon which a temporary building is to be erected soon. This will make the fifth church of Christians in Denver. Our East Side organization is but fourteen months old, but it is a bouncing baby. Two additions so far in February.

Fraternally, FLOURNOY PAYNE.

The First Christian Church at Barry, Illinois, N. Cory pastor, will dedicate its new house of worship March 5th. The dedicatory services will be conducted by F. M. Rains, Cincinnati, Ohio. There will be three sessions of the church on that day, beginning at 10 A. M., 3 P. M. and 7 P. M. A cordial invitation to all has been extended and a great day in anticipated.

San Antonio, Tex., a city of 65,000 people at a recent election, changed its government from Catholic to Protestant men. The mayor, eight aldermen and all the balance of the city ticket except the city collector was elected by the Protestant element. This change is believed to have been absolutely necessary for the welfare and prosperity of the city by its non-Catholic residents. Our Sunday-school there is reported to be "on a genuine boom."

Dedication.

The good people at Cortland, Jackson County, Ind., have just completed a new and commodious house of worship. It is built in modern style; is well furnished; has baptistery, organ, etc., and is in every respect an up-to-date house. The attendance at the dedication, which occurred on Lord's day, Feb. 19, was very large. Brethren Jones and Veach, of Seymour, were with us. It was a great pleasure to be with the brethren at Cortland and preach the opening sermon, raise the money to provide for the debt, and dedicate the house. God bless them! L. L. CARPENTER.

Wabash, Ind.

New Church Building.

Have just closed an interesting meeting of three weeks; at Weatherford, O. T. My next will be at Chandler, O. T., beginning Feb. 26, during which their new and magnificent building will be dedicated, by Bro. W. A. Humphrey, evangelist and corresponding secretary, of the Christian Missionary Society in Okla., and who is doing a good work.

The fire is kindling. We are looking for (and seeing them too) great things in Oklahoma this year. May God bless those who love the souls of those who are lost.

Faithfully, J. M. AUSTIN.

Rush Springs, I. T., Feb. 15, 1899.

The First Pastor at Carthage, Ill.

Bro. Scofield called me to assist him in a meeting at Carthage, Ill., when 22 below zero marked the degrees of cold. The meeting was to me a very pleasant one. Thirty-four years ago this month I began work here as pastor, being the first pastor of the church. Thirty-three years ago I had the pleasure of baptizing the present pastor, Judge C. J. Scofield. Twenty-one years of the thirty-three he has been the church's efficient pastor, doing a successful work for truth and righteousness. There was a number added during the meeting. I was called home to attend a funeral and closed my work there Feb. 20th. Week by week the CHRISTIAN-EVANGELIST reaches me, ever full of freshness. I think the excellent picture of our noble Bro. Procter deserves a compliment. That I think a praiseworthy feature of the paper. E. J. LAMPTON.

Louisiana, Mo.

From Alabama.

Please allow me to request through the columns of the CHRISTIAN-EVANGELIST that if any of the readers know of Disciples who have moved to this city they write me giving their names and past record. If any friends we know who are inclined to the position of the Disciples I should like to have their names also. We have here a great city. There are twenty-two immediate suburbs connected with the city by electric cars. In the city and suburbs reside about 100,000 people. We have a church of about 300 members, some of whom live in almost every suburb. Many of these people come from points where the Disciples are strong, but a change of location and environments sometimes cool their ardor, unless they are immediately seen after. Christians are too much like our great iron furnaces, when once "cooled off" it is hard to get them warmed up to the "running" point. Hence we prefer to never allow them "banked." If, then, you will drop me a card of information I will try to "shovel in the fuel" so as to keep them running. O. P. SPIEGEL.

Birmingham, Ala.

"Egypt" Lives.

Our people have a mind to work. Mt. Carmel is utilizing Evangelist Updyke, Flora has arranged for a campaign with Coombs, Carter is moving things at Lawrenceville, W. H. Boles is storming breastworks in Lower Egypt, about Marion, and in many instances the regular pastors, without foreign help, are pushing up to the 100,000 line.

Clark Braden has recently been secured for chief place in the faculty in Alma College, and has set a rapid pace for himself in the work. Elder C. J. Musgrove is actively at work in the field as financial agent for this educational gem in Egypt. Elder A. C. Eaton is equipped as assistant state evangelist in "Lower Egypt." Elder J. H. Stottler, of Mt. Carmel, has been appointed to the position of chairman of the board of directors of S. I. C. M. C., in place of J. H. Stark, resigned. Our preachers and our people are in genuine earnest in the work all along the lines and I confidently believe that the Home and Foreign Mission day will be observed and the collections taken by more churches than have ever done so before. All should "remember the *Maine*," this year, when special offering time comes. We shall strive for the million-dollar line for missions, and the 100,000 souls for Christ mark in evangelistic efforts. W. BEDALL, Cor. Sec.

Flora, Ill.

BABY'S FACE

LOOKED LIKE RAW MEAT.

Our baby's face and neck was all raw meat, and something awful to look at. The way that child suffered, mother and child never had any rest day or night as it constantly itched, and the blood used to flow down her cheeks. We had doctors and the dispensary with no result. By using CUTICURA RESOLVENT, CUTICURA (ointment), and CUTICURA SOAP, the *child was entirely healed.*

Mrs. GARNJOSS, 213 Nassau Ave., Brooklyn.

MOTHERS, to know that a warm bath with CUTICURA SOAP, and a single anointing with CUTICURA, will afford instant relief in the most distressing of itching, burning, and scaly infantile humors of the skin and scalp, with loss of hair, and not to use them, is to fail in your duty.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Baby Humors, free.

Endowment by the People.

THE GREAT HIRAM JUBILEE ENDOWMENT MOVEMENT.

WHAT WILL THE HARVEST BE?

This is the question that the friends of Hiram and of Christian education are asking everywhere. Can such a movement be made a success? To every one that asks this question we answer, the success of the movement depends on you. If every friend of Christian education among the Disciples of Christ will lend a helping hand there is no question about the success of the movement. Why should we not do so? What grander thing can be done than to place a great institution of learning on a permanent financial basis, thus enabling it to not only go forward in this grand work, but to enter upon an era that shall be characterized by larger achievements and grander work.

Hundreds of names are coming in, but we must not only have hundreds but thousands and tens of thousands. Do not delay. Send in your name at once.

Very much depends upon our preachers. If they will unitedly favor this movement there is no trouble about the congregations. The masses of our brethren receive their inspiration, in part at least, from the preachers. If the preachers favor the movement and help it in all possible ways, their example will be contagious. Our preachers can help the movement:

First, by sending in their own name.

Second, by writing helpful words commendatory of the movement.

Third, by making our agents cordially welcome when they visit the churches.

Brethren, I appeal to you in the name of our common Master, and in the interests of his cause that we love so much, lend to this movement a helping hand. Send in your name at once. Every name received sends a thrill of hope to the hearts of those who are working for the success of this movement.

Very sincerely,

E. V. ZOLLARS, Pres.

Hiram, Ohio.

A Uniqe Reception.

On the evening of Jan. 26 E. L. Powell, minister of the First Church, Louisville, Ky., gave his fifth annual banquet to the men of his congregation. In this company were included not only communicants, but many outside friends who attend the service of the First Church more or less regularly, and not a few of the other preachers of the city. The scene in the spacious Sunday-school room was an attractive one indeed. All the tables were deftly arranged with reference to the center of the room, where was placed the one occupied by the speakers of the evening. The women of the church assist the minister with their faultless taste in setting and decorating the tables. Promptly at eight o'clock several hundred guests were in their places, and an elegant menu was skillfully served. The speaking is evidently a prime matter in this annual festivity. This year, of course, everybody was prepared to hear the note of patriotism; and the ministerial side was happily represented in apostolic blows and knocks; and an eminent physician let us all into some of the secret tribulations of his profession; and the end man plainly took a whack at the times and the manners in general, and scored a hit every time, judging by the loud laughter and applause.

The good influence of this graceful hospitality on the part of the minister of the First Church is unmistakable. No preacher in Louisville preaches regularly to a larger number of men in his audience than E. L. Powell. He has evidently held both the old residents so long members of this historic congregation, and also the new generation now coming to baptism. May he be spared for many a day for a still more fruitful ministry. R. T. M.

Missionary.

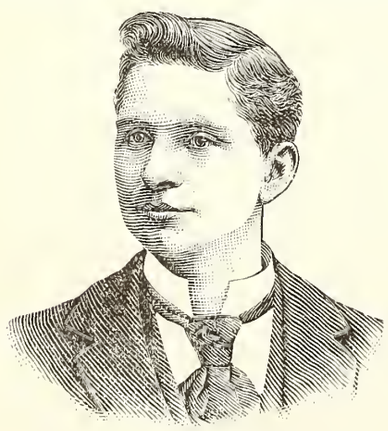
Results of Foreign Missions.

One hundred years ago the Christian world was asleep. The cry for the world's evangelization woke it up. Now, missions have become the measure of the spiritual life of the church. This is a correct standard, for the



MRS. C. C. DRUMMOND, *Hurda, India.*

evangelization of the world is its imperative duty. One hundred years ago men threw the responsibility of evangelizing the world upon God; now, the responsibility is correctly placed upon the church. The church has learned that it is its positive duty to preach the gospel to every creature. And the church has also learned that it has everything to gain and nothing to lose by an aggressive expansion over heathen lands. Missions are no longer regarded as an experiment. They do not belong to the order of reasonable expedient, nor logical inference, but they are positively and clearly taught in the New Testament Scriptures. Missions are as binding upon the churches as baptism upon the sinner, or the Lord's Supper upon the saint. The whole book of God, in its prophecies, in its dispensational developments, and in its purpose and spirit, teaches that the church of Christ is redeemed, endowed, and enjoys all her rights, possesses all her privileges, for the purpose of evangelizing the world. We have learned that missions are not a mere phase of Christianity; they are Christianity itself. The non-missionary church stands directly against its own self-interest. A church *must* have the missionary spirit to be a church of Christ. It is now historically true to say that the non-missionary church decays and dies while the missionary church lives and grows. The churches must look out upon the world with



FRANK GARRETT, *Nankin, China.*

the Savior's eyes, and feel for the world with the Savior's heart, and stand on the threshold of the world with the Savior's purpose; and then will they indeed be the churches of Christ. "Go" is the greatest and most imperative word for the Christian in the New Testament. Christianity is the only religion that goes! The chief characteristic of the new dispensation is flashed forth in the word "go." The bugle blast, "go," startles the nations, and its gentle peal shakes the gates of every hermit empire of the earth. The word "go" carries with it the germ of a new creation, the seed of a new kingdom, the conflagration spark that shall set the kingdoms in a blaze. Another important matter: it is much easier for us to go than for those to whom the command was first given. It was easier for E. E. Faris and Dr. H. N. Biddle to reach the banks of the Congo than it was for Paul to reach those of the Tiber. It is easier for the modern church to illuminate the "Dark Continent" than it was for the early Christians to kindle the fires of gospel light on the heights of Athens or the hills of Rome. It is easier to win the Fiji from the degradation of his cannibalism than it was to woo the cultured Athenian from his worship of the beautiful. All this, and much more, the enterprise of modern missions has helped to teach us. Daniel March says, "The only effectual safeguard against deadness and indifference, against worldliness and materialism, against vain speculation and false doctrine, against positive unbelief and renunciation of all faith, is to be found in keeping the divine commission to disciple the nations ever before the church and the world. Give that its due place in all doctrine; in all preaching, and praise and prayer; in all plans and organizations for church work; in all training of the young, and in all collec-



E. E. FARIS, *Bolengi, Africa.*

tions for the treasury of the Lord, and then there will be little danger of letting down the standard of Christian living and consecration; little danger that many will cease to hold fast the form of sound words, or drift away from the firm anchorage of faith."

During the century now closing no less than one hundred and sixty million copies of the Word of God have been printed in about three hundred and sixty different dialects. At the beginning of this century the Bible could be studied by only one-fifth of the earth's population; now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants. The missionaries have been the great translators. The task of spreading the Scriptures abroad would never have been attempted by the trader, nor could it have been done by the scholar. Only the missionary of ripe scholarship, and with experience in the heathen land, was equal to the undertaking. The foremost missionaries have been the foremost translators. The Burmese version of Judson, the Persian of Henry Martyn, the Sanscrit of Carey, the Bechuana of Moffat, the Chinese of Morrison, are all monuments of the highest talents and the most patient perseverance.

The best book that has ever been written on China and the Chinese was written by a missionary. The commentary on the Koran was written by a missionary. The best manual of original authorities on Buddhism, the best and almost the only translation of the Chinese classics, are the work of missionaries. The best authorities in regard to plants that grow and animals that live, and the minerals that are found, and the phenomena of nature that attract attention in the most remote quarters of the earth, are missionaries. The men who do most to enrich science and promote education and enlarge the area of human knowledge,



G. L. WHARTON, *Hurda, India.*

as the indirect result of their life's labor, are missionaries.

Foreign Missions have changed the map of the world. The indomitable courage of the missionary has enabled him to pierce the very heart of the most exclusive nations of the globe, and has revealed lakes, and rivers, and mountains, and peoples, as well as cities and civilizations before unknown to Christendom. He has enriched every known science—biology, philology, zoology, etc. Missionaries have been called the architects of a new civilization, and the knights of a new chivalry.

The missionary has transformed the commerce of the world, increased its variety and enlarged its volume. The annual net profit of commerce with heathen lands, opened by missions, is estimated at no less than $20,000,000. In a century this amounts to $2,000,000,000. The total expenditure for missions, in this period, does not exceed $300,000,000. The net profit, therefore, amounts to $1,700,000,000. A century ago the commerce of India was almost nothing, now it is estimated to be worth $600,000,000 a year. In about a quarter of a century Japan has advanced so swiftly as to cause leading commercial nations to fear she may become a serious rival for the supremacy in industrial pursuits. Each year a New York publishing house sends 50,000 school-books into the "Sunrise Kingdom." The commerce of the Sandwich Islands is now



MRS. ETHEL GARRETT, *Nankin, China.*

worth $15,000,000 yearly. These islands paid for exports at a single American port, in one year, more money by $367,000 than it cost to Christianize them.

Missions to the ends of the earth have increased man's moral character and culture, and prosperity, and happiness. From the time messages of peace were carried from Rome to the British Isles, to the last missionary that embarked for a heathen land, there have been uniform results. Every truly happy home, in which is to be found Christian influences, is debtor to world-wide missions. All our schools and universities, every institution

of beneficence, are the results of Foreign Missions coming to our ancestors and leading them to a better character. Not the Anglo-Saxon alone, but the Anglo-Saxon spirit touched with the gospel, is what has enlarged human knowledge and increased human happiness. We must not be blind to the power and value of Christian missions; on the contrary, we must show a living interest and a fitting gratitude for all that has been done, and for all the promises of the future.

The shafts of gospel light are now piercing the darkest corners of every benighted region. Only initial steps have so far been taken. The whole human race is ready to receive the heralds of the cross. Missionaries and preachers and churches must now move forward in one concerted effort upon the kingdom of darkness. What has been done is a sure promise of Messiah's reign in a still wider domain.

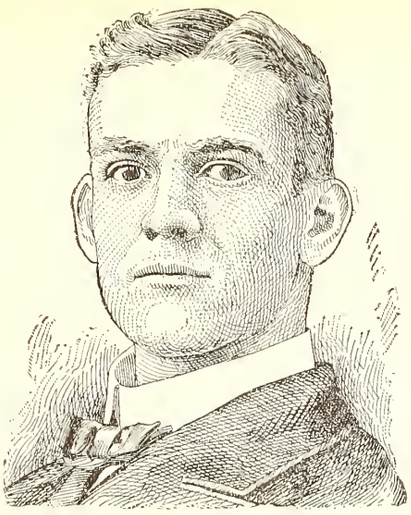
Let us be encouraged. The whole round world is being blessed with the gospel, and the dark cloud of heathenism is melting into day. Africa is being filled with gospel light, every valley and river and plain is being made a highway for the ransomed of the Lord. The swarming millions of China and India and Japan are being raised from ignorance and degradation to start upon a new millennium of power and prosperity. The work is no experiment, but a glowing and a glorious success. No difficulties can arise greater than any which have been already met and overcome. Preparatory work has been well done. Every zone of the earth is inhabited by the missionaries of the cross. They are living among heathen of rude manners and of vile habits and of gross speech, with no word of complaint about giving up the delights of civilization and the sympathy of cultivated society. They keep the fire of faith burning in their hearts, and they utter no word of discouragement. The simple story of the cross is preached every day of the year in more than twenty times as many languages as were heard in Jerusalem on the day of Pentecost. Thousands are yielding to the claims of the gospel. The past is filled with success; the future is full of promise.

The campaign for the conquest of the world for Christ is now well begun. There have been skirmishing and reconnoiterings and taking of outposts in many lands, but this is not enough; only an unconditional surrender of every false faith will suffice. This our Lord demands. The camp of the enemy has been well explored and its strength ascertained and the weapons of warfare have been tested and its methods of attack have been found out. Now is the time for a swift and resistless advance along the whole line. Every member of the Christian Church should now heed the call, which comes from the captain of our salvation, "Go forward!" The responsibility of those at home is the same as that of those in the forefront of the battle on the mission field. We serve the same Master together; we have enlisted in the same campaign and upon the same terms and conditions. There is no rest or release until every idol is destroyed. There is no neutral ground for any Church of Christ; no half-way covenant can be made. Every Christian must march under the banner of the cross against the kingdom of darkness if he would hear the call to glory and to victory. And when at the judgment we shall see the scar of the cross on the hand that offers the crown, we shall rejoice to have served in the ranks of the sacramental host and to have borne an honorable part in the toils and sacrifices of the great conquest.

F. M. RAINS.

1899 Bicycles Down to $8.25.

Men's and women's new 1899 model bicycles are now being offered at $8.25 to $23.75 and sent to anyone anywhere for full examination before payment is made. For catalogue and full particulars, cut this notice out and mail to SEARS, ROEBUCK & Co., Chicago.



DR. ROYAL J. DYE,
Bolengi, Congo Free State, Africa.



MRS. DR. ROYAL J. DYE,
Bolengi, Congo Free State, Africa.

These are new missionaries of the Foreign Christian Missionary Society, now on their way to Bolengi, Congo Free State, Africa, to join E. E. Faris, who has been alone and anxiously awaiting reinforcement since the death of Dr. H. N. Biddle.

On to Manila!

Chaplain Williams, of the 51st Iowa Regiment, calls for workers for the Philippines. He has been in Manila for some time. He writes that a great and effectual door is open there. There has been no such opening on these islands since the world began. There will never be such another opening. Paul in his vision saw a man of Macedonia and heard him say, "Come over and help us." He concluded straightway to go into Macedonia, believing that God had called him to preach the gospel in that province. It is a man of flesh and blood that now calls. May it not be that this is a call of God to us to enter the Philippines with the gospel? The Executive Committee of the Foreign Society has decided to do this. It is believed that the churches will respond more liberally in the March offering when they know of this enlargement of the work and of the additional obligations of the society. The spirit of enterprise will appeal to the hearts of thousands of Americans and they will respond with larger and more numerous contributions than they would otherwise.

A. MCLEAN,
F. M. RAINS.

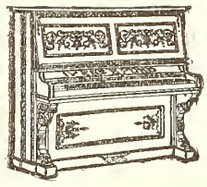
Taking the Offering.

The first Sunday in March has arrived. Thorough preparation has been made. Taking the offering is now the crowning act in the campaign. It is a crisis, requiring all the skill and tact of the most resourceful preacher or leader. No man will succeed here without an interest. The size of the offering is usually a correct measure of the preacher's or leader's interest. Take it with enthusiasm. The fire has been kindled, the forge has been blowing a strong blast, and the iron is now at a white heat. Now is the time to *strike!* Take the offering with *snap!* The match has been well made. Now strike it *quick! Make the fire fly!* Do not sing immediately after the sermon. Go directly from the sermon to the offering. This is no time for little, commonplace and unimportant announcements. The deacons should have the March offering envelopes ready in hand when the sermon closes. At a word an envelope should be given to every one present, saint and sinner, old and young. Have plenty of pencils ready for each pew. Ask all to be in readiness, and wait until the word is given from the pulpit to write the name and the amount. Let all write at once. Just before the writing a suitable word should be spoken as to the importance of the work and what God is expecting of his children. Take the offering with a lofty purpose. Be determined to succeed. Make the church feel that mighty things are being done. Remember, sister churches throughout the whole land are making the same offering at the same time. Feel the thrill of a mighty movement. Assure the church that she is in direct line with the divine purpose in making the offering to send the gospel to the ends of the earth. Make the church realize that she is never any closer to her Lord than when making such an offering. At the close let there be thanksgiving for the unspeakable privileges of the day.

A. MCLEAN,
F. M. RAINS.

How to Send the March Offering.

The March offering for Foreign Missions should be sent promptly to F. M. Rains, Treasurer, Box 750, Cincinnati, Ohio, who will return a proper receipt. Send by Bank Draft, Post Office Order, Express Order or Registered Letter. Be careful to state whether the money is from a church, Sunday-school, Endeavor Society, or an individual. Please give the name of the church when different from the Post Office.



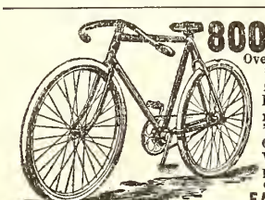
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State Mission Notes.

The latter part of last week it was my privilege to visit two places where I had not been for a long time. One was Forestell, in St. Charles county, and the other Warrenton, in Warren county. The Forestell church is an old one. They had a good audience which listened attentively while I told them of the cause. It was a delight to go there and meet with the dear friends of the past. Of course I stopped at Bro. Pringle's, for that is the preacher's home. At Warrenton I found the church hopeful indeed. They have had many ups and downs, but now they think they see the dawning of a brighter day. This is one of the county-seats we have entered recently and is an important field. Bro. J. E. Donovon is their preacher and is full of zeal in the Master's service and all of them seem to have fallen in love with him. One thing I think that I see is the need on the part of the church to get a larger, broader view of things and if they will follow the leadership of Bro. Donovon it will come. I was sorry to learn that J. W. Coggins, the pastor of the church at Forestell, had broken down and had gone home to North Carolina for a rest. All are hoping that he will soon be back all right again.

Sunday morning I was at Two Mile Branch tand at nigh I was at Jonesburg. I am always sure of the kind of reception I will have at both these places. They are inseparably bound up with my early struggles as a preacher of the Word, and it is a joy to me that after years have gone those who knew me best are the ones who give me the heartiest welcome. As long as the Clares, Palmers and Mudds live at Two Mile, and Uncle Jas. Skinner, Tom Mason and their families and a host of others whom I love are at Jonesburg, they will always see that mission work is held high in the estimation of the church. I was booked to be at Martinsburg on Monday night, but an urgent message from home caused me to disappoint them.

I found C. C. Hill at Montgomery City, serving them three Sundays in the month and the Jonesburg church the other Sunday. Bro. Donovon has taken his place at Two Mile. Bro. Hill is suffering much with rheumatism, but I hope that it is but temporary. His brother, Claude E., is in a meeting at Clark. H. A. Denton is soon to hold a meeting with Bro. C. C., at Montgomery. That is a safe and a strong team.

Bro. W. N. Porter has moved from Lamar to Pierce City, taking charge of the work there. He has two other Sundays and they ought to be engaged at once.

Bro. F. M. Hooton writes me that he is getting hold of his work at Bolivar in a good way and that he is ready to do anything that he can for us. Thank you, sir; may the Lord increase your kind. They are going to have a preachers' institute there before long. That is a good idea. Get together.

If any brother who is a good man, and at the same time a good dentist, and is seeking a new location, will write to me I think I can help him. He must be a brother, a good man, and a good dentist.

Granville Snell's work at Memphis is opening up well indeed. He i s a good man and is following a good man, J. T. Boone, so the work done ought to be fine.

Young Bro. A. J. Williams is doing a fine work at Granger. He found the work there in a bad shape indeed, but he has moved it up until in place of hardly being able to raise the money for him one-fourth time they have raised $400 for half time. That is the way that growth ought to be evidenced. I am sure that Bro. Williams will soon bring them to contribute to mission work. Unfortunately they have no house of worship, but they will be compelled to build soon.

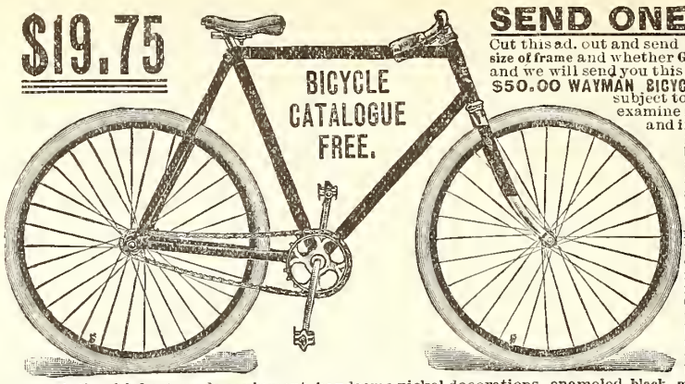
Several years ago it looked as though we had a fine chance at Tolona, and the expenditure of a little money then would have insured a good church. The field is exceedingly difficult now, but Bro. E. A. Newby is not deterred by this, but has gone in there to win. May the Lord help him to gain the victory.

But there are many Tolonas over the state, places where we have the opportunity now but which will soon be gone. If we had the means we could seize the advantage and the work would be done. But for lack of means these open doors are not being entered like they ought to be and the result is a distinct loss. Now that the first day of March has about come and will soon be gone we ought to have great attention to the matter of state missions before the call for General Home Missions comes. Will not the county superintendent begin to take hold of the matter and work up state missions? I am ready to give a premium to the county superintendent who will bring an offering from every church in his county to state missions. What say you?

Yours in His name,

T. A. ABBOTT.

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God's Messages About Missions.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? Prov. 24:11, 12.

How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they h ar without a preacher, and how shall they preach except they be sent? Rom. 10:14, 15.

Go ye, therefore, and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the age. Matt. 28:19, 20.

Go ye into all the world and preach the gospel to every creature. Mark 16:15.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. Matt. 24:14.

Yea, so have I strived to preach the gospel not where Christ was named lest I should build on another man's foundation, but, as it is written, To whom he was not spoken of, they th t have not heard shall understand. Rom. 15:20, 21.

The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he would thrust forth laborers into his harvest. Luke. 10:2.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty. Judges 5:23.

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Evangelistic.

MINNESOTA.

Dundee, Feb. 16.—We start here with good audiences. We are using the Presbyterian church. We have but a few brethren here yet. —F. H. SWEETMAN, singer.

MASSACHUSETTS.

Brockton, Feb. 23.—Had four additions last Lord's day morning. In the evening a young lady was baptized. Since coming in our new building last October we have had 25 additions. —G. A. REINEL.

OHIO.

Hopedale, Feb. 25.—Just closed a meeting recently at Austintown, where I assisted Bro. McConnell, with 39 additions. One made the good confession here last Sunday, making 11 added that have not been reported.—PERCY H. WILSON.

PENNSYLVANIA.

Beaver, Feb. 22.—Three additions; two by baptism.—Z. E. BATES, pastor.

Le Roy.—Two weeks' meeting closed on the 15th inst.; Bro. Keltch, of Granville Centre, did the preaching; 26 baptisms and six restored to fellowship.—W. D. LANE.

OKLAHOMA.

Liberty.—R. W. Walling, of Medford, O. T., has just closed a four weeks' meeting here with 21 additions. It was an inspiring sight to see men of fifty winters confessing him who died for them and being buried in baptism. At the close of the meeting Bro. Graham brought in his resignation as pastor.—K. D. OLIN.

COLORADO.

Denver, Feb. 20.—There were eight accessions to the South Broadway Church, yesterday; 25 in January.—SAMUEL B. MOORE.

La Junta, Feb. 20.—Three additions at regular services. One by statement and two by confession. Have purchased lots and will begin building as soon as frost goes out of ground. Church enthusiastic and work moving by bounds.—ELMER W. COLE, pastor.

KANSAS.

Troy, Feb. 20.—Our meeting is doing nicely; eight confessions to date, seven last night. A great interest is developing.—D. D. BOYLE, evangelist.

North Topeka, Feb. 20.—One added by obedience one month ago. Three last night; two by obedience. Our work is prospering.—J. H. SPEER.

Yates Center, Feb. 22.—Just closed a meeting of two weeks. First week the coldest ever known here. Attendance and interest good. Three added; one conversion. Sister Elsie Nichols, of Buffalo, Kan., led the song service. We predict for her a career of great usefulness in this work.—C. W. YARD, pastor.

INDIANA.

Sullivan, Feb. 19.—Eight additions since last report; six heads of families.—M. W. YOCUM.

Spencer.—Four added here last Sunday. We begin a meeting Lord's day, Feb. 26 with home forces.—C H. DEVOE.

Elkhart, Feb, 23.—Three were added at our regular services last Lord's day. J. V. Coombs was with us in a short meeting during our "blizzard." There were 22 additions during the meeting, which is only a small part of the good accomplished. This is rapidly becoming a strong church.—ALLAN MAX LAIRD, minister.

Martinsville, Feb. 22.—Our four weeks' meeting closed with 80 additions; 64 baptisms; ages from 11 to 72 years. C. H. DeVoe, of Spencer, did most of the preaching and did it well. It was one of the best meetings ever held in the country. Closed with a fine interest and splendid audience.—I. N. GRISSO, pastor.

IOWA.

Des Moines, Feb. 21.—One of the most successful meetings ever held in the Central Church of Christ, at Des Moines, has just closed, after five weeks of earnest preaching of the plain gospel truths by the pastor, Dr. H. O. Breeden. Two hundred and five accessions to the church is the glorious result, having 30 the last day, Sunday. The great majority of these are men and women who will be good workers in Christ's cause. This is the sixteenth series of meetings that Dr. Breeden has conducted in Des Moines and the eighth in which the pastor has done all the preaching. The congregation has discerned that their pastor is an evangelist of power.—N. B. V.

Meeting at Mingo closed Feb. 21st with 35 additions. Will start a Sunday-school at once.—JASPER WATT.

Villisca, Feb. 19.—Twenty-six to date, still more to follow.—W. P. SHAMHART, evangelist.

MISSOURI.

Kansas City, Feb. 21.—Closed a good, short meeting at 24th and Vine Streets with 18 added; 14 baptism. The interest and attendance were good eventhough we had it as cold as 23 below. Will begin soon at East 15th Street. FRANK L. BOWEN, city missionary.

Breckenridge, Feb. 21.—I am at this place helping Bro. Grayson Hughes in a short meeting. Meeting 11 days old with seven additions and good interest. Will return to Maryville next Monday and move at once to Burlington Junction, where I begin work with the church the first of March.—N. ROLLA DAVIS.

ARKANSAS.

Hebron, Feb. 25.—One baptized at Arkadelphia last Lord's day; a young lady student at Onachita Baptist College. I am confident a brighter day is dawning for the little church at that important place.—E. S. ALLHANDS.

Meeting at Bethany two weeks old with 55 additions. Continues.—J. BAUSERMAN, pastor, BRO. COTTINGHAM, evangelist.

Kennett, Feb. 25.—Our meeting was one week old last night; one confession and two by letter. The other churches have called in all their meetings for ours. The preachers are assisting us. But we are presenting the old gospel straight. There is a fine feeling. If the meeting continues long enough great good will be accomplished.—W. H. BOLES AND DAUGHTER.

ILLINOIS.

Normal.—Seven added the last two Lord's days.—E. B. BARNES.

Lincoln, Feb 20.—We had seven confessions yesterday morning. At 3:00 P. M. we baptized. The house was crowded and the finest interest since my ministry began in this city.—ALBERT NICHOLS.

Watseka, Feb. 20.—Another added here by primary obedience. We are preparing to take the March offering. All services have an air of go about them.—BENJ. S. FERRALL, pastor.

ElDora, Feb. 20.—At regular services last night we had five confessions. I preach one-half time at ElDora, and at regular services we have had 23 additions since Christmas. Two more confessions at Shaw's Schoolhouse to-night. J. D. DABNEY.

Chicago, Feb. 21.—We have just closed a good meeting with the West Side church in this city. There were 104 added to the church. The outlook for this church is very good under the leadership of their pastor, Bruce Brown.—H. A. NORTHCUTT.

Arcola, Feb. 24.—Two added last Sunday; four at prayer-meeting, one of whom drove 10 miles to be baptized "the same hour of the night."—J. A. CLEMENS.

Newton, Feb. 24.—Nineteen accessions to date; two last night. Three weeks last Wednesday.—M. L. ANTHONY, state evangelist.

Springfield, Feb 20.—We had six additions this last week at regular services. Scoville and Huston will assist in a meeting beginning March 5.—J. E. LYNN, pastor.

Cameron, Feb. 18.—M. D. Sharples, our regular preacher, is in the midst of a very successful meeting, with 30 additions to date. The attendance was good through all the recent Klondike weather.—R. H. RIGGLE.

Murphysboro, Feb. 20.—Two additions yesterday, one by confession. The cold weather bursted the water pipes in the church which made it impossible to have services on the 12th, so we have no report for that day Sometime in March Bro. J. V. Cooms will be with us in a meeting, and we expect a great ingathering.—W. H. WILLYARD, pastor.

Irving, Feb. 23.—Meeting 10 days old; 18 added, 16 by baptism. We continue indefinately.—PURLEE AND HUNSAKER.

Versailles, Feb. 23.—The meeting at Versailles closed on account of cold weather; nine added.—CANNON AND HUNSAKER.

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Family Circle.

Some Day.

W. W. H.

Some day
Those who have spent their lives
In piling up wealth,
For wealth's sake,
Will stop to ponder over their folly,
And wonder why they had not stopped
At the point of sufficiency,
And spent their remaining days
In better pursuits.

Some day
Those who have spent their lives
In piling up wealth,
For the love of it,
Will stop to ponder over their folly,
And wonder why they had not
Devoted larger means
To the relief of the suffering
And to the higher wants of man.

Some day
Those who have spent their lives
In piling up wealth,
From selfish motives,
Will stop to ponder over their folly,
And wonder why they had not
Consecrated it all—and self—
To the cause of righteousness
And the kingdom of God.

Some day
Those who have spent their lives
In piling up wealth,
All to be lost,
Will stop and ponder over their folly,
And wonder how they had been deluded
Into giving this world
In exchange for their souls.

Will Brown, Missionary.

BY ALBERT BUXTON.

"Bro. Brown a missionary!" cried Mrs. James, in tones of dismay. "Why, he will die in a year. Look at his hollow chest. He ought to be resting now instead of preaching."

"A missionary!" ejaculated Mrs. Dale, the young bride, poising her needle on its orbit. It was the monthly sewig circle.

A dozen voices in chorus, from alto to falsetto, echoed the question, "A missionary?"

"Yes," wisely responded the informant, the oracular Mrs. Beach. "I saw it in the Missionary Gazette. He's been appointed for India, but—"

"Well," broke in the bride, "I think it is just an eternal shame. When we were at school together we all thought that Will Brown had no right to go crazy on the ministerial call business as he did. Prof. Boynton said he would make a brilliant lawyer. It's bad enough to bury his genius in the ministry. But this is just insane—to starve himself over there among those sepoys."

"And he loves music so," chimed in Sister Gates. "He can't pack his piano over there. I once heard him say that earth would be a Sahara Desert without music."

"But his wife!" suggested Miss Stone, youthful only in dress, and hence apparently less so in face. "If he wants to kill himself, he has no right to murder her."

On the way home Mrs. Dale and Miss Stone called at the parsonage. The young minister met them at the door, and before he had time to call his wife from the supper preparation, Mrs. Dale began:

"Bro. Brown! Is it really true—"

"That I am about to resign my pastorate here?" smiled the parson. "Yes. I had not yet announced it, for I did not want to provoke talk until I were fully decided. I have now decided."

"To go to India?"

He nodded.

"Why, Will Brown!—I can't always think to say Reverend Sir—I sometimes imagine we are at school again, and not all so old and wise." The young wife assumed a look of sternness, ill-matching her bridal appearance. "But, Bro. Brown," in tones of remonstrance, "you have such prospects in our own country—even buried in the ministry. Have you never had a vision of what you may be and do?"

"Yes; that's it. It was a vision—real and vivid—startling—again and again. I cannot shake it off."

"A startling vision!" It was Miss Stone this time. She was the town authority on sensations, and opportunities were few. This approached her specialty. "Tell us of your remarkable dream."

"A dream! No! I see it the most vividly when I am most awake. I see two hundred well-dressed, well-fed Christians, listening listlessly, comfortably, to a wonderful story of a wondrous love. They have heard it so often, and have realized its wonder so little that its repetition must be in some new eloquence to interest them. In the shadowy background I see multitudes stretching away in throngs beyond the reach of counting. I see half-starved—some wholly starved, body and soul—brothers and sisters of our same family. No look of hope, however faint, illumines their face. They grope. They cannot find the way. They have no leader in their blindness. They can only guess—and they have guessed wrongly—that there is no love except the momentary selfish flashes in their sad lives, that all without is hate, an infinite hate shutting them in, pressing hard upon them and stifling even the little gleams of love in their brief lives." He turned a moment in silence and looked out of the window. But he really saw nothing. He did not turn to see. It was that they might not see.

He resumed: "I have decided to leave those who have heard the story of divine love so often and tell that story where it will be their first gleam of hope to the listeners. I have seen for many weeks that background every time I have been before an audience."

"But it will be such a horrible life!" Mrs. Dale tried to make her voice thrilling, but it was soft and gentle.

"Even Christ pleased not himself."

"But you might die!" Mrs. Dale's voice was no longer in remonstrance. It seemed more like a gentle approval.

He smiled gently. "Not 'might,' but 'must,' sometime, somewhere, in his own time and place. I would rather it would be *there*."

"In India?"

"Yes. 'Be thou faithful unto death and I will give thee a crown of life.'"

The other one, the specialist, took her turn.

"But there are others at ease who could better go." There was no lack of remonstrance in her tone.

"'What is that to thee. Follow thou me.' Their disobedience makes my obedience all the more urgent."

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"I see," responded the unconquered Miss Stone, "that you are determined to throw yourself away. But have you the right thus to dispose of your wife's comfort?"

"No, indeed! Your question is entirely to the point."

He opened the door into the diningroom and called, "Mary!"

The dominie's wife, with her apron on, bustled in.

"Excuse me," she said, after greeting the guests. "I was getting supper and did not notice that we had visitors. Lay aside your wraps and stay to tea."

"No," replied Miss Stone. "We just ran in for a moment to labor with Bro. Brown on his delusion. We want to save you at least from this insanity if he persists."

"But what if I do not want to be saved?" asked the young housewife smiling. "And besides, I do not think it insane. 'God hath chosen the foolish things to confound the wise.'"

"But you are giving up all privileges and friends."

"My best Friend will be all the closer. And the next best friend," throwing a proud glance toward her husband, "will be all the dearer."

"But you are leaving so much"—

"'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'"

"Well, I believe in missions and gave $3 at the last March offering."

"And he gave himself." There was no bitterness of reproof in the tones. It seemed a thought that rose to the lips unbidden.

It was time for Miss Stone to interpose and clinch the argument.

"You have always been such a home girl. Your father and mother live near by. As long as they are living don't you think—"

"That 'he that loveth father or mother more than me is not worthy of me?' Yes, indeed!" Again the interruption was not of conscious remonstrance. It was rather a meditation, unconsciously uttered.

"If you want a more spiritual life," it was the gentler voice of Mrs. Dale, "could you not find it right here? Every one says that our prayer-meetings are growing more glorious each week."

"It may be my duty to sacrifice selfish spiritual enjoyment—and it is my highest joy—that others, dying, dying, yes dying in spirit," and her eyes filled with tears, "may find at least bare spiritual life. I love to be on the mountain top with my Lord. But it may be his will that I live in the valley, that I may there tell to some who have never been out of its fogs what a glorious vision is above."

"I cannot for my life see," impatiently ejaculated the specialist, "how you can have the heart to bid good-bye to your friends here forever. It is heartless heathenism."

In reply the "little preacher," as her husband called her, wheeled on the piano stool on which she was seated, struck the chord, and began to sing softly—

"'Yes, my native land I love thee,
All thy scenes I love them well,
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you
Far in heathen lands to dwell?'"

At the sound of her voice, her husband's clear, flutelike tenor had blended. It was a hymn they had often sung. As they sung further there was a noticeable tremolo—not of the piano. But the last verse had no waver, no flutter. It seemed the song of those who had conquered—

"'In the deserts let me labor,
On the mountains let me tell
How he died—the blessed Savior—
To redeem a world from hell!
Let me hasten
Far in heathen lands to dwell.'"

Before they left the March offering for Foreign Missions intervened. The young missionary received occasional encouragement during the week preceding.

"Bro. Brown," said one of the deacons, "I gave $1 last year; I am going to make it $3 this year. We are going to show the brotherhood that we appreciate sending a real missionary ourselves. I would give more, but this has been a bad year in my business."

A faint smile was the minister's response at first. Then he said:

"It is not for me to dictate. It lies between you and him that bought you. I am glad you have decided to increase your offering."

He did not commiserate him, however, on his "poor business." He noticed that he still smoked three cigars a day, and had not been forced by "poor business" to substitute a pipe. He mentally calculated that this man, in his increased offering, was giving as much for Foreign Missions for the whole year as he spent for cigars every two or three weeks, even if he always took the cheaper brand.

One of the elders met him.

"Bro. Brown," he began, "I know how near the March offering is to your heart. I was absent, at home with a bad cold, last year when it was taken and so could not give anything. I have decided to sacrifice some this year. You know the strike on the railroad has crippled us. We merchants had to "carry" several of the men at our loss. But that won't hinder me. I have decided to give $5 this year. I presume no one here has ever given more than that at a missionary collection."

He looked with pride for the minister's approval.

The answer was a smile. It was not rapturous. The embryo missionary was thinking that one cent and a half a day was the most any one there ever gave to meet the last command of the Savior, "Go ye into all the world." And he thought of the new piano in the elder's home.

The Sunday-school superintendent has a surprise in store for him.

"Wife and I have talked it over, and we have decided to give all we can hope to save next month, that is after we have paid a lumber bill of $60. We want to get our addition paid for as soon as possible. It costs a mint of money to enlarge a house. I reckon we can allow about $10 for this collection. I would give more, but it would not be honest to run behind or get in debt in order to make a present."

The dominie smiled sadly and gladly. Gladly, for that was a large amount from that man. Sadly, as the thought that it was not a "present," but a trifling payment on a debt—a debt of honor to One whose love freely gave self, in pain and death. And then the language sounded strange: "Did not believe in getting in debt?" That is, it was right for him to get in debt for a larger, finer house for himself, but it would be dishonest to raise ready money on his fixed property for his Lord.

The March offering was past.

"One hundred and sixty dollars," said the treasurer with pride, "and it would have been more but for the debt on the church. When we get that paid we shall be the richest church in our fellowship in the South. No such church among us this side of the river, nor pipe organ, either. Charity begins at home."

They were standing where the square towers of the "finest church" loomed up in profile against the afternoon sky. Far beyond, in his prophetic gaze, the young man saw a rude roof on posts. In this he was to preach for years on the other side of the wide world. The echo of the words sank as a sob in his heart, "Finest church," "we must get it paid for soon," "charity begins at home."

An open room. A mere roof supported on posts. The other side of the world. Wayfarers were passing and casually looking within—casually, and then curiously. For they were all dark and the chief occupants were fair.

One was a slender man, apparently of middle age. But it was only apparently. For though his chestnut hair was flecked with gray he was still young. It was Will Brown, and but five years have passed since our last scene.

Beside him, with face grown more sober and thinner, but illumined with a spiritual beauty, sat his wife.

They talked with all who stopped and would listen—talked earnestly. They gave little booklets to all who would receive them.

"Mary," he said, "I am so tired. I feel feverish. We will leave for home early to-night."

"Yes," responded the wife, as she felt his heated brow, "you must not come down so early to-morrow. If you do not stop working so hard you will be down with fever. The heat and work and worry are wearing on you."

Just then a gruff voice attracted their attention. A stern countenance was looking at them eagerly. There was agitation in the tones.

"Teacher, little Thu-gal is asking for you."

"How is he to-day?"

"Wose. Come with me."

"But you forbade my visits."

"It is a whim of his. He is suffering and I must humor him."

They quickly strode beneath the hot evening sun to one of the poorer huts of the village. A cry of delight greeted their entrance—faint, plaintive, but joyous.

"Oh, teacher! I've been so lonesome since pa took me out of school."

A little boy of nine, worn with pain, wasted with fever, lay on a coarse pallet on the damp, earthen floor.

The man of God sat on the ground beside the pallet, stroked the heated brow and said:

"We, too, have missed our little questioner."

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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"Tell me some more about Jesus." The childish voice was eager, the pleading look hungry.

Involuntarily the servant of Jesus glanced at the bowed father. He quickly raised his head.

"Yes, yes," he said petulantly. "Tell him those silly tales. Anything to satisfy him."

And the teacher took the frail form in his arms and walked back and forth in the low hut and told him a wonderful story. That God once took the form of a man, with a voice wondrous sweet and a face of shining love, and walked among men. And where he walked there was joy. But his portion was pain. And not only did he bring joy to grown people, but he took little children in his arms and made them happy. And he asked no reward for all this. He chose death rather. He only asked that those he loved should in return love one another and love and trust him, following closely in his footsteps.

"Oh teacher!" The breath was tremulous and the voice was broken with pain, but there was joy in the tones. "I do love him. Tell me more."

And again in other words the teacher told the wondrous tale. The pain seemed to ebb, and the head sank as if in slumber. The "Jesus man" laid the little burden back on the couch to go, but the voice slept not. "Oh, don't leave me! Tell me the story again even if I am asleep. I can sleep better. And oh! don't leave me. It is so lonesome. Mother is dead and father is cross and will not let me speak of Jesus."

A sob in the corner was the only other sound.

The preacher sang a tender song of the Lamb, and sat on the ground through nearly the whole night.

'Twas near morning. The child stirred again as he had often done through the night. He whispered, "Father, father!"

The father took the frail form in his arms and folded it to his breast.

The childish voice whispered faintly:

"Father, may I say Jesus?"

"Yes, yes," said, or rather sobbed the father.

"Jesus"—the word was breathed so softly that the father bent low to catch it—"took little children in his"—only a soft inarticulate breath closed the sentence. But the smile on the face, even in the gray light of morn, told the rest. And as the breath slowly ceased, the smile deepened. His sleep was to be wakened by a "new song"—the song of the Lamb.

Again we are in the place of our first scene. Again the sacred sewing circle sits and sews and speaks.

"Well, I expected it."

"I just knew it all the time."

"I told him he would die."

The voice of Mrs. Dale, more matronly, but gentler still, stemmed the tide, "Be thou faithful unto death."

"But death is all he got out of his foolishness."

And again the gentle voice, "And I will give thee a crown of life."

"And he caught it nursing a little beggar."

"Yes. They all throw away their health and time and lives on such worthless material."

Again the gentle voice of Mrs. Dale, "Inasmuch as ye have done it unto one of the least, ye have done it unto me. The child died happy and the father professed Christ the next week."

"The Evangelical Standard says that Mrs. Brown is due here the middle of next month. She will at least have a good home now with her parents."

Again the church. Again a collection, and it is not March.

"Eight hundred dollars," said the minister, after a hymn, during which the deacons had counted the offering. "You see, Mrs. Brown," turning to the widow, "that we believe the laborer is worthy of his reward. We present it to you with our heartfelt appreciation for your sacrifice, and our love for your worth, and our tender memories of your loved one. It is a mere pittance. But, I trust, it will make your life among us less thorny."

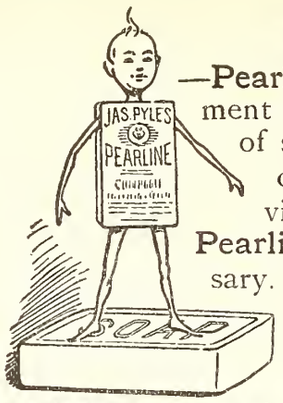
She rose. Tears glistened, but she restrained them from falling.

"I will take it with grateful appreciation, and may God bless you." She spoke slowly, with increasing emotion. "But I want to take it back there with me. The scene of his labors—of our labors—of his grave." At last the tears came. After a moment she found voice again: "I want to use this money to start a building, healthy for body and soul, where the little children there can learn of Jesus."

She is over there again, alone now. No! not alone. One is with her, "a friend that sticketh closer than a brother." Nearly a hundred little ones are her sweet companions. She tells them in their own strange language the ever-fresh "Jesus story." A new house is there, wholesome to body and soul. A grave is there; she visits it daily. Its headstone has a name, a triple date—his birth, their marriage, his death—and an inscription. It is from an old book:

"HAVING LOVED HIS OWN, HE LOVED THEM UNTO THE END."

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This beautiful wonder of nature is situated twenty miles southwest of Douglass, Wyoming, where the La Prele Creek breaks through the foothills of the Laramie Mountains. The stream here flows, or rather tumbles and pitches, through a narrow, ragged canon about 1,000 feet in depth. Near the lower end of the gorge a ledge or wall of solid rock, about 150 feet in height, stretches right across the canon. In time long past the water has plunged over the top of this rock wall, which was then a natural dam; but finally the water found a way underneath and the result is this bridge. In span of its arch it exceeds anything of its kind in the known world. From buttress to buttress the bridge is 180 feet; highest point of arch about seventy-five feet above the water, and breadth of under side, up and down stream, eighty feet. As will be seen in the accompanying illustrations, the arch is almost as perfect as though built by man's hands rather than formed by the action of water. Not alone for this remarkable bridge does it pay the tourists to visit this spot; the wild, grand beauty of the canon is well worth seeing, and added to this is a "Crystal Cave" in which may be seen countless numbers of beautiful quartz crsytals of various sizes and shapes.—*S. L., in Vick's Magazine for October.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

That Night.

Uncle Tom maintained a deep silence while George was telling about the letter he had written for the robber. Sometimes he glanced at Mr. Pump, but that gentleman stood like a statue, staring at George with open mouth. "I think he is a nice robber," said George. "At least there are good streaks in him. I'm sorry I scared you by slipping off, but if I hadn't come, he would have stolen a lot of things, after all."

"That's right," said Mr. Pump. "But while we're talking here, what's to hender that robber from making a raid on our camp? I'd better go back and guard it the rest of the night, while you two watch over this house." Uncle Tom approved of this plan, so Mr. Pump ran back to the hut. Uncle Tom nailed up the pantry window, and having obtained a solemn promise from George that he would not slip away, they lay down on the company bed to pass the rest of the night.

Hardly had Uncle Tom fallen asleep when George, who had not been able to sleep, said, "Did you hear that?"

"Hear that?" repeated the other sleepily. "Hear what? I wasn't hearing anything."

"It was a gun," said George, shuddering.

"Gun? Gun?" repeated his uncle, only half awake. "What gun? Did you say 'gun'?" he added, becoming more alive to the situation.

"A gun went off," said the boy. It sounded like it came from our hut in the woods."

"Mr. Pump has killed the robber," said the sleepy uncle, settling down once more.

"Or the robber has killed Mr. Pump," the boy suggested.

"I hadn't thought of that!" exclaimed the other springing from the bed. "I must go down there at once. You can stay here till I come back."

"I'd rather go," said George. "I might as well say that I'd be afraid here all alone. The robber might come back, and while he is my friend, he is mighty changeable." Uncle Tom made no more objection and they set off toward the woods. When they came in sight of the hut, they saw Mr. Pump just entering the building with his gun on his shoulder. "Did you kill him?" called Uncle Tom.

"Yes, I've done for him," replied Mr. Pump. "But what brung you two here?"

"Where is he lying?" demanded the other quickly. George had turned very white.

"Down in the timber," replied Mr. Pump, coolly. "I stood him as long as I could, and then I jest up and shot his head off. He jest naturally screeched and screeched, till there was no living in the same worl' with him."

"Oh," said Uncle Tom. "Then it was a—a—"

"Yes, sir, a screech-owl. But I've done for *him*."

"I see," said Uncle Tom, who wore a relieved expression. "I didn't understand at first. But since George and I have come down, suppose you go up to the house and stay there till daylight." Accordingly, Mr. Pump departed. "It seems hardly worth while to go to bed," observed the uncle as he and George entered the hut. "But we will do so simply as a matter of form." However, they were soon soundly asleep. In about an hour Uncle Tom leaped up so quickly that he woke George. As soon as George was awake he became conscious of a noise from the direction of the farm house. "Do you know what that is?" demanded Uncle Tom, as he pulled on his boots.

"It is a sound," said George, also getting up.

"It is a sound," said his Uncle. "And it is made by our dinner-horn!"

"Sure enough," said George. "I see that it toots."

"Are you ready to go back?" inquired the other in a resigned tone. George stumbled behind him to the door, but the cold night air soon restored the use of his faculties. "It must be Mr. Pump calling us," he suggested. "My! Isn't Mr. Pump long-winded, though!"

"If the robber were there," Uncle Tom reasoned, as they sped through the gloom, "he would hardly let Mr. Pump make all that noise, unless Mr. Pump has overpowered him." As they drew near the house, the dinner-horn continued to sound forth with impassioned blasts.

"It makes me hungry to hear it," said George. The doors were all locked, and their knocking was drowned by the din within. Uncle Tom shouted, but it was no use. He ran for his ax and broke away the boards with which he had fastened up the pantry window. Then both climbed into the house. They found Mr. Pump sitting on the front hall floor, blowing with all his might. "I thought that would fetch you," he remarked with evident pride, as he laid aside the horn. "I don't know how I come to think of it, but I did."

"What's the matter?" demanded Uncle Tom.

"Well, you see, Mr. Weston, I was sitting on that there cheer—no that one over yonder. See it?"

Uncle Tom examined the chair carefully. "I don't see anything the matter with it," he answered.

"No, they wasn't. But I got off that cheer, and I went to git a drink at the well. You see I 'lowed to sit the night through on that there cheer. But I went to git a drink. After I had drawed the water, I drunk and I says to myself, 'I'll jest let this bucket down in the well, agin,' which I done, Mr. Weston. I didn't want no cats adrinking out of it. Then I started for the house. I come in the house. So I sit on that there cheer agin." Uncle Tom began to look at the chair suspiciously, trying to discover some trap about it. "Then I says to myself, 'Did I put that bucket back in the well?' I went to see. It was dark outdoors. As I come back, I slipped, and fell, and my arm struck agin the edge of the rock step. And I've bruck it, Mr. Weston; they is a bone that jest moves around independent like, as if it was avisiting, and not at home!"

Uncle Tom hastily examined the arm, and finding that it was really broken, he put Mr. Pump to bed and hurried to the lot to catch his saddle-horse, to go for the doctor. George assisted his uncle, since the saddle-horse belonged to that variety of his race which is popularly known as "hard to catch." After they had run from corner to corner with their arms outspread, as if they were practicing a new way of flying, and had forgotten how to get up into the air, the horse was caught, and George was left with Mr. Pump.

George Weston returned home the next day, shortly after dinner. He did not consider his camping-out a success. There had been no hunting. His uncle was obliged to stay with Mr. Pump till his family returned, and so George had to be content with shooting at an old gatepost, that couldn't get away. But, after all he had a thrilling adventure with a robber, to tell the boys; and perhaps he crowed over that robber more than he should.

Four o'clock of this Saturday evening had been appointed as the time for the first Advance Society to meet. George had persuaded three boys to join, and Jennie had secured Tattie Marsh and her cousin, who was very fond of reading. They had not decided what they would do at their meeting, except that they would meet. Before the appointed time, seven boys and girls sat in Mrs. Weston's parlor.

Next week, letters from members—but not the pet-stories. In two weeks, the first meeting of the Advance Society will be described, which took place at the home of the Westons. I hope you have liked the Robber; anyway, he will turn up again in the course of this story, in a most unexpected manner.

Here is our first HONOR LIST. The following have every day read a verse of the Bible, every week 30 lines of poetry and five pages of history, and each week have memorized a quotation and recorded work done in notebooks, during a period of 12 weeks: F. F. Evans, Ethel Mae Taylor, Julia Cox, Lina Pike, Clara Moses, Lily Gooch, Florence Belle Beattie, Florence Smith, Myrtle Sims, Mrs. Dever, Gerald Dever, Burleigh Cash, Della E. Durham, D. M. Shafer, Grady Maxfield. All of these have sent me a full report of their work—what they have read, and in some cases the very quotations they memorized. Two of these persons missed a day or two, and then made up. They sent excuses which I admitted. There are just a few cases that make it allowable to miss a day, then "make up," and I must be the judge of these. I hope all these people will be again reported in 12 weeks. Perhaps next week there will be more to announce, since a name reaches me, with report, nearly every day. Here is another name now: Luella Evans. Some write that about the only poetry they have to read is that which is published in the CHRISTIAN-EVANGELIST. This should encourage our poets, and make them write ever better, ever more cheerily and lovingly. And it ought to reconcile editors to the advent of spring.

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Sunday School.

HERBERT L. WILLETT.

THE BLIND MAN.

The necessity of keeping in mind an entire section of the Scriptures while fixing special attention upon a particular paragraph is well illustrated in the present lesson. The entire chapter must be studied in order to appreciate the significance of the blind man's experience. Indeed, it is usually the case that the study of a mere fragment of the Bible, disconnected and solitary, as the International Lessons too frequently are, fails entirely to achieve the result intended, and the knowledge which comes from such a study is quite too likely to be haphazard and miscellaneous, rather than consecutive and definite. No teacher can do justice to a series of studies in the life of Christ who does not join them one to another in some rounded scheme of the entire ministry of our Lord, and also give them with their entire setting of preparation and results. It is the clearest violation of the purpose of such a narrative as this that one portion should be torn apart from the rest and studied as a unit. The real purpose of this narrative is to exhibit the growth of faith in the man to whom sight was given, and this alone affords the evangelist reason for selecting this one sign from many which must have been equally important as a mere act of healing. No study of a particular episode can be unitary and consistent that does not include some reflection upon the reasons which gave the narrative its value in the mind of the writer, and back of that made it important as a part of the earliest Christian teaching.

Perhaps no malady is more common or distressing in the East than blindness. Travelers in the Orient see the afflicted on every side, and they usually supply the large contingent of beggars who infest city and highway. While Jesus was in Jerusalem during the celebration of the Feast of Tabernacles he and his disciples passed one of these unfortunate people, who, as was known, had been blind from birth. The speculations of the Jews at this period were often characterized by Eastern elements of thought, the result of contact with other races during the exile. One of these speculations which has also prevailed in later days among people of a certain type of mind, was that regarding the supposed successive existences of the soul through different incarnations. As is well known, this speculation is affected by certain religious faddists in our own day who only need to be assured that a particular theory comes from India, or Persia, or Arabia, to be instantly seized with a desire to appropriate it. Much of the leaning toward theosophy, Buddhism, Islamism and kindred cults to-day receives its explanation from the disinclination of certain types of mind to accept the simple and demonstrable truths of Christianity, and to prefer some new idea which comes with however slight credentials from the Far East, and bears just enough of the air of mystery to influence minds of very moderate capacity. Human nature is much the same in all ages, and in Judea there were those who speculated regarding the possible truth of the doctrine of transmigration of souls, even if they did not accept it outright. That suffering was the penalty of sin was the historic belief of the nation, and when one suffered from birth the doctrine made only two explanations possible: either the parents were sinners or the person himself had sinned in some previous existence. It was a question suggested by these speculations which the disciples asked of Jesus as they passed the man born blind.

*Sunday-school Lesson for March 12th, 1899—Christ Healing the Blind Man (John 9:1-11). Golden Text—One thing I know, that whereas I was blind, now I see (John 9:25). Lesson Outline—1. The blind man (1-4); 2. Sight given (5-7); 3. Questisn and answer (8-11).

His reply was characteristic of his direct and practical method of teaching. It was useless to seek to trace the causes for the misfortune suffered by this man, which might run in any one of a dozen directions. The doctrine that sin is the cause of suffering is certainly true, and it is sometimes true that parents are directly responsible for the afflictions which befall their children. As to the doctrine of Pythagoras regarding transmigration and the possibility of prenatal sin, he did not even choos to dignify it with refutation. A much more practical method was open to him and this he at once chose. Jesus' reference to the works of God as manifest in the blind man does not refer to his condition of blindness as one of the works of God, though this meaning has been forced upon the passage. Nothing could be farther from the truth than that the suffering of any individual is a visitation of God. This is a doctrine that is unscriptural and immoral. Jesus means, of course, that the blind man's condition presents an opportunity for the works of God, which he is about to manifest in the miracle of healing. It is the office of sin to work suffering and death. It is the work of God to heal and restore to life. Jesus refused entirely to discuss the questions of casuistry presented by the case, and directed attention to the patent fact that here was an opportunity for doing good. He used this method again and again. Sometimes he answered a question only to show its importance and point out the deeper truth suggestad by it; as when he told the woman at the well that regarding the mere question of the right place to worship, the Jews held the truth, but that a much more important consideration than place was the attitude of the worshiping soul toward God. In the present lesson he does not answer the question save to show that it does not apply in this instance, and immediately directs the disciples to the appeal which the blind man's condition makes upon their sympathy. Many a man stops to speculate on the origin of evil, who thereby only wastes the time which might be employed to some purpose in alleviating that evil. This was ever the method of Jesus. He brushed aside the inconsequential things and went at once to the heart of every problem. If we wait till every perplexing question is answered we shall never strike a blow toward the uplifting of humanity. It is enough to know that there is need and that we have ability. Other things may well wait.

The urgency with which Jesus felt himself always impelled toward the performance of good is beautifully illustrated in the words which Sir Walter Scott took from the gospel to engrave on his dial: "I must work while it is day; the night cometh." Life is too solemn and wonderful a possession to be wasted even in its smallest fragment. A wise economy of time does not imply that hurry and excitement which characterizes some natures, and which may rather be the mark of dissipated energies; but rather such a disposition of duties as that the hours move forward, each occupied in some manner that is worthy of one whose life is so precious and who does not pass this way again. There is every obligation upon us that there was upon Jesus to do the work of our Father while the daytime of opportunity is ours.

This miracle and the attendant words of our Lord fall into that discourse or group of discourses in which he describes himself as the light of the world, and his conduct here exemplified the truth. The opening of the eyes of this man was as much a miracle as any which Jesus performed, and yet he chose as so often to use as far as possible the means commonly employed in similar cases. Diseases of the eye were frequently treated in that age by the application of moistened clay, and saliva was also considered a medicinal agent, and as such used by Jesus on this and other occasions (Mark 8: 22-26; 7:32 35). Jesus always honored the means of cure as far as they were known and his time permitted. It is a total misunderstanding of his teaching that disregardes the proper use of remedial agents and depends wholly on prayer or any other agency for the restoration of the sick. Even in the first century, the age of miracles, the great brother of our Lord recommended to believers the use of oil, a well-known and almost universally esteemed remedy of the age, and bade them accompany its application with prayer for the recovery of the sick (James 5:14, 15).

But Jesus did what no remedy could accomplish—he gave sight to a man who had never seen. Calling forth the expression of whatever confidence the man had in him, he bade him go and wash in the Pool of Siloam, and obedience brought its reward. His appearance was so changed that the people who saw him failed to recognize him at first, but he asserted the marvel of his cure, though he could not point out the one who had healed him. Then began that long inquisition by the Jews arising from the fact that the miracle was performed on the Sabbath, and resulting in the development of the blind man's faith in so striking a manner that the chapter is a most interesting example of the growth of courage and confidence and a willing suffering of affliction for the sake of the truth. From his assertion that Jesus was a prophet (v. 17), he rose swiftly through a bold defense of his friend which cost him his synagogue rights, to an open declaration of faith in the Master.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MARCH 12.

FELLOWSHIP IN CHRISTIAN SERVICE.

(Neh. 4:6, 16-23.)

It is a beautiful picture, this, in Nehemiah, of the building of the temple, one hand of every builder holding his weapon against the enemy. So should every Christian, while toiling to build up all Christian enterprises, take arms against all evil.

This picture reminds us very much (does it not?) of the way our American fathers worked, one hand upon the plow, and one upon the rifle, and standing close together always, retiring into the blockhouse at night, where all made common defense against common foes.

Behold how good and how beautiful a thing it is for brethren to dwell together in unity! What a happy thing it would be if all Christians of every sort could forget their differences, unite their forces, and go forward armed thrice against common foes. What a pitiable thing it is to see those who should be united in sympathy and love and fellowship of service, divided into factions by personal or other enmities.

In numbers there is strength. No man can stand alone. He is unwise, indeed, who seeks to lead a religious life out of touch with others who are seeking to lead the same. Possibly a man may be a Christian outside of all churches; but possibly, also, may a camel pass through a needle's eye. The first thing for one to do who would be strong in the Lord is to touch shoulders with others who are strong.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

One beautiful thing about the negro people is their loyalty to one another, and their fondness for each other's society. In a certain Southern town a baptism was taking place in a pond, and an aged colored preacher offered a touching prayer, closing it with these pathetic words: "Take us all home at last, O Lord, to that land where it's all howdy and no good-bye!"

There is a stimulus in the contact of one person with another. Mind acts upon mind, as chemicals upon chemicals. Thought and action are both begotten of contact with others. "We go the ways of life too much alone, we keep ourselves too far from all our kind."

There is by actual statistics, more insanity among farmers' wives than among any other class of people. Is it because they are kept so much alone?

BETHANY C. E. READING COURSES.

England and America and the World.

By W. J. Lhamon, *Director*.

(The first sentence of my last article stands as follows: "A missionary tells us that Mohammedans are asking, 'Who is this Jesus that makes the Mohammedans so brave?'" This question should read as follows: "Who is this Jesus that makes the *Armenians* so brave?" A very significant question for Mohammedans to ask.)

On page 55 of our handbook there is the following sentence: "To cause England and America to see the Christ as he presents himself in the Gospels is ultimately to bring to the whole world a purer teaching, since God is using these two nations as his foremost evangelizing agencies." We think it well to enlarge upon this statement. The majestic missionary enterprises of the century just closing had their inception and have had their greatest expansion in England and the United States. It has been a century of wonderful progress in both these countries, and it may be said that the growth of missionary effort has kept pace fairly with the general growth. Wherever England has extended her empire, missions have been protected if not fostered by her government, and now the United States bids fair to become imperial, in her influences at least, and to carry her constitutional principle of the protection of all religions and non-interference with any of them around the world. To an American and a Protestant, with an eye upon the closing and the coming century, and the magnificent possibilities for Christian missions just at hand, nothing could be more thrilling than the history of the year 1898.

The growth of the English speaking peoples is a great inspiration when we reflect that our noble English tongue is freighted with Christly ideals and with a distinctively Christian literature, and that it is leavened through and through with the New Testament conception of human life, with its duties and destiny. At the beginning of this century the English-speaking peoples stood fifth numerically ascompared with the German, Russian, French and Spanish peoples, the Spaniards standing first. Now the Spaniards stand last and we first, while our nearest rival is 55,000,000 behind us in the race. We believe that this magnificent growth from 21,000,000 to 125,000,000 in a single century is due to the Christian elements in our civilization, working in a thousand ways to build us up. There are now those who express the bold belief that our English will become the "final language of the earth." This does not seem to be a rashly expressed hope, but what a wonderful prospect it brings before the thoughtful Christian! We are English-speaking, Christ-loving people, we Christian Endeavorers and Bethany readers. Are we praying and giving that our Christ may be known and loved wherever our sweet English is known and spoken?

"Already," says Rev. D. L. Leonard, "for more than half a century the striking spectacle has been looked down upon of missionaries by the score and hundred toiling with heroic faith and fervor for the restoration of of the gospel in Bible lands, and sent forth to their mission from a country on the opposite side of the globe, a country of whose existence Bible saints had never dreamed. How altogether wondrous are the ways of God with his people and his kingdom!"

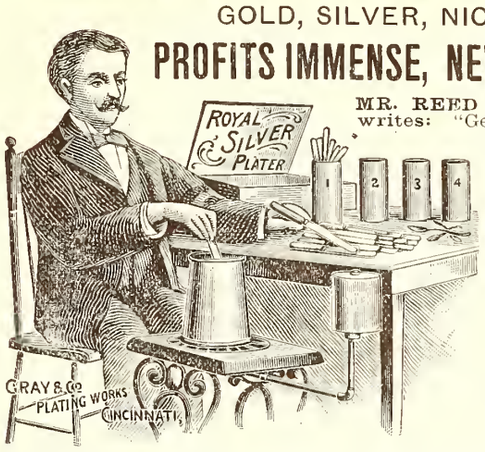
What Dr. George Smith says of Scotland is true of all our Western lands and doubly true of America. "From Scotland by the Mediterranean and the Red Sea to the Himalayas and and the Pacific Ocean, is one missionary highway. Japan and China are bursting with the buds of promise like the forests of an arctic springtime. The great Islands of Borneo and New Guinea are being dragged into the mighty march." This was written fifteen years ago. Now we can say, from the Golden Gateto Honolulu and Yokohama and Canton and Manila is one missionary highway, and that islands and peoples then unthought of are being dragged into the mighty march.

In missionary matters we should all be expansionists of the most pronounced type. Hundreds of American boys have recently put themselves in sacrifice upon the altar of our country: but the altar of Christ is greater and dearer, and by our confession and baptism we are already devoted to it. Whether we live and give at home or abroad makes, perhaps, little difference, but let us live and give with the thrill of Christly love and high human hopes. Let us, moreover, thank God for the opportunity afforded both by our foreign and our home societies of offering our help where our hearts are enlisted, but where our hands cannot reach.

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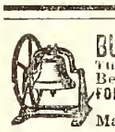
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Literature.

BOOKS I AND II. By Anna M. Clyde and Lillian Wallace. Square 12mos, 107 pp. and 110 pp. respectively. Fully illustrated. Cloth. Introductory price, 36 cents each. Silver, Burdett & Company, publishers, Boston, New York, Chicago.

These delightful little books are intended for supplementary school reading for third and fourth year pupils and for the home They contain bright, attractive stories and poems that will readily correlate with the lessons in nature work, history and literature taught in elementary schools under the general head of "language lessons." Choice literary selections culled from the best standard authors, together with bright and crisp original articles, make up the charming collection to be found in these two books. Such books as these are well designed to relieve the burden of both teacher and pupil in the schoolroom. They create an appetite for good literature.

"ORGANIC EVOLUTION CONSIDERED." By Prof. Alfred Fairhurst, of Kentucky University. Christian Pub. Co., St. Louis, Mo., publishers. Price, $1.50.

This work reveals a profound and varied reading and research. It contains an amount of interesting information which only an industrious and painstaking student could have collected. The style is lucid, and, considering the complex matter with which the author deals, remarkably simple. Nevertheless, the book is not to be read as a novel, but studied as an algebra. The logical power displayed in the work shows not only native strength of mind, but severe mental discipline and training as well.

The fairness of the author is manifest throughout the whole discussion. He is as fair and honest a controversialist as Darwin himself.

Perhaps a critical opponent might suspect that he does not fairly and ingenuously face the question at issue in Chapter XXI—Genesis and Geology; but this criticism, if made, would probably arise from the brevity of treatment of the much-debated question whether the account of Creation given in Genesis conflicts with the geological record.

There seems to be more display of feeling in his discussion of Agnosticism than in any other part of the argument. He is particularly severe on Herbert Spencer, and, perhaps, not without reason, yet there is certainly an element of truth in Spencer's conclusion that the power that confronts us in nature is an "Inscrutable Power." I have long thought Spencer illogical when he declares God utterly unknowable. Certainly God is, through the wisdom of the world, unknown. But if God is unknowable, then Spencer cannot know that he is not a personal spirit.

But if he is a personal spirit, then he can reveal himself dogmatically to personal spirits in so far as they have capacity to receive such revelation—and this possibility I understand Herbert Spencer to allow.

Prof. Fairhurst's chapters on Force and Instinct interested me very much. Darwin in considering the hive of the honeybee evidently felt that the difficulty that confronted him in that marvel of mechanical engineering threatened his whole theory with utter wreck, and I think his desperate effort to save it was hardly successful. Prof. Fairhurst states the argument o existence of the Divine Mind from the instincts of animals with great cogency.

After reading the book of my friend and brother I am strengthened in an opinion which of late years I have entertained, viz., that a thoughtful man has as much reason for believing that there is a personal God as he has for believing in the reality of the material universe—I will go further and express the opinion that he has a stronger reason for believing in a personal God than he has for believing in the existence of the material universe, for the senses may reveal only the phenomenal—only appearances, but the intuitions of the mind, which reveal the existence of the mind and spirit, bear the stamp of necessity—of eternal necessity.

He does a good work for his fellowmen who, in a skeptical age, confirms their faith in the living God, whom we would vainly see with our weak mortal eyes, but who is truly revealed only to the pure in heart. The benediction of Heaven is breathed in the ever-hallowed words of Christ: "Blessed are the pure in heart, for they shall see God." JOHN SHACKLEFORD.

Lexington, Ky., Nov. 24, 1898.

LIFE OF JESUS. BY FERDINAND PIPER.—The reading of "The Life of Jesus," by Ferdinand Piper, translated from the German, by Wm. F. Clarke, has given me much pleasure for various reasons. Perhaps I ought to give as the chief reason the fact that the translator is a college mate and a warm personal friend, admired so much for his goodness of character that he could not be sacrified as a friend and brother beloved in spite of great differences of opinion in later years. Second, I enjoy the book because it is a translation. To get in a language I can understand that which would otherwise be a sealed book to me, is a pleasure. God bless the translators and multiply their number. Third, I enjoy the book for its title. No books in my library are more prized by me than those treating of "The Life of Lives." While I have several volumes on that subject, I would have many more were it not for limited means. Fourth, I enjoyed the book for its vigorous thought. The nineteen men who have essays in the book upon events in the life of Christ are every one men of brains and culture. There are no crude thoughts or careless expressions in the work. Fifth, I find not a few opinions and views that are not in accord with what I have heretofore held as true. After careful thought and investigation I may change my mind and accept some of them; some, I am sure, I can never accept, and yet I beieve it does me good to read the views of those with whom I can never agree. Antagonism of mind with mind is as good an exercise for the intellect as wrestiing is for the body, even if one's intellect must occasionally be "thrown down." I could give other reasons for enjoying the book, but these are sufficient.

A. T. Schroeder, of Salt Lake City, Utah, has issued a tract, book size, 24 pages, setting forth some facts concerning polygamy which many may have use for in these days of research. Mr. Schroeder is a lawyer and has made out a strong case against polygamy from its own defenders.

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MAGAZINES.

The Bookman, New York, for March, begins a story of the time of the American Revolution, by Paul Leicester Ford, which will run to the end of the year. The story is entitled "Jannice Meredith," and promises to be one of the most readable and popular stories of the year.

Few magazines present a more notable list of writers or treat more up-to-date topics than Self-Culture. Each succeeding number of this new magazine challenges the attention of every lover of good literature and easily competes with the best of the older and more pretentious magazines. It is published at Akron, O., and may be had at $1.00 per year.

In the March number of the Century Major-General Greene describes the voyage of the second expedition of troops to Manila, which he commanded, and their landing and intrenchments on the mainland. Also the plans of Admiral Dewey and Gen. Anderson to meet the crisis which would have been precipitated if Admiral Camara's fleet had reached the Philippines.

In the Atlantic Monthly for March Dr. John Fiske, in "Some Cranks and their Crotchets," details at length and most entertainingly some remarkable phases of what he denominates insane, or more mildly as eccentric literature, the manifestations of which are as startling in their variety and number as they are entertaining in Dr. Fiske's descriptions.

With the January number of this year the Record of Christian Work began a series of articles on some of the most absorbing questions of the day. Their author is the Rev. G. Campbell Morgan, of London, England. The first two, "Self" and "Environment," have already appeared, while "Heredity" is published in the current issue. The whole series, entitled "Life Problems," comprises six papers, those mentioned above and three others, "Spiritual Antagonism," "Influence" and "Destiny," which are to appear in April, May and June, respectively.

Marriages.

BERRY—POWELL.—In Paris, Mo., Feb. 8, 1899, C. H. Strawn officiating, Mr. J. A. Berry, of Audrain Co., Mo., to Miss Zella D. Powell, of Monroe Co., Mo.

GRAY—PORTER.—At Plattsburg, Mo., Feb. 14, 1899, by J. W. Perkins, Sidney Gray and Miss Gertrude Porter, both of Clinton Co., Mo.

HUFFT—PERDUE.—At Plattsburg, Mo., Feb. 16, 1899, by J. W. Perkins, William Y. Hufft and Miss Louisa Perdue, both of Clinton Co., Mo.

McCANN—BARKER.—Married Feb. 14th at the residence of D. H. Barker, brother of the bride, W. C. McCann and Mattie S. Barker; J. J. Lockhart officiating.

SHEPARD—WINBIGLER.—At Plattsburg, Mo., Feb. 20, 1899, by J. W. Perkins, Ralph V. Shepard, of Gentry Co., and Miss Marilla V. Winbigler, of Clinton Co., Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ALBERT.

Elizabeth Rachel Albert was born the 27th day of May, 1836, in Laclede County, Mo., and was married to Henry Albert March 7, 1858, at Granby, Mo. She united with the Christian Church at the age of 16 and lived a consistent Christian till death. She departed this life the 11th day of February, 1899. She leaves a husband and three children to mourn her loss. The funeralwas held at the residence.

J. A. PATRICK.

Bonne Terre, Mo.

CHAMP.

A funeral service was held by the writer at the residence of Dr. Dudley. The deceased was the mother of Mrs. Dr. Dudley. Mrs. Mary E. Champ, was born in Ohio, Lickin Co., Feb. 6, 1838. Died Feb. 3, 1899; aged 60 years, 11 months and 27 days. She has gone home to be with Jesus. She was a noble woman, always doing good wherever she had an opportunity. EDWARD BEAL.

HOSBROOK.

Died Feb. 9, at my residence, Arlington, Ind., my youngest sister, Mrs. Addie Hosbrook, of cancer. She was a daughter of Elder B. K. Smith and the widow of John L. Hosbrook. Born in Indianapolis, April 23, 1836; baptized by Ara Hollingsworth, 1849. Her faith never faltered and her death was a triumph over "the last of foes." She was a magazine of scriptural power; having won to the truth her husband and several others who fell within the scope of her influence. WALTER S. SMITH.

PRICE.

Mrs. E. J. Price departed this life January 30, 1899, at her home near Benton, Iowa. Havilla B. Burnett was born in Ohio, Dec. 29, 1845. Was married to Emerson J. Price in 1866. Nine children were born to the union, four sons and five daughters. All survive except one, son who died in infancy. Sister Price leaves her mother, now 82 years old, her husband and the children to feel the loneliness in the home being bereft of child, companion and mother. In the local community where they had lived 21 years, Sister Price was known as a faithful wife and mother, a truly consecrated Christian, and a friend loved of all who knew her. The minister of the gospel was always received a welcome guest in her home, and it was a very pleasant home to visit. To the brotherhood of the Church of Christ she was known as one of its most loyal members, and as the mother of one of its most able ministers, our beloved brother, Edgar Price, pastor of the Church of Christ at Shenandoah, Ia., where he is now serving in his fourth year. The funeral services were conducted in the Church of Christ at Benton, by the pastor, Lewis P. Kopp, assisted by J. R. Johnson, who served as the first pastor of the Benton congregation and was a personal friend of the family. L. P. K.

REYNOLDS.

Died at his home near Agency, Mo., J. J. Reynolds, aged 85 years and six months. Bro. Reynolds was married to Miss Eliza S. Gibson in 1842, and located in Buchanan Co , Mo. To this union were born 14 children, 10 of whom are now living. Bro. Reynolds has been a member of the Christian Church at Agency for 30 years, and died in the hope of immortality and eternal life. A large concourse of people followed his remains to the grave. The funeral was conducted by Bro. Chilton, pastor of the First Christian Church, of St. Joseph. Mo.

THOS. B. MYERS.

Agency, Mo., Feb. 14, 1899.

ROSCOE.

The death-angel has taken our dear little boy and left us to mourn our terrible loss. Roscoe was born Jan. 5, 1894, and died Feb. 9, 1899, having been sick just one week with cerebro spinal meningitis. His fair complexion, white hair, large, brown eyes, very prominent forehead and his gentle, sweet disposition made him a very attractive child and gave us large hopes of his future. We purposed to educate him for the ministry, but Providence has ordered otherwise and we must bow to his will.

H. W. ROBERTSON.

TUTTLE.

Nancy T. Woodside was born in Washington Co., Va., Dec. 18, 1820. Died Feb. 12. 1899, being 78 years, one month and 24 days old. She came to Illinoise with her parents in 1833, and was marrid to T. F. Tuttle May 19, 1842. She united with the Old Bedford Christian Church in 1852. She died at the home of her brother, Wm. Woodside, near Blandinsville, Ill., where she had made her home since her husband's death, which occurred Dec. 23, 1892. She was the oldest of a family of eight children, of which all are now dead, except Wm. Woodside. Funeral services by the writer.

A. R. ADAMS.

Blandinsville, Ill.

VAWTER.

Pascal Vawter died at the home of his daughter, Mrs. P. T. Hedges, at Medaryville, Ind., Jan. 31st, 1899, in his 87th year. He had been a member of the Church of Christ for almost 70 years, and elder for 40 years. He was the son of Eld. Beverly Vawter. In 1834 he was united in marriage to Eliza Mavity, daughter of Eld. John Mavity, of Ripley Co., Ind. To them were born eight children, four of whom survive him; also his aged wife. Funeral services at Christian Church, by the writer.

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W. D. Cree,

Supt. of Subscription Department.

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2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

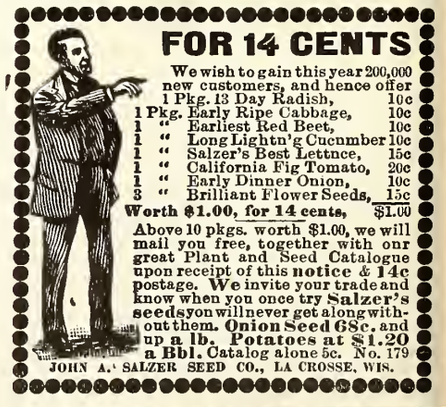
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F. M. Call, Pres.









THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi March 9, 1899 No. 10

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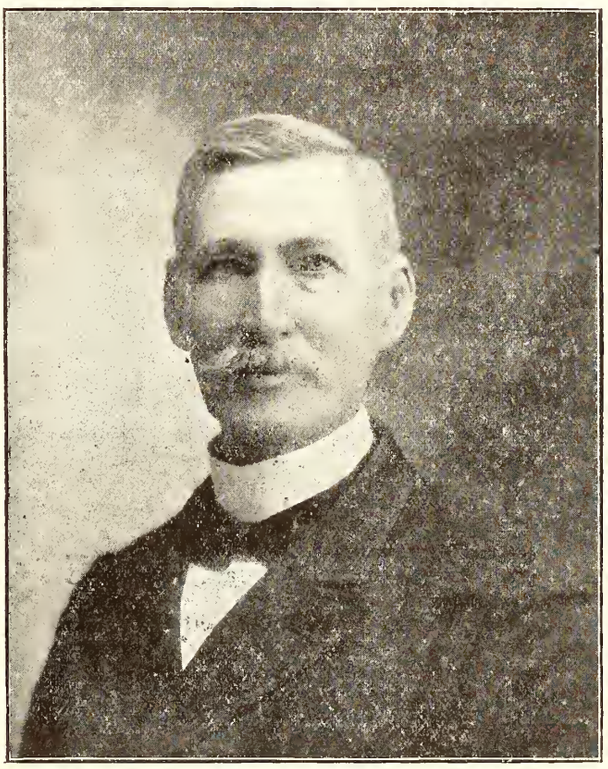
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THE

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The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

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Oh, I want to be still nearer.
Where the billows roll the highest.
There is a land beyond somewhere.
Oh, would to me were only given.
The Bible reveals a glorious land.
The voice of the Savior says come.
The path is set with many a thorn.
Oh, the love of God to me.
List to the song of the reapers.
Night with ebon pinion.
In the presence of our God we meet again.
Preaching Jesus on the way.
I ask not earthly treasure.
Oh, bless the Lord. Oh my soul.
There'll be room enough in heaven.
I am going to Jesus.
Broad is the road that leads to death.
There is a home, a beautiful home.
Attend young friends while I relate.
Peacefully lay her down to rest.
In thy name, Oh, Lord, assembling.
Toiling for Jesus day by day.
How sweet 'tis to know.
When our earthly life is ended.
Just beyond the shad'wy valley.
The Lord's our Rock, in Him we hide
Far beyond the rolling Jordan.
Lead me gently home, Father.
How firm a foundation.
Go on, you pilgrims.
Oh, how lovely! (Anthem.)
List to the voice of the Savior.
In our Father's home above.
There is one thought that cheers my way.
Make channels for the streams of love.
I've found a friend in Jesus.
It is the hour of prayer.
When storm-clouds arise in the sky.
I wonder if any poor sinner will come.
Oh, the wondrous love of Jesus.
See the ranks of sin approaching.
A thousand lords had gathered in the palace of Belshazzar.
Glory and praise to the Lord who died for me.
See! on the cross, the Savior bleeds.
There's a city of light 'mid the stars, we are told.
Just over the river are palaces grand.
Christians, are you growing weary?
There is a rock in a weary land.
O pilgrims, look forward to glory.
When the day is full of gladness.
There is a precious fountain.
Beyond the golden sunset sky.
Do you know a soul that's fainting?
Yes, we have a friend in Jesus.
Come now and let us reason.
When the waves are rolling high.
There is a house not made with hands.
Gone from our home.
I am on my journey to Canaan's happy land.
In thy temple, Lord, we gather.
Christ is knocking at my sad heart.
Let me sing the old song o'er again.
I will tell you an old simple story.
I'll rejoice in the love of Jesus.
There's a beautiful land far beyond the sky.
There's a hand ever ready to lift up all the fallen.
All for Jesus, all for Jesus.
There's a city that is far, far away.
When the trump of God shall sound.
Where are the ones we love fondly?
Teach me thy way.
God of our salvation.
Oh, there is joy in believing.
Praise Him, praise the name of God most high. (Anthem.)
Great is the Lord. (Anthem.)
One sweetly solemn thought.
Make a joyful noise unto the Lord. (Anthem.)
Hear the call to labor for the Lord.
Savior while my heart is tender.
Of the old time I'm thinking.
Twilight is stealing.
At home or away, in the alley or street.
Mother, tell me of the angels.

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BY T. W. GRAFTON,
Pastor Christian Church, Rock Island, Ill.

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The closing period in our analysis is the period of expansion. Liberty has triumphed in its contest with legalism, and it manifests its power in the formation of new organizations through which to carry on a more aggressive work. The Christian Woman's Board of Missions, and the Foreign Christian Missionary Society came to birth, and the old Mother Society through their aid, soon comes to the consciousness of its own mission. The history of these societies will be given by their respective corresponding secretaries.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, March 9, 1899. No. 10

CURRENT EVENTS.

At noon on Saturday, March 4, the Fifty-fifth Congress finished its work. A glance over the list of its achievements shows that it has been a busy Congress and that it has dealt ably with some of the most difficult problems which have yet confronted American legislators. Less than two weeks after his inauguration, President McKinley convened the Fifty-fifth Congress in special session. It met for the first time on March 15, 1897. The immediate demand was for tariff and currency legislation. The former had the right of way and the greater part of the special session was spent in consideration of the tariff bill presented by the House committee, of which Mr. Dingley was chairman. The outcome was the enactment of the high-tariff Dingley law. Schemes of monetary reform were formulated by Secretary Gage and the committees, and were discussed at length, but currency legislation was first sided-tracked in the interest of the tariff and later had to make way for the emergency legislation necessitated by the war, and the monetary and banking system is still unreorganized. Of the other bills which were passed by this Congress, aside from those immediately connected with the war, the most important are the national bankruptcy law, the annexation of the Hawaiian Islands and the necessary provision for the twelfth decennial census. This body of regular legislation by itself represents a fair amount of work for a Congress to accomplish, and the inauguration of the new tariff law and the return of prosperity would have made the period important. But the chief interest in the work ot these two years, both for ourselves and for the future historian, lies in the congressional action which was connected with the Spanish war.

The work of preparing for war, declaring it, conducting it, and making peace, in so far as it was legislative work, has been entirely the work of the Fifty-fifth Congress. From the outset the policy of the administration prevailed. The first congressional action was the declaration that the people of Cuba are free and independent, without recognition of the Cuban Republic as the opposition urged. The appropriation of fifty million dollars, to be used at the discretion of the President, was the first step in preparation for war. It was followed by the legislative enactment providing for the enlistment of a volunteer army. Three days after the latter event, on April 24, 1898, came the declaration of war against Spain. Hostilities had no sooner begun than Congress began the work of providing the sinews of war. The war revenue act was the result. The second session was devoted to making appropriations rather than to providing revenue. Of the $900,000,000, which was appropriated during the second session, over $350,000,000 went for war expenses. Within the last few weeks some of the most important work of this Congress has been done. The ratification of the treaty of peace by the Senate; the passage of the navy personnel bill and naval appropriation bill, by which the navy is reorganized and enlarged to meet the new requirements; the army increase bill, which in its final form puts at the disposal of the President a force of one hundred thousand men until July 1, 1901, but makes no provision for remedying the crying defects in the organization of the army—these are the measures which Congress has enacted during these last few weeks as the direct result of our recent war. Taking it altogether, it has probably done more important work than any other Congress since the days of reconstruction. Its total appropriations amounted approximately to $1,600,000,000, but these two years of our history, from March, 1897 to March, 1899, are as well worth their price as any we have yet seen.

In three important American industries there has been a considerable increase in wages in the last two weeks. The steel workers in the Illinois and Wisconsin district were the first beneficiaries; 15,000 men receiving an average increase of about ten per cent. To the Illinois steel company alone this means an annual increase of a quarter of a million dollars in wages. The American Tin-plate Company, a trust organized last December and controlling nine-tenths of the tin-plate plants in the country, has announced an increase of from five to ten per cent. in the wages of all its employes who work by the day or week. About 10,000 will benefit by this raise. An increase in the price of tin-plate is expected very soon and by the agreement with the Amalgamated Tin-workers' Union, this will mean a corresponding raise for the higher grade of labor which is paid by a tonnage scale. Many of the cotton mills of New England, beginning with the Fall River manufacturers, have decided that the prosperous condition of business warrants a return to the schedule of 1897. This means a ten per cent. increase, and April 3 has been set as the day on which the new rate shall go into effect. The mills which have already made this decision employ 90,000 operators, and the movement is still spreading among the other New England mills. We would rather, any day, chronicle an increase of workingmen's wages than a military victory. It is more certain to be a genuine contribution to the welfare of humanity.

The Illinois Legislature, on the eve of its adjournment, undid one of those things which it ought never to have done. The infamous Allen law, passed at the last session, had for its object to deliver the valuable franchises of Chicago in the hands of the corrupt Chicago council so that they could be disposed of for a term of fifty years in a manner highly lucrative to the said councilmen. It happened, however, that the opposition in the council was always a little too strong, for a great deal of sentiment was created by the discussion of the Allen bill at the time of its passage. The legislature has now repealed the law. In the House there was but one vote against the repeal and that was cast by Mr. Allen, the author of the bill. Many of the senators solemnly affirmed their belief in the wisdom and beneficence of the law, but explained at length why in this particular instance they were willing to waive their own judgment. The real reason for their abandonment of the law, be it said to the honor of their constitutents in that noble commonwealth, was that every man knew that a vote now in favor of the Allen law would be the last nail in his political coffin. The vote in the Senate was unanimous. The Allen law has run its course. An ignoble birth, a shameful life and an ignoble death at the hands of its former friends—such was the career of this bit of monopoly legislation.

Dewey is now the successor of Farragut and Porter in the rank of Admiral of the United States Navy. He not only therefore stands at the head of our navy and holds a rank equal to that of the highest naval officer in any navy, but he outranks the commanding general of our army by two grades. The ranks of Admiral and Vice-Admiral correspond respectively to General and Lieutenant-General, which latter positions in the army at present do not exist. Gen. Miles is only a major-general and was therefore on an official equality with Dewey as a rear-admiral before his promotion. Dewey's promotion places his name in the very select list of our military officer in either branch of the service, gives him a right to fly the admiral's flag (four white stars on a square blue field) and carries with it and increase of pay from $6,000 a year to $13,500. These honors and emoluments are but a slight an inadequate token of our appreciation of his services and of the place which he holds in the hearts of the American people. Republics are proverbially lacking in gratitude, but ours is not ungrateful to Dewey. Promotion has come also to Lieutenant Hobson. A promotion from the position of assistant naval constructor with the rank and pay of lieutenant to that of naval constructor with the rank and pay of captain, does not on the surface, appear to be anything remarkable. But considering how strictly promotion follows the lines of seniority in the army and navy, there is good ground for

considering this one of the most remarkable promotions in the history of the navy, since it advances Hobson two hundred and fifty places on the list. The ground of the promotion is stated as "extraordinary heroism;" whether at Santiago or Kansas City, not specified.

The resignation of Premier Sagasta and his Cabinet is not a surprising occurrence. The surprising thing is that it did not occur sooner. It has been momentarily expected since the signing of the peace treaty at Paris, and has once or twice been prematurely announced. The trouble is that the Cabinet fears defeat in the Cortes on the proposition of ceding the Philippines to the United States. Sagasta was urged to retain the office of premier and undertake the formation of a new Cabinet. After his refusal the place was offered to Rios, president of the Peace Commission, who also declined. Both made the immediate dissolution of the Chamber the condition of their acceptance, and the condition was not met. The premiership has been accepted by Silvela, and he has organized a Cabinet consisting of Senors Dato, Villaverde, Duran, Pidal, Polavieja and Camara. The resignation of Sagasta and his ministers does not mean the defeat of the treaty, but that the Cabinet was reluctant to stand responsible for it and bear the odium which would come from supporting it. There is little chance that ratification will be seriously opposed in the Cortes, for there is doubtless a very general realization of the fact that to refuse the terms offered in the treaty would be to lose both the islands and the indemnity. Pending the decision of the court which is to try him for being defeated at Santiago, Cervera is not allowed to occupy his seat in the Cortes to which he has been elected. The Spanish Government is setting to work in good earnest now to investigate the conduct of its unfortunate commanders, with a view to punishing them for their failure. The prosecution of General Linares, who surrendered Santiago, has been ordered, and Admiral Montejo, who commanded the fleet which Dewey destroyed in Manila Bay, and the commander of the Spanish arsenal at Cavite, are now in prison awaiting trial.

The death of Lord Herschell, in Washington, last Wednesday, removes one of Great Britain's most eminent and most useful diplomats and statesmen. His mission in Washington was to serve on the recently adjourned Anglo-American joint high commission for the adjustment of trade relations between the United States and Canada, and the determination of the boundary line between Canada and Alaska. The late Congressman Dingley was also a member of this commission. Lord Herschell, the son of an English clergyman, was knighted about twenty years ago and a few years later raised to the peerage. He had been twice lord high chancellor and at the time of his death held many high offices and honors, among them being those of privy councilor and chancellor of London University. He was a member of the tribunal for the arbitration of the Venezuela-British Guina boundary dispute in 1897 and was considered one of the most valuable members of the present commission for the adjustment of relations between the United States and Canada. He was a genial gentleman with little formality and reserve, and with an appreciation of American humor which is not common among his countrymen. These qualities made him a favorite in the society of the capitol, and his death will be sincerely mourned, not only in his own country, but by all who had come in contact with him socially or officially in this.

The most recent indications in the Philippines are decidedly of a more pacific nature. The large island of Cebu has been formally taken possession of by United States forces, which encountered no resistance. The provisional government, established by the Filipinos on the Island of Negros, has voluntarily accepted American sovereignty over that island and has sent a deputation to Manila to make its submission. The inhabitants of Negros have shown their good sense by refusing from the first to have anything to do with Aguinaldo. The government which they have established represents only the cities on and near the coast, and their acceptance of American sovereignty is still no guarantee that the wild tribes of the mountainous interior may not give trouble later on. Aguinaldo himself, grown wise by the failure of his recent schemes for annihilating the Americans at one fell swoop, has assumed a more friendly air. There are some things which Aguinaldo does not learn rapidly, but he is beginning to learn not to do the things which he cannot do. The persistent rumors of German hostilities to American expansion in the Orient are dissipated by the official declaration of approval of our course, accompanied by the recall of the German warship, "Kaiserin Augusta," from Manila, and the request that the American authorities shall protect the lives and property of German subjects there. This act is at once a guarantee of friendliness and the best possible expression of confidence in our ability to deal efficiently with the situation which the Philippines present. Admiral von Diedrichs, whose conduct in Manila Bay gave rise to most of the rumors of German hostility, has been succeeded in the command of the German squadron in Chinese waters by Prince Henry, of Prussia, he of the "mailed fist." The "Kaiserin Augusta," leaving Manila, will join this squadron.

The North Carolina Legislature, following the example of South Carolina, Louisiana and Mississippi, has adopted a constitutional amendment imposing educational and property qualifications for the exercise of the right of suffrage, but with the important exception that this qualification is not to be required of those who were legal voters or whose ancestors were legal voters prior to 1865. In other words, illiterate negroes are barred from the ballot box, but illiterate whites are allowed to vote. In North Carolina this measure will not become a part of the constitution until it has been ratified by popular vote, and there is some doubt whether the requisite two-thirds can be obtained. Even if it is, the opposition is strong enough to carry the case into the courts, and an impartial court would probably nullify the amendment as being contrary to the Fifteenth Amendment of the United States Constitution, which provides that the right to vote shall not be denied or abridged by the United States or any state on account of race, color or previous condition of servitude. The proposed North Carolina amendment is clearly at variance with this Fifteenth Amendment. It proposes to disfranchise illiterate blacks, not on account of their illiteracy, but on account of "race, color and previous condition of servitude." That is evident, because equally illiterate whites are to be allowed to retain the franchise. The Charleston News and Courier sees the inconsistency and gives vent to this editorial utterance: "The weak point in the North Carolina amendment is that it discriminates in favor of the ignorant and illiterate white people of that state. We do not believe that the negroes have any constitutional or moral right to vote, and we do not believe that illiterate white men should be allowed to vote. The best way out of all our troubles would be to submit an amendment to the constitution repealing the fourteenth and fifteenth amendments, which were designed only to accomplish the political subjection of the South to the Republican party, and were not fairly ratified by the states. The repeal of these amendments would establish the status of the colored people in this country beyond further question, and would free the Southern states from the necessity of seeking to accomplish a most desirable purpose by extraordinary means." "Establish the status of the colored people!" Yes, we should say it would. It would establish it altogether too much like it was before the war. The trouble is that the News and Courier occupies an ante-bellum standpoint. Its idea would have been excusable in 1859, but they are a hopeless anachronism in 1899.

The Nicaragua Canal bill failed to become law. It passed the Senate, but the House committee would not agree to the Senate measure, and could not get a vote on its own bill either as an independent measure or as a rider on the sundry civil or the river and harbors appropriation bills. So the matter goes over again. But as a compromise, and to avoid adding several millions more to the already vast total of appropriations, a new survey was ordered in such terms as to commit the government somewhat more definitely to the scheme of building and controlling the canal. If it really means that—and Senator Morgan says it does and that he is satisfied—it will be worth the million it will cost. But so far as the survey itself is concerned, it does not seem that there ought to be any special need of a new one. There have been nine Nicaragua Canal surveys at the expense of the United States Government in the last quarter of a century. The two most recent are those of General Ludlow and Admiral Walker. The report of the latter is not yet in, but so far as its results are known it confirms General Ludlow's report, on which it was designed as a check. We want a canal, and of course it is not worth while to undertake the work on an inadequate survey, but it does seem somewhat farcical to go on ordering survey after survey at a million dollars each just to keep up the interest, when, of these two most recent surveys, there is no reason to suspect the first of inaccuracy, and the report of the second has not yet been published.

FELLOWSHIP IN SERVICE.

The inequality that exists among men in this life constitutes one of the problems whose solution must await the light of the hereafter. One man is burdened; another is at ease. One man bears the brunt of adversity, of criticism, and often of persecution; another glides smoothly along amid the applause of his fellowmen, cheered, supported, appreciated. When the psalmist thought on these things he said his foot almost slipped; but when he went into the sanctury and looked at the problem in the light of God's ways and dealings with men he understood it.

It would seem, however, that at least in the kingdom of God these inequalities ought not to exist, at least in the same degree. Here the low are exalted and the the high are humbled, and we stand together on a common plane. But take an average congregation and you will find that a few are carrying its burdens and performing its service, even at great sacrifice, while the many are at ease in Zion. It is not the will of God, as both reason and revelation teach, that one man should be burdened and another eased, but that there should be equality. This is the very meaning of the term "fellowship." It is rejoicing together, toiling together, sorrowing together, and bearing each other's burdens, and so fulfilling the law of Christ.

These reflections have been awakened by recent letters from faithful ministers who are struggling to maintain their families and their work in the ministry, and are doing it at a tremendous sacrifice. Some of them have confessed their inability to pay even the reduced price for which the CHRISTIAN-EVANGELIST is offered to ministers. This is not because these men are incapable or unworthy, for their services are gladly accepted by those to whom they minister. Nor is it always lack of ability on the part of the congregations to suitably compensate their preachers. It is oftener the result of that lack of fellowship in Christian service which is an essential feature of Christianity. How few church members feel called upon to share in the burdens which the minister and his faithful wife are carrying, to the extent of making some self-denials that they may increase his salary and enable him to pay his honest obligations and provide himself with such books and papers as will render him more efficient in his ministry!

It is often the case, as in that of a preacher whose letter is now before us, that there are wealthy members in the church for which he preaches, and yet he is compelled to deny himself the assistance of his favorite religious journal, because he is unable to pay for it and meet his honest obligations on a salary that reaches but little above $300. This must be pure thoughtlessness, but it is not excusable on that ground. Why should not well-to-do members of the congregation acquaint themselves with the condition of their preacher? Knowing his income to be very small, why should they not ask occasionally if he finds it possible to avail himself of such assistance as he needs in the way of books and papers, or to meet his honest obligations? Why should the preacher be expected to make all the sacrifices for the church, carrying the spiritual welfare of its members on his heart, day and night, with the additional burden of not knowing how he is to meet bills that are coming due? Is this Christian fellowship?

We plead for a closer bond of sympathy between the preacher and his congregation. We plead for more Christian fellowship in Christian service. We make this plea especially in the interest of the preachers who receive small salaries, and who preach for the poorer congregations. They are held to the ministry by conscientious convictions. Should there not be some conscientious convictions also on the part of those for whom they labor, in seeing that they are better supported? We know the familiar complaint: "We are too poor to support our preacher as he should be supported." But do you see to it that he lives as well as the rest of you? If not, *why* not, if you are in partnership together? A preacher would hardly ask for anything more than to be enabled to live as well as the average family in his congregation, with a little margin for books and periodicals. In the South, in the West, almost everywhere, there are preachers struggling along under burdens which none but God understand. Many of these write to us occasionally and unbosom themselves, until our heart aches for them and their families. With all our advancing along the line let our churches see to it that they advance the salaries of their preachers, when such advance is necessary in order that they may maintain their self-respect and hold up their heads among their brethren.

The editor of this paper has a keen remembrance, in his earlier ministry, of having gone without meat or other proper food on his table, not because the church for which he was preaching was unable to pay, but because of sheer indifference or ignorance of the preacher's condition and need. This is not Christian fellowship. We are fully persuaded that our churches can never be what they ought to be until they perform their obligations more fully to the ministers who serve them, in giving them both financial and moral support; until they learn what that Scripture means which says, "Bear ye one another's burdens and so fulfill the law of Christ."

TWO IMPORTANT FACTS.

Bishop William Taylor, in his great book on Africa and African missions, says it was not his habit at first to antagonize or denounce the native customs and practices, however hideous and abominable they might be, for this would have caused an irritation and led to disputes that would have defeated his purpose. His sole method was to pour the light of God into their darkened souls, leaving this divine instrument alone to do its work, which it did with marvelous results.

On one occasion, he tells us, a chief came forward among the penitents and, after a painful struggle of about two hours, was enabled to surrender to God and receive Christ as his personal Savior. His face all aglow with the new light in his heart, he sprang to his feet and began to give expression to his new-found joy. At the first pause in his speech, "Hi! hi!" shouted a heathen voice in the crowd, "what are you going to do with your wives?" This was a center shot, and the great crowd listened almost breathlessly for the answer. It came without a moment's hesitation, and as the Bishop remarks, was an object-lesson in the marvelous working of the Holy Spirit in the human heart. "I will show you what I will do with them," the chief responded. He had six wives, and they were all in the audience. He called them to come to the front, and they immediately came, not daring to disobey him. Addressing them, he said: "You know how much you have cost me, and how valuable you are in tilling my fields, gathering my harvests, and how large a part of my wealth you represent, and you know that yesterday I would not have given one of you your liberty to save your life. Then I had a wicked heart, but to-day I have met the God-man, and he has changed my wicked nature so that now I want to do that which is right in his sight. You are all strong and able to do well for yourselves, and I now set you free, retaining only my first wife." He then took each one by the hand and, after exhorting her to seek the Savior, said, "Now you are free."

This chief is still faithful, and for many years has preached the gospel to his people every first day of the week. This dramatic piece of missionary history helps to answer the question, Are heathen converts any good, and do they hold out? We heard a Western man make the assertion, a few years ago, that he would not give one Illinois farmer, as Christian material, for a thousand Chinese coolies or African "niggers." This was his argument against Foreign Missions. With all of the acknowledged greatness of Illinois as a civilized state, and the superiority of her farming population, it is not an impertinence to ask, Can she, or any other American state, furnish more conclusive evidence of the power of the gospel to change the human heart and transform human life than that afforded in the regeneration of this savage chief? Thousands of native believers in Madagascar were thrown over a precipice, nearly two hundred feet high, and dashed to pieces on the rocks below, because they declined to renounce their faith in Christ. They were first lowered fifteen or twenty feet over the cliff, then drawn up and asked if they would save their lives and escape this horrible death by giving up Christ. *Not one of them answered yes.* Bishop Taylor joins with all other missionaries in testifying that the regenerating Spirit does his work quite as effectually with heathen sinners as with those who profess to be civilized. The most of them stand fast in the liberty wherewith Christ has made them free.

The other fact in this illustration of the power of the gospel on heathen soil is a confirmation of the truth that when the light of God penetrates even the darkest soul, evil habits and bad practices are rooted up and cast out, and when this result is not produced it may reasonably be denied that the new birth has taken place. When light comes in darkness goes out, when God inhabits the soul evil ways dissolve and disappear. That is the final and the single test of reality in conversion. When a man has been regenerated by the Spirit of God, you need not specify to him that this sin or that is to be left off; the light from God that effects the change reveals that to him. A man traveling through the mountains was overtaken by night and caught in a thunder storm. He took refuge in an old blacksmith shop. The constant flashes of sheet lightning revealed a huge rattlesnake lying a few

feet of him, and a panther reposing under the bellows. The same light that revealed the panther to the man revealed the man to the panther. The animal sprang through the window and disappeared in the forest, but the snake he dispatched with a piece of iron. There are sins that disappear before the light, others have to be dispatched. The light that brings God in drives the devil out and the truly regenerate man knows instinctively what it is that has to go.

A lady said to us recently that it always had been a surprise to her that church members would attend dances and card parties on prayer-meeting nights or during a protracted meeting. In itself it is no worse then than at other times, and there is nothing surprising about it. It is what you might easily know would take place. Unconverted people in the church act in the same way as unconverted people outside of the church; they follow their natural inclinations. If these have not been changed they love the dance and the card party, but the best prayer-meeting in the world is a bore to them. If, on the contrary, their hearts have been touched and their dispositions renewed by the Holy Spirit, they enjoy the prayer-meeting, but have no taste for the things that worldly people delight in. The light of God coming into a man's soul knocks worldliness out as it did polygamy and other vices out of that heathen savage. If this were not true conversion would be but a name and the Christian religion of no practical value to mankind.

A QUESTION OF PRIVILEGE.

In a second editorial in the Christian Standard, on the question of Christian Endeavor, our esteemed contemporary finds it convenient and politic to narrow its attack down to include the editor of this paper and our national superintendent, J. Z. Tyler. The other brethren who expressed themselves more radically than the editor, in our columns, are excused on the ground that they were deceived by us, and uttered themselves without a full knowledge of the facts! Perhaps these brethren would prefer to rest under the censure of "breaking faith with the convention," rather than accept the implication of the Standard's defense. And yet each of their statements was based on the clear, full *resume* of the history of the case given by Bro. Tyler in his letter to the editor in the CHRISTIAN-EVANGELIST. If any of these brethren care to hide themselves behind the excuse of non-information to escape the Standard's wrath, as we infer from the Standard's editorial that some have done, they are welcome to whatever shelter that excuse contains.

Since the discussion has descended to a personal attack on myself and Bro. Tyler, and a letter signed by the two secretaries of the Acting Board disclaims any official responsibility for the Standard's utterances, there would be no call for any further reply on our part but for the fact that a brother, misled by the Standard's charges, asks us for information both for his own sake and for the sake of others who, he feels sure, will misinterpret the Standard's language.

If our readers will excuse me, therefore, for dealing with matters personal in these columns, I will rise to a question of privilege and give the information called for.

The Standard charges us with (1) "breaking faith with the convention, and (2) in "seeking to nullify the action of the Board." In its specifications the Standard says, "These brethren [J. H. Garrison and J. Z. Tyler] agreed to abide by the decision of the Board." That sounds exactly as if there had been a dispute at the Chattanooga Convention as to whether J. Z. Tyler should be national superintendent, and that the question had been submitted to the Board as arbitrators, each party pledging itself to abide the decision; or, if not that, then the question as to whether any voluntary contributions from societies or individuals to aid in Bro. Tyler's support would be permissible, was so referred to the Board. It is concerning this statement that a brother asks for information. As a matter of fact, as every one knows, no such questions were raised before the convention or referred to the Board. What *was* referred to the Board and "left wholly" in its hands? The matter of the Board's providing a salary for Bro. Tyler for his whole time, either directly from its treasury or through the Endeavor Societies—only that and nothing more. So the minutes will show. In what respect, then, has either Bro. Tyler or myself "broken faith with the convention?"

When the Board decided it could not, directly or indirectly, aid in providing a salary for Bro. Tyler, I acquiesced in that decision and told Secretary B. L. Smith, in conversation with him, that on reflection it seemed to me wiser, unless all the boards could agree to join in his support, that Bro. Tyler's salary be provided independently of the missionary boards. He never suggested that this would be "breaking faith with the convention." I was unsophisticated enough to suppose I was *helping* the Board in seeking to relieve it of this burden, and at the same time was aiding in carrying out the express wish of the convention, that Bro. T. be secured for his whole time. Imagine my surprise, therefore, to find myself gibbeted before the brotherhood by the Christian Standard on the charge of "breaking faith with the convention" and in seeking to "nullify the action of the Board!"

What action of the Board is it that I am charged with seeking to nullify? Its action declining to become responsible for Bro. Tyler's salary? Certainly not. Does not this charge assume that the action of the Board in declining to provide for the support of Bro. Tyler carries with it the denial of the right of anybody else to provide for his salary? Suppose some generous-hearted individual, acting spontaneously, as Gen. Drake did in his donation, had offered to furnish the salary? Would this gift have nullified the action of the Board? Not unless it was the *intention* of the Board, by its action, to prevent the employment of Bro. Tyler in *any* way, which would have been contrary to the expressed wish of the convention. If not, why should the voluntary gifts of a large number of individuals for that purpose be so regarded? But perhaps it was the action of the editor of the CHRISTIAN-EVANGELIST in asking the brethren to freely express themselves on this subject through its columns that constitutes the crime of attempted nullification. If so, are we to understand that the editor of the Standard, by virtue of his official relation to the Acting Board, claims the right to control the policy of our other religious journals on missionary and Christian Endeavor topics? If so, let us know the worst. Who will define the nature of my sin, that, when found guilty, I may cry, *"Pecavi! pecavi!"*

Having now entered my plea of "Not guilty," to each of these charges, I submit my case without argument, further than this simple explanation, to the great jury whose verdict, whether of approval or of condemnation, will command my profound respect. I ask no consideration on the ground of past devotion to the cause in whose service I have grown gray, nor on account of previous good character. If I have sinned, as charged upon me by my brother and fellow journalist, let me receive the merited penalty, whatever that may be.

As for Bro. Tyler, who had nothing to do with the action of the Chattanooga Convention, nor with the agitation of the subject in the CHRISTIAN-EVANGELIST except to answer my letter to him, he needs no defense. The charges as applied to him are absurd. A man who has almost sacrificed his life in unrequited service for the cause of Christian Endeavor deserves something better than this from his brethren.

I will only add, in conclusion, that thoughtful brethren who have read this discussion will hardly fail to be impressed with the fact that a matter much more vital than the employment of a national superintendent of Christian Endeavor, important as that is, has come to the surface. If this little electric storm shall serve to purify the atmosphere so that certain obstacles to our missionary work may be more clearly perceived, it has not occurred in vain. J. H. GARRISON.

Hour of Prayer.

CHOOSING A MASTER.

(Uniform Midweek Prayer-meeting Topic, March 15, 1899.)

(Matthew 6:19-24; Romans 6:16-23.)

CENTRAL TRUTH: *It is choice that decides character, and character determines destiny.*

The subject for the lesson this week presents before us the greatest question that ever confronted a responsible human being. It is at once man's glory and peril that he is a free agent, clothed with the power of making choices and determining his destiny. Two great and opposite classes of interests or types of character present themselves before us and we must choose between them. "No man can serve two masters." We must choose and serve the one or the other.

Here are the higher and the lower natures in man. Each makes its appeal to the will, and seeks to dominate the life. Conscience makes its appeal for the right, for the truest and highest; the flesh makes its appeal through the appetites and passions. These two forces, the one from above and the other from below, play continually upon our lives, and character is the resultant.

In the passage first quoted above Jesus condemns a certain type of religion common in his day, and not yet extinct, which

was satisfied with externals. He taught that true religion consists, not in the outward appearance, but in the condition of the heart; that it is not what men see on the outside, but what God sees in the secret chambers of our heart that determines our standing in His sight.

He saw men eagerly engaged in amassing wealth, and he taught them it was not wise to lay up treasures upon the earth, but that they should be laid up in heaven, because the heart would follow the treasure; that it is not wealth hoarded up, or selfishly used, which blesses man, but wealth used in harmony with the will of God and in carrying out the purposes of heaven that availeth to our eternal happiness.

He saw men disobedient to the higher vision of life, and to the mandates of conscience, and warned them against the awful darkness that must come to them if the light that is within them be rejected and made darkness. The great peril of every individual is that he will not be true to his best knowledge of right and duty, and will thus weaken and ultimately extinguish the light that is in him.

There be many who are seeking to compromise between these two types of life and character, but Jesus teaches that "we can not serve God and Mammon." We must select our master and be true to him.

The same lesson is presented in another form by Paul in the second passage cited above. A man, he says, becomes a servant to whatever he obeys, "whether of sin unto death or of obedience unto righteousness." He reminds the Roman brethren of the fact that though they had been at one time the servants of sin, yet they had "obeyed from the heart the form of doctrine which was delivered" unto them and had been made "free from sin" and had become the "servants of righteousness." Having made this exchange of masters he urges the same degree of fidelity to righteousness which they had hitherto yielded to sin. This exhortation was the more reasonable because their former service to the old master had yielded them nothing of which they were not now ashamed, while the new service to righteousness would lead to everlasting life; "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Here are the two masters, Sin and Righteousness; the wages of one is death, of the other life everlasting. Choose you this day which you will serve. Righteousness may exact more self-control, more self-denials, more self-sacrifices, at the first, than sin, but at last it yields peace and joy and eternal blessedness. Can we hesitate between such alternatives?

PRAYER.

Our Heavenly Father, we thank Thee that Thou didst create man in Thine own image, and endow him with the power of choice. We thank Thee that Thou hast set before us motives so high and holy to win us to the service of truth and righeousness. Especially do we bless Thy name that Thou has embodied all virtues and graces in Jesus Christ, Thy Son, who appeals to all that is noblest and best within us, and asks us to follow Him. Help us, we pray Thee, to choose Him for our Master, and give us grace to be loyal to that choice, even unto death. For His Name's sake. Amen!

One out of every six divorces in the United States is directly traceable to drink.

Editor's Easy Chair.

The ups and downs of an editor's life, if fully portrayed on canvas, would present a kaleidoscopic view. The mail he receives daily from all sections of the country presents a most interesting study of the different phases of human nature. What delights one reader annoys and angers another. What one regards as extremely radical another challenges as tamely conservative. Here is a brother who thinks the editor of the CHRISTIAN-EVANGELIST is leading its readers too fast along new ways of thinking and is dangerously indifferent to the antagonisms he is developing by his course. Here is another brother who diagnoses this same editor in a very different way. According to this latter view, the editor never takes any position of his own on any subject until he finds out which is going to be the popular side, and then he gets down off the fence on that side! Surely, these two opposite views cannot both be correct. Perhaps neither is exactly true to the facts.

Here is a sensitive brother who is offended at a harmless little witticism which he thinks is a grave offense against Christian courtesy. Everything in a religious paper, according to his idea, should be as solemn as a graveyard. "Did Paul ever joke?" We dare say he did, and we know that he was capable of very biting irony. But here is another reader who cannot understand how a man who writes such "lovely meditations" in the Easy Chair should rise up and utter a word of stern rebuke against what he believes to be a great wrong, even among his own brethren. Why not continue the pious meditations and omit the rebuke? Because in our judgment it is more pious sometimes to rebuke religious arrogance and the manifestation of popery than it is to indulge in pious reflections. It is not near so pleasant to reprove the wrong as it is to approve the right, but it is none the less the duty of even a religious journalist.

And then, there is another class of readers, growing beautifully less, however, who resent the right which an editor of a religious paper sometimes exercises of expressing an opinion upon current political or governmental issues. "Stick to your last," is their advice. "Don't meddle with things that you do not understand." It takes politicians and editors of city dailies and country weeklies to understand the intricate problems of statecraft. It is generally the man whose political idol or hobby is interfered with that rails at religious journals for transcending the scope of religious journalism. The CHRISTIAN-EVANGELIST is nonpartisan on all merely political issues, but it claims the right of giving such interpretation as it thinks wise to the great facts of our current history which have to do with the progress of the kingdom of God and with the moral welfare of the people. No man can rob us of this right.

There is another class of objectors with whom we must confess a great deal of sympathy. They do not like personal controversy in religious journals. They do not think such controversies contribute to the edification of the readers and to the good of the cause. We are quite of this feeling and opinion. Whenever a discussion of any subject descends to personalities it deserves to be referred to another tribunal for settlement, but careless readers sometimes do not make proper discriminations as to what is necessary to be said in the interest of righteousness and what belongs to the category of mere personal spite or revenge. The CHRISTIAN-EVANGELIST is ready to go to trial before any impartial tribunal on the general fairness of its discussions and its steadfast insistence on discussing principles and measures without indulging in unbrotherly epithets. These are only a few of the things that come in a single edition of an editor's mail, from which there are scarcely ever absent voices pleading for help, for advice, for suggestion, for sympathy. "Who is sufficient for these things?" Thank God for a Christ broad enough in his sympathies, strong enough in his nature, loving enough in his heart, to take the whole sorrowing world into his arms and give it rest, if it would only come to Him.

A reader of the CHRISTIAN-EVANGELIST sends us some excerpts from an address by Mr. Whitelaw Reid, delivered at the Marquette Club in Chicago, recently, on the Philippine problem. Our correspondent thinks Mr. Reid's views of the meaning of the Paris Treaty are not the same as those of President McKinley's, given in a late issue of this paper. This is probably true. Mr. Reid lays special stress in his speech upon the commercial advantages the United States will derive from our possession of the great Philippine Archipelago. There is no question, nor has there been, in our mind, but that there are many Americans to whom the commercial argument appeals most strongly in deciding the question of our relation with these islands. We do not believe, however, that this is the controlling motive with the administration or with the large majority of the American people. We believe their motive to be, primarily, one of fulfilling our national obligation, and, secondarily, if there be any advantage to this country growing out of the fulfillment of such obligations, no one would certainly object to receiving it.

In a very interesting editorial in a recent number of the Union Signal on the use and abuse of wealth the following pertinent and striking distinction between contentment and happiness is made:

Civilization, the highest Christian civilization, is an impossibility without vast and ever-increasing wealth. The desire of the individual for the good things which that civilization produces is not blameworthy for that desire is the motive power which lifts mankind from a savage state. If civilization is better than savagery then let the individual exchange his tallow dip for a kerosene lamp at the first opportunity, the lamp for gas and the gas for electricity. Let him move out of his dugout into as spacious and comfortable a house as he can afford, fit up his house with all modern conveniences and adorn it with carpets, curtains and pictures. And Mr. Chamberlain is right; the people who live in comfortable houses, with the conveniences of modern life, are happier than the inhabitants of snow huts or dugouts. The digger Indian may be as contented as a Gladstone or James Russell Lowell, but it is a misuse of language to describe him as equally "happy." In that case the hog wallowing in his sty vies with the most fortunate human being in happiness, because, forsooth, he has everything he wants. Contentment and mere animal enjoyment are one thing, happiness is another; and happiness consists not in learning to want nothing, but to "covet earnestly the best things." It is here that people make the vital mistake and transform wealth as they do other good gifts of God into a curse.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

VI. Meeting and Organization of the Convention—It Begins its Work.

BY PROF. CHARLES LOUIS LOOS.

The convention assembled in the church at the corner of Eighth and Walnut Streets, Tuesday, October 23, "for the purpose of temporarily organizing *the General Convention of the Christian Churches of the United States of America;* this was the title given to this convention. Dr. L. L. Pinkerton, of Kentucky, was called to the chair, and John M. Bramwell, of Indiana, was appointed secretary. The following brethren were then unanimously elected permanent officers of the convention, to wit: President, A. Campbell, of Virginia; vice-presidents, D. S. Burnet, of Ohio; John O'Kane, of Indiana; John T. Johnson, of Kentucky, and Walter Scott, of Pennsylvania."

The committee on order of business was composed of Elijah Goodwin, of Indiana; Henry D. Palmer, of Illinois; William Morton, of Kentucky; John T. Powell, of Ohio; Samuel S. Church, of Missouri; Newton Short, of Virginia; Walter Scott, of Pennsylvania; L. L. Pinkerton, of Georgia, and Richard Hawley, of Michigan.

These names are given here that the reader may know what sort of men constituted this convention. This great assembly represented our apostolic host of preachers and private Christians of that day. Among them were the "prophets of Israel," the "fathers" of our reformation. Note this well.

The convention met for regular business Wednesday, 9 o'clock A. M. A. Campbell being absent because of sickness, the first vice-president, D. S. Burnet, took the chair. He presided during the entire convention and with admirable skill and judgment. In after years he usually filled this office in A. Campbell's absence.

After some discussion it was decided to enroll all the delegates present. Many congregations had sent regularly appointed messengers. Some brethren represented districts and co-operations of churches; others were delegates in a less formal way. The names enrolled showed, however, that these men were in the best sense the worthy representatives, not only of the brotherhood of the particular region whence they had come, but of our cause and people generallly.

There were enrolled 156 delegates, only 18 of whom were from Cincinnati and vicinity. The churches represented were 100, from 11 states. The minutes, however, show many names not in the enrollment. One state meeting sent messengers, that of Indiana, held at Indianapolis shortly before the convention.

The representation of our people was large considering our numbers at that time, and that the day of railroads west of the Alleghanies, where the great body of our brotherhood lived, was not yet. Many of the brethren came from long distances—from the Atlantic States, and from as far as New Orleans. Entire delegations made their journeys in the old-fashioned way, on horseback.

It will be of interest to record here the names of the most prominent men who constituted this memorable assembly, that the present generation may know who gave the first strong impulse to our organized missionary enterprises.

The messengers from the Indiana state meeting were John O'Kane, Elijah goodwin, George Campbell, J. B. New, L. H. Jameson, S.W. Leonard, M. Markes. There were besides from that state S. K. Hoshour, Milton B. Hopkins, Benjamin Franklin, John M. Bramwell. From the long list of churches I can note only a few represetatives: James Challen, D. S. Burnet, B. U. Watkins, James S. Mitchell, William Hayes, John T. Powell, J. J. Moss, James M. Henry, Jonas Hartzell, T. J. Murdock, William Pinkerton, from Ohio; Dr. John Shackleford, John Young, W. B. Mooklar, C. J. Smith, Dr. L. L. Pinkerton, William Morton, J. T. Johnson, R. C. Ricketts, H. T. Anderson, Carroll Kendrick, Waller Small, S. B. Bell, from Kentucky; Newton Short, Dr. J. T. Barclay, Prof. W. K. Pendleton, from Virginia; Robert B. Fife, W. H. Hopson, from Missouri; H. D. Palmer, from Illinois; Walter Scott, from Pennsylvania, and Richard Hawley, from Michigan.

Of such splendid material the convention of 1849 was composed. These names should not be forgotten. Brethren of the reformation, does our religious history know nobler men than this glorious company who came to represent you in this first national convention? Did these men understand the great cause for which we have now battled almost a century? Could any have had it at heart more than they?

An indication of the spirit of piety and of a deep earnestness of purpose that pervaded the convention is seen in the following resolution offered by the venerable William Morton, and passed with hearty unanimity, before any business was transacted:

"*Resolved unanimously,* That it is the duty of every member of this convention, in entering on the duties devolving upon him, to do so with the love of God in his heart, the fear of God before his mind, and with an eye single to his glory and the good of man; and that every personal and party feeling of pride, selfishness and worldly ambition be wholly laid aside."

THE WORK OF THE CONVENTION.

On Wednesday forenoon, Oct. 24th, the first report on the order of business was presented by Walter Scott. It was divided into three parts: 1. Evangelical matters; 2. Ecclesiastical matters; 3. Miscellaneous matters.

Under the first head the committee introduced three resolutions; the first recommended the *American Christian Bible Society,* now in the fourth year of its existence; it was organized in 1845. The second, "*Resolved,* That in the opinion of this convention the American Christian Bible Society should so change or arrange its constitution as to add a missionary department to be under the direction of its board, for the purpose of sustaining the proclamation of the gospel among the destitute in the United States and its territories first, and then in forign lands where its means will enable it to act officially in that department."

The third resolution was, "That this convention recommend to our churches, not to countenance as a preacher any man who is not sustained or acknowledged by two or more churches."

There had been much difference of opinion about the propriety of a separate Bible Society. In the judgment of many of our wisest men, among them A. Campbell, *the American and Foreign Bible Society* offered to us all we desired. A. Campbell was always on the liberal side of great questions like this one. The Bible, he held, was too universally the property of Christendom to justify a society for its safeguarding and distribution in our own hands. Yet such an institution had a strong support at that time among our brethren. The resolution was finally passed in the following form:

"*Resolved,* That the Bible Society, known by the name of the *American Christian Bible Society,* be and hereby is recommended by this convention to the cordial support of the brethren." In a few years, when the *Bible Union* entered upon its work, it was abolished, and we united heartily with the Baptists in this new enterprise. The *Publication Society,* likewise located at Cincinnati, met the same fate at last.

The third resolution, relative to unworthy preachers, expressed a widely prevailing concern among us at the time, and had been much discussed in our journals. Walter Scott said on this occasion, "I never feel so much like being angry, as when I am compelled to sit in the pulpit with men of doubtful character. I feel degraded by the contact." George Campbell, one of the delegates of the Indiana state meeting, said he had been especially instructed to try to secure the churches against such imposters and traveling vagrants. Carroll Kendrick finally offered this resolution:

"*Resolved,* That this convention recommends to the congregations, to countenance no evangelist who is not well reported of for piety and proper evangelical qualification; and that they be rigid and critical in the examination of such reports."

The convention, in discussing such questions and in passing resolutions on them, was extremely careful to assume no authority over the churches; this was constantly expressed. Nothing sets forth in clearer light the character of the men who constituted this assembly than their earnestness relative to the purity of the ministry. After much discussion the following preamble and resolution were agreed on and passed:

"Whereas, It appears that the cause of Christianity has suffered from the imposition of false brethren upon the churches; therefore—

"*Resolved,* That we recommend to the churches the inportance of great care and rigid examination before they ordain men to the office of the evangelist."

Immediately after this vote Carroll Kendrick's resolution was also passed.

As the question of unworthy preachers, from whom in our early years we had suffered much, was a matter not of local but of general concern, the convention from all quarters had been asked to consider it and offer its advice to the churches. Beyond all doubt the action of the convention had a very salutary effect on the churches.

An important fact should be noted here, as an instructive part of the history of this first national convention.

As stated in the introduction of this chapter, for a number of years the subject of organization, co-operation and edification had occupied with constantly increasing interest and urgency the minds of the thoughtful of our brotherhood. Many special questions, of more or less practical moment, had come to the front during this period of inquiry and discussion. Most, if not all of them, have long since been set at rest with the intelligent of our people.

When the subject of a general convention came to be discussed, many thought that such a convocation would be the opportune place to settle such matters, a capital occasion for a sort of morally authoritative *deliverance* on all subjects of dispute among us. And this effort was made at Cincinnati, but without any success.

It is gratifiying to me to be able to state here, that the admirable wisdom of the convention refused to entertain such questions, and confined the meeting strictly to the subjects legitimately before it—an admirable example to our national conventions to-day. Dr. Wayland bitterly complained in his day that the Baptist missionary assemblies were annoyed in the same way.

(CONCLUDED NEXT WEEK.)

THE GOSPEL BY JOHN.

SAMUEL TRAUM.

The first six months of the Sunday-school lesson of the current year are taken from the book of John. To some of the readers of the CHRISTIAN-EVANGELIST the following observations may be of interest:

No criticism of the Gospels is more frequent than that of incoherency. With the possible exception of the book of Romans, the whole New Testament falls under ban for the same reason. The purpose of the present article is to show that no book is more orderly and logical in its development than the Gospel of John. The writer of the book declares his purpose in the following words: "These are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in his name" (Jno. 20:31). So clear are these words in declaring the purpose of *this* book that commentators generally have applied them to the books by Mathew, Mark and Luke as well.

Having found the avowed purpose of the book it only remains to retrospectively glance at its contents in order to test the author's fidelity to the task undertaken. It makes the test none the less forceful, should we learn that the purpose has been left undeclared until the end of the book has been reached.

Reverting, then, to the opening chapter, the divinity of Christ is openly affirmed. "In the beginning was the Word and the Word was with God and the Word *was* God" (Jno. 1:1), "and the Word became flesh and dwelt among us" (Jno. 1:14). Since the book is thus to deal with divinity in the form of humanity, he submits such proof as the subsequent words provide.

He first gives John Baptist's testimony, "Behold the Lamb of God that taketh away the sin of the world"—a statement wholly unintelligible apart from Christ's divinity (Jno. 1-29).

The second chapter affords proof in his miracle-working power as evinced by this "beginning of miracles," but the same chapter shows Jesus' own testimony when, speaking of the temple of his body, he declared his power to raise it up three days after its destruction.

In chapter three, Nicodemus a ruler of the Jews says, "We know that thou art a a teacher come from God," yet Christ's own words (Jno. 3:16) are even stronger where he says: "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life."

The fourth chapter is so manifestly plain that the merest mention of Christ's conversation with the Samaritan woman—especially his declaration, "I that speak unto thee am he"—carries with it the conviction that the Son of God has spoken, while in chapter five the verses 19 to 29 inclusive are so full of direct testimony to his divinity that the most cursory reader can but accept him as the Son of God or reject his words as blasphemy.

The miracle of the loaves and fishes in chapter six gives Jesus an opportunity to show forth the God that was in him, while on the next day when the multitude thronged about him he said, "I am the bread of life"—words meaningless apart from the acknowledgment of his divinity. "On the last day of the feast Jesus stood up and cried saying, If any man thirst, let him come unto me and drink" (Jno. 7:37), and again, "Therefore Jesus spake unto them saying, I am the light of the world" (Jno. 8:12), and again, "Except ye believe that I am he ye shall die in your sins" (Jno. 8:24). In asnwer to the question, "Dost thou believe in the Son of God?" the blind man who was healed said: "Lord, I believe" (Jno. 9:35-39).

"I am the Good Shepherd" and "I am the Resurrection and the Life," are Jesus' own declarations in chapters ten and eleven; whereas, in chapter twelve *God* says in answer to Christ's prayer to glorify God's name, "I have glorified and will glorify it again."

In the thirteenth chapter he appeals to his former power of prophecy: "I tell ye before it comes to pass that when it comes to pass ye may believe that I am he" (Jno. 13:19).

And then who but Jesus the Christ the Son of the living God could speak of the house of many mansions as in Jno. 14 shows? None other could say so truly as he, "I am the vine, ye are the branches." None else could claim the testimony of the Spirit so infallibly as he. And the prayer for union (Jno. 17) is in itself an incontestible proof of his divinity. Christ before Pilate says: "Thou sayest I am king," but "Christ and him crucified" as recorded in the nineteenth chapter, and the resurrection of Christ, narrated in chapter twenty, are in themselves the foundation of that gospel wherein we stand and whereby we are saved. There is no anti-climax here. God always saves the best for the last, so by his resurrection from the dead is Christ declared to be the Son of God with power (Rom. 1:4).

Meditating upon such a theme and knowing upon how firm a foundation the Christian's faith stands, is it any wonder that that disciple whom Jesus loved should give to others a reason for the hope within him, knowing that such testimony would in itself be the beginning of an endless life in others? Then, feeling how meagerly he had drawn upon the resources of an inexhaustible life, and how little, after all, he had told of that tireless energy that had for its object the manifestation of God, can we express any amazement at his conclusion that "there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written?"

Nevin, O.

THE LIQUOR TRAFFIC DOWN TO DATE.

FRANK G. TYRRELL.

Ministers sometimes blunder, both in choice of subjects and in manner of treating them; but is it a blunder to speak or write on any phase of the temperance question? Rather it is a blunder not to. In the first place, the Bible is aflame with warnings and denunciations. If, when liquor was mild and comparatively harmless, the prophets uttered their thrilling invective, what would they say to-day, when it has been adulterated and poisoned until it is literally fire-water? As teachers of Bible truth, ministers are bound to deal with this subject. The least they can do is to echo the voices of the prophets, and if they do this faithfully they will awaken the sleepy tipplers in their pews, stir the consciences of the license voters and, it may be, banish the wine glass from the sideboards of their parishioners.

Again, ministers should discuss this burning question, because it is a present-day evil. It is terribly aggressive. It fights for mastery. It is continually seeking out new victims, and Goliathlike, it defies the armies of the living God. Let the preacher who complains of empty pews grapple with this and other living issues in red-hot earnestness, and demand a settlement of them on the basis of righteourness, and his house will be crowded.

Once more, preachers should fight this business, because it is one of the greatest hindrances to evangelization. I do not believe it is such an obstacle as denominational divisions, but it is at least next in this particular in rank and power. It is itself a vice, and it inflames the vicious nature. It creates social conditions that make the preaching of the gospel well nigh valueless.

Like any other business, we may consider it from the standpoint of the dealer, the consumer and the state. As a business it is a copartnership between avarice and appetite. The manufacturer and the retailer are actuated by the same motives that inspire far too many men in legitimate business. It is the love of money, the desire to do, not the wise, the just, the righteous, but the gainful thing, that leads men into this business or that, and that leads the brewer and the saloonkeeper into their business. It is this baleful passion, greed of gain, that inspires the

thief, the confidence man, the poker player, the race-track habitue, the stock gambler, the franchise grabber, the shrewd manipulator and the saloonkeeper. The only difference between the avarice at the manufacturer's desk or in the stock dealer's office or the merchant's store, and the avarice that smiles behind the bar and points triumphantly to a saloon license, is that the effects of the business promoted by the latter are worse than the former. I want avaricious men everywhere to see what a mean, contemptible, soul-shriveling thing avarice is.

The liquor dealer knows human weakness, and the fearful power of alcoholic drink to arouse and feed uncontrollable appetite. He sees that the business is profitable, and if he sees also the hellish results that must follow, he either closes his eyes to them or takes the absurd position that he is not responsible for the excesses of his customers. He knows that he possesses a sort of alchemy that will extract from the pockets of hard-working men their meagre earnings, impoverishing them and enriching him. He must know, too, that disease, insanity, pauperism, suicide, wrecked homes, slaughtered innocence, widows' sighs and orphans' tears are among the inevitable results of his business; but Mammon, "the least erected fiend that fell," has so far mastered and unmanned him that he can see all this and stand unmoved, like men inured to bloodshed in a slaughter-pen. Or he is benevolent (?).

No matter how abundant the supply, unless there is a demand for the goods, there can be no business, and hence no profits. Avarice on one side, the bar is socially harmless till appetite stands on the other.

Drinkers offer all sorts of excuses for the habit. At a meeting of Keeley-cured drunkards in New York, many of them explained how they had fallen. Here is a summary of their reasons: "Some had become drunkards because they had too much money, and others because they did not have enough. Some because they had to work too hard, and others because they were out of work. Some because they had gambled and lost, and others because they had gambled and won. Some because they had no children, and others because they had more children than they could support. Some because they were kept too closely tied to their mother's apron-strings when young, and others because too great freedom had been allowed them. Some because they had shrews of wives to drive them astray, and others because they had no wives to keep them straight. Some because they had no friends, and others because they had too many friends. Some because the weather was too hot, and others because the weather was too cold." Apparently, all roads lead to the saloon, and the saloon is the threshold to the pit! Abolish the saloon!

If strong drink contributes in any way to a man's strength, it corresponds, "not to the corn you give your horse, but to the whipping." There is stimulus in sitting on a wasp, but there is neither health nor comfort in it. "The drunkard and the glutton shall come to poverty." The poorer the section, the plentier the saloons. Poverty, which is the result of this business, begs at our doors, preys upon our provident associations, fills the cheap lodging houses, snatches the lady's purse, assaults and robs the belated pedestrian, sneaks into unguarded homes, rails at the rich, curses the church, and finally staggers into the merciful oblivion of Potter's Field.

The moral consequences to the consumer are worse than the material and physical. He passes by slow stages from one degree of degradation to another, until he reels into a drunkard's grave and to the dark despair of the eternally lost, for it is written: "No drunkard shall inherit the kingdom of God."

The license tax dulls the vision of some good people to the true mathematics of the situation. The amount of tax paid is a mere bagatelle compared to the enormous burden the business binds upon the state; that is, upon the industrious and productive taxpayer. A most effective method of prohibition would be to charge upon the business, not a license tax, but the entire consequences of the business, so far as they can be measured in dollars and cents. Drink shortens life. If a citizen dies prematurely through drink, let the business be charged with the support of his family for the remainder of his expectancy. If in a drunken frenzy a citizen commits murder, let the business pay to the state the cost of his incarceration, trial and execution; so with reference to all the crimes committed through drink, and the losses suffered, directly or indirectly. Here is business for the Liquor Dealers' Benevolent Association; let them take care of the widows and orphans, the idiots, imbeciles, lunatics and paupers their proud business produces, and we will excuse them from any license fee.

It would be entirely just and sane for the mass of sober, temperate citizens to claim exemption from all such taxation, and insist that the burden be placed upon the shoulders of the men who have profited by the business that rolled it up. This would eat up all the profits, and more; the business could no longer command capital and this age-long sore of political economy would be dried up.

All legitimate businesses are logically against the whiskey business. It impoverishes thousands of people; that means that it destroys their purchasing power. The earnings that ought to go for wholesome food, medical attention, warm clothing, hats, boots and shoes, books, pictures, well-furnished homes, etc., is all absorbed by the liquor oligarchy. Verily, great is Gambrinus! The more saloons the fewer sales and the longer the list of bad debts in any legitimate business. The family of a brewer or a saloonkeeper can never be as profitable customers as the hundred or the thousand families that have to support the liquor baron.

I have not mentioned the losses entailed on the business world because of drunkenness. Who can count the wrecks, the collisions, the disasters by land and sea? The center of political power in the community is always the saloon, never the church. The liquor dealer has more gumption than the average church member; he knows where his interests lie, and looks after them. A state in which nine-tenths of the citizens are professedly Christian elects drunkards to legislate for them—a sad case of the tail wagging the dog!

If want and wretchedness, disease, filth, squalor, the cries of the wronged and the anguish of the unavenged are lamentable, what shall we say of the business that produces them? If vice is abhorrent, if drunkenness is beastly, if robbery, bribery, lechery and murder are outlawed, what shall we do with the business that produces them? If grinding poverty, wasteful sickness, pitiful lunacy, and the pale terror of the rash suicide make the blood run cold, what must be the effect of contemplating the business that is chiefly responsible for these?

THE EXPANSION OF CHRISTENDOM.

A. MCLEAN.

The expansion of Christendom is the marvel if not the miracle of modern times. Three centuries ago 7 per cent. of the globe was under the rule of Christian powers and 93 per cent. was under the rule of non-Christian powers. Now the Christian powers control 82 per cent. and the non-Christian powers control only 18 per cent. One-fourth of the surface of the globe is subject to the control of Christian England. China is the only great nation that is outside the sphere of Christendom. China is certain to be partitioned as Africa has been partitioned unless she speedily adjusts herself to the requirements of the age.

The industrial expansion is as remarkable as the territorial. Manufacturers and merchants are pushing their wares in all directions. There is no speech or language where their agents are not found. There are steamboats on all the lakes in Central Africa. The same is true of the rivers of China. The day is not far distant when a railway will extend from Alexandria to Cape Town. Japan and India are covered with networks of railways. In China three thousand miles of railways are projected and will be built in the near future. In remote provinces people are wearing clothes that came from Christian lands. They light their homes with American lamps and oil. Watches and clocks and plows and machinery of all kinds are being imported by peoples whose existence was not known a century ago.

The intellectual expansion is no less remarkable than the territorial and the industrial. In India three millions of youths are in school. Calcutta has more students in her institutions of learning than any other city in the world. Newspapers are issued in English and in the vernaculars. These are widely circulated and widely read. Japan has opened schools in all parts of the empire. The desire of the rulers is that there shall not be an ignorant family in any village or an ignorant member in any family. A century ago Japan did not have a single newspaper; now she has seven hundred; Tokio alone has seventeen dailies. China is awakening from the slumber of ages. She has made more progress in the last two years than in the millennium preceding. Western science is taught in her schools. The Bible is used as a text-book. Papers are printed and read as never before. Books are bought with unprecedented avidity. A new day has dawned upon that land and people. The reforms proposed by the Emperor have been modified somewhat, but they must go on. The Empress might as well try to arrest the tides on the sea or the sun in his course as to arrest these reforms. In all parts of the world schools are being opened and literature is being circulated.

The moral expansion is not less significant. All questions are discussed from

the standpoint of Christian ethics. In Japan, for example, the papers are discussing the question of concubinage. They are discussing it as papers in America and Europe would. The fact that the Emperor and the great nobles are the main culprits does not affect the character of the discussion. The status and education of women are discussed, not from the non-Christian but from the Christian point of view. Questions relating to the criminal classes and the poor and the unfortunate, and questions relating to labor and capital and those relating to childhood are, in all lands where they are discussed at all, discussed from the view-point of the Christian moralists. The writers may not be Christian men; many of them are not; but they are under the control of Christian sentiment, and they write accordingly.

Now is the time to press into these lands with the gospel. Now is the time to set up our banner in the name of the Lord. Some of the leaders of thought in China are talking of making Christianity the religion of the state. In Japan the same thing has been suggested. A thoughtful man gives it as his opinion that India will accept the faith of her conquerors as she has accepted their commerce and industry. It is not likely that will be done; little if anything would be gained if it were done. But it shows the mental attitude of the people towards Christianity. The people of these lands recognize that their only hope is in accepting the gospel of Jesus Christ. They are inquiring about it as never before and are manifesting a degree of friendliness such as no one in the past dared to expect.

Christian people should see their opportunity and, as never before, send out competent workers and send them in sufficient numbers to help mold the new civilization of all these lands and win these vast populations to the belief and obedience of the truth. This is the nick of time. The workers in the field should be reinforced. The recruits should be thoroughly equipped for the high service to which God in his providence is calling them. The whole church should have fellowship in this great enterprise.

CAN THE BARRIER WHICH INFANT BAPTISM PRESENTS TO CHRISTIAN UNION BE SURMOUNTED?—V.

BY REV. JAMES M. CAMPBELL.

Something of this thoroughgoing work of religious education is imperatively demanded in the present day. In an age of intellectual activity an intelligent type of religious life is needed. Perhaps in no other thing is the church of to-day so weak as in the religious instruction of the young. There is virtually nothing done by the church for the religious education of her children beyond what is done in a hasty hour each week in the Sunday-school. The young people who outgrow the Sunday-school are left to shift for themselves instead of being thoroughly trained for religious work. When their minds are callow and their judgment unformed the work that belongs to those who are of mature experience, is put into their hands. They are leaders when they ought to be learners. The church ought to be a training school. No more pressing duty lies upon her than that of supplying this missing link of the education of the children under her care.

Cotton Mather in his day bewailed the neglect of infant baptism because of the neglect of the spiritual instruction of the young, which to his mind was manifestly implied in the right observance of that ordinance. He pathetically complains that "the old generation could not, without many uncomfortable apprehensions, behold their offspring excluded from the baptism of Christianity, and from the ecclesiastical inspection which is to accompany that baptism; indeed, it was to leave their offspring under the shepherding government of our Lord Jesus Christ in his ordinances that they brought their lambs into the wilderness." (Magnalia Vol. 2, page 277.) The ground which Cotton Mather sought in infant baptism for the enforcement of the duty of the religious instruction of the young is found in infant consecration. The parents who have brought their children to the church for consecration have a right to expect the co-operation of the church in strengthening them in the work of bringing up a godly seed, who shall serve the Lord when those who are now bearing the burden and heat of the day have passed on to their eternal reward. The responsibility of the church for the providing of adequate instruction and training for the children, who have been consecrated at her altar, cannot be lightly ignored or shaken off.

(8) The substitution of infant consecration for infant baptism would help also to re-emphasize one of the most neglected truths of Christianity, to wit, the relation of the family to Christian economy. The family is the social unit. It is not only the foundation of the whole social system, it is also the foundation of the Christian system. We have come to give so much prominence to individualism that the relation of the family to God's scheme of salvation is scarcely any longer thought of, and yet no Scripture truth shines out more luminously than that families in their corporate character sustain peculiar relations to God—relations which imply peculiar advantage and responsibilities. God is not only the God of individuals, he is also the God of "all the families of the earth." It is worthy of special note that the first gospel promises had relation to families rather than to individuals. To Abraham God said, "In thee shall all the families of the earth be blessed." This idea underlies the entire Jewish system. With a Jewish parent it was a fundamental thought that his entire household was included with him in all the covenant blessings of the theocracy.

The law of the family covenant remains unrepealed. Evolution, and not revolution, is the principle according to which God's idea of a holy society is unfolded. Hence, to the Jewish mind the leaving of the family out of the Christian system would have stamped it as inferior to Judaism; and nothing short of an express declaration to the contrary could have led any Jewish convert to imagine that from the benefits of the new dispensation his family was excluded. Nowhere do we find a single hint of such a radical change. On the day of Pentecost the Old Testament pledge, "I will be a God unto thee and thy seed after thee," was reiterated in the words, "The promise is unto you and your children." Jehovah himself expressly declares that the end for which he ordained the family institution was that he might secure "a godly seed" (see Mal. 2:15), or a "seed of God," as the margin has it; that is, a seed that should bear God's image, be employed in his service and be devoted to his honor and glory. Out of the idea of the covenant relation in which the family stands to God grew the beautiful custom of family worship. The prime reason why the practice of family worship has of late years declined in truly Christian homes is not that the sons are less devout than their fathers were, but that they have come to have a weakened sense of the relation of the family as such to the Christian economy. There may be as much religion in the family as ever, but there is less family religion. The revival most needed to-day is a revival of home religion, leading to the rekindling of extinguished home altar-fires. Nothing will tend more to secure this result than a deepening of the conviction on the part of parents that their children belong to God, and nothing will tend more to deepen that conviction than to give it expression in some definite act of infant consecration.

It is in this covenant relation of families to the kingdom of God that many find their strongest support for infant baptism. They reason that if it were the divine intention that infants should be baptized, no express command was needed; whereas, if it were intended that they should be excluded from participation in the rite, some intimation to that effect was imperatively required. This argument is founded upon the assumption that the baptism of proselytes and their children was a Jewish rite. But in the face of the declaration of such an eminent authority as "The Encyclopædia Britannica," that the subject of the baptism of proselytes is one of the most hopelessly obscure in the whole round of Jewish antiquities, and can never be safely assumed in any argument (Vol. 3, page 349), it is hardly wise to build an edifice of dogmatic assertion upon such an uncertain foundation.

Of the same nature is the argument founded upon the New Testament instances of the baptism of households. Of these there are five, viz., the baptism of the households of Lydia, of the Philippian jailer, of Crispus, of Stephanas, and by implication of Cornelius. The question to be determined is whether or not there were children in any of these households. That there were children in some of them is highly probable; but this can never be established. In the case of the jailer it is said that Paul and Silas "spake the word of the Lord unto him, with all that were in his house." And after the baptism of his entire household it is recorded that the jailer "rejoiced greatly with his house, having believed in God." In the case of Crispus, the ruler of the synagogue, it is expressly stated that "he believed in the Lord with all his house." There is sufficient reason for the warning of Neander "against inferring the existence of infant baptism from the instances of the baptism of whole families." The possible fallacy of such a conclusion being shown, he thinks, by a reference to 1 Cor. 16:15, where Paul says of the household of Stephanas, whom he had baptized, that they "set themselves to minister unto the saints," his words implying that they had reached the years of accountability, and knew what they were about.

When the question of infant consecration is freed from entanglement with the question of infant baptism, we reach common standing-ground. That our children ought to be dedicated to God and brought up to his service we all admit. Surely, then, some place ought to be found in the public service of the church for the consecration of the child. There is no awkward hiatus in God's plan. Not a fragment of life, but the whole of it, is to be given to him. Until the sweet story of Samuel's consecration has been expunged from the pages of Scripture we will believe that he, who in ancient days claimed the firstlings of the flock, and the first fruits of the earth, claims the first years of our human life, and wishes to have his claim recognized in every possible way.

In the present day we have been providentially prepared for some forward movement in this direction. The coronation of childhood has taken place. The child is set in the midst. Childhood is recognized as the prophetic power in church and state. Corregio's picture, "The Holy Night," in which the light of the babe illumines the surrounding figures, is a true representation of the place of power which the child occupies. The wise men of to-day bow before the manger. The Christ-child rules the world. The Babe of Bethlehem—the type of unsullied purity—makes all other babes more dear. And that Babe in whom all other babes are blessed, like all other Jewish babes, was taken by his parents to the temple and consecrated to the Lord, with thankofferings. As he grew up he was instructed in the law and participated in the religious feasts, such as the passover, and in public acts of worship. Throughout his thirty years of silence and growth at Nazareth it was his wont to attend the synagogue and listen to the reading and expounding of the Old Testament Scriptures. He learned to fulfill all righteousness up to and in his baptism, when he assumed his priestly duties and entered upon his divine mission.

But remember that the initial point in his religious life was his consecration in infancy. And surely we cannot go far astray if, under our changed conditions, in ways deemed most befitting, we imitate the example of Joseph and Mary in the public consecration of our offspring to God.

(CONCLUDED.)

Our Budget.

—Now is the time of the harvest for the Foreign Missionary offering.

—All signs point to a generous outpouring of gifts for this holy work.

—We give elsewhere some good news on this subject. See what others are doing and do likewise.

—Remember, the time for the offering continues until you take it. If you missed it last Sunday, attend to it the next.

—Nothing is more remarkable or more gratifying in our history than the unmistakable growth of the missionary spirit. It means expansion.

—In response to a stirring appeal by Bro. Tyrrell, of the Central Christian Church, Sunday morning, $500 was offered for the work of Foreign Missions. And yet, the church needs a new building and several other things. Even this amount may grow to larger proportions.

—Among the offerings that made up this amount at the Central, $25.00 was from the Christian Endeavor Society, $25.00 from the Sunday-school, and $25.00 from the Ladies' Aid Society, neither of which organization regards itself as "co-ordinate" with the church.

—Let the whole country congratulate St. Louis. She closed her saloons last Sunday and put twelve of her saloonkeepers behind the bars for attempting to violate the law. This is the result of some practical work among the friends of temperance and prohibition.

—The fight, however, has only begun, for a determined effort will be made, no doubt, both in the state legislature and in the courts to defeat prohibition, even for one day in the week. Eternal vigilance is the price of liberty from the thralldom of the liquor traffic.

—J. K. Speer, of Clinton, Mo., makes the following proposition to all ministers:

For the year 1899 let each of us send one-fifth of all our marriage fees to Howard Cole, Indianapolis, Ind., for the relief of our old preachers. I will do it. Will you? This will help replenish that fund.

—The C. W. B. M. will observe the last week of March as a season of self-denial and prayer preparatory to an Easter offering for the Lord's work in their hands.

—Concerning the Standard editorial we desire to say that it was in no way official nor semi-official, and we have asked Bro. Lord to say as much in this week's paper, which he has promised to do. This being true, the suggestion that the acting board or its secretaries would attempt to interdict the brotherhood from any independent movement the brotherhood might plan to make, is without foundation. The acting board has not had a meeting since the 19th of last December, and of course, have taken no such action.

BENJ. L. SMITH,
C. C. SMITH.

The above statement is the more important because many were led by the semi-official tone of the Standard's editorial to suppose it was an official statement of the board. One of the Standard's own staff of writers wrote us immedately after the appearance of the article saying, "I see from the last Standard that the board has submitted its statement of the case," etc. It is important to know that it is not the board that has attempted to throttle the efforts of the Endeavor Societies to secure Bro. Tyler's services.

—The storm that prevailed in many states on last Sunday has greatly interfered with the offering for Foreign Missions and renewed effort will be necessary to prevent great loss and serious embarrassment to our foreign board and the cause of Foreign Missions. Let every church that was defeated in making an offering or had their plans interfered with redouble their diligence to recover the loss. Do not fail to take the offering at the earliest date.

—It is not enough that an offering is made for Foreign Missions. It should be promptly forwarded to the treasurer. Sometimes money is given and the treasurer fails to forward it at the time. After a little the money is put into the general treasury or used for some special purpose, and the intentions of the donors are defeated.

—It should be borne in mind that the present year is to be a notable one in the history of our people. It is proposed to celebrate the jubilee of our organized missionary work by contributing more generously than ever before to all departments of it. The Foreign Society is enlarging its field of operations. Led on by what it believes to be a call of God, it proposes to enter Cuba and the Philippines. New workers must be sent to other fields to enter the open doors there. Every step in advance means an additional outlay. The friends of the cause of Foreign Missions should bear these facts in mind when they make their offerings. They should not only contribute to the work, but they should pray that the workers may be guided and prospered and made efficient.

—The Foreign Society has secured one man for Cuba. Melvin Menges, now of Stanford, Ill., expects to begin work in Havana within a few months. A suitable asscíate is needed. Cuba, as is well known, is in the tropics. Whoever goes there should be possessed of a robust constitution and the very best of health. Even then the climate will be exceedingly trying. Earnest and continual prayer to God should be offered that the right man may be found for that particular field, and that suitable men may be sent for the Philippines and for the other fields.

—A. I. Myhr, corresponding secretary of the Tennessee State Board of Missions, has started a paper of which he is the editor. The paper is called the Tennessee Standard, and is published at Cincinnati by the Christian Standard Publishing Co. Vol. I., No. 2, is before us and we find it an attractive, promising journal.

—Already, we learn through Secretary Baer, the program for the Detroit Convention is taking shape and a great meeting is expected. Only an outline of the program is yet completed, but we learn that C. B. Newman, of Detroit, is to represent the pastors in the principal address of welcome; Prof. Morehead, of Zenia, O., and Prof. Willett, of Chicago, will conduct two daily Bible study hours. Quite a number of our own strong men who have never appeared on a Christian Endeavor National Convention program will be heard at Detroit. There is to be an outing down the river to Belle Isle; there are to be rallies; there is to be a Quiet Hour each morning, and all the great features of an Endeavor convention with some new ones added. It is time to begin to get ready for Detroit.

—We print this week the concluding part of the address of Rev. J. M. Campbell, delivered at the Macatawa Assembly last year. We think our readers will agree with us that the paper is a most noteworthy one, coming from a scholarly, devout and widely known minister and author of the great Congregational body. The freedom from party spirit, the willingness to concede what is not bound upon us by New Testament authority, the desire for Christian unity, the love of the truth, are features of the paper, which cannot fail to commend themselves to our readers. We cannot hope, of course, that the great body of Pedobaptists will agree with Mr. Campbell in the position he has taken. We do not doubt, however, that if there were the same freedom to speak out one's true convictions among all Pedobaptist ministers, which Mr. Campbell has manifested, there would be very many more than we imagine who hold the same view. On the other hand, it is altogether probable that those of us who insist on believers' baptism as the only scriptural baptism—both Baptists and Disciples of Christ—have often failed to appreciate the feeling and motive which have led to the practice of what is known as infant baptism. That there is a tender and true sentiment lying behind it is not to be doubted, though we must hold, of course, that that sentiment has found expression in a way that antagonizes or neutralizes believers' baptism. Mr. Campbell says that this is not necessary; that we may give expression to this sentiment in a way that would be most wholesome and profitable without coming in conflict with any requirements of the gospel. Who can object to infant consecration? We believe the scene in which parents and friends, with the man of God, devoutly consecrating a young life to the service of God, the parents pledging themselves to the religious training of the child, would be one upon which heaven's blessing and benediction would rest. Surely, if this custom, as a free and voluntary act, performed in the exercise of our Christian liberty and in harmony with the spirit of the New Testament, would assist in the removal of an obstacle to Christian union, no one ought to hesitate. We thank Mr. Campbell for his paper, and commend its spirit and purpose, not only to our own readers, but to all who are seeking to promote the unity for which the Master prayed.

—Of all the pens now writing against Mormonism probably there is none more trenchant and drastic than that of R. B. Neal, of Grayson, Ky. This is evident from the effort that has been and is being made by Mormon leaders to destroy the force of his arguments in his articles, sermons and especially in his tracts. If you are at all alarmed at the presence of Mormonism and its fruits in our land, and since its shadow is now thrown over the entire nation by the election of a polygamist to a seat in the next Congress, every non-Mormon should be (so alarmed), we recommend to your carefnl reading tracts number one, two and three, written and published by Bro. Neal. The evidence compiled in these tracts is of the most convincing character as to the nature of Mormonism and the inner life of its leaders. These tracts are sold cheap for their size and contents, and should be scattered far and wide to counteract the renewed effort of Mormonism to gain renewed life and power in the midst of our nation and homes. Send for Bro. Neal's tracts.

—The 44th annual report of the board of education of this city, a copy of which we have just received, places the enrollment of children in the public schools of St. Louis for 1898 at 81,917 and the number of employed teachers at 1,601. The salaries of these teachers last year amounted to $985,884.97. It may also be stated that there has been less talk about corruption in the school board and fewer criticisms by the people and in the press of the city than for years previous. This together with the facts cited in the report leads one to believe that the schools of this city are now in good hands and in a prosperous condition.

—From present indications the members of the next Congress in every state will be strongly petitioned by the people to prevent the seating of Brigham H Roberts, polygamist elect from Utah. The Reform Bureau at Washington, D. C., Wilbur F. Crafts, superintendent, is sending out petitions for this purpose to all parts of the country, but should any desiring them not receive one, a card to Rev. Crafts will bring as many as you want Or a letter to your congressman will do as well. This is not a persecution of Mr. Roberts on account of his religion, but an effort to prevent a forced recognition or endorsement of polygamy on the part of the nation by recognizing a polygamist and a law-breaker as one of the country's representatives in the halls of Congress. We do not believe that the people of the United States are ready to submit to such a comment upon its morals.

—The Register-Review, Kansas City, is now domiciled at 1123 Oak Street and printed on its own new press. We are glad of this indication of the R.-R.'s prosperity.

—The church news reported in the Kansas Messenger for March show that the Kansas churches are not behind in the renewed activities of the Jubilee Year. The Kansas Messenger is a well-edited paper, representing all departments and interests of the churches of Kansas. It has recently removed to 1221 Clay St., Topeka, where it extends a welcome to all visiting friends. This number of the Messenger contains an excellent picture of the lamented J. H. Bauserman, who for years was so closely identified with the work in that state.

—The 20th Century New Testament editorially mentioned in our columns a few weeks ago can be had of Mowbray House, Temple W. C., London, England. It ought to be in New York by this time. But forty cents sent to the above address will secure a copy by post. Bro. J. J. Haley says that it is well liked by all who have examined it. "They are delighted with it."

—Butler College and Depauw University held an intercollegiate debate at Greencastle last week, the subject being the permanent annexation of the Philippines. Depauw affirmed and Butler denied. Butler won the debate, and the students jubilated over the victory after their return home. A member of the Butler faculty writes: "Their speakers were better orators than ours, but ours were the better debaters." We think, too, the Butler boys had the better side of the question. The Fillipinos should have their independence as soon as they are ready for it.

—A Cuban correspondent in one of our dailies reports that, contrary to American expectation, Cuban sentiment is almost unanimous in favor of independence as soon as they can organize an efficient government. This is exactly what we would have expected. Why should they not desire independence? For our part we should think less of them if they did not prefer the political independence of their island as soon as they are capable of maintaining order and establishing justice under free institutions. It is the plainest common sense, however, for both Cubans and Fillipinos to co-operate with the United States in bringing about such a condition of things.

—In an article in Christian Standard, by H. W. Myrick, on the burning question, "What Ought Our Papers to Publish," the writer reaches the following conclusion: "Our papers ought to publish articles, written by brethren, setting forth and defending 'our teaching and practice.' If people want 'liberal' articles, both sides of questions, let them take papers of that character." The writer then cites a violation of this rule in the case of "one of our papers" which is actually publishing an "address by a Congregational minister on infant baptism, in which he advocates as a means of Christian union some form of infant dedication to take the place of infant baptism." Think of it! "Our papers," the writer adds, "should be conducted in the interest of our people." And this in the paper founded by Isaac Errett! If any one thinks the battle against sectarianism in our own ranks is over, and that there is no longer need for sharp reproof for bigotry and narrowness, let him read such utterances not infrequent now in some of our religious journals, and apparently welcomed by them. Thank God, there is an increasing host among us who are not ready to wall themselves in and become a miserable, narrow sect; who believe in the triumphant power of truth and are not afraid to hear "both sides;" who maintain the same love of liberty and independence which marked the earlier period of the Reformation. To this class the CHRISTIAN-EVANGELIST confidently makes its appeal.

—On last Saturday morning our city papers announced that "our" police board had decided to enforce the Newberry (Sunday closing) law and had instructed the police department to see that every saloon in the city was closed "fore and aft," top and bottom, star and larboard sides, from twelve o'clock Saturday night to twelve o'clock Sunday night. At this writing we cannot give results, but we can remark. In the first place, we wish to say that this action on the part of the police board was probably the result of recent complaints from the prohibition, anti-saloon and temperance organizations of the city and the approaching municipal election. But we are already told that the saloons will try the constitutionality of this law in our courts. What guardians of our constitution these liquor traffic men are, anyway! But we have another remark to make. It seems strange that our officials have not the sense, the honesty, or the moral courage, we will not say which, to enforce our laws in relation to good order, decency and temperance, until requested to do so by the decent people of the city. What were they appointed or elected for, anyway? But if requests will bring the enforcement of our laws, let us have the requests.

—The Christian Oracle is doing a good thing in stirring up the people of Illinois to the better endowment of Eureka College. A recent editorial urged the importance of this enterprise upon the Illinois brotherhood, and subsequently a number of writers have taken up the theme, and it is to be hoped that some practical steps may be taken to complete a work already auspiciously begun. It is rather a reproach to the brotherhood in the great state of Illinois that it has not given more generous support to this institution. No institution among us has made a better record with the means at its command, and under the administration of President Hardin the college seems to have entered upon a new and better era.

—At our preachers' meeting in this city, on last Monday, a petition was officially signed requesting our congressman to use his utmost influence to effect the unseating of Brigham H. Roberts, congressman-elect from Utah, on account of his confessed polygamy, and we trust such action will be taken not only by all preachers' associations in the United States, but by all good, law-abiding citizens, both men and women. We cannot afford to have this blot upon our national record. This country is not yet ready to exchange its homes for Turkish harems, nor even by silent recognition of this confessed polygamist seat in Congress to thus seemingly endorse or wink at this evil.

—The meeting at the First Christian Church, in this city grows in crowds and interest notwithstanding the inclement weather. Dr. J. Z. Tyler is doing excellent work in preaching the Word, and is awakening renewed spiritual activities in the church. They could hardly care for the people that came to hear him on last Sunday and Sunday night, so great was the throng. Of course Bro. Fannon knows how to second Dr. Tyler's work and to turn it to the best account for the cause of Christ in St. Louis. They have had 21 additions to date.

—The program of the Christian Ministerial Association, which meets at Huntsville, Mo., March 22, 23, appears in this paper. Do not forget that the Missouri Christian Lectureship meets at the same place during the same week.

—The Texas Baptist Herald displays good taste in quoting under "What We Contend For," our lines beginning—

"For the right against the wrong."

But it does not show the very highest shade of journalistic courtesy in failing to give the proper credit. Since the Baptists of Texas have gotten far enough along to quote from our platform of principles in making one for themselves, we may cherish the hope that the day of unity draweth on apace.

—By the way, we see the Baptist Herald is leading a fight against what it calls "the Board Party," among the Baptists of Texas. It quotes from one of the Board's champions this warlike statement: "It must be understood that if any man opposes the methods employed in the organized work the knife must be put to the throat!" That is very sanguinary language, even if we interpret it metaphorically. Let us hope that this internecine war among Texas Baptists may not prove infectious and involve other religious bodies.

—Memphis, Tenn., is following in the wake of Lexington, Ky., and other cities in the matter of municipal and social reforms. W. D. Rice, pastor of the Linden Street Church, of that city, recently preached a sermon on the morals of the city that created wide and deep interest. The sermon was published in the Commercial Appeal in that city on the Monday following, or Feb. 27th, and is a bold and strong presentation of the evils which are common to our cities. We are glad to see this agitation extending and hope for the day when the Christian people will rise up and demand better municipal governments and a purer society in our cities.

—I write to express my appreciation of Prof. Loos' contributions on the "Reformation of the Nineteenth Century." I regard them of especial value and feel sure that they will be read with deep interest by our people everywhere. I hope that you will encourage him to give us (at length) the benefit of his full knowledge and recollection of the men and events connected with the movement in its infancy.

I have great regard for him (and have had much cause to love him), but apart from that, I think that he is better qualified than any one else to write of the early fathers and their struggles. His unusual acquaintance with matters which the coming antiquarian will investigate should cause us to solicit his services to put them on record with the charm and vigor of his own style.

I should like a chapter or two also on the days of old Bethany—something of his experience as a student. I mention this because the college did not exist during the period you assigned to him (1809-1819).

Fraternally yours,
DAVID OWEN THOMAS.

Minneapolis, Minn.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

ROYAL
BAKING POWDER
IS THE BEST.
A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
ROYAL BAKING POWDER CO., NEW YORK.

—The editor of this paper spent last Lord's day in Chicago, and had the pleasure in the morning of attending the West Side Church, of which Bruce Brown is the pastor, and in the evening the Union Christian Church at the Institute, of which J. H. O. Smith is pastor. The West Side Church had just concluded a series of evangelistic services, in which the pastor was aided part of the time by H. A. Northcutt, resulting in 104 additions. The revival spirit had not subsided, for after a plain but earnest discourse by Bro. Brown, five or six others came forward and confessed their faith in Christ. The whole service—the singing, the communion, praying, Scripture reading and preaching—had in it the fervor of a live, religious church. Bro. Smith had a large company at the Institute. He, too, had been in a protracted meeting for several weeks, beginning with some outstation and concentrating at last at the splendid auditorium of the Institute. There had been, altogether, in all these meetings, near two hundred additions. We have seldom heard Bro. Smith make a stronger appeal than he did in his discourse that evening on, "Why a Christian Only?" Monday we met with our preachers in Chicago and vicinity, in their meeting in one of the palors of the Palmer House. About 25 were present—a wide-awake lot of preachers, too—and a fine paper was read by Prof. Barton, of the University of Chicago, on "The Interpretation of the Bible," and an interesting discussion followed.

—I regret very much that this controversy has come up over employing Bro. Tyler as superintendent of our Christian Endeavor Societies. Controversy is always unpleasant and causes much misunderstanding. But, my brother, you are free from censure in the position you have taken and in what you have written. As usual, the CHRISTIAN-EVANGELIST breathes that catholic spirit which has always been one of its chief characteristics.

W. J. RUSSELL.

Thanks, Bro. Russell; but you cannot regret more than we the controversy to which you refer. It was not of our seeking or making. One of the well-known features of the CHRISTIAN-EVANGELIST is its occasional symposiums on subjects of current interest in the brotherhood. A few weeks ago we had a symposium containing expressions of opinion from brethren, pro and con, on the the subject of Christian Endeavor, and particularly on the point as to whether Bro. Tyler should be secured for his whole time. We called for no pledges. We asked for the freest expression of sentiment. This course of the CHRISTIAN-EVANGELIST has given offense to the Christian Standard, of Cincinnati, and its editor has seen proper to bring charges against the editor of this paper, which we have felt it our duty to deny. We hardly see how we could have done less. There needed to have been no controversy whatever, but we did not precipitate it, and we have written nothing in reply for which we can blame ourselves in the least.

PERSONAL MENTION.

Evangelist H. A. Northcutt will begin a meeting in Savannah, Ga., next Sunday, Feb. 28, 1899.

J. W. Lowber, of Austin, Tex., is now delivering a series of chapel talks at the University of Texas on "The Beatitudes of Christ."

Any church in need of a "young, wide-awake, energetic pastor," is requested to write immediately to H. W. M., Box 105, Cornell, Ill.

H. A. Easton, singer, is now assisting State Secretary J. Fred Jones in a meeting in Indianola, Ill. They hope to organize a church. Pastors or evangelists desiring his services, address him at Danville, Ill.

The Jessamine Journal, Nicholasville, Ky., highly compliments an address recently delivered in that city on the occasion of the 36th anniversary of the Knights of Pythias, by Elder Robt. G. Frank.

R. H. Lampkin, now pastor of the church at Clutesburg, Ky., speaks hopefullv of the outlook in his new field and hopes for a prosperous work this year. He will not forget to circulate the CHRISTIAN-EVANGELIST in his new field.

J. W. Strawn has concluded a two years' pastorate with the church at Miama, Mo., and removes from there to Moberly, Mo. While at Miama a good church house was built. Bro. Strawn will supply preaching for congregations within reach of Moberly desiring a preacher.

Dr. Dickie, the pastor of the American Church in Berlin, is on a visit to this country to secure additional funds for the erection of a new church building in that city. In his absence Dr. H. L. Willett has been invited to occupy the pulpit a portion of the time.

The Christian Visitor, edited by J. W. Holsapple, and published by and for the Central Christian Church, Sherman, Tex., is instructive and newsy and will doubtless be of great help in church work. The contents of No. 3, Vol. I, just to hand, shows the marks of a careful hand at the helm.

Sister Boothe, of Mt. Vernon, Mo., whose obituary will be found in this paper, was widely known among our preachers for her devotion to the cause of Christ and her interest in the welfare of others. She has been a constant reader of this paper from its beginning, and as constant in her activities in the Master's work. She will be greatly missed, but she has gone to her heavenly reward.

Luther R. Campbell, Brookhaven, Miss., has begun the publication of a monthly magazine of twelve pages, called the Chart Instructor. No. 2 of Vol. I is just to hand and contains four charts designed to aid in the understanding of certain religious and biblical propositions. In addition to the charts there is considerable editorial matter, notes, etc. The Chart Instructor is published by Harry Jordan, at Mocasin, Tenn., at the price of 50 cents per year.

C. F. Thompson, who has been a preacher in the Baptist Church here for about ten years, united with the Christian Church at Mena, Ark., Feb. 26, 1899, and will devote himself to the ministry among the Disciples of Christ. He is commended for his work's sake by Frederick F. Wyatt, pastor of the First Christian Church at Mena, which is also the address of Bro. Thompson. Bro. Thompson will be glad to respond to any calls for help, either as a pastor or as an evangelist.

One of the most successful protracted meetings yet reported this winter, for the time, is that just closed at Evansville, Ind., by Charles Reign Scoville. In a meeting of 25 days he reports 234 additions; 134 last week, 57 last day and 51 additions at the last service. Evans' Hall with a seating capacity of "over 1,000" crowded and the whole city has been thoroughly arroused over the meeting. Bro. Scoville begins with Bro. Lynn, at Springfield, Ill., this week.

S. K. Hallam, now of Roswell, New Mexico, in a note accompanying a letter which will be published next week, says:

"Capt. D. H. Clark, a retired army officer, lives here. He and our late Japanese missionary, C. E. Garst, were classmates at West Point, and coming West as young lieutenants married the Colonel's daughters. Sister Garst on her sad journey home with her three children is now here visiting her sister. I had a brief interview with her when I called Lord's day afternoon. She kindly promised some facts from the missionary sermon next Lord's day. Her strong faith and heroic endurance of her great loss are an inspiration to any one in the cause of missions. But for her children that now need her care so much, she would have remained in the field to which she hopes to return when they are old enough to go with her. Bro. and Sister Clark are among our active workers."

CHANGES.

W. A. Meloan, Media to Rushville, Ill.
M. S. Dunning, Hico to Belton, Tex.
S. W. Marr, Mansfield to Bowling Green, Mo.
W. T. Marshall, Corinth to Georgetown, Ky.
J. D. Forsyth, Des Moines to Kellerton, Ia.
E. E. Boyer, Casey to Huntsville, Ill.
J. D. Lemon, Ottawa to Williamsburg, Kan.
M. M. Semones, Alcott, Col., to Wapella, Ia.
A. M. Hale, Gerlaw to Rossville, Ill.
A. S. Hubbard, Stuttgart to Roe, Ark.
W. M. Jordan, Deer Lodge to Helena, Mont.
A. O. Swartwood, State Line, Ind., to Stanton, Neb.
S. H. Givler, Augusta to Osawatamie, Kas.
R. F. Carter, Timpson to Orange, Tex.
F. A. Parish, Parot to Whitehead, Mont.
J. W. Strawn, Miama to Moberly, Mo.
R. H. Lampkin, Lexington to Chilesburg, Ky.
R. H. Riggle, Cameron to Monmouth, Ill.
W. T. Donaldson, North Middletown to Newtown, Ky.
T. R. Hodkinson, Clarksville to Winterset, Ia.

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MAKER-TO-WEARER HOSIERY CO.,
(Box 155) QUINCY, ILL.

Correspondence.

Letter from Constantinople.

EDITORS CHRISTIAN-EVANGELIST:—I am glad to say that our first missionary journey with Bro. Chapman has been to the dedication of the house of worship of the Church of Christ in Giol Dagh, which took place on Lord's day, January 22d, in the peesence of nearly three hundred people. Giol Dagh, which means mountain lake, is wholly an Armenian village of about four hundred houses perched on one of the rocky hills of the broken country of Asia Minor about sixty miles east of Nicomidia. My first visit to this village was in May, 1883, from Bardizag, with Bro. G. Der Tavitian, resulting in the baptism of a man and his wife. The present membership of the church is thirty-two, of whom about two-thirds are sisters. I know no church where riches and poverty meet at such extremes. They are poor, in the full sense of the word, in this world's goods, as we have mentioned on former occasions, of which Bro. McLean also has been an eye witness during his visit to us, and since then they have been still reduced to greater poverty; but in faith and love towards each other they have grown so rich that, greatly encouraged by the small pecuniary help they received from the brethren of the executive committee, by great self-denial they succeeded in building their house of worship, in which they now meet and worship God. As the government by no means permits Christians to build any church or schoolbuilding, the house was built on the property of one of the brethren, in whose name the deeds are made. It is interesting to mention that this brother was the young man who had determined to kill me on my first visit to the place. He had long waited in the dark, with a rock in hand where I was expected to pass for the baptism of the two believers, but by some unknown cause being delayed a long time, his purpose was frustrated.

When we decided to go to Giol Dagh we found that it was not an easy matter to obtain Turkish passports, and to my great surprise the United States Minister told me that he could not help me in the matter, but through the kindness of the U. S. Consul General, Mr. Dickinson, we obtained our *teskeres*, and trusting in God we left home early in the morning of January 20th, took the train which passes through Nicomidia and arrived at Bilejik about 5 o'clock P. M., where we put up in a Khan for the night. On the following morning we had two horses ready to take us to Giol Dagh, where we arrived after seven hours' ride. The brethren received us with great joy and the same evening we held our first meeting in the new building, where over two hundred were present. On Lord's day morning, at the dedication service, there were nearly three hundred eager listeners present. Bro. Chapman's earnest exhortations, though spoken by interpretation at the close of the preaching in Armenian, were attended with great interest. We held eight meetings in Giol Dagh and every time we had the house full. Though there have been no immediate results, we felt sure that the church has been greatly built up. We left Giol Dagh on Wednesday morning and on the following afternoon we arrived at Nicomidia, and crossing the sea we reached Bardizag after sundown. I regret to say that we did not find the church in good order; they had grown cold and indifferent and a few of them had already gone over to Sabbatarianism, who are zealously laboring in these parts. We succeeded in bringing together about twelve of them and spent the Lord's day preaching and exhorting them, quite a number of outsiders also being present at our meetings. On Monday morning we went to Ovajik, another Armenian village about two hours' ride east of Bardizag, where I had visited some seventeen years ago three times, and knew that the people were most willing to hear the preaching of the gospel. The Sabbatarians had recently created not a little stir among them and had converted some eight or ten of the people. As we entered the town the people gathered around us and gave us a hearty welcome. Three times we preached in the coffee shops to a great crowd, and by the request of some of them we showed from the Scriptures that we were no longer under the law, but under grace; in this we found a number of strong supporters from the Armenians, among whom was a priest who was standing among the crowd outside listening with great interest to our preaching. These men would not have cared to expressed themselves as they did, had it not been for the Sabbatarian preaching among them. There was a Sabbatarian who stood up with Bible in hand to ask me some questions, but knowing the man and his character I refussd to have anything to do with him. When the time came for us to leave, the people expressed their thanks for our visit and some of them came to see us off, specially the priest who came to the edge of the town to bid us farewell. We rode to Nicomidia in a little over two hours and as I had been suffering from a severe cold, without stopping at Nicomidia, we took the train and returned home last night, thanking God for his guidance and protection. Soon we expect to start on a longer journey to visit the other churches if the Lord permit.

Yours in hope,
G. N. SHISHMANIAN.

Constantinople, Turkey, Feb. 1, 1899.

Texas Letter.

Soon after the great naval battle at Santiago, in which the battle-ship, Texas, played so conspicuous a part, a movement was put on foot here for the Sunday-school children of this state to present Capt. John W. Philip, who commanded the ship, a sword and Bible as a testimonial of their appreciation of his noble conduct during and after the battle. It will be remembered that when the day was won the boys on the Texas began to cheer, when their brave and good commander, seeing the Spanish sailors being coesumed by flames and waves said, "Don't cheer, boys, those poor devils over there are dying." And when everything possible had been done to save them, he called his men together and asked them to reverently stand with uncovered heads and join him in thanks to God for the victory which he had given them.

Such a man deserves just such a token of appreciation, and it was a happy conception that the children of the state should present them. A sword to commemorate his faultless courage in the hour of danger, and a Bible to tell of his devout allegiance to God.

A vast crowd—many of them children—attended the ceremonies of presentation. Little Louise Jordan, of Victoria, presented the Bible, and Master Willie Embrey, an eight-year-old boy from Brenham, presented the sword, and both made appropriate speeches. Commodore Philip responded in a short, soldier-like speech, of which the following is a fair sample: "I prize this sword, and am an unable to adeqnately express my thanks. But for this priceless book—what can I say? I prize it above the sword. I prize it far above the sword. Most of you boys have seen a lighthouse, although there are none in the interior I suppose. The lighthouse is the best friend the sailor has. It may be surrounded by rocks and shoals and all manner of dangers, but if the sailor will pay heed it will guide him into port. So, too, this book is full of warnings, and is also filled with directions and truths which are given to us for guidance. If you will only follow its teachings it will conduct you all to that great port and haven of rest that we all hope to go to. You boys, as you grow up, will point to the sword in your country's honor and cause, but the Bible will point you in God's cause, and if you will but accept its teachings it will surely cause you to receive his honor and reward." During the speech there were frequent allusions to "our ship," which called forth much applause. But the climax was reached when he unfurled the flag which waved over the gallant ship during the battle and presented it to the children of Texas.

The Texas was allowed to leave Havana and come to Galveston in honor of the occasion; and during the ceremonies she was lying at anchor in the harbor near by, while Capt. Sigsbee, her new commander, and his officers, took part in the services on land.

Granville Jones speaks in high terms of D. R. Francis, baptized recently by W. H. Bagby. He used to be a Congregationalist preacher and colaborer of Sam Small in evangelistic work. Bro. Jones says: "I never heard a man who could preach more heart searching sermons, . . . and I predict for him a career in soul-saving that will maks him known far and wide in our ranks. He is a man of literary culture, deep spirituality, and a chaste but impassioned speaker. He and his wife are both fine singers."

David Walk is in a meeting at El Paso, and Bro. Shultz speaks enthusiastically of the preaching. Bro. Walk would like to hold several meetings before leaving the state, and the churches should keep him busy.

William Johnson is encouraged in his work at Wolfe City. Audiences are growing, the prayer-meeting improving, and an Endeavor Society of fifty members are enough to encourage him.

C. W. Worden goes to Lampasas. Bro. Worden has a fine record as a preacher, which it is hoped will be improved by his labors in his new field.

The C. W. B. M. of Forney has for some time been supporting an orphan girl at Mahoba, India, and now their hearts are made happy in her conversion to Christ.

H. W. Laye seems to be doing a good work at Temple, a field full of difficulties. The church is thinking and talking "new house," and it would not surprise us to see that house before another year passes.

M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*

What Will the World Say?

We believe it to be the duty of every wise and honest man and woman to cultivate and maintain as amiable a character in the presence of those around them as possible. It is vastly more pleasant to be honored, loved and respected, than to be ignored, hated and despised. But unfortunately, the great mass of mankind is not composed of the truly wise, the justly honorable and the religiously good. A sacred regard for the approbation of the Most High and the spirit and genius of Christianity are not always fashionable, hence to lay down the principle, that public approval fixes the rule of human action, and is the standard of duty and moral obligation, is to establish a variable and uncertain criterion. If this rule were the correct one, our moral and spir-

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itual duties, our responsibilities and obligations, would be at the mercy of mere whims and fancies, and would be as changeable as the fashions and caprices of human society. It is on this rock that the feeble-minded and faint-hearted make shipwreck of their faith in the living Christ and his most holy religion. It is here they surrender themselves to be molded and fashioned by those around them. It is the fluctuating, timid, irresolute character that with a simple-minded yet criminal compliance defers to the opinions of others, and patiently surrenders to the public voice.

Feebleness of mind and weakness in springs of action cause many people to commit sin. They do not perhaps premeditate evil; they do wrong, not from a fixed purpose, before determined and planned, but from a weakness of mind. They have no stability of character. They cannot stand alone. They are too timid to tread a path that has not been well beaten before them. When the time comes that truth is to be defended, when uprightness of heart and honesty of purpose is to stem the current and opposition of public opinion, our feeble-minded world-servitor, either patiently and tamely submits without an effort to defend the right against the wrong, or cowardly surrenders to the enemy and joins in the laugh that is raised at the expense of what at heart he knows to be sacred and true. It would be a difficult matter to attempt to estimate the injury and disrepute a foundationless, feeble-minded, pusillanimous church member brings upon the church. Opportunities for doing good have been forever lost, possible victory has given place to ignominious defeat, the work of the church has been retarded and Satan has triumphed often, all because of the shameful cowardice of those who should be defenders of the faith. There is no principle of humanity that is attended by a train of more evil consequences than that ease of manners, that simplicity of disposition, that plasticity of soul, which is easily persuaded from its purpose and turned from its resolution. I know these characteristics are said to be the traits of good nature, but we incline to the view that they are marks of the weakest and worst natures in the universe, and probably cause more mischief and do more harm than that character which boldly and openly declares itself on the side of viciousness.

There is not a purpose of life that does not demand fortitude in planning and strength in resolving.

"What will the world say?" is not the Christian's standard. He has been taught this sacred truth: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The applause of fools who make a mock at sin and the contagion of worldliness he avoids and abhors. "Add to your faith fortitude," in Peter's second epistle, means something. It contains a lesson and an admonition many professed Christians have yet to learn. It evidently means that faith and courage when properly joined give nerve and vigor to the soul, strengthen the springs of action and make us superior to the foibles, the caprices, the frivolities and soul-chilling influences of worldliness. There is much said in our age about manhood and manliness. What was the opinion of the wisest of men on this subject? Let us hear him: "The righteous is more excellent than his neighbor." What is more manly, more generous and more honorable, and who can command a greater admiration than a devoted follower of the Lord, with that strength of character which alone a knowledge of God inspires. He rises above every appearance of trial, and no form of danger or fear of results terrifies him from doing his duty, which is God's will.

T. H. BLENUS.

Adams St. Christian Church, Jacksonville, Fla.

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New York Letter.

The Cathedral of St. John the Divine being built by the Episcopalians of New York, on Morning Side Heights, has so far progressed as to allow holding of services in one of the crypts. Many handsome gifts, in the way of Episcopal paraphernalia, "the dry goods of religion," and such like are being presented by the rich people of the bishopric of New York to the cathedral trustees. Many of these donors evidently have more money than biblical knowledge, as is shown in some of the paintings; one of which, "The Baptism of Jesus," is particulary in mind just now. It is a large painting, and as a work of art doubtless has merit, but as an exponent of divine truth it is utterly and maliciously false. It presents Jesus as standing in the edge of the water ankle deep, and apparently shrinking and drawing back from John, who is not even in the water himself, but standing on some stones above the water, at the edge of the stream, pouring water upon the Savior's head. The misleading influences of such a picture are incalculable. When, oh when will all who love Christ in sincerity conscienciously and faithfully represent his truth to the world?

***

Religious work in connection with social settlements was the central theme at the last monthly meeting of the Charity Organization Society at the United Charities Building. Dr. Charles Cuthburt Hall, president of Union Seminary, and Dr. Josiah Strong were the chief speakers. The former told of the Union Seminary Settlement, through which the students of that institution are doing an excellent work on the Upper East Side of Manhattan. He said many of the people have a dislike for ordinary missions as representing "the churches of capitalists." And yet the recollections of the gospel have been brought back to many of these people and their first love for Christ rekindled in their hearts. Dr. Strong said Christ did not come to earth to go on a slumming expedition and then amaze the inhabitants of heaven with what he saw. He was not like some city missionaries who go about among the poor for a day. He tried to lift men up, and that implied spiritual as well as social instruction. It is time, is it not, that we urge upon the heart and conscience of social settlement workers the importance of religious features in their schemes for human betterment. Many men are talking much of *social* redemption. This is utterly impossible without *spiritual* redemption.

***

It was my privilege to visit the University Settlement, the College Settlement for women, and the St. Bartholomew Mission, a few days since, in company with two of our C. W. B. M. workers, in quest of local missionary information. At the University Settlement, in Risington Street, we saw a handsome new building, well equipped, and something of this good association's work starting off in its new quarters. We went through the buildings and had the operations of the institution explained by the matron and by the superintendent, Mr. Reynolds. But here no definite religious influences are brought to bear upon the hundreds of young men and old who frequent its halls. Jews, Catholics, Protestants, Agnostics, I suppose, and all work together for the educational (secular) and social elevation of the community, but each maintains a deathlike silence on all religious matters. We saw many things to commend at the College Settlement for women; their kindergartens, cooking and sewing schools, music and art classes, and social visiting, and such like, but here, too, we found the same religious defects as at the University Settlement, and to us it was indeed painful. Coming up town to 42nd Street and 3rd Avenue we visited the St. Bartholomew Mission in the hope of finding distinctive religious work. We confidently expected it here, because this institution is under the auspices of St. Bartholomew's Church on Madison Avenue, and its able minister, Dr. David H. Greer. But while we found a magnificent institution, with all kinds of educationa facilities, the Christian work is pitifully weak. It is true that religious services are held daily in several languages, but as one of the clerical staff put it: "We do not endeavor to teach any one a different way from that in which he happens to be walking. We would not turn a good Methodist, Presbyterian or Catholic into a poor Episcopalian. We simply try to strengthen all in their respective beliefs." We came away feeling that such work cannot accomplish the best results religiously. It seemed to be a case of all things to all men to please all.

S. T. WILLIS.

1281 *Union Ave.*

Living on the Reputation of Others.

"Take everything that I have but my good name; leave me that and I am content." So said the philosopher. So say all manufacturers of genuine articles to that horde of imitators which thrives upon the reputation of others. The good name of

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A Novel Proposition.

Just before the doxology was sung in a certain city congregation, old Bro. Faithful arose and said: "Beloved, I hold in my hand a resolution signed by myself, the oldest member of this church, and by Bro. Goodman the next oldest member. It is not to be discussed to-day, but among ourselves, between now and next Lord's day, when the vote on it will be taken." No one doubting the fidelity of these two men to the cause of Christ, consent was given, whereupon Bro. Faithful read as follows: "Be it resolved, that we do away with our weekly prayer-meeting."

A great wave of surprise swept over the large audience and the good pastor had scarcely finished the benediction when "What does it mean?" was on every tongue. Every lady went home talking about the prayer-meeting, and for once, at least, politics and fashions were in eclipse.

The different societies which met that week discussed the matter and agreed it would never do for the church to discontinue the prayer-meeting; many of these selfsame members being seemingly forgetful of the fact that they never attended the prayer-meeting, and had never felt the spiritual need it is intended to supply.

Even the rich Mrs. Hightone, who never refuses to give the opera and theater preference over the prayer-meeting, was heard to say, the following Tuesday, in Bro. Griptight's store, that "*our self-respect*, if nothing else, ought to force the church to keep up the prayer-meeting."

"Yes," answered Mrs Lightheart, "what will the people of this town think of *our* church? Why, Mrs. Hightone, people will say we have *no religion*, and I begin to think so too, if we do away with the prayer-meeting."

"Are not Mr. Faithful, and Mr. Goodman elders in our church?" asked Sister Hightone of Bro. Griptight.

"Yes, I think so," was his reply.

"That's what I thought," broke in Sister Lightheart, and I guess they are good men, too; but what they and our pastor mean by any such doings is more than I can understand."

"Well," says Bro. Griptight, who never eaves his store to attend prayer-meeting, "I reckon we had better go around next Sunday and vote against that motion."

And sure enough, next Sunday everybody was on hand. Even Mrs. Hightone and Mrs. Lightheart got in in time to hear the preacher read and pray. The pastor noticed the unusual attendance and punctuality. He also noticed some others who had not for months encouraged him with their presence; notably, Bros. Dolittle, Coldblood and Protest; also Sisters Proudfit, Uppity and Tonguely.

Bro. Griptight came at least ten minutes sooner than usual and occupied an unaccustomed pew well up to the front, determined that if there was any talking to be done "on that motion," he would have his say. After an unusually good sermon on "Love and Service," and a thoughtful, tender time around the Lord's table, Bro. Faithful was asked to read his resolution again, which he did, adding: "I hope all are ready to vote without any discussion." Quickly the pastor said: "Let all who favor the motion, vote Aye." No response. "Let all opposed, say No."

"No!" rang out all over the room.

"The motion is lost by a unanimous vot ," said the pastor.

Bro. Faithful then arose and with tearful and trembling voice, said: "Beloved, to vote for a prayer-meeting and then never attend or do anything for its success seems to *me* to be inconsistent. If your vote means anything, we ought to have next Wednesday evening about four hundred of you out, instead of thirty-five or forty.

"I am glad you have voted the *motion* DOWN; now please help us to *build the prayer-meeting* UP."

All saw the point. Do you, kind reader?

FRANK W. ALLEN.

The Temperance Question.

I wish to say something on this very important question. And what I shall say shall be along the line of moral suasion. I have no fault to find with "legal suasion" so long as it is kept within its own province. It is not within the province of law to reform, but simply to restrain. I am always in favor of restraint by law, but when we attempt to do by law that which must be done by something else, or when we attempt to substitute law for something else, is where we make our mistake.

The great trouble with the Jewish nation was that they misunderstood the law of Moses. They thought to reform the world by law and rejected Christ because he taught the incompleteness of that law. This one point is the occasion for the greater part of Paul's writing in the New Testament. And if the law of Moses, the best law the world ever knew, could not reform men and women, I do not think it worth while for any one to-day to attempt to make a law that can. Paul's argument on law may be summed up in two statements as follows: First, it could not reform, but was all right as a measure of restraint. Second, it was incomplete and therefore God took it away. The most that can be truthfully said of law is to call it a measure of sentiment. And another very fundamental statement that I wish to make right here is that *good laws are always the result of good people*, and not as some claim, that "good people are the result of good laws." As a matter of course I have reference to man-made laws. Now if this statement be true it does seem to me the thing to do in order to get good laws is to get the people good. It is all right to vote against license, but no man has half done his duty if he stops here. To take whisky from a man, while I grant it does a great deal of good, does not of necessity reform him.

The saloon is a fixture of our civilization and will so remain till we bring forth a generation that will not tolerate it. And in order to get rid of it there have been three remedies proposed, as follows: First, the prohibition of the traffic as a political measure. And during the past thirty years some of the brainiest men and women of this century have advocated this measure. The most votes ever polled on this question was for John P. St. John, in 1884, which was, if I remember rightly, in the neighborhood of 300,000. This is not much more than the annual number of trained drinkers which immigrate to this country. And no difference how many logical arguments made for this method, time has proven it a failure. And time proves more things than all our logic.

Second. In the second place we have tried local option. This is still advocated by the Anti-saloon League." This is also a failure for more reasons than I shall attempt to give here. I do not say that these methods have been entire failures, for anything that will call attention to the curse of drunkenness is doing some good.

Third. The third method offered is to save the drunkard by moral suasion and the rising generation by teaching them to abstain from all intoxicants as a beverage. And to this end I have formulated a plan along this line. And I will say right here that if any of the readers of the CHRISTIAN-EVANGELIST are interested in this line of work let them address me and I will mail them a copy of my address on my "reasons for organizing a new temperance movement."

Very kindly,

H. M. BROOKS.

Paris, Ill.

Letter From Persia.

EDITOR CHRISTIAN-EVANGELIST: — I write these lines to give a sign of life to all my dearly beloved and gratefully remembered brethren, patrons and friends in the United States, who were no doubt surprised and alarmed at the news of my being murdered in this far-off corner of the world, referred to by the CHRISTIAN-EVANGELIST of the 8th of December, 1898. I am sure they will all be glad to hear that I am still alive and continuing to labor for Christ and poor, suffering and famine-stricken Armenians. In this field there are 50,000 souls needing help, not only to live, but also to hear the good tidings of the gospel of Jesus Christ, and I am the only Christian missionary to whom they have to look for their great and urgent needs. The importance of this vast misssonary field will be made clear by a glance at the map of Persia. The district of Salmas, where I am located, is situated between the Caucasus, Armenia and Azerbeidjan, with millions of various races and languages and different religions. It is the most strategic place from the point of missionary operations and aggressive efforts in the future. In view of this fact should we not do all we can to hold this fort for Christ and his cause? The old Armenian Church is rapidly advancing toward its fall. The religious stagnation that has been prevailing in it for centuries is producing an aweful state of demoralization, atheism and complete alienation from the national See at St. Etch Miadzir (near Mt. Ararat) that for 1,500 years held the Armenians to the same faith, doctrine and practice. Such being the deplorable case the time, I believe, has come for the Church of Christ to take these important events, which are occurring in the centre of the ancient world amid an old church and nation, into serious consideration. It is her supreme duty, I think, to make some heroic efforts to save these millions of souls craving the light and life of the gospel. Let us lay hands on this grand opportunity at once, and let it be our jubilee work! I am doing all I can to hold this fort in ancient Persia, and the people are highly appreciating my humble efforts to help them in church, school and relief work at this terrible time of general and great suffering in Salmas. But without the help of our brethren and sisters, who have sent me into this field as their own missionary, I cannot accomplish anything and must succumb myself with my family under the burden of heavy obligations, trials, sufferings and especially the dreadful famine overwhelming us at this time. Let all my patrons and the promoters of our "Iowa Armenian Mission" in Persia know that owing to lack of funds I can not keep a horse or donkey to fulfill evangelistic duties, and as there are neither railroads nor any other means of transport in this country, I must walk long distances from village to village to visit the people and to preach to them the good tidings of salvation through Christ. Now it is true that cruel hands failed to murder me, but famine will surely kill us this year if merciful help does not reach us from our brethren in America. May God in his abundant and continued love have mercy upon us in this dire hour of need, is my prayer.

Yours fraternally, MIHRON BAGHDASARIAN.

Kalassar, Persia, Jan. 1, 1899.

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ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
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Preachers and Impressions—IV.

"And the common people heard him gladly" (Mark 12:37).

West Point educated Gen. Grant, and for his services a grateful people have placed his body to rest in a grand mausoleum.

Little schoolhouses educated the common soldiers, whom Grant commanded, and in consideration of their services, the same grateful people are protecting and beautifying the National Cemeteries. The Almighty draws long lines in human history. Do you see that small company of common men and women holding a prayer-meeting? That was over fifty years ago. That meeting is a general type of hundreds of such meetings held by our people at that time. They are in a private house; they all feel at home and are ready to take some part in the meeting. They are a lump of leaven, but you cannot see the measure of meal in which that leaven will be placed. They are pioneers with great faith in the future. They are giving their strength and energy to a small beginning which God will, in his own good time, enlarge. God is there laying the first end of a far-reaching line. The line is dim and shadowy at the meeting, but it stretches out toward the future. You watch that company as it moves along that line through years of joy and sorrow, laboring, increasing, leavening the community and gathering power until at the end of half a century you will see as the result of its labors a fine church building, a large congregation, missionaries in foreign lands and a strong university. Great leaders there must be, but the march and the battle must be the march and the battle of the common people. Half a league onward was a great distance through Balaklava's thundering guns. Half a century onward is a mighty march in the lives of heroic men and women. Some day some poet will feel the thrill, catch the fire and write the "March of the Half Century Brigade." Who will write our Jubilee Hymn?

***

In the early part of 1859 the little church had purchased a house in the village and had employed Peter T. Russell to preach for them for a period of one year. He was about six feet in height, straight as an arrow, and stepped as lightly and stealthily as an Indian. He had heavy, projecting eyebrows, black eyes, straight, raven-black hair, high forehead and a long, dark, forbidding face. He was retiring, timid and eccentric in private. His laughter seemed to be all to himself. His dark face and stealthy manner raised suspicions of coldness and deep designs. When the observer had passed those frowning barriers he found that the minister had a noble heart and was as gentle and tender as a woman. When he went into the pulpit he became a changed man. He had a forcible delivery, was well versed in the Scriptures, was eloquent, logical and combative. The work prospered under his ministry. He preached for a while in Northern Indiana, and while there published a paper called the Investigator. It was ably conducted and often contained articles from the scholarly Prof. S. K. Hoshour. I cannot say when it was published, but I saw several old copies in about 1858. I do not know of any copies now extant. If any can be found they ought to be preserved in the libraries of some of our colleges. It is the only record of which I know in which there will be preserved any of our early history in Northern Indiana and Southern Michigan. It may have been obtained by Butler University. He passed from my association in 1860 and I never saw him afterward. I have learned that he died several years since at his home in Iowa from the effects of a severe injury. From a friend to whom Sister Russell related the circumstances of her husband's death I learned that he and his wife believed that when dying the righteous see their departed friends.

As the death-pallor was slowly moving over his features his wife said to him, "When you pass away, if you see our son George, raise one of your fingers." The pallor crept on and deepened, the light of the eye went out, the breast ceased its gentle heaving, the beating heart was stilled, the moments were oppressive, friends felt that all was over, nature kindly began to remove from the face and its muscles the traces of pain; when on his white hand resting on his bosom one of the fingers was lifted. Who knows but what, as he stood on the prow of his wandering bark, God kindly lifted upon his vision the face of his beloved boy and a view of the lights which gleam over the eternal harbor? Their belief was a pleasing one, but it was a belief which in no way affected the conditions of their salvation.

ISAAC E. BARNUM.

Denver, Col.

Kansas City Letter.

The series of evangelistic meetings in which we were helped by Bro. Carey E. Morgan, of Minneapolis, closed on January 27th, with a constantly increasing interest and great blessing upon the church. Twenty-four were added to the membership of our congregation and the souls of God's children fed with the true bread of life. Bro. Morgan won the respect and love of our people by his strong advocacy of the gospel of Christ, and his manly and courteous behavior. His presence and ministry have been a benediction.

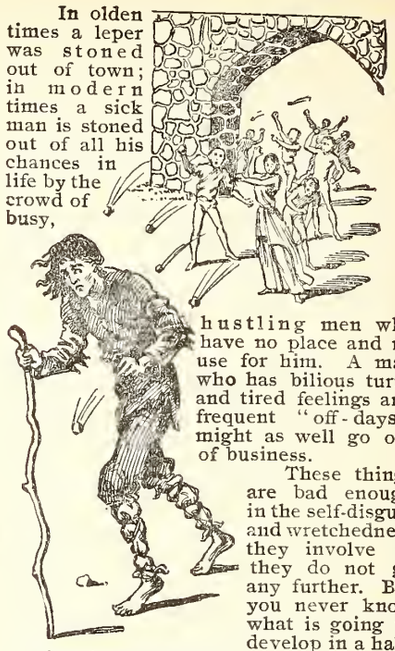
On February 7th it became my pleasant duty to go to his assistance in a similar meeting at Minneapolis, from which I have just returned. So kindly did his good people receive me that labor became a delight, and the task of beseeching men to become reconciled to God was transformed into a gracious privilege. The results of this meeting Bro. Morgan will doubtless report. I think the readers of the CHRISTIAN-EVANGELIST would be interested in a few facts concerning our cause in the great "twin cities" of the Northwest, Minneapolis and Saint Paul.

I trust our Saint Paul brethren will not hold it as a grudge against me that I have named Minneapolis first. I had to name one of them first, and it seemed natural to follow the order I have, inasmuch as my special work was done in that city. But one must be careful how he runs counter to the rivalries of these "twins." It is told of a certain preacher who recently went to Minneapolis to preach a "trial" sermon for a pastorless congregation, that he had no sooner announced his text than the entire audience arose in a body and left the house, with the single exception of one good deacon, who kept his seat, albeit with sorely troubled countenance. When the preacher indignantly demanded the reason for this strange and insulting conduct on the part of the church, the good deacon replied, "Well, my brother, I'm very sorry this has happened, but you brought it on yourself. You ought to have known better than to come before a Minneappolis audience with a text from Saint Paul!"

Certain it is that there has been at strong rivalry between the two cities for many years, but this has doubtless resulted in larger enterprise and greater growth than would have otherwise been attained. The huge grain elevators, flour and lumber mills, some of them the largest in the world, tell the stranger what are the two greatest interests of this great Northwest region. The marvelous water power of old Saint Anthony Falls has been utilized at Minneapolis to a vast extent, and has doubtless done much to cause the growth of that city to surpass that of her sister community. I was told that, in the early days of these cities, when the location of the state capitol was in dispute, a compromise was effected by which Saint Paul was given the capitol and Minneapolis received the State University. If this is correct, Minneapolis got the best of the bargain. The University has become one of the most important educational institutions in the country, having magnificent buildings, a splendid faculty and an enrollment of three thousand students. This is worth vastly more to the city than the presence of the State House and the Legislature, with all due respect to the gentlemen who make the laws for that great commonwealth.

In these two great cities, with a combined population of about four hundred thousand, the Disciples of Christ are comparatively weak in numbers. The Minneapolis church has probably four hundred members, and is steadily growing under the ministry of Bro. Morgan. It has been rich in the ministry of good men, having numbered among its pastors such men as E. T. C. Bennett, John C. Hay, Enos Campbell, W. J. Lhamon and the present incumbent. These are all held in loving remembrance. The church in Saint Paul has not had so prosperous a history, I think, but has also been blessed with the labors of divers noble ministers of Christ. Bro. A. D. Harmon is their present pastor, and is greatly beloved. They hope soon to build a handsome and commodious church building, on a lot which they have almost paid for. While they number fewer than the church in their sister city, the Disciples in Saint Paul number among them some members of considerable wealth, so that their problem is not difficult of solution on the financial side. There is a second small congregation in Saint Paul, which is, I think, without a pastor or a house of worship. It ought to unite with the larger body, and help to bring about the greater results for which so many faithful hearts have long been praying.

We have two very feeble Scandinavian churches in Minneapolis, one of which has a small house of worship which it was helped to secure through the assistance of our Church Extension Board. I am convinced that we ought to begin aggressive work very soon among the Scandinavian population of that



In olden times a leper was stoned out of town; in modern times a sick man is stoned out of all his chances in life by the crowd of busy, hustling men who have no place and no use for him. A man who has bilious turns and tired feelings and frequent "off-days" might as well go out of business.

These things are bad enough in the self-disgust and wretchedness they involve if they do not go any further. But you never know what is going to develop in a half-nourished, bile-poisoned constitution. If a man as soon as he feels that he is not getting the forceful strength and energy out of his food that he ought to, will begin taking Dr. Pierce's Golden Medical Discovery, he will soon put himself in the position where he can do a man's work easily and cheerfully.

His appetite will be sharpened; his liver invigorated; his digestion strengthened; an edge put on his whole nutritive organism. Those subtle poisons which debilitate the entire organism and invite consumption and a host of other diseases, will be driven out of the system; and he will gain plenty of pure nourishing red blood, muscle-power and nerve-force. In short he will be a man among men.

There are hundreds of delusive temporary stimulants, "malt extracts," sarsaparillas and compounds, which are more or less "boomed" by merely profit-seeking druggists; but an honest druggist will give you the "Golden Medical Discovery" when you ask for it. If well-informed, he knows that its sales have steadily increased for thirty years and that it is the invention of an educated, authorized physician who has devoted a life-time of active practice and profound study to chronic diseases.

state. There are over one hundred thousand of these people in the two cities alone. They have sixty churches in Minneapolis, counting Swedish, Norwegian and Danish. Most of these are Lutheran, but a few are of the Free Church, Swedish Baptist and other nonconformist bodies. The Scandinavians, both in the old country and in this, are becoming restless under the tyranny of their state church, and the time is ripe for our plea of spiritual freedom to be proclaimed among them. With a few strong preachers of their own nationality to go among them, backed by our missionary societies, hundreds could be enlisted under our plea for simple New Testament Christianity. If we raise our "one hundred thousand dollars for Home Missions," our home board can answer some of these calls in behalf of our foreign population. W. F. RICHARDSON.

Kansas City, Mo., Feb. 27, 1899.

"A People Laden With Iniquity."

There is much in the condition of China to-day that reminds one of a nation long ago, of whom it was said, "O, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters. . . . . Your country is desolate, ... strangers devour it in your presence."

The helpless condition of the country and people is manifest. One who has recently visited and reported on the condition of affairs says: "There is no hope for the country if she does not reform, and no hope of reform except by pressure from outside." The country is financially unsound and governmentally rotten.

This condition of affairs is due, I believe, to the fact that when "they knew God they glorified him not as God . . . but changed the truth of God into a lie and worshiped and served the creature rather than the Creator. Their ancient sages inculcated the worship of the Supreme Being, yet their lives were but the lives of men and their followers found the worship of the sages more agreeable than the worship of God, and their examples easier to follow than their precepts.

A national conscience is what China needs to-day. It is "governmentally rotten and financially unsound," because it is morally hopeless. From the sole of the governmental foot—where the thief-catcher gets his commission on thefts—to the governmental head—where the high officers of the empire are openly charged with selling their country for filthy lucre—the whole body politic is unsound. And deservedly so, for a country which pays its high officials a salary barely sufficient for the supply of such necessities as sharks' fins, bird's-nest soup and, probably, opinion, whilst demanding the retinue and barbaric ostentation of a pretty despot, deserves the little it gets whether of revenue or loyalty.

In all the arrangements made by outsiders for the regeneration of the country the lack of a national conscience is universally admitted, and though there are many syndicates willing to supply funds for the opening of mines, the construction of railways, etc., they will only do this on the condition that their interests are safeguarded by a foreign government.

The only hope for this country is in the exaltation that comes from righteousness that comes through faith in the Son of God. The old systems have failed, and more than failed, for they have admittedly left the people more debased than before. Queen Victoria is said to have made the remark that "the Bible is the secret of England's greatness." The fact of this remark having been made has been questioned but the fact itself can never be questioned and whether of England or America it is true and proves the truth of the divine promise, "They that honor me I will honor, and they that despise me I will lightly esteem."

CHAS. E. MOLLAND.

Wuhu, China, Jan. 16, 1899.

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Christian Publishing Company, St. Louis, Mo.

A Book on Conversion.

If my old and much-esteemed friend and brother, B. F. Manire, will pardon my delinquency I will make the *amende honorable*, so far as possible, even at this late date, by tendering him my most cordial thanks for a very highly appreciated present received from him several months ago, in the shape of an excellent little volume of sermons on "Conversion," of which he is the gifted author. And while I have pencil in hand I desire, by the politeness of the CHRISTIAN-EVANGELIST editor, to submit a few commendatory words touching the merits and contents of these sermons.

Having read the proof-sheets of these sermons very carefully, some eighteen years ago, during their publication in the Apostolic Church—a monthly periodical published from Mayfield, Ky., with which I was connected both as editor and publisher—and having had the pleasure of listening to them in a series of discourses which their author delivered during his pastorate at Mayfield, and now having diligently gone over them in their present form, I can truly say that while the familiarity with them thus acquired has enabled me to understand and appreciate them all the more thoroughly, yet they have not depreciated in my estimation, but rather, like God's eternal truth itself, whence they were drawn, every perusal only creates new interest and reveals new beauty and potency.

I cannot take space in this notice to take up these sermons *seriatim* and analyze them, but in order that my readers may have some conception of the scope, extent and different phases of thought embraced in these discourses I here transcribe the table of contents: 1. Conversion in its Scriptural Import; 2. The Agencies of Conversion; 3. The Instrument of Conversion; 4. The Rule of Conversion; 5. Conversion of the Three Thousand; 6. Conversion of Cornelius and his Household; 7. Conversion of Saul of Tarsus; 8. Conversion of the Samaritans; 9. Conversion of the Ethiopian Treasurer; 10. Conversion of the Philippian Jailer; 11. Household Conversions; 12. Cases Briefly Mentioned; 13. The Great Question, "What Must I do to be Saved?" 14. Baptism—What is it?

Thus you will see that the most important of all Bible subjects is considered in all its phases. Every case of conversion recorded in the New Testament is carefully and critically analyzed. Bro. Manire is an able, vigorous and scholarly writer and speaker, as well as a most pious, faithful and God-fearing Christian man. In my opinion this is the best, ablest, most thorough and exhaustive discussion of the subject extant. There is simply nothing left to be said.

The book contains fourteen sermons, making a volume of 328 pages, elegantly bound in the best cloth; price, $1 by mail, prepaid. Remit to B. F. Manire, Jackson, Miss. It gives me real pleasure to commend B. F. Manire's sermons on conversion to all, but especially to our young preachers, and *more* especially to the preachers and people of "other denominations." C. J. KIMBALL.

St. Louis, Mo.

1899 Bicycles Down to $8.25.

Men's and women's new 1899 model bicycles are now being offered at $8.25 to $23.75 and sent to anyone anywhere for full examination before payment is made. For catalogue and full particulars, cut this notice out and mail to SEARS, ROEBUCK & Co., Chicago.

Notes and News.

The church at Rockwell City, Iowa, is building a new church house to cost $2,000, which they hope to have done in April. It will seat about 300 persons. Bro. Major is the pastor of this church.

Is the C. W. B. M. a Part of the Christian Church?

The diagrams which give $130,000 as the amount raised by the "Christian Church" for Foreign Missions wholly ignore the C. W. B. M. and its offerings, which would make the total at least half as much as much again. Is this fair to the C. W. B. M., the Christian Church and those we are trying to enlighten?

CLARIS YEUELL.

Chavies, Ala.

An Important Request.

Parents who have sons and daughters attending the University of Michigan, and pastors who know of young men and women not Christians, from their communities will help us in attempting to win them for Christ, by sending at once the names of such to W. M. Forrest or myself at Ann Arbor, Mich.

Any information thus received will not be known by the parties named, but it will aid greatly in forming personal acquaintance with those yet out of Christ. I. N. MCCASH.

Des Moines, Ia.

Feb. 26th was anniversary day with the South Street Christian Church and its auxiliaries, Springfield, Mo. The sermon preached by D. W. Moore, the pastor, was deeply interesting and impressive, and was published in the Springfield Republican. The following report shows that the money raised from all sources for the year was $390.59. The disbursements were: Current expense, $2,286.73; orphan homes, schools, Y. M. C. A., foreign, home, state and county missions, $555.29; church paper, $157; public lectures, library and poor, $78; total, $3,077.02; cash on hand Feb. 26, 1898, $112; balance in treasury, Feb. 26, 1899, $125.57.

Watch for Time and Place.

Among other things now being planned for the advancement of the affairs of Eureka College, is the arrangement for holding a conference of our people in Illinois at an early day. Time and place not definitely fixed, but announcements will be made very soon. This conference will not be for getting money, but for counsel. No person will be asked to give anything at this meeting. It is desired that the brethren come in large numbers, and help to form a liberal policy for the prosecution of this great interest. Watch the papers for definite arrangements, and get ready to be present. J. H. HARDIN, Pres.

Eureka, Ill.

Presidents and Secretaries!

An executive session of the State and National Secretaries' Association will be held in connection with the Congress of Disciples to be held in St. Louis on April 26th from 4 to 7 P. M. Lunch will be taken in the church and all seated for the congress at 8 o'clock.

The objects of the Association are "the better development and unification of missionary organization and work."

Its membership consists of "the presidents, corresponding secretaries and ex-corresponding secretaries of all state, territorial and national Sunday-school and Missionary Associations of the Disciples of Christ."

The fifth annual convention will be held in Cincinnati, Ohio, Friday, 2 P. M., Oct. 13th, 1899. G. A. HOFFMANN, Pres.
H. GOODACRE, Sec.

Congress of Disciples of Christ.

The brethren throughout the United States, Canada, Cuba, Porto Rico, Hawaii and the Philippine Islands, generally, are reminded that the First Congress of the Christian Churches, or the Disciples of Christ, meets in this city, April 25-27. In behalf of the churches and brethren of St. Louis, the undersigned committee hereby extends a cordial invitation to all who may wish to enjoy this intellectual and spiritual repast. Free lodging and breakfast will be provided for those who notify us of their coming, and other meals will be served at the church, at 20 cents. That the committee may know how many guests we will have to provide for, we ask that all who intend coming to notify us as early as convenient, directing their postal cards to F. O. Fannon, 3126 Locust St., which is the number of the First Christian Church where the sessions of the Congress will be held.

F. O. FANNON,
D. R. DUNGAN,
F. G. TYRRELL,
Committee of Arrangements.

St. Louis, March 6th.

The Creston Institute.

Under the auspices of the Pastors' Alliance, of Creston, Ia., was held, Feb. 27-28, a Ministers' Institute for the benefit of ministers of all denominations in Southwestern Iowa. The purpose of the Institute, as expressed in the program, was to meet a felt want of the ministry—remote as they are in this region from scholastic and literary opportunities. The thirty-two ministers present were unanimous in the opinion that this want had been temporarily supplied. It is planned to hold similar institutes at stated intervals in the future, so the full purpose may be realized.

All sessions were held in the Church of Christ, where D. F. Snider ably ministers. Besides papers on vital topics by the local pastors, was given a series of lectures on "Biology and Revelation," by Prof. L. S. Ross, of Drake University. Rev. J. M. Wilson, pastor of the First Congregational Church, of Council Bluffs, preached the Institute sermon on the subject, "Latent Energy." An instructive and practical lecture was given by F. E. Samson, M. D., on "The Eyes and the Voice—Their Use and Preservation." The crowning feature of the program was a lecture on "Savonorola," by Dr. H. O. Breeden, of Des Moines. Dr. Breeden also delivered before the ministers his lecture on "Criticism and Christianity." The discussion which it occasioned was pointed and animated, yet good-natured and considerate. "Conservatives" and "liberals" freely expressed their convictions on all sides of the question of higher criticism. This interchange of ideas was helpful and broadening.

The promise of frequent institutes, such as this one, means much for the ministry of this section in social and intellectual culture, as well as in the development of that fraternal spirit which, should characterize brethren in Christ. W. D. RYAN.

Lenox, Ia., March 1, 1899.

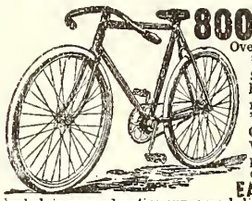
MANY people have bad blood That is because their Liver and Kidneys are sluggish and fail to carry off the waste matter. When this happens the blood is poisoned and disease sets in. To keep your blood pure take

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F. K. MEAD & PRENTISS, Chicago, Ill

Alma College.

To congregations, officers, preachers and members of the Christian Church in Southern Illinois:—There are lying on the south of the Wabash R. R., from Danville to Quincy, Ill., about forty counties; and in these counties over three hundred congregations of the Christian Church. There has not been in Eureka College an average of ten students per term from these counties. There has not been an average of three students per term from the nineteen counties lying on the south of the B. & O. R. R. Nearly one hundred students from families belonging to the Christian Church, in these counties, are in schools not connected with the Christian Church. The fact that Eureka is nearly 300 miles north of Cairo, 200 north of Centralia and 100 north of Springfield, explains these facts. There should be in Southern Illinois a school under the control of the Christian Church. From 1866 to 1870 Clark Braden built up in Carbondale the largest school then under the control of the Christian Church. When the brotherhood in Southern Illinois failed to do their duty in paying off a small debt on the school property, it was sold and transferred into the Southern Illinois Normal University, and the brotherhood allowed slip from their control what could easily have been made the strongest school in our brotherhood.

Three years ago brethren in Alma erected a building, and have maintained in it a school. Bro. Clark Braden has taken hold of the school. That ought to be enough to satisfy the brotherhood in Southern Illinois, that if they will do their duty in patronizing the school and in securing patronage for it, the school will be a success in instruction and management. We appeal to the brotherhood in Southern Illinois, not for donations, but for patronage. Will not each and every member of the church, each and every official in each and every congregation, each and every preacher, and the entire brotherhood in Southern Illinois, send to the school every pupil that should be in school; and try to induce all to attend the school that they possibly can?

Hand circulars to all who should attend school, and talk of the school, in season and out of season. Will not the brotherhood in Southern Illinois, by patronizing the school to the limit of their ability, and by doing all in their power to get others to do so, aid in our attempt to build up a Christian college in Southern Illinois? Relying on them for all the help they can give, we begin a new era in Alma College. W. S. Ross,
President Board of Trustees.

A New Congregation.

About a month ago Bro. Edward Beal, of Springerville, Arizona, came into our valley to find the strength of our brotherhood here. After visiting in the different neighborhoods and holding several meetings in schoolhouses and borrowed churches, it was decided to organize a Church of Christ four miles west of Solomonville, in the Lone Star school district. Sixteen members have been enrolled, and others will do so in the near future. One young man has made the confession, but has not been baptized. On last Lord's day the following officers were elected: Fred Dysart, deacon; Mrs. S. C. Leisering and Dora Wish, deaconesses. Thirty miles further down the Gila Valley there are enough of our people to form another small church, and a third congregation might be formed at Duncan, a mining town, about twenty-five miles in an opposite direction. A good preacher, able and willing to travel over the country to these three points, would find reasonable support and a good field for work. FRED DYSART.

Solomonville, Arizona.

Hiram College Jubilee Endowment.

Among the many encouraging things connected with our great Hiram Jubilee movement may be counted the many encouraging words we are receiving from friends all over the country. We get many expressions of sympathy and encouragement that show the appreciation of the people for Hiram and their approval of the movement it has inaugurated for the endowment of the college. Our hope is that this movement will gain ever-increasing momentum as time advances, until the consummation in June, 1900. It ought to widen and deepen every week. How wonderfully easy it would be for the great Disciple brotherhood to adequately endow Hiram on the occasion of its fiftieth anniversary, if even a respectable minority will lend a helping hand. If one in every four could be induced to join in this movement the result would be absolutely startling.

A WORD TO THE PREACHERS.

Dear brother, will you not lend this movement your support? It will not interfere with any local interests or missionary interests, but on the contrary will be a help to our people. If you will call the attention of your church to this matter and will offer to forward the names of any who will join the movement, it will be a great help. Why not do this at once? We believe that you appreciate the great work that Hiram has done and is doing. The opportune time has come for her endowment. Let us all join heart and soul in this matter.

All names should be sent to E. V. Zollars, Hiram, Ohio, that records may be properly kept.

We herewith submit just a few samples of the encouraging words we are receiving:

A FEW KIND WORDS.

"Count me among the number of those who wish to assist in Hiram's Great Jubilee Endowment Movement. I trust that the movement may prove a success, and that Hiram's usefulness may be greatly increased."

ELIZABETH ROBERTS.

Owasso, Mich.

"I am in full sympathy with your effort to endow Hiram College by general appeal, and at the proper time I hope to do the little part that may properly be mine." J. J. HOPKINS.

Benchley, Texas.

"I will respond at any time I am called upon for aid by donating one dollar or more. My heart and soul are bound up in Hiram's success." O. J. BRITTON.

Neapolis, Ohio.

"Put me down for a helper in the work of securing Hiram's endowment. I am sure the brethren here will help you to a small sum."

W. R. SEYTONE.

Everton, Ont.

"I want to be in the procession for popular endowment." H. D. CLARK.

Mt. Sterling, Ky.

Scores of such testimonies might be produced. It does not cost much to say such things, but it helps those who are engaged in this work very greatly. It is an inspiration to feel that the great brotherhood appreciates the mevement that is being made for Hiram's endowment. E. V. ZOLLARS.

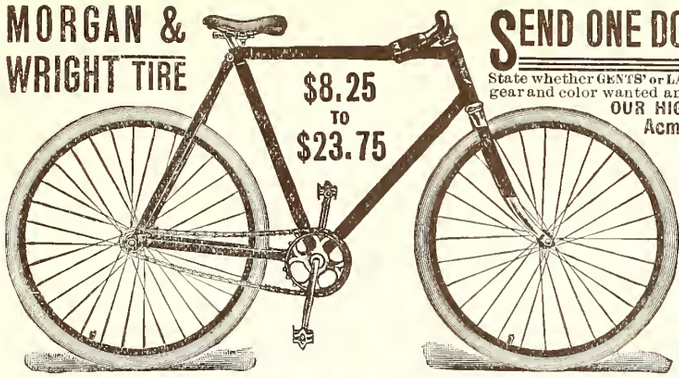
An Unpublished Story of Goethe.

The egotism of Goethe is so well known that the following story, related by Dr. Hovey, of Newton Theological Seminary, will be enjoyed by all, whether readers of Goethe or not.

A German professor once told Dr. Hovey, with whom he was on friendly and intimate terms, that when he was a young man he was a great admirer and worshiper of the author of *Faust*. He was very anxious to see the great literary light of his time. After much correspondence an interview was arranged to his great delight, and he made a joyous pilgrimage to Weimar.

With heart beating strong in anticipation of the great honor and opportunity awaiting him, he was ushered into the presence of the great man. Goethe sat majestically upright in his chair, never changing expression or in any way recognizing the entrance of his visitor whom he met with an intellectual and strong stare. To say that the young man was surprised expresses it mildly. In a moment, however, he regained his native wit, and with a rare intuitive comprehension of the situation, he adjusted his glasses and drew near to *inspect* the *phenomenon*. He bent down and examined the face and front of the remarkable personage, then he went around to his side to continue his study, and at length proceeded to the rear to inspect the back. By this time Goethe began to show signs of astonishment and turned his face to watch the young man's procedure. Not a word was said, however, and the young man continued his tour of inspection until he came around to the front again, when, reaching into his pocket and drawing forth pfennig (a penny) he placed it upon the library table by the side of Goethe, saying, "*Ich donke ihnen*" (I thank you, sir), and bowing low took his departure from the presence of the great man, who was by this time covered with astonishment and confusion. EDGAR W. ALLEN.

The University of Chicago.



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$8.25 TO $23.75

SEND ONE DOLLAR CUT THIS AD. OUT and SEND TO US . . .

State whether GENTS' or LADIES' bicycle is wanted, gear and color wanted and we will send you this OUR HIGH-GRADE '99 MODEL Acme Prince bicycle by express C. O. D., subject to examination. You can examine it at your express office, and if found perfectly satisfactory, exactly as represented, the greatest bargain you ever saw and equal to bicycles others sell as high as $50.00, pay your express agent our special offer price, $18.75 and express charges, less the $1.00 sent with order. Express charges average $1.00 for 500 miles; greater or lesser distances in proportion.

MORGAN & WRIGHT'S Highest-Grade, one year guaranteed, pneumatic Tire, 22, 24 or 25-inch Diamond 1⅛-inch seamless steel tubing frame, finest 2-piece Sealy hanger, finest crystal steel adjustable bearings throughout. Wheels, Rowel's best 28-inch. Full ballbearing throughout. Acker ball retainers throughout. Finest equipment. Index chain. Canton padded Saddle. Best handle bar made, up or down turn. Clark's anti-friction, ball-bearing, ball-retaining pedals, heavy leather tool bag, fine wrench, oiler, pump and repair kit. Wheel is given finest possible finish, enameled black, green or maroon. All bright parts heavily nickel plated on copper. No wheel is more handsome. A BINDING ONE-YEAR GUARANTEE with every bicycle. If you don't find it equal to other $40.00 wheels, DON'T TAKE IT.

$8.25 Stripped, $11.75 and $16.95 Fully Equipped is our price for cheaper (1899) bicycles. No old models, no worthless second-hand wheels. OUR FREE BICYCLE catalogue shows our entire line up to $23.75. WRITE FOR IT. ORDER OUR $18.75 BICYCLE AT ONCE, MORGAN & WRIGHT TIRE, highest equipment; you will save $20.00. You can make $100.00 every month selling these $18.75 WHEELS at $25.00 to $30.00. (Sears, Roebuck & Co. are thoroughly reliable—Editor.)

SEARS, ROEBUCK & CO. (INC.) CHICAGO, ILL.

ADVANTAGES OF DIRECT BUYING.

New innovations do not as a rule meet with prompt public approval. While the American people are famous all around the world for their business acumen and general aptitude to think out and bring into action new inventions and new methods, we often show a dispositson of positive lethargy when it comes to changing so-called fixed principles and methods.

Certain manufacturing institutions have in recent years inaugurated a new system of disposing of their products which is unqualifiedly to the advantage of the consumer. It took courage to make the change, but they did it. Among the pioneers in this new method of doing business was the Elkhart Carriage & Harness Mfg. Co., of Elkhart, Indiana, whose ad. appears on page 317 of this issue. These people began this plan of doing business twenty-six years ago and have adhered to it strictly ever since. The result has been so entirely successful that they are to-day the largest manufacturers of carriages and harness in the world selling to the consumer exclusively.

The advantages to the consumer are almost beyond estimate. He gets better goods; better and larger selection; better styles and finish, and finally he buys at a much more equitable and advantageous price. In dealing with the Elkhart people there is no risk to assume, as they ship either vehicles or harness anywhere for examination and guarantee every article they manufacture and sell. Then, too, one may deal satisfactorily from any distance. The Elkhart Carriage & Harness Mfg. Co. publish an extended illustrated catalogue, which they will take pleasure in mailing to all our readers who request it.

BROWN'S BRONCHIAL TROCHES

Neglect of a Cough or Sore Throat often results in an Incurable Lung Disease or Consumption. For relief in Throat troubles use BROWN'S BRONCHIAL TROCHES, a simple yet effective remedy. Sold only in boxes.

BIG FOUR ROUTE

AND

Chesapeake & Ohio

RAILWAY.

"The Best Winter Route to the East."

Knickerbocker Special leaves St. Louis every day at 12, noon, and Chicago at 1 p. m., except Sundays, with through sleeping and dining cars.

Arrive at Washington next afternoon at 3:45.

Arrive Baltimore 4:54 p. m.

Arrive Philadelphia 7:04 p. m.

Arrive New York 9:08 p. m.

Everything strictly first-class.

Vestibuled trains, steam heat, electric lights.

The finest scenery east of the Rockies.

Ten days' stopover at Washington or Philadelphia on limited tickets.

Land Seekers' excursions to Virginia and Carolina points on the first and third Tuesdays of each month. Rate One Fare for the round trip, with $2.00 added. Tickets good 21 days and to stop off.

Get your tickets "Via Big Four and C. & O."

E. B. POPE, Western Passenger Agent, Ticket Offices, Broadway and Chestnut Sts., St. Louis, Missoui.

"KEEP OUT OF THE COLD."

Missionary.

The Offering Started.

The great majority of missionary churches took the offering for Foriegn Missions last Sunday. Many failed to do so. May we not urge them to give attention to the matter next Sunday? *Now* is the time for the churches to act in this matter. We request the churches that took pledges to be paid in a short time, to collect and send in the offering at the earliest possible date.

The preachers that hoped to enlist one or more new churches in this annual offering are especially requested to do all they can to have such churches take the offering at once. It is hoped the number of black squares will be reduced.

If there is not a very considerable increase in the receipts, the work will suffer.

Remember the watchword of the Chattanooga Convention: $150,000 *for Foreign Missions in this, the Jubilee Year.*

Please send the offerings to F. M. Rains, treasurer, Box 750, Cincinnati, O. Give the name of the church when different from the post-office.

A. McLean,
F. M. Rains.

March Offering Telegrams.

As we go to press the following messages and reports of offerings on last Sunday for Foreign Missions come to us. Owing to the storms that prevailed in many states on last Sunday no doubt a large number of churches were prevented from taking the offering. Those, of course, will take the offering later:

Our apportionment was $100. We went beyond amount. Full report later.
W. J. Russell, Pastor.
Rushville, Ind.

Worst blizzard of the season. Few, if any, services in the state. Postponed.
Albert Buxton, Pastor.
Fairbury, Neb.

Our apportionment for Foreign Missions was $75. We raised over $80. Pretty good, don't you think? M. McDonald.
Palmyra, Mo.

Here is Lexington's jubilee contribution for Foreign Missions. Last year, $26.05; apportionment, $50; yesterday, $63.50, and still growing. E. J. Fenstermacher.
Lexington, Mo., March 6, 1899.

Our collection for Foreign Missions will be more than double what it was last year. Not all in yet on account of the snowstorm last night. J. H. Smart.
Centralia, Ill.

Offerings for Foreign Missions were taken in the following St. Louis churches last Sunday: Central, $500; Mt. Cabanne, $293; West End, $20; Fifth, $11.50; Compton Heights, $10; East St. Louis (Ill.), $30. The amount raised by the Mt. Cabanne Church is to be divided with other mission boards. This church takes up four missionary offerings per year on the pro rata basis.

We had a glorious day yesterday. Raised our apportionment, $75; the largest, I am told, for Foreign Missions in the history of the church. D. W. Moore.
Springfield, Mo.

Raised more than our apportionment with less effort than ever before. The missionary spirit is surely growing. M. W. Yocum.
Sullivan, Ind.

Offering to-day $145. Will reach $50 above apportionment. P. A. Cave.
Hagerstown, Md.

Raised more than apportionment, and are building a church. J. A. Hopkins.
Joppa, Md.

A Living-Link church; apportionment raised; hail the Jubilee! N. J. Wright.
Fairbury, Ill.

Raised $110. Thank God. F. W. Troy.
Brooklyn, N. Y.

Raised more than our apportionment at First Church. C. C. Crawford.
Elmira, N. Y.

Mississippi Ave. Church doubled its apportionment to-day. Allen R. Moore.
Memphis, Tenn.

Exceeded apportionment. The love of Christ constrains us. J. C. B. Stivers.
Missoula, Mont.

GUARANTEED TO CURE

The Most Obstinate Diseases.

A MOST REMARKABLE INVENTION.



CABINET OPEN—Step in or out



FOLDED

Recommended by noted physicians, and thousands of grateful users testify to the wonderful results obtained by using our Quaker Thermal Bath Cabinet. Every home should have one for bathing purposes. It gives a hot vapor bath which opens the millions of pores all over the body, sweats out of the system all impure salts, acids and poisonous matter which overwork the vital organs and cause disease, debility and sluggishness, keeps the body absolutely clean inwardly and outwardly, vigorous and healthy without medicine. No more Bath tubs or Dr. bills.

Cures a hard cold with one bath, clears the skin, reduces Obesity, cures Rheumatism, Lagrippe, Woman's Troubles, Sleeplessness, Neuralgia, Dropsy, Weakness and all Diseases of the Nerves and Blood, as well as Kidney, Urinary and Skin Troubles. All symptoms of lagrippe, pneumonia, fevers, throat and lung troubles are positively broken up and eradicated from the system in one night.

OUR PATENTED FOLDING CABINET is not a cloak, sack or barrel to rest on the shoulders or pull on or off over the head subjecting the body to sudden and dangerous changes of temperature, but it is a genuine cabinet with a door, handsomely made of antiseptics, germ proof hygienic material, rubber lined. Firmly supported by a folding plated steel frame. Will last a life time. Weighs but 5 lbs., folds in small space, easily carried. In use it is an air tight water proof compartment, amply large for a grown person to comfortably rest on a chair and have at home for 3 cents each all the cleansing, purifying and invigorating effects of the famous Turkish, Russian, Hot Air, Sulphur or medicated baths with no possible danger of taking cold or weakening the system.

Dr. E. L. Eaton, M. D., of Topeka, Kan., was so astonished at the wonderful cures made by this treatment, that he gave up his practice, and has already sold over 600 *of these Cabinets. Rev. R. E. Peale, D. D., Una, S. C., recommends them highly. J. A. Hagan, afflicted* 15 *years with rheumatism, was cured in six days. L. B. Westbrook, Newton, Ia., afflicted* 45 *years, was cured in three weeks of catarrh, asthma, rheumatism, heart and kidney troubles. A lady in Maysville, Mo., Mrs. L. Coen, was cured of Woman's troubles, and recommends it as a God send to all suffering ladies.*

Thousands of others testify to marvelous cures by this Thermal treatment.

LADIES are enthusiastic over our Head and Complexion Steamer Attach. in which the head, face and neck are given the same vapor treatment as the body, drawing out all impurities, leaving the skin brilliantly clear, soft as velvet, removes pimples, blackheads, eruptions and is a sure cure for Eczema, Salt-rheum, all skin diseases, Bronchitis, etc.

HOW TO GET ONE Every reader who wants to regain GOOD HEALTH, PREVENT DISEASE and enjoy the most luxurious bath known should have one of these remarkable Cabinets. The price is wonderfully low, only $5 for a cabinet complete with stove, valuable formulas for medicated baths and ailments and plain directions. Head and Face Steaming Attach. $1.00 extra.

WRITE TO-DAY for Valuable Descriptive Book and Testimonials from thousands of users, or better still order a Cabinet. Don't wait. You won't be disappointed, for we guarantee every Cabinet and cheerfully refund your money if not just as represented. We are reliable and responsible. Capital $100,000.00. Largest manufacturers of Bath Cabinets in the world, and ship immediately upon receipt of your order. Don't fail to send for booklet as it will prove interesting. SPECIAL INDUCEMENTS TO AGENTS, BOTH MEN AND WOMEN. Address

World Mfg. Co., 488 World Bldg., Cincinnati, O.

Church contributes $56 for Foreign Missions.
A. E. Zeigler.
Huntington, W. Va.

Mission Church doubled apportionment to-day. Jubilee Convention anticipated.
W. A. Chastain.
Athens, Ga.

The First Church here has doubled its apportionment. W. H. Sheffer.
Union City, Tenn.

We raised $300 to-day for Foreign Missions.
J. M. Rudy.
Cedar Rapids, Ia.

Mesa Church, Pueblo, two months old, offering $25. Apportionment $10.
R. B. Preston.
Pueblo, Col.

Raised apportionment. Largest collection ever made here for Foreign Missions.
D. W. Moore.
Springfield, Mo.

Madisonville all right on Foreign Missions. Raised its apportionment, probably more.
J. L. Hill.
Madisonville, Ky.

Pekin offers $30. Fred P. Hagin.
Pekin, Ill.

We will more than raise our apportionment.
A. J. Sever.
Perry, O.

Lake Charles Church contribution four times last year. Henry B. Kane.
Lake Charles, La.

Bad blizzard; nevertheless, send $100 trusting God to collect it. Albert Buxton.
Fairbury, Neb.

Have gone beyond our apportionment. Have given 500 per cent. more than last year.
G. M. Weimer.
Vincennes, Ind.

Church raised its apportionment of $400 in full. Larger number of contributors than last year. Marked increase in the missionary spirit. George Darsie.
Frankfort, Ky.

Raised our full apportionment and a little more. R. M. Giddens.
Paris, Tenn.

Can count on Third Church for its apportionment. Joe Berg.
Louisville, Ky.

Collection amounts to $100. More coming. Everybody happy. George Darsie, Jr.
Connersville, Ind.

Offering promises to be the largest missionary offering ever taken in the church.
G. L. Betman.
Mansfield, Ohio.

Have gone beyond the apportionment. Would have doubled it had it not been for the storm. L. I. Mercer.
Richmond, Ind.

Battle opened! First gun fired on the Pacific Coast. H. Elliott Ward is here in a meeting, and we thought it a good time to raise our apportionment, $10, for Foreign Missions. Last year we gave $8.
Escondido, Cal.

Offering one hundred and twelve dollars and eleven cents. More yet. W. N. Briney.
Paris, Mo.

Angola rejoices in meeting apportionment; five hundred dollars remittance in full to-day.
C. S. Medbury.
Angola, Ind.

Blizzard did not affect offering. Preparation made apportionment easily raised.
Clarence Mitchell.
Lima, O.

Went away beyond apportionment yesterday; more to come; great rejoicing.
Andrew Scott.
Higginsville, Mo.

Third Church raised more than apportionment; money on way. F. E. Mallory.
Topeka, Kan.

Despite bad storm yesterday, apportionment raised will excel past records.
E. E. Crawford.
St. Thomas, Ontario.

Sunday-Schools

That are not using our series of supplies should write us for samples before making their orders for the second quarter of 1899.

The series edited by W. W. Dowling, and published by the Christian Publishing Co., embraces suitable helps for all grades in the Sunday-school from the primary class to the old folks in the Bible class.

Write for samples of our Sunday-school supplies, and we will mail free of charge sample copies of the following: *The Little Ones, Bible Lesson Leaves, Primary Quarterly, Youth's Quarterly, Scholar's Quarterly, Bible Student, Little Bible Lesson Picture Cards, The Sunday-school Evangelist* and *Our Young Folks.*

Evangelistic.

IDAHO.

Lewiston, Feb. 26.—Two additions at regular services to-day.—J. O. DAVIS.

MASSACHUSETTS.

Haverhill, March 3.—We closed a three weeks' meeting with Evangelist P. F. Whiston, Feb. 27. Seventeen accessions, all by confession and baptism.—E. M. FLINN.

NEW YORK.

Harrisville, Feb. 27.—One confession at East Pitcairn (Union Church) yesterday afternoon. This makes two at this point since last report. —D. C. TREMAINE, pastor.

NEBRASKA.

Clay Center, Feb. 27.—One baptism and two added by letter since last report.—W. B. HARTER.

Broken Bow, Mar. 5.—Several confessions since last report, and three funerals under my charge at present.—JESSE R. TDAGARDEN.

COLORADO.

Denver, Feb. 28.—Three additions in February; two of them by confession. City lots were purchased yesterday. The church is flourishing. We still meet in a rented hall, but hope to have at least a temporary house of our own before 1900.—FLOURNOY PAYNE.

KANSAS.

Troy, Feb. 26.—Seventeen additions to date; 16 baptisms, large audiences and good interest. Will continue.—D. D. BOYLE.

Lenora.—Meeting 10 days old; 13 added to date. Hardest fight of my life, but victory belongs to the Lord.—W. B. BURBRIDGE.

OHIO.

Cleveland, Feb. 25.—Twenty additions to date in Dunham Avenue meeting. We continue with good interest.—M. J. GRABLE, pastor, R. W. ABBERLEY, evangelist.

Ada, Feb. 27.—Meeting closed last night with 25 additions; 45 added since September.—AUSTIN HUNTER, pastor.

SOUTH DAKOTA.

Alexandria, Feb. 27.—I began a meeting at this place five weeks ago. This is the county-seat and a new field for us. There had never been a sermon preached here by our people. The result to date: A congregation organized with a membership of 56, 50 of them by baptism. A Sunday-school and Y. P. S. C. E. organized, salary for preacher raised and preacher located. They are self-supporting.—G. W. ELLIOTT.

OREGON.

Roseburg, Feb. 28.—Our meeting continues with unabated interest; 18 additions to date and more to follow. We are having a hard pull of it here. The people here have heard so much sectarianism that they had almost become disgusted with religion in any form. There were two very intelligent young men of the Baptist communion who said to me last night, after services, that we had taught them the way of the Lord more perfectly, and that they were going to rub off the name Baptist and wear the name Christian only. The future of this congregation largely depends on the success of this meeting. Pray for us.—W. V. BOLTZ.

MONTANA.

Whitehall, Feb. 27. — Our congregation is greatly strengthened by a one-week meeting in which six were added by baptism. I am now pushing the work at South Boulder, an adjacent point; have four confessions to date and a deep interest manifested. We are planning to build a church at Whitehall in the near future. Our congregations at this point have been meeting in dance halls, store rooms, etc., for about two years. — F. A. PARISH.

Corvallis, Feb. 28.—Our pastor, F. F. Grim, of Drake University, and one of its latest and best productions, preached a series of fine sermons in January, '99. Result: 12 added by hearing, believing, confessing and obeying. Our sympathies are with the great jubilee movement.—ED JAMES H. COWAN.

IOWA.

Moulton, Feb. 27.—Our meeting with home forces closed last week in the fourth week. There were 33 additions; 23 by confession, four from other bodies. Membership now over 300.—C. P. LEACH.

Ames, Feb. 27. — The church reports for February five added by letter and two by baptism. The average attendance at Sunday-school was 15 more than for January. Outlook good.—JAMES R. MCINTIRE.

Mingo and Ira, Feb. 25.—Just closed a five-weeks' meeting with these two churches. Forty added to the former, and at the latter gathered 30 for an organization; four confessions. These two railroad points, five miles apart, are planning to settle a pastor in connection with Baxter, equally distant from a central point. Any one wanting a fruitful field with lots of hard work, can write Bro. Jasper Watts, Mingo, Iowa. This is territory preempted 40 years ago by our brotherhood, but change of centers, occasioned by a new railroad, broke us up, from which we are rallying. —J. R. MOWRY.

Lake City, Feb. 27.—Meeting gains five additions to date.—F. H. LEMON.

SEND NO MONEY WITH YOUR ORDER, cut this ad. out and send to us, and we will send you OUR HIGH GRADE DROP CABINET BURDICK SEWING MACHINE by freight C. O. D. subject to examination. You can examine it at your nearest freight depot and if found perfectly satisfactory, exactly as represented, equal to machines others sell as high as $60.00, and THE GREATEST BARGAIN YOU EVER HEARD OF, pay your freight agent Our Special Offer Price $15.50 and freight charges. The machine weighs 120 pounds and the freight will average 75 cents for each 500 miles. GIVE IT THREE MONTHS' TRIAL in your own home, and we will return your $15.50 any day you are not satisfied. We sell different makes and grades of Sewing Machines at $8.50, $10.00, $11.00, $12.00 and up, all fully described in Our Free Sewing Machine Catalogue, but $15.50 for this DROP DESK CABINET BURDICK is the greatest value ever offered by any house.



This illustration shows the machine open, ready for use.

BEWARE OF IMITATIONS by unknown concerns who copy our advertisments, offering unknown machines under various names, with various inducements. Write some friend in Chicago and learn who are RELIABLE AND WHO ARE NOT.

THE BURDICK has every MODERN IMPROVEMENT, EVERY GOOD POINT OF EVERY HIGH GRADE MACHINE MADE, WITH THE DEFECTS OF NONE. MADE BY THE BEST MAKER IN AMERICA, FROM THE BEST MATERIAL



This shows the machine closed to be used as a center table, stand or desk.

MONEY CAN BUY, SOLID QUARTER SAWED OAK DROP DESK CABINET, PIANO POLISHED, one illustration shows machine closed, (head dropping from sight) to be used as a center table, stand or desk, the other open with full length table and head in place for sewing, 4 fancy drawers, latest 1899 skeleton frame, carved, paneled, embossed and decorated cabinet finish, finest nickel drawer pulls, rests on 4 casters, ball bearing adjustable treadle, genuine Smyth iron stand. Finest large High Arm head, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator, improved loose wheel, adjustable presser foot, improved shuttle carrier, patent needle bar, patent dress guard, head is handsomely decorated and ornamented and beautifully NICKEL TRIMMED. GUARANTEED the lightest running, most durable and nearest noiseless machine made. Every known attachment is furnished and our Free Instruction Book tells just how anyone can run it and do either plain or any kind of fancy work. A 20-YEARS' BINDING GUARANTEE is sent with every machine. IT COSTS YOU NOTHING to see and examine this machine, compare it with those your storekeeper sells at $40.00 to $60.00, and then if convinced you are saving $25.00 to $40.00, pay your freight agent the $15.50, WE TO RETURN YOUR $15.50 If at any time within three months you say you are not satisfied. ORDER TO DAY. DON'T DELAY. (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

Address, **SEARS, ROEBUCK & CO. (Inc.) Chicago, Ill.**

MISSOURI.

Shelbina, March 2. — Have just closed a meeting at Shelbyville, where I preach one-half time this year, with 11 additions; eight baptisms. Will begin at Shelbina soon, where I also preach one-half time.—J. H. WOOD.

Farmington, Feb. 27. — One addition this month. As I am not to be here on regular day of foreign missionary offering, we made our contribution here yesterday, a week ahead of time. The church expects to continue in the cultivation of the missionary spirit, and this we feel insures a hopeful outlook here for the future.—A. M. HARRAL.

The Westport Christian Church, of Kansas City, under the pastorship of Thomas J. Dickson, enjoys the distinction of having had one or more additions at every preaching service for over four months, making over 60 additions in all.

Kansas City, March 4.—Meeting of 18 days at Bethany resulted in 75 additions; 57 baptisms. —I. BAUSERMAN, pastor; T. W. COTTINGHAM, evangelist. In June I would like to hold a meeting with some congregation outside of my district. Address T. W. Cottingham, Kansas City, Mo.

Breckenridge, March 3.—N. Rollo Davis closed a two weeks' meeting with us Feb. 28, with eight additions; four by baptism.—GRAYSON HUGHES, pastor.

ILLINOIS.

Normal, Feb. 27.—One more young man made the good confession yesterday, making five in the month of February.—JOHN H. SWIFT.

Lincoln, Feb. 27.—Two confessions Wednesday night and one at yesterday's service. This makes 12 on our 100 additions for the Jubilee Year.—ALBERT NICHOLS.

Irving, March 4.—We will likely close here Sunday evening. Bro. C. D. Purlee is doing the preaching. He is a power in the pulpit; 22 added to date; 12 are heads of families; $100 added to yearly support of church. Bro. Purlee has accepted a call to preach for us regularly. He has purchased property here and will move with family soon. We hope to rebuild our church house in the spring. My next meeting is with J. V. Coombs at Flora, where Bro. McCoy ministers.—A. O. HUNSAKER.

Knoxville, Feb. 24.—Closed a four weeks' meeting at Cameron with 32 additions. I am interested in securing a preacher for a good, strong church. If some good brother wants to make a change I wish they would write me soon enclosing stamp.—MART D. SHARPLES.

Newman, March 1.—One of the greatest revivals ever held in the Christian church in Newman has just closed; 33 have been added to the church. R. Leland Brown, of Rockville, Ind., did the preaching. Bro. Brown has accomplished a work here far beyond the expectations of anyone. We were in great need of just such a meeting, and Bro. Brown proved to be the right man for us. Not a word has been heard against the meeting Members of the other churches rejoice with us and have expressed themselves as being delighted with the preaching.—M. B. SUTTON.

INDIANA.

The meeting at Lebanon closed with 34 additions. The preaching was done by the pastor, A. J. Frank.—W. O. DARNALL.

Valparaiso, Feb. 27.—One confession at Hammond yesterday and one not previously reported, besides six confessions; one from M. E.'s, one from Baptists and one by statement in a meeting held recently by Bro. F. J. Shuey.—WALTER L. ROSS.

Huntington.—The First Church concluded last Sunday night one of the most successful meetings ever held here. We began Jan. 25 and continued almost five weeks. Immediate results, 52 additions; 44 by baptism and eight by letter and statement. A. P. Cobb, Decatur, Ill., did the preaching for three and one-half weeks. Then he could stay no longer. We continued the meeting for 10 days and gained 14 more additions. This was Bro. Cobb's first visit to Northern Indiana. All who heard him were delighted with his strong sermons.—W. F. WELLS.

Evansville, Feb. 27.—Our union meeting here with the First Christian Church and its pastor, Bro. Ira Billman, true, strong and energetic, and with the Bethany Christian Church, continues with the greatest possible interest. We had the great hall crowded and packed full yesterday and had 27 added; had 20 added last Lord's day and 97 in the last eight days. Bro. Billman spoke at First Church and I spoke at Bethany in the morning, then we met at Evans' Hall at 3 P. M., and addressed one of the greatest audiences ever assembled in this city to a Sunday service. At night the galleries and all were crowded and we had to close the doors and admit no more. Have had 155 added to date. Can only obtain the hall up to Wednesday night, and we will close and go to Springfield, Ill. Bro. Billman will continue the meeting at the First Church, and we believe reach many more and win them to the "old faith." A majority of the additions so far have been from the denominations.—CHAS. REIGN SCOVILLE.

A meeting of a few days with the Barclay Church, Jasper County, resulted in seven additions.—W. H. APPLEGATE.

Thorntown, March 4.—We are in a meeting with home forces. Meetings 10 days, with seven accessions. Will continue with prospects of many more.—LEE TINSLEY, pastor.

Evansville, March 2.—[Later word.—ED.]—Closed our meeting at this place last night with 51 added at the last service, and 57 added the last day, 134 the last week, and a grand total of 234. We were at the little mission church *two weeks* (it only had 33 members), and were at Evans' Hall (capacity over 2,000) exactly 10 days (in all three weeks, four days), and it was crowded. Not one corner, but the whole city of Evansville is thoroughly stirred up over this work. "Thine is the *kingdom* and the *power* and the *glory forever*."—CHAS. REIGN SCOVILLE.

Family Circle.

God's Will on Earth.

W. W. H.

God's will on earth will not be done
While few are rich, the many not
Because of laws that men have made,
Or laws of God long disobeyed.

God's will on earth will not be done
Until saloons are overthrown,
And every license law effaced
That have the nations long disgraced.

God's will on earth will not be done
Until His people all are one—
All creeds and names be laid aside,
And Christ in every heart abide.

God's will on earth will not be done
Until all voters, one by one,
Shall cast their ballots, firm and true,
'Gainst every evil, old or new.

God's will on earth will not be done
'Til idols all be overthrown,
And Christ is Lord in every land,
And armies all at his command.

God's will on earth no man shall see
'Til all to Christ shall bow the knee;
Then strife and wars shall be no more,
And peace shall reign from shore to shore.

Prison Echoes.

BY J. M. CROCKER.

Though my connection with the prison was severed nearly ten months ago, still its echoes are ringing in my ears and many of its thrilling incidents are ablaze in my memory. One of these is not without its significance to Iowa and the world.

On Aug. 20th, 1893, our subject at the prison chapel was "The Royalty of Christ." His conquest over death is evidence of his power. Not one of us expect to escape the clutch of death. How dare we measure arms with him who is the conqueror of death! Kings have bowed beneath the scepter of the King of Terrors. Conquerors have crouched at his feet. Obedient to his dictates humanity has been plunging into the appalling shadows for six thousand years. All who are assembled within these walls at this calm morning hour, one by one will receive marching orders from the icy lips of death. Sooner or later we will all bow down at his command. Aye, some of us, we know not how soon.

How often we utter things which we do not comprehend till an exclamation point is placed at the end of the sentence by the iron pen of time. On this occasion I did not realize the meaning of my own words till eight o'clock the next morning when one of the number suddenly threw up both hands at the approach of the grim monster; and all was over in a moment of time. Friends were wired and returned answer to have him sent home. Accordingly, at 7.40 P. M. I started with his remains to their last resting-place. This was a sad pleasure to me. Though he had passed alike beyond the reach of harm and the touch of human sympathy, yet it seemed that the lifeless form of his frail body should be accompanied on its last earthly journey by his chaplain. I never shall forget that night. After the preliminary transfers were made and we were safely on board the limited express of the Milwaukee, we took a plunge into the darkness, the headlight of the engine like a wedge of gold cleaving the sable realm of night. Onward we swept with lightning speed over the rivers and through the shadows. What a contrast between the lifeless form and its surroundings! The rush and roar of the train disturbed not his serene repose, now forever oblivious to all the tumults of earth. Nearer the fiery heart whose pulsations were whirling us onward through the shadows, still he was only one rail in advance of me. The living are only just a little behind those whom they follow to the city of silence.

How forcibly the painful incidents thrust themselves upon us—the fatal stroke, the arrest, the verdict, separation forever from the scenes of his boyhood, a life sentence served, the sudden release and the sad journey homeward. Thus closes the last chapter in the thrilling history of a mistake in legislation. Would it not seem that, when the mantle of official charity covers the factory of crime, the entire output should be labeled with a card of universal clemency? When this outlaw of commerce is allowed to stalk unshackled abroad in the land, we cannot atone for our sinful indifference by our severity upon the victims of the traffic.

I gazed out at the window into the darkness. The world was clad in deepest mourning. I listened to the distant thunder, the groan of wounded nature. I looked upward, and the stars had vanished. The fair face of the sky was vailed, and refused to gaze upon the last sad enactment that bequeaths such a thrilling responsibility alike to the legislator, the jurist and the voter.

Look at my companion in travel with his calm, white face turned upward toward heaven from which all stars have fled. Is there not a prayer upon those voiceless lips for vengeance upon the dread destroyer of our race? What flaming indignation bursts from those pallid lips against the legislator and the voter who have shared the responsibility of his downfall! Look at those motionless hands, gaze on those drooping eyelids and on that pale, sad face; and listen to that burst of anguish as the train slows up at the station, thronged by people with throbbing hearts and streaming eyes, and tell me if this is not the unwritten anathema of high heaven upon any legislative policy that dares to trifle with this question. The question of revenue to city, state or nation is beneath the dignity of so grave an issue. But "the people will have it and we might as well have some revenue from it." Judas Iscariot had this same argument in his favor in the betrayal of his Lord. He saw the inevitable approaching and thought he might as well have a little revenue from the transaction. But this argument did not save him from the bitterness of remorse when he saw what would follow. Nor will this same argument avail us when we shall all stand before the judgment seat of Christ.

A saloon is a saloon, whatever be the banner under which it sails. Whether the serpent of the still lazily suns himself behind a foaming mug of beer, or whether he lies coiled up in the palatial and perfumed apartments of the palace drugstore, both are alike saloons and destructive of human interests.

Talk about revenue in the traffic of human souls! There is not gold enough in the wide world to reimburse society for the existence of a single saloon for the period of ten years. For in that short period some soul will have been hurled over the battlements into the flaming depths below—some soul for which Christ died.

THE
Kola Plant
CURES
ASTHMA


The Kola Plant.

Free. The African Kola Plant is Nature's Positive Cure for Asthma. In the short time since its discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing Specific Cure for every form of Asthma. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, West Virginia, writes to the *New York World*, on July 23rd, that it cured him of Asthma of thirty years' standing, and Mrs. E. Johnson, of No. 417 Second St., Washington, D. C., testifies that for years she had to sleep propped up in a chair unable to lie down, night or day. The Kola Plant cured her at once. Mr. Alfred C. Lewis, editor of the *Farmer's Magazine*, of Washington, D. C., was also cured when he could not lie down for fear of choking. Many other sufferers including Rev. S. H. Eisenburg, Center Hall, Pa., and Rev. John L. Moore, Alice, S. C., gives similar testimony, proving it truly a wonderful remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanical discovery, we will send you one Large Case entirely free. All that we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to **The Kola Importing Company, No. 1168 Broadway, New York.**

The Pyramid Cranks.

According to them, the builders of the Great Pyramid, were supernaturally instructed, probably by Melchizedek, King of Salem, says Dr. John Fiske, in the March Atlantic. Thus they were enabled to place it in latitude 30° N.; to make its four sides face the cardinal points; to adopt the sacred cubit, or one twenty-millionth part of the earth's polar axis, as their unit length; "and to make the side of the square base equal to just so many of these sacred cubits as there are days and parts of a day in a year. They were further by supernatural help enabled to square the circle, and symbolized their victory over this problem by making the pyramid's height bear to the perimeter of the base the ratio which the radius of a circle bears to the circumference." In like manner, by immediate divine revelation the builders of the pyramid were instructed as to the exact shape and density of the earth, the sun's distance, the precession of the equinoxes, etc., so that their figures on all these subjects were more accurate than any that modern science has obtained, and these figures they built into the pyramid. They also built into it the divinely revealed and everlasting standards of "length, area, capacity, weight, density, heat, time and money," and finally they wrought into its structure the pre-

cise date at which the millennium is to begin. All this valuable information, handed down directly from heaven, was thus securely bottled up in the Great Pyramid for six thousand years or so, awaiting the auspicious day when Mr. Piazzi Smyth should come and draw the cork. Why so much knowledge should have been bestowed upon the architects of King Cheops, only to be concealed from posterity, is a pertinent question; and one may also ask, Why, when it had so long lain hidden and useless, was it worth while to bring a Piazza Smyth into the world to reveal it, since plodding human reason had after all discovered every bit of it, except the date of the millennium? Why, moreover, did the revelation thus elaborately buried in or about B. C. 4000 come just abreast of the scientific knowledge of A. D. 1864, and there stop short? Is it credible that old Melchizedek knew nothing about the telephone, or the Rontgen ray, or the cholera bacillus? Our pyramidalists should be more enterprising, and elicit from their venerable fetish some useful hints as to wireless telegraphy, or the ventilation of Pullman cars, or the purification of Pennsylvania politics. Perhaps the last-named problem might vie in difficulty with squaring the circle!

Christ-ian.

R. J. TYDINGS.

There is a name I love to hear,
More dear than all beside,
And this, thy name, I love to wear;
My Savior and my Guide.

'Mong all the names that earth can give,
None with it can compare;
So let me now, while I shall live,
Have of that name a share.

Let not a name of sect or clan
Rest on thy servant, Lord,
But let his name, O Son of Man,
Be sanctioned by thy Word.

Thy name, O Christ 's in every clime;
Thy love 's to all the same;
So hasten now the glorious time,
When all shall wear thy name.

Temperance Stories.

H. M. BROOKS.

Sometime ago a newspaper reporter told me the following story of an old man who was a drunkard: He had spent most all his living in drink, when suddenly he came in possession of $1,500 from his wife's estate. As he was carrying home the check for the money he passed by a saloon where he did the most of his drinking and heard the saloonkeeper say, "There is my old friend who has lately come in possession of $1,500, and I will get at least one thousand dollars of it." The old man studied over the matter till he got home and said to his wife, "I will never drink any more whiskey."

"Ah! said his wife, I have heard you say that twenty times before."

"But," said the old man, "I never saw things before as I now see them," and related to her what the salooonkeeper had said. The old man saw the point, is still sober, and he and his wife are living a happy life.

There is a good story told of a barber, who was a constant drinker. To use the language of Eli Perkins, he would "drink with impunity or anybody else that invited him." One evening he was going home from work and stopped at the butchershop to get five cents' worth of liver for breakfast. Just at that time the saloonkeeper with his family drove up in a fine "turnout" and calld for a "forty-cent porterhouse." As a matter of course, the butcher waited on the saloonkeeper first. And while standing there the barber said he had "a little time for 'flection." For the first time in his life he saw the point that it looks like every man ought to see. He saw for the first time that he was giving money to buy fine clothing, fine horses and fine carriages and porterhouse steaks for the saloonkeeper while his own family were living in rags and eating liver. He quit drinking.

Sometime ago I was reading a story which greatly impressed me. It was a business man who had a fourteen-year-old daughter who came to him one morning and asked him for fifty cents with which to get a spring hat to wear to school. And he said to her, "Daughter, I am a little close for money; wait a little while." The father started up town and met four of his chums and after talking a few minutes proposed that they go and take something to drink. And this same man who did not have the money to buy his daughter a fifty-cent hat called out the drinks which amounted to exactly fifty cents. And just as he threw down the money the saloonkeeper's daughter, about the same age, came into the saloon and asked her father for fifty cents to get her a spring hat. And the saloon man without turning a word threw her the same fifty cents.

This man saw the point for the first time is his life. He saw that he had denied his own child, his own flesh and blood, the *price* of a hat and walked right straight to the saloonkeeper and gave it to him to buy his daughter a hat. When I see such things it is a little hard to keep sweet. And if I believed in kicking at all I would like to be chairman of the kicking committee!

Why the Difference?

If a man has a $50 bull pup he would look after it carefully and not let it run around at night all over town, but if he has a boy it is altogether different. He is turned loose at tender age to go to the devil, and then the people wonder where the army of tramps, bums, dead beats, loafers, gamblers and drunkards come from each decade. They are germinated from our homes and sown broadcast on our streets and alleys. It may be that your boy is making a growth in this direction. At all events, the boy should be given an equal showing with the bull pup.—*Ex.*

A Girl at the Navy-Yard.

A little girl of ten sends to the March St. Nicholas this account of a recent visit to the famous battle-ship, Oregon, the cruiser, New York, and the torpedo-boat, Cushing:

"*Brooklyn, N. Y.*

"DEAR ST. NICHOLAS:—I have been to the Brooklyn Navy-yard twice—the first time to call on Admiral Miller, on board the 'Brooklyn,' just before she sailed for the Queen's Jubilee. That day I went all over the Brooklyn, and saw the 'Maine,' for she way lying right beside the Brooklyn.

"Last month I was invited to the navy-yard to see the warships that had come back from Santiago. The lieutenant met us at the gate of the yard. He took us first to the 'Oregon,' which was in the dry-dock, having one of her big screws straightened and her keel painted red. We went up ladders and down ladders and all over the big ship. I was very much interested in seeing Cervera's own boat, which the men on the Oregon had captured.

"Just as we were leaving the Oregon, Captain Sigsbee was introduced to us. When he found that I was interested in the war, he said: 'Please shake hands with me again, then.' He is much better looking than his pictures and very nice to talk with.

"Next I went on board the 'New York.' She is so very big that even the sailors have plenty of room, and the officers have very handsome 'quarters,' as they call their rooms. The sailors were reading, writing, sewing on little machines, or sound asleep. They had a goat and cat for pets. I saw the big torpedoes and all the big guns. One of the officers gave me a band for my sailor cap with 'New York' in gold on it.

"Then we went aboard the torpedo-boat 'Cushing,' which looks too small for grown men to live on. It was just the shape of a cigar.

"They gave us a Mauser rifle from the 'Vizcaya,' a button off a sailor's cap from the 'Maria Teresa,' and a piece of the wheel that was in the conning-tower on the 'Maine.' I had a very pleasant time.

"ANTOINNETTE REEVE BUTLER."



BAKER'S CHOCOLATE

Imitations on the market!

Housekeepers should examine what they buy, and make sure that every package bears our well-known . . .

YELLOW LABEL.

Trade-Mark on every package.

TAKE ONLY THE GENUINE.

Made by

WALTER BAKER & CO. Ltd. - Dorchester, Mass.

TRADE-MARK.

Established 1780.

NINETY PER CENT. of the people have some kind of humor in the blood, and this causes many diseases. Hood's Sarsaparilla cures these diseases by expelling the humor.

Hood's Pills are non-irritating and the only pills to take with Hood's Sarsaparilla.

"Pay as I Go."

I met a fellowman the other day, who was very severe on another who had failed to pay a debt due him and who puffed up as he said, with a good deal of fervor, "I pay as I go." This suggested some questions and I began to fire them at him.

"How much did you pay the preacher last year?"

"Nothing, 'cause I don't owe him nothing."

"What did you contribute to missionary work during the year?"

"Not a cent; it is none of my business."

"What did you give to charity in 1897?"

"Nothing; I believe in charity beginning and remaining at home."

"What have you contributed to the support of disabled soldiers."

"Not a dime. Let the state care for them."

"What taxes did you pay on money you have loaned out?"

"Not a penny. That's none of the government's concern."

"Did you help the cripple in our community the other day?"

"No. Let all such go to the free hospital."

"Did you ever contribute to the support of a free hospital?"

"No. It is no home of mine, and I don't ask shelter from any of them."

"Did you offer to help the poor widow who lives near you, and who you know to be in want?"

"No, for the poorhouse is the place for all such."

"Did you help nurse that neighbor who suffered such long and painful illness?"

"No. Doctors and nurses are paid for that work."

"Did you welcome the stranger you saw in church last Sunday?"

"No. Let the ushers attend to that."

"Did you ever give a word of cheer to a discouraged brother man?"

"No. Don't never bother with such folks."

"Did you ever speak a word of sympathy to a sorrowing soul?"

"Never did, and never expect to."

"Did you ever offer a hand to a fallen fellowman."

"No, my hands are busy at work."

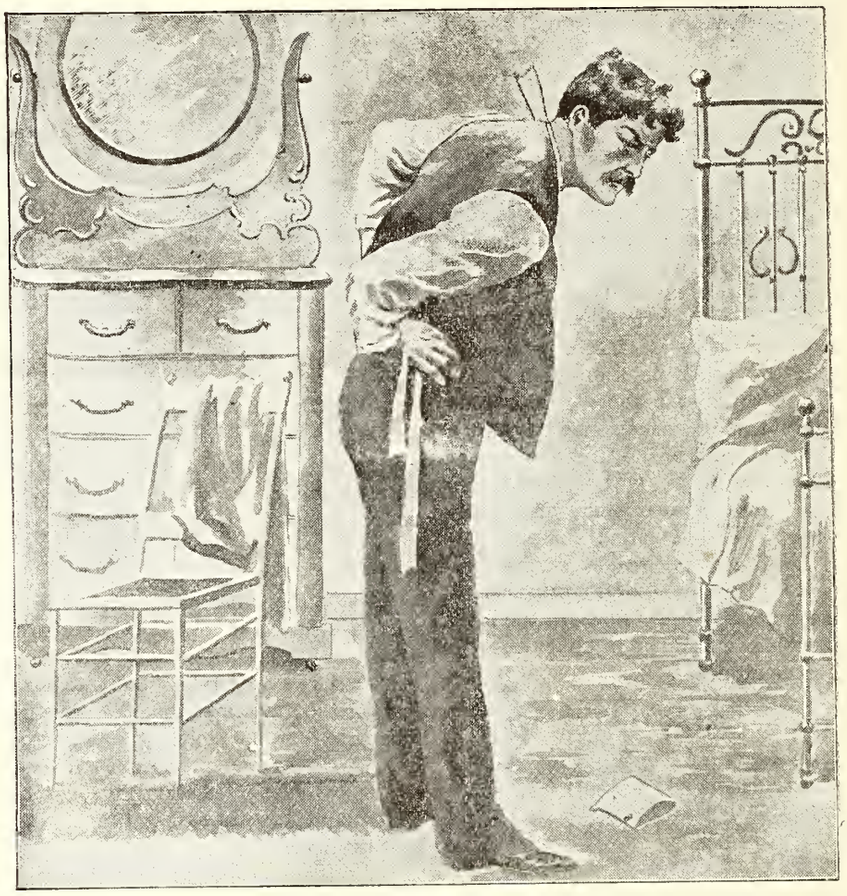
"And yet you say you pay as you go."

Hopelessly insolvent! Criminally in debt! Many times a bankrupt! Selfish spendthrift! Faithless to a high and sacred trust! Cowardly dodger of duty! False to God and man! Miserable miser! Repent! Ask for mercy, or soon you will stand in the presence of a just Judge, and be pronounced an eternal bankrupt.—*Sunday-school Times.*

During March we will present to every one paying their own subscription to 1900 and sending us $1.50 for one new subscriber a copy of The Wonders of the Sky, a beautiful little cloth-bound volume of 82 pages, written by W. J. Russell, with an introduction by J. H. Garrison.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

DO YOU GET UP WITH A LAME BACK?



KIDNEY TROUBLE MAKES YOU MISERABLE.

Dr. Kilmer's SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles.

By Special Arrangement, Every "Christian-Evangelist" Reader, to Prove For Themselves The Wonderful Merits of This Great Discovery, May have a Sample Bottle Sent Absolutely FREE by Mail.

Well people have healthy kidneys.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood and keep it pure and free from disease-breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrah of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's Disease, which is the worst form of neglected kidney trouble.

Swamp-Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling or has a cloudy appearance, it is evident that your kidneys and bladder need immediate attention.

The way to be well is to look after your kidneys. To take Dr. Kilmer's Swamp-Root when you are suffering from clogged kidneys.

This prompt, mild and wonderful remedy is easy to get at the drug stores in fifty-cent and one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghampton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling more about the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. Be sure and mention the CHRISTIAN-EVANGELIST when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Advance Society.

Additional names on our Honor List: Laura Belle Campbell, (Raytown, Mo.); Charlie R. Mountain, Floyd Reid, (Santiago, Mo.); Minnie B. Snyder, Stella Deniston, Nellie Campbell—I only give the addresses that have been changed. Now let us listen to the conversation between our members. Ella Cash, (Litchfield, Ill.): "My sister Mabel and I are orphans and live with grandma and grandpa, Rev. J. O. Henry. We hope to build a new church in the spring; I am a member. I hope the story of Jennie and George will be long." Mabel Cash: "I missed two weeks' reading during examination, but I am going to do better from now on, and see if I can't be a Roll of Honor member. Two of my authors received the greatest number of votes; I was very glad, for my authors are very nice. I didn't see many temperance books; they are always my favorites. You said chocolate is your favorite candy; well, it is mine, too." Zela Belle Home (13), Beloit, Kan.: "My favorite books are Little Women and Uncle Tom's Cabin. I have adopted Jennie's plan, and am fixing a 'Cozy Corner.'" Maida McCorkle, Newbern, Tenn., would like to correspond with other members. Lily Gooch and Clara Moses: "We have remembered all of our quotations, and said them last night for company." Mrs. M. D. Dever: "I always memorize what my son (Gerald) does and we recite what we have learned, while about the evening lamp, or out for a walk or drive. Thus we spend many happy moments together which otherwise might be wasted. The CHRISTIAN-EVANGELIST is always so full of good, helpful thoughts, we look forward for a glad feast each week." Mabel Worcester, Colorado Springs: "I am twelve and Jennie Weston seems about my age." Agnes Chinn, Independence, Mo. (12): "My little brother and I were in the carriage about the time for the moon to rise. 'Oh, Agnes, look at the black moon!' he said, but what he saw was a balloon." Charlie R. Mountain (11), West Liberty, Ia.: "I seldom miss Sunday-school, though I live four miles in the country. We have a lovely teacher, Miss Violet Star." (Children, that is a lovely name, isn't it? Sounds like a heroine out of a book!) "Mother is superintendent." Carrie M. Craig, Kirksville, Mo., is 11. Her list of favorite books begins with "Wide, Wide World." She invites correspondence. Mabel Gunther will soon be 12. At the time of her letter there was a big meeting going on at her church (University Church, Des Moines), and 107 had joined under Bro. McCash. Virginia Townsend, not yet four, lives on the Yazoo Pass, Miss. One week the waters of the Pass flows toward the gulf, the next it may move toward Moon Lake—the old bed of the Mississippi! Virginia says: "I was born in July and it was a hot day, too!" One night, hearing a cricket, she was frightened. Her mother said it would not hurt her. Virginia said, "Oh, mamma, that cricket's head is full of ideas!" Once when I spoke sharply to her, she said, "Grandpa, I wish you didn't have a tooth in your head." "Why, little daughter?" "Because you talk so *rough*." (J. W. Harris.) Gladys Hunt, Hamilton, Ill.: "I am seven years old, and they think I am too young to join the Advance Society and will get tired of it, but I don't think so. I have read a beautiful poem by John Hay. I am reading the Life of Frances E. Willard."

Other members: Anna (11), Lewis (9) and Elsie Conklin (14), Imogene, Ia.; Daisy Tomson (10), Richmond, Mo., three sisters, Bessie (15), Edna (14) and Gladys Fulghum (12), Mason City, Ia., Esther Shively (10) and Carl, her brother (8), Douglass, Kan.; Edith Odell, Enfield, Ill.; L. W. Deniston (16) and Stella J. Deniston (14), Ozark, Ark.; Pearl Montgomery (8), Barnard, Mo.; Frankie Rolstin (15), Lincoln, Mo.; Homer S. Martin (10), Mason City; Susie and Rachel Bandy (13 and 15), Oberon, N. Dak.: "We have belonged to the Church of Christ for two years." Henry Leland Cash is eight, (Pennville, Ind.) He can read and likes it, "if we tell him the largest words." Bertha Beesley (12), Moshelle, Mo.

Nora Wiltse, Sargent, Mo.: "Once while we were playing near the pigpen, a little boy, seeing a board out over the pen, said: 'Oh, I ain't afraid to get out on that board!' And he went out and began teetering; down he went into the mud. He got up all covered and began to cry and he said, 'That old pig got me by the breeches leg and pulled me down in the mud!'" (Application: Children, was this not a naughty boy to lay his disgrace to the fault of an innocent and helpless old pig?) Julia Cox, Cox, Mo.: "A little girl was eating molasses upstairs and she dropped some through the crack. Her mother asked if she had done that. 'I am too hoarse to talk,' called the girl." (Note: Evidently this girl didn't know that molasses is good for hoarseness.) Leonard Shank, Tecoa, Wash.: "I am 10 years old. I have made me a little record book." Edgar Waite, Pittsburg, Kan.: "My cousin, two years old, came six miles from her country home, one real cold day, to see her grandma. She said, 'I believe I wish I didn't tummed to see grandma, I feezed out my eyes!'" Floy Popplewell, Eureka Springs, is 12 and has recently joined the church. There are wolves where she lives. "One day papa was going to town in his cart, and something flew up and hit him in the back. He thought sure the wolves had him, but it was a bush in the road." Eltah Vince: "My little cousin seeing a man driving a wagon with his head turned to one side to keep the cold wind out of his face cried, 'Oh, mamma, look at that man. He has boke his neck!'" Lillie Oliver (12), Greenwood, Neb.: "My brother Rex (6) says he would like to join your society. One day a man said, 'Of course, if any one is born in America he is an American.' And a Dutchman answered, 'Then if a kitten was born in an oven, would you call it a biscuit?'"

Jessie B. Shafer: "Perry and Roe were sent by their father to chop down dead peach trees. Perry said, 'Roe, climb up this tree, and I will chop it down and give you a fine ride; it will fall easy!' Roe: 'Oh, no, Perry, *you* get up in the tree, and I will get up in the next one.' Perry: 'All right, wait till I get up!' When the tree cracked loud, Perry cried for Roe to stop. But Roe kept on, and the tree fell with a crash. Perry jumped up and rubbed his eyes and started after his brother, but Roe was ahead and meant to stay there. Perry soon gave up the chase. Roe thought he had never had so much fun, and when Perry got in a good humor, he laughed too." Hettie Hungate (13), Ogden, Utah: "Last Thanksgiving, our schoolroom had a festival. The boys bought the candy, the girls the cakes. The room was decorated with pictures and national colors. After recess in the afternoon we had our program till three; then cards were distributed with the name of a flower on each. Every two cards were alike. The girl called out the name of the flower, and the boy who had the same flower on his card, sat with her. There were 56 pupils, and as each girl brought a pie or cake, there was plenty of picnic." Jas. D. Morgan (10), Cardiff, Ark.: "One morning mamma came in the room and found brother sitting on the floor by the safe, while baby was throwing eggs in his lap. She looked so surprised to see the broken eggs." Florence Scarritt, Frankfort, S. Dak.: "When my aunt was sick, my uncle churned in a barrel-churn. When he had brought the butter, he poured in some hot water to wash it. After giving it a good washing, he drew off the water to see the butter; there wasn't any there. May be you don't think this is very funny. Well, neither did my uncle!" Lillian Waite, Pittsburg: "We went to church and two ladies were baptized. My little cousin asked right out loud, 'Mamma, have those women been awful naughty?'" Mattie Upton and Anna Black, Houstonia, Mo.: "We are little cousins, both 12 years old. Our grandpa (Geo. W. Longan) was a preacher in Plattsburg." Madge Masters, Ozark: "I live on top of a mountain, and have to go down it every Sunday to church. We can see the Arkansas River from my house. I go two and a half miles to school." Ione Glass: "My favorite books, Eight Cousins, Rose in Bloom, Under the Lilacs, Little Women, Old-Fashioned Girl, Last Days of Pompeii, Evangeline, Elsie Dinsmore, Barriers Burned Away, Esther, and favorite authors, Longfellow, Alcott, Owen Meredith." Alma Williams (8), Delta, Col.: "From the window I can see the Tunnison River and alfalfa fields. I live on Garnet Mesa." Florence Belle Beattie: "I must say I don't know much about authors, but since you put me to thinking, I am learning fast. Oh, I am so proud I joined the Advance Society! I think Mr. Tennyson so nice because he wrote Enoch Arden, and Mrs. E. G. White so sweet because she wrote Christ our Savior. 'Tell me the story simply, as to a little child.' I hope to be on the Honor List." And so she is, as we saw last week.

Dear friends, I have given up this page to you, though nearly dead to do the talking myself. Next week a meeting of the Advance Society will be described. In it you will find hints how to conduct a meeting yourselves, even if there are but two members in your town. I have received some prime stories about pets, but I want more. We now have 310 members.

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Sunday School.

HERBERT L. WILLETT.

THE DOOR AND THE SHEPHERD.*

The Gospel of John contains none of the parables which are recorded in the Synoptic Gospels, and in the ordinary sense of the word it contains none at all. It records no stories like those of the Good Samaritan and the Prodigal Son, but it contains many parabolic representations of our Lord, as those in which he calls himself the true vine, the light of the world, the water of life, the way, the truth, the life, the resurrection and the life, the door and the good shepherd. It will be seen that this method of Jesus as recorded in the fourth Gospel sustains the purpose of that Gospel as presenting a more subjective and centralized view of Jesus as compared with the Synoptics, fixing the attention more upon himself and less upon external objects and events. It may be said, also, that Jesus' teaching as recorded in the fourth Gospel is more positive and uncompromising than that recorded elsewhere. This is true to the character of the Johannine writings, which emphasize those fundamental oppositions between good and evil, from insistence on which the earlier writers may have shrunk. John knows no mediating ground between a close relationship to Jesus and positive antagonism. Things are either good or bad. There is either light or darkness. There can be no twilight to one who sees things from his altitude. This difference between John and the other writers does not argue disagreement, but only a different point of view, growing out of circumstances, which led them to use that material in the teaching of Jesus which most strongly appealed to their respective types of thought. It is significant that the Gospel which preserves for us the most tender pictures of the love of God is at the same time the most startling in its denunciation of human sin.

And sufficiently startling must have seemed the words of Jesus with which his discourse began. The writer of the Gospel has already pointed out the growing unbelief manifested by the Jews, which was soon to compel Jesus to restrict almost entirely his ministry to the circle of the disciples, as described in the second half of the Gospel, beginning with chapter twelve. Jesus' words are therefore increasingly stern as he faces the determined and growing opposition around him. His present language is directed against the religious leaders of Israel, who should have been spiritual shepherds caring for the flock, but whose leading was in the wrong direction. To himself the prophecies and hopes of the nation pointed; but on his arrival he was unwelcomed and in his ministry he was rejected. He was the only door leading into national and spiritual safety, into the fold of divine love and care. Ample provision had been made for the welfare of the people, and ample announcement had been made through prophets of the past. But the scribes and Pharisees were persistently attempting to lead the nation into the enclosure of righteousness by other openings, rejecting the door which had been set plainly before them. Thieves and robbers were all such. To apply such terms as these to the highly respected and self-satisfied ecclesiastics of his day was conduct sufficiently bold in one unprotected from their wrath as was Jesus.

The figure of shepherd life is so familiar in all literature that no explanation is needed. It was a calling so commonly followed in Jesus' day that the people understood perfectly his meaning, though the application may not have been so clear to their minds. It is not necessary to press every feature of the parable in order to understand its meaning. Many an illustration is used by our Lord whose central point is clear, while details which are added for the sake of vividness have no relevancy to the real purpose. Such seems to be the reference to the porter in the lesson. He had charge of the enclosure into which the various shepherds brought their sheep, admitting only such as had the right of entrance. Is is evident that the office of the porter here is not to be pressed as having a meaning beyond the mere completion of the picture as recognized by the Jews. It was the character of the true and false shepherd which Jesus was painting. The good shepherd chose the proper door, secured easy admission, was recognized by his own sheep, gathering them readily when he called them by name, and seeking for them the best pasturage, because he was interested in their welfare. The false shepherd was a mere hireling, a stranger, whose interest lay not in the flock, but in the fleece; affording no protection, giving no true guidance and only seeking his own selfish ends. Of course, the reference to the Pharisees and scribes is sufficiently plain to us; but they were not able to see Jesus' meaning.

Again, therefore, still more pointedly does he describe himself as the door through which the sheep must enter the fold, and which must therefore be recognized by those who would in any sense be true shepherds of the flock. All others who had come before him claiming such a position were only thieves and robbers. False teachers had been plentiful throughout Israel's history; fortunately they had had only transient success. Of course, Jesus' reference is not to prophets and true religious teachers who had prepared the way for him, and yet he desires in this sweeping and uncompromising statement to leave no question in the minds of his hearers as to his claim to be the only medium of salvation. The scribes were selfish seekers of their own interests; they were, therefore, in the strongest constrast with him who had come to give life and and to give it abundantly.

Having painted the character of a true shepherd and the necessity that all such should enter by the one door into the fold, he abruptly changes the figure and speaks of himself now as the good shepherd. Both functions were equally performed by him. His universal Lordship and supremacy as the mediator of salvation are admirably suggested by the figure of a door through which all obedient and faithful leaders of God's people will pass with their followers. On the other hand, it is equally true that Jesus sustains to all his disciples the character of a good shepherd to his sheep. He loves them all; he knows them individually; he calls them by name; he selects for them the best nurture and shelter; they know him and follow him lovingly and loyally. His intimacy of life with them is as great as with the Father, and his devotion to their interests goes the length of giving his life in their behalf. Such followers Jesus found among the Jews, and they realized all the blessings of his shepherd leading. But he assured these Jewish followers of his that there were many others outside their national boundaries who belonged to him as well, and that the progress of his gospel would bring them into the one flock, which, however various might be its characteristics of language, nationality, temperament and opinion, and howsoever many undershepherds there might be, would still be one flock with one shepherd.

SUGGESTIONS FOR TEACHING.

The Pharisees were not the last who have tried to discover other ways of salvation than through Jesus; any scheme which omits him as the central figure and the means of redemption falls under his condemnation. The true shepherd, whether pastor, Sunday-school teacher or parent, always points the way to Jesus as the true door into life. The characteristics of such a leader should always be those named by Jesus; knowledge of the names and characters of those led; love for them which is willing to go all lengths in their behalf; careful attention to the direction in which they are led. Every person who for other motives attempts to preach the gospel, to teach or to train children, is essentially a "stranger," incapable of rendering true service and certain to bring the flock to disaster. Thieves and robbers are all such as exalt self as the object of admiration and imitation rather than Christ, because they rob him of his true place in the heart and the affections. Any leader who deserts his followers because of danger and difficulty reveals the falseness of his character as shepherd. Every true shepherd must lay down his life for those he leads, in the sense of preferring their welfare above his own. The purposes of Jesus can never be fulfilled until all his followers are united in sympathy and love.

Anhaltstrasse 15, *Berlin.*

*Sunday school Lesson for March 19th, 1899—Christ the Good Shepherd (John 10:1-16). Golden Text—I am the good shepherd: the good shepherd giveth his life for the sheep (John 10:11). Lesson Outline—1. The sheepfold (1-6); 2. Jesus the door (7-10); 3. Jesus the shepherd (11:16).

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clea complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

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Jesus the Teacher.

By H. L. Willett, *Director*.

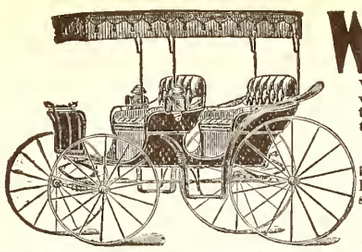
Of the three titles often bestowed on Jesus —prophet, priest and king—and often linked together as a triple title intended to express his various relations to men, the first is by far the most expressive and appropriate. King he was in a certain sense, but not as the mediæval theology delighted to picture him, ruling with an absolute authority which had overthrown every element of opposition by the power of a resistless sovereignty. In the ages when the church was weak, and suffering bitter persecutions from its enemies, it delighted to think of the Scriptures in which the kingly and heroic side of the Messiah was emphasized and took refuge in the thought that presently his power would be displayed for the overthrow of the oppressors and the reward of the faithful.

And there are still those who preach the sovereignty of Jesus as an all-powerful Lord, to whose will all must bow, and whose commands are to be obeyed because it is impossible to disobey them without suffering penalties. And there was a period in which the priesthood of Jesus was emphasized, because it was the purpose of a large portion of the church to build up a priestly hierarchy with one man at its head professing to represent Christ upon the earth as pope. The ministry of our Lord was represented under the many forms of the priestly cult of Judaism and the few analogies supplied by the writer of the book of Hebrews, which were intended only to appeal to Jewish minds as pictures of the real relation of Jesus Christ to the believer, were amplified into numberless details of priestly ritual to buttress a plan of church administration which has reached its culmination in the Roman Catholic form of worship.

But a much truer representation of Jesus is that of a prophet, which was the name given him by the common people in the days of his earthly ministry, and which at once explains the other two titles. Jesus is king because his authority over men is that of one who knows the uttermost truth, and by revealing it unto men can save them from sin and its results. His authority is not that of the autocrat, the tyrant, but that of the prophet, the counselor, the Savior. He is also the priest, not because he stands as a part of a priestly ritual, but because he has opened a way of approach to God, and with the offering of his own life has led mankind "up along the world's great altar stairs to God."

Jesus is, therefore, in an especial sense, the world's teacher, and all his words and works went to conform the authority of his teaching. How little he spoke, and yet how much. All of his words recorded in the Scriptures would not fill an ordinary newspaper, and yet they are the most profoundly influential words the world possesses. And even the words of his which we have, have come to us at second-hand, for Jesus wrote nothing; and still their power seems undiminished, and their influence perennial.

Jesus was the ideal teacher. He knew how to teach men. He lived in the region of their thoughts and knew what words and ideas they could best understand. Ae spoke to them only of the greatest things. He never discussed trivial matters; and yet his words were so simple and easily understood, that all caught their significance. The language of our Lord is an especially interesting study. It was the ordinary dialect of the people of Palestine in his day, the Aramaic; but in his lips it became classic. His speech was direct, vigorous, chaste. He used few adjectives, one might almost say none at all; which is always the mark of a simple and strong vocabulary. He used many illustrations, some of which he took from the Old Testament, but most of which were supplied by objects and occupations about him. He was profoundly, almost passionately interested in the work of teaching, because he loved men; nor did he require a great audience for his sermons. Many times he spoke to but one person with seemingly as much interest and satisfaction as when he spoke to thousands. Thus only can one speak who loves man, because he sees in him an immortal nature capable of development.



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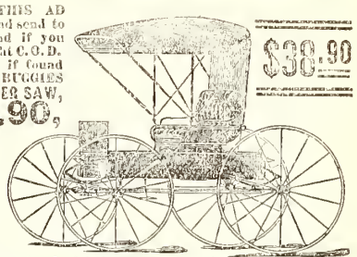


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This will increase the capacity of the school to at least 35 more than we now receive. The girls are waiting to fill these rooms, but all this costs twenty-five thousand dollars. This money is in the pockets of the Disciples of Christ. It is the Lord's work. They are his stewards. We have no agents employed to visit these good people. We trust them in our emergency, and we believe they will not fail to help this beloved institution. The work must be done by generous gifts. We ask for donations of one thousand dollars and upwards. Let us hear from you, brethren. You have never failed us before, and we know you will not now. It is the Lord's work and it is urgent.

Address all letters on this subject to

Mark Collis,
Chairman of the Committee.

Lexington, Ky., Feb. 24, 1899.

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Literature.

THE FLAMING TORCH IN DARKEST AFRICA. By William Taylor, Bishop of Africa. With an introduction by Henry M. Stanley. New York: Eaton & Mains.

This is truly a magnificent volume. From the mechanical point of view it is the perfection of the book-making art. Heavy white paper, clear, beautiful type, numerous attractive illustrations, make it a thing of beauty to the eye, as the contents make it a joy forever to the mind. Mr. Stanley explains in his felicitous introduction that the Zuli word "*Isikunisivutayo*," which the natives applied to the Bishop, signified, "The Flaming Torch" or "Fire Stick," and adds, "Since the native African speaks only as the facts impress him, it may be taken for granted that he has been deeply impressed by the beautiful truths taught, and the manner in which they have been conveyed to his mind by Bishop Taylor." The Flaming Torch, who so deeply stirred the heart and fired the imagination of the native African, in the preaching of the gospel, though an old man when this book was written, seems to have lost none of his illuminating genius; for this book he has written on Africa is a remarkable one in every sense of the work.

I have read every line of its 667 pages, one can hardly do otherwise when he once begins, and I do not hesitate to pronounce it an ably and charmingly written compendium of African knowledge from the beginning of the history of the dark continent up to date. It is a missionary book of thrilling interest. A comprehensive view of pretty much all that is known of the explorations, religions, missionary operations and the natives of Africa, is here set down in an attractive, reliable and readable form. In addition to a profound and extensive study of the subject, this eloquent Bishop and flaming Fire Stick has had many years' experience in African service. The sore need of the redemption of this dark land, and the wonders already accomplished in the salvation of the natives, is brought out with telling power. It would be difficult to ask a question about Africa that is not fully answered in this book. A large portion of the last half of the work is devoted to the marvelously successful labors of the Flaming Torch in South and West Africa. His work among the heathen has been as remarkable as it was in California and Australia many years ago among civilized sinners. In a single campaign of seven months' duration, in South Africa, he was instrumental in turning eight thousand two hundred people to the Lord. Of this number twelve hundred were colonists and seven thousand were native blacks. On a subsequent visit to this field the Bishop found the most of these converts faithful, and a great work being done by them to redeem and educate their fellows.

He was not only a revivalist preacher of great power, but he was a leader of missionaries and an organizer of missions. He took with him forty missionaries at one time into West Africa, and in his account of their labors and sacrifices he writes another book of Acts. If you are interested in the history and geography, the explorations and discoveries, the evangelization and civilization of the dark continent, Bishop Taylor's great book is the one you want.

MARCH MAGAZINES.

The notable thing about the eminent public men now writing for Scribner's Magazine is that they are skilled and entertaining writers as well as men of affairs. For this reason the contributions of Senator Hoar and Governor Roosevelt are literary production as well as chronicles of action.

Mrs. Burton Harrison gives the readers of St. Nicholas for March a charming glimpse of the village of St. Ulrich, in the Tyrol, where so many of the quaint little wooden toys that are played with—and broken—by the boys and girls of Christendom are carved from year to year.

The New Crusade began its ninth volume with the March number, and appears in an enlarged from. It contains many practical articles, such as "Wrong Posture as a Cause of Physical Defects," "Hygiene of the Skin, Hair and Teeth," "Sleep," "Emotional Prodigality," etc.

The magazines for March are full of vigor and freshness, a prophecy of returning spring. Each magazine in its particular line presents an inviting table of contents and is attractive from cover to finish. We have not the time for a lengthy review of each magazine now before us, but cannot refrain from mentioning some of their interesting features.

An article that will attract the attention of those interested in our country's history appears in the March Woman's Home Companion. It is a vivid account of the formation of the Southern Confederacy, by Edward Page Gaston, who has had unusual opportunities for collecting facts as yet unrecorded in written history of that period.

In the American Monthly Review of Reviews for March Col. William Conant Church writes a sketch of Gen. Elwell S. Otis, relating incidents in that officer's Civil War career in O'Rorke's famous New York regiment—the One Hundred and Fortieth. Other articles and departments are crowded with stirring events and questions of the day.

The March Atlantic opens with a brief and well-considered editorial article setting forth clearly and dispassionately the present international situation, and the rights and duties of the hour. In this, as in the articles in preceding numbers, the Atlantic voices the best and highest ideas and resolves of the most thoughtful and patriotic classes of the community in the great task of constructive patriotism which now confronts the nation.

Self-Culture for March has eighteen leading articles in addition to the usual interesting and thoughtful review of "The World and Its Doings," by the editor; and its nine departments are so filled with matter of interest to people of widely varied tastes, that one must be truly hard to please who cannot find in this issue something in itself worth more than the price of the magazine.

n the March Century, in his series of chapters on Alexander the Great, Prof. Wheeler gives a vivid description of the great battle at Issus. The thirty thousand Macedonians took the offensive, as usual, and it was not long before the half million Persians were routed. To even mention all of the interesting articles in this number of the Century would require much space. It will be a feast to magazine readers.

A unique feature of the Ladies' Home Journal for March is a page of interesting portraits of Pope Leo XIII. They show the venerable Pontiff in the grounds of the Vatican, passing along his favorite walks and drives, attended by his secretary, guards, or members of his household. The pictures are exceedingly interesting in showing the Pope as he lives at the Vatican, and his surroundings, and are doubly interesting because they are the first pictures that have been made of the Pope in a great many years.

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Among the leading articles in Lippincott's Magazine for March is "Recollections of a London Lawyer," by G. Burnett Smith, in which he tells some amusing incidents of London law courts, especially connected with the career of Montagu Williams.

An unpublished and very important letter of Daniel Webster appears in the March Scribner's, in Senator Hoar's Reminiscences. It is the last antislavery utterance of Webster and is dated Aug. 23, 1848, and is addressed to Hon. E. R. Hoar.

"Lucifer's Lantern," is the unique title of a magazine published monthly at Salt Lake City, A. T. Schroeder editor, in the light of which the immoral caverns of Mormonism become visible in their true light. It is no agreeable thing to follow this lantern in its researches, owing to the revolting conditions that appear in its light, but all things are to be made manifest, and in this case the sooner the better for the country.

TRACTS.

Elizabeth W. Olney, assistant secretary Humane Educational Committee, Providence, R. I., has written a tract, 16 pages, envelope size, to Junior Christian Endeavor superintendents, urging the organization of Bands of Mercy among Junior Endeavor Societies, which work is to be commended. Other good literature on the work of the Humane Society can be obtained by addressing the assistant secretary as above.

A copy of the eleventh annual report of the "Society for the Diffusion of Christian and General Knowledge among the Chinese," may be had by addressing the North-China Herald office, Shanghai. The report contains 64 pages and may be had for 50 cents.

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Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ADAMS.

Thos. M. Adams was born in Kentucky, Sept. 5, 1827, and died at Normal, Ill., Jan. 24, 1899. Bro. Adams was an active and devoted member of the church ever since his residence in Normal, and his loss is felt by all. His wife preceded him to the better land several years ago. He leaves two sons and two daughters. "Blessed are the dead who die in the Lord." E. B. BARNES.
Normal, Ill.

BOOTHE.

Died at her home in Mt. Vernon, Mo., Feb. 17th, 1899, Mrs. Serena Boothe, aged 73 years, 10 months. I have known Sister Boothe intimately for 30 years and I never knew a more lovely Christian character, one who possessed more of the Christ-spirit. She literally followed her Lord in "going about doing good." Her most marked trait of character was her sympathy for the erring, and her patient, untiring effort to reclaim them. By her request Bro. Cochran conducted the funeral services at the Christian Church. She leaves two children, a son, A. T. Boothe, editor of the Peirce City Daily Empire, and Mrs. J. B. Davis, of St. Louis. F. C.

CARLETON.

Calista O. Carleton was born at Sullivan, Ohio, and united with the Church of Christ at the age of 15. She was a successful teacher in Hiram Institute when she married Prof. Norman Dunshee in 1853. They afterwards lived in Pardee, Kan., Abington, Ill., and Oskaloosa, Iowa, and at Drake University, Iowa. She died at Pardee, Feb. 17, 1899, and was buried beside her husband in Des Moines; aged 72 years. She was a woman of earnest piety and Christian culture. She leaves two daughters—Mrs. Andrews, of Pardee, Kan., and Mrs. Scott, of Maxwell, Iowa.
MRS. ROSETTA B. HASTINGS.

CUMMINGS.

Of consumption, at Marlboro, O., Feb. 14, Allie M., daughter of F. M. and R. C. Cummings, aged 22 years. F. M. CUMMINGS.

DAVIS.

John Davis, the proprietor of the Commercial house died at his home in Clay Center, Neb., Feb. 22, 1899. He was born in Dallas County, Iowa, Nov. 16, 1865. Services at the home. W. B. HARTER.

GRIFFITH.

Thomas Jefferson Griffith, born in Marion County, Mo., March 10, 1842, died in Monroe City, Mo., Feb. 20, 1899, aged 56 years, 11 months and 10 days. Bro. Griffith was married April 22, 1875, to Josephine Hayden who, with their two sons—now young men—is left to mourn the loss of a most devoted husband and loving father. He united with the Christian Church in Monroe City, Mo., in May, 1892, before which he was a very warm friend, and after which he was a most devoted member of it. He became a Freemason, Dec. 27, 1870, reaching the Knight Templar degree in December, 1874. He was tender and affectionate without effeminacy. He was pure and devotional without Phariseeism. Farewell, but not forever! C. H. STRAWN.

MATHENEY.

Clarence Matheney died at his home near Clay Center, Neb., Feb. 21, 1899. He was born in Macon County, Ill., Nov. 2, 1873. Funeral services at Christian Church.
W. B. HARTER.

SCHAFER.

Henry E. Schafer whose remains were brought here Feb. 18th, from Chicago, where he died after an operation for cancer. Bro. Schafer was born in Pennsylvania, in January, 1843, and removed when a boy with his father to Illinois, where he resided until some years ago, when he with his family moved to Malvern, Iowa. After moving to Iowa he left the Lutheran Church with which he united when 13, and united with the Christian Church, which he served for a number of years as an efficient elder. The preacher and Christian worker ever found a welcome home with Bro. Schafer. Three of his children were with him in Chicago at his death. One of these brought the sad news of his death here on Friday. The other two accompanied his remains to Galesburg, where they were joined by their mother and the other three children to attend the sad rite of burial near Loudon Mills.
EDWARD I. WARD.
Loudon Mills, Ill., Feb. 25th.

WILEMAN.

Our brother in Christ, Mayhew F. Wileman, was born in Stark County, O., and died at Clay Center, Neb., Feb. 24, 1899; aged 70 years, eight months and five days. He was a faithful Disciple and loved by all for his work's sake. He bore his long weaknesss and sickness with perfect patience till he fell asleep in Jesus. W. B. HARTER.

WILSON.

Mary E. Wilson, *nee* Asbury, born Aug. 19, 1859, was called from her home on earth to her home in heaven Feb. 15, 1899, aged 39 years, five months and 27 days. She was married April 4, 1877, to W. H. Wilson, who is left to mourn her departure. Sister Wilson, at the age of 11 years, united with the Church of Christ, and was a most constant, conscientious and devoted member from her birth into the family of God till the Father called her home. C. H. STRAWN.

WITMER.

Tobias Witmer, Jr., died in Buffalo, N. Y., Dec. 26, 1898. He was a son of Tobias and Anna Witmer, the father having preceded him to the home beyond. He was born Feb. 7, 1844, and was baptized during a meeting held by J. S. Sweeney in Tonawanda in 1869. He married Miss Caroline Urban who, with their only child Mary, survives him. Kind, generous and charitable, he possessed the good will and esteem of all who knew him, and his loss is deeply felt by his family and a large circle of relatives and friends.
E. A. PARDEE.

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100 "	"	.75;	"	2.10;	"	8.00

Weekly.

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Mrs. Anna D. Bradley, of Fort Worth, Texas, is considered one of the most popular writers of the South. Not long since she took the time to read "Queen Esther," the late production by M. M. Davis, of Dallas, Texas. After reading this book she was so delighted with its contents that she felt constrained to write briefly her impressions of the merits of this late publication. We can only give the following extract now: "Queen Esther comes to us in a new dress—no, not a new dress at all, but just the same royal robes which she has been wearing all these thousands of years, only the beauty of her garments and the richness of her jewels are so adjusted that we see them as we never saw them before. The book of Esther has always held a peculiar charm for me, and I thought I had studied it well, but with my friend and brother, M. M. Davis, as guide, I find whole storehouses of jewels which my eye had been too dull to see and my hand too clumsy to grasp. All who read 'Queen Esther' will be glad that M M. Davis has entered the field of authors." It is a book of 132 pages, and the price is 75 cents, postpaid.

Prof. B. A. Hinsdale, of Michigan University, has seen fit to devote much time to the study of the *Great Teacher*—Christ. The Professor has written a valuable work which he calls "Jesus as a Teacher," and which is worthy the attention of teachers both in religious and secular schools. The book is full of practical suggestions for the schoolroom of to-day. The author's long experience as a teacher justly entitles him as competent authority on teaching methods. The book embraces 330 pages; price, $1.25.

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W. D. CREE,
Supt. of Subscription Department.

Our rates for 1899, subject to change without previous notice, are as follows:

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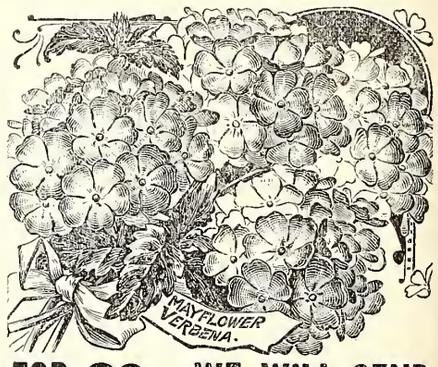
SETH A. SHELDON.
Norman, Neb.

We candidly believe that it is true that the CHRISTIAN-EVANGELIST never before furnished to its readers as great a supply of helpful and elevating literature as it is doing at present.

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Cold Water, Miss.

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Of Interest to You.

Every woman who reads the CHRISTIAN-EVANGELIST will be interested in the advertisement of the Maker-to Wearer Hosiery Co., to be found in this issue. This concern has adopted a new plan—that of selling their product direct to the consumer, thus saving to the purchaser two profits or commissions, that of the jobber and retailer. The company is reliable, and their goods first-class. They send by mail or express, pre-paid, to any part of the United States or Canada. Write to them for catalogue and full particulars.

Announcements.

Program

OF THE CHRISTIAN MINISTERIAL ASSOCIATION, HUNTSVILLE, MO., MARCH 22, 23, 1899.

WEDNESDAY.

8:00 P. M., Address, "The Minister of the Twentieth Century," Pres. J. B. Jones.

THURSDAY.

8:30 A. M., Devotion.
9:00 A. M., President's Address, Clinton Lockhart.
9:30 A. M., Address, "Minister's Library, Levi Marshall.
10:30 A. M., Address, "Our Duty to the Christian Endeavor," F. R. Stuzman.
Discussion.
11:30 A. M., Paper, "Studies of Uneducated Preachers," L. J. Marshall.
2:00 P. M., Reports of Committees.
2:30 P. M., Address, "Preachers' Poverty," J. B. Corwine.
3:00 P. M., Address, "The Minister and the Bible-school," H. F. Davis.
Discussion.
8:00 P. M., Sermon.

CLINTON LOCKHART, Pres.
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THE CHRISTIAN-EVANGELIST.

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THE
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J. H. GARRISON, EDITOR.

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For the brighter age to be.
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

A. C. M. Monthly Report.

Comparative statement of receipts to the American Christian Missionary Society for the month of February, 1898 and 1899.

	1898	1899	Gain
No. Churches contributing	26	17	9x
" C. E. S., "	8	18	10
" S. S., "	1	7	6
" L. A. S.. "	12	15	3
" Individuals "	23	15	8x
" Other contributions	1	3	2
Am't contributed by Churches	$334.52	$177.67	$156.85x
" " " C. E. S.,	24.60	66.50	41.90
" " " S. S.,	3.65	38.56	34.91
" " " L. A.S .,	36.60	67.00	30.40
" " " Individ'ls	287.75	274.40	13.35x
" Other contributions	20.00	84.84	64.84
Total	$707.12	$708.97	$1.85
Loss x			

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Baltimore & Ohio Railroad's New Steel Rail.

The recent purchase of 28,000 tons of 85-pound steel rails by the Baltimore & Ohio Railroad brings the total amount of rail bought since March 1st, 1896, up to 115,300 tons, enough to relay 870 miles of track. Of the new rail ordered, eight thousand tons is to be laid on the lines west of the Ohio River, and twenty thousand tons is to be used as follows:

44 Miles on the Philadelphia division,
11 Miles on the Second division,
13 Miles on the Third division,
30 Miles on the Fourth division,
21 Miles on the Fifth division,
10 Miles on the Connellsville division, and
21 Miles on the Pittsburg division.

Much of the rail that will be taken up is still good enough to be relaid on branches where traffic is not heavy. The Southwestern division, between Parkersburg and St. Louis, will have forty thousand tons of rail to lay this spring.

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50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

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25 " " .25; " .60; " 2 40
50 " " .45; " 1.20; " 4 80
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Weekly.

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CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Announcements.

Ministerial Institute.

The Kansas Christian Ministerial Institute will be held in Topeka, April 11-13.

PROGRAM.

APRIL 11.

2:30.—Lecture, "The Preacher as a Patriot," A. L. Drummond, Smith Center.
3:00.—"The Preaching of the Times and the Men to do it," C. H. Hilton, Larned.
3:30.—Review of the second lecture, J. S. Becknell, Seneca.
4:00—General discussion of both lectures.

EVENING SESSION.

7:45.—Lecture, "Progress of Thought Among the Disciples," W. T. Hilton, Beloit.
8:20.—Lecture, "The Atonement in the History of Doctrine," L. E. Sellers, Emporia.

APRIL 12.

10:30.—Review of third lecture, J. A. Longston, Oswego.
11:00.—Discussion of fourth lecture, W. W. Burks, Parsons.
11:30—General discussion.

AFTERNOON SESSION,

2:30.—"Preachers and Preaching—an Institute," Dr. W. T. Moore, Columbia, Mo.

EVENING SESSION.

7:45—Lecture, "Modern Socialism and the Teaching of Jesus," Chas. M. Sharpe, Lawrence.
8:20.—Lecture, "The Great Question and its Answer," M. E. Harlan, Topeka.

APRIL 13.

10:30.—Business session.

AFTERNOON SESSION.

2:30.—Review of fifth lecture, O. L. Smith, Wellington.
3:00.—Review of sixth lecture, E. N. Phillips, Ottawa.
3:30.—General discussion.

EVENING SESSION.

7:45.—Lecture, "The Bible in the Light of Modern Criticism," W. T. Moore, LL. D., Dean of the Bible College of Missouri.

W. S. LOWE, Pres.
W. W. BURKS, Sec.

Missouri Christian Lecturship.

Huntsville, March 20-22.

PROGRAM.

MONDAY, MARCH 20TH.

8:00 P. M.—Lecture, "Christ as Presented in Modern Literature," Geo. H. Combs, Kansas City, Mo.

TUESDAY, MARCH 21ST.

9:00 A. M.—Review of lecture, J. A. Pinkerton, Jefferson City, Mo.
Discussion.
11:00 A. M.—Lecture, "Scientific Thought, and Its Application to Some Modern Problems," Prof. A. M. Haggard, Drake University, Des Moines, Ia.
2:00 P. M.—Review of lecture, J. B. Briney, Moberly, Mo.
Discussion.
8:00 P. M.—Lecture, "The Pulpit as a Factor in the Solution of the Social Problem," Prof. Geo. D. Herron, Iowa College, Grinnell, Ia.

WEDNESDAY, MARCH 22ND.

9:00 A. M.—Review of lecture, W. W. Hopkins, St. Louis, Mo.
Discussion.
11:00 A. M.—Lecture, "The New Testament View of Prophecy," Pres. C. B. Lockhart, Christian University, Canton, Mo.
2:00 P. M.—Review of lecture, A. B. Phillips, Fulton, Mo.
Discussion.
4:00 P. M.—Adjournment.

EXECUTIVE COMMITTEE.

THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, March 16, 1899. No. 11

CURRENT EVENTS.

The army beef investigating commission transferred the scene of its activity to Chicago for a few days last week to cross-examine the packers in that city who furnished the meat which is now under criticism, and to inspect personally the process of transforming a drove of cattle into a carload of canned roast beef. If the embalming process is the regular thing in putting up beef, they want to know it and intend to find it out by inspecting the process of packing as it is now carried on. After the visit of the commission to Chicago had been duly heralded by all the newspapers in the country for a week or so, and after their arrival there one afternoon had been announced with equal publicity, a "surprise" visit was made next morning to one of the packing houses most largely concerned. It was to be a surprise so that they would see the genuine process. The machinery was not in operation. But what a shock it must have been to the packers to receive so unexpected a visit from such distinguished guests! The next day they saw the factory at work, witnessed the several steps by which steers are made over into army rations in tin cans, ate some of the product and pronounced it good. But, after all, what does it prove? Comparatively few believe that the canned beef sent to the troops eight months ago was prepared by any villainous process. But if it was chemically prepared it was probably done to preserve it under special conditions incident to its use in a tropical climate. Nothing is proved, one way or another, by an examination of the regular process of putting up beef, unless it can be proved that this same regular process was employed in putting up the stuff which caused the complaint. The critical point is the condition of the beef, not when it was put into the can, but when it was taken out. The testimony of the men who had to eat it is the matter of chief interest. It is not too early to forecast the final decision of the commission. Certain hints of it have been given out. They will probably exonorate the packers from all blame, but will recommend that the use of canned roast beef as a ration in the tropics be discontinued.

General Otis is planning a decisive campaign against the Filipinos. He and the American forces generally are tired of the insurgents' sharpshooting and bush-whacking which keep them constantly on the alert but give them very little chance to win a decisive victory. Filipino sharpshooting is becoming the more objectionable because of their improving marksmanship and also because many of them are armed with longer range rifles than those carried by our troops. Gen. Otis will have a large job on his hands if he undertakes to plough straight across the island of Luzon with a series of parallel columns and sweep away all resistance as he goes. It is a simple and effective plan on paper, but will be attended with serious practical difficulties. Of these, however, Gen. Otis probably has an apprehension which does not require enlightenment from us. The American forces of both army and navy in the Philippines, en route or under orders, amount to about 41,000 officers and men, but not more than 28,000 are now there and ready for service. The army now in the Philippines numbers about 24,500, including infantry, cavalry, artillery and engineers. There are 19 American ships of war in Philippine waters, the crews, officers and marines of which amount to 3,540, but three of these were captured from Spain and have not yet recovered sufficiently to be available for service. Four more vessels are en route for the Philippines, two by way of the Suez Canal and the "Oregon" and "Isis" by way of the Pacific. These four carry nearly 900 men. Troops to the number of 4,800 are now on transports bound for the Philippines, and 7,500 more are under orders to join the Philippine division.

It is not surprising that so ardent an expansionist as Mr. Cecil Rhodes should take an interest in the sudden extension of American boundaries and should essay to pat us on the back and give us genial and patronizing encouragement. Neither is it surprising that he should utterly fail of any adequate comprehension of the situation. Mr. Rhodes is an imperialist, because he thinks England's greatness lies along the line of the expansion of her empire. It is in particular his ardent desire to see the whole continent of Africa added to the empire; but if a desire to elevate Africa for Africa's sake, enters largely into his plans, then he has dissembled his motives with remarkable skill. In other words, it is his concern for England's interests which leads him to promote the extension of British sovereignty in Africa. Naturally he thinks that we have taken the Philippines solely out of regard for our own interests and that we will repeat the process wherever we can do so to advantage. He makes the prediction that within a century we will have possession of all South America, the whole Western Continent, in fact, except Canada. Mr. Rhodes, having finished his mission in England, is returning to Africa. On the way he is stopping off to visit Emperor William, to talk over with him the scheme of building a railroad through Africa, from North to South, from Cairo to Cape Town. The project did not find very hearty backing in England, in spite of the vigorous advocacy. Remembering how near England and Germany have come to war over their African possessions within the last two or three years, and how intimately Mr. Rhodes has been connected with those troubles, it is interesting to see this friendly conference between these two chief combatants on the very subject most likely to stir up trouble.

England, Russia, Germany and France all have portions of the Coast of China set apart for their special use, and Italy now wants her share. The demand of the Italian Government for a 99-year lease of San Mun Bay in the province of Che Kiang, on the same terms on which Germany holds Kiao Chow, was refused by the Chinese Government, and refused in terms which the Italian Minister considered an insult to his nation. The demand of Italy involved the lease of San Mun as a coaling station and naval base, the possession of the outlying islands, the granting of railway and mining concessions; in short, the establishment of a fully developed Italian "sphere of influence" covering most of the province of Che Kiang. In spite of the refusal, Italian marines have landed and practically taken possession. Italy has at present only one warship in Chinese waters, and that is a cruiser of 1,500 tons. Others will be sent to back up the demand and the action which has been taken. There is a widespread belief that England is encouraging Italy in this step. On the surface this appears inconsistent with England's declared antipathy to the whole "sphere-of-influence" arrangement and her advocacy of the open-door policy. But perhaps, after all, the best way to secure the open door is to carry the sphere-of-influence scheme to the last degree short of the partition of the empire, and show how unsatisfactory it is to all. The diplomatic busybodies are now trying to map out an American "sphere" on the Chinese Coast, and are predicting that our friendship with England ought to help us to get a very desirable slice. The discussion of this matter is entirely the work of those who are not in a position to understand the plans of the administration or to know what we propose to do with our foothold in the Orient.

Meanwhile, and pending the meeting of the Czar's disarmament conference at The Hague, England and Russia have had a falling out over matters Chinese. The trouble arose from what is called the Niu-Chwang railway loan. About a month ago a British syndicate furnished China a loan of $11,500,000, at 5 per cent., with the Chinese Northern Railway as security. With this security came the assurance that no foreign power would be allowed to control this road. This was a matter of importance because the road is in the territory

where Russian influence prevails. Russia accordingly protested and threatened and cited earlier agreements which the terms of this loan violated. England has remained firm and Russia has at length withdrawn her objection and notified the Chinese Government to that effect. The importance of the case is magnified by the fact that it was considered on both sides as a test of the firmness with which Great Britain would hold on to her claims in China.

M. Loubet, successor of Faure as President of France, is well on the way toward bocoming a popular president. He is very much "of the people" and is not in the least ashamed of it. Indeed, his public references to his humble origin and rural training have something of the ring of the familiar type of American campaign speech constructed to catch the farmer vote. Still, there is nothing of insincerity or demagoguery in his simplicity of life and his wish to go back to the farm when his term is finished. The Prince of Wales is quoted as saying: "I like M. Loubet much better than M. Faure. M. Faure affected the airs of a sovereign, which he was not; while M. Loubet acts like the worthy commoner he is." This is doubtless an accurate and sufficient characterization of the two men. At the same time it is a highly snobbish not to say impertinent remark, coming from royalty. Of course the general public can forgive the putting on of what Albert Edward elegantly terms "airs" in a king more easily than in a president, because they expect a president to have more sense, since the president is chosen presumably for his fitness, while the king owes his place to accident of birth. Consequently, people who passed no criticism upon the Czar, the Kaiser or the Prince of Wales, found fault with Faure for his love of formality and display. But for the would-be-head of one government to claim for himself and his kind the right to "affect airs" which he rebukes in the actual head of a neighboring government of the same grade, strikes us as a wholly supercilious and therefore a wholly despicable view. Perhaps the Prince's remark does characterize Faure and Loubet. But perhaps it also indirectly characterizes the Prince.

The Cuban sugar crop may have suffered during the war and the yield of other agricultural products may have fallen off, but one crop has flourished amazingly. Cuba has probably produced more army officers during the past year than any other nation in the civilized world. The plan of distributing a bounty of $3,000,000 to the Cuban army makes it necessary to get at the numbers, which is never an easy thing to do with Cubans. The total strength of their army they put at 47,855. All previous estimates of the numerical strength of Cuban forces have been found to be from three to ten times too large. It remains to be seen how many will turn up this time, but since there is money to be distributed there will probably be plenty to receive it. Of these 48,000, Gen. Gomez estimates that about 25,000 are officers, or rather more than half of the entire number. A committee from the Cuban Assembly has submitted a more detailed statement, giving the different ranks of officers and the number in each. There are two generals and seven lieutenant-generals, both of which ranks are higher than anything now found in our army. Major-generals number eleven. In all there are 93 officers with the title of gsneral. These are ably assisted by 563 colonels and 690 lieutenant-colonels. By this reckoning the total number of officers is 17,715, to 30,160 privates!

Among the bills which crowded the calendars of both houses of Congress during the last hours of the session were a large number providing for the erection of government buildings in various cities and towns. The appropriations for this purpose amounted to more than $9,000,000. The Government Printing Office is also to be housed in a new building, for the erection of which $2,000,000 was set aside. Senator Morrill's plan for the erection of a building for the Supreme Court is about to be realized, though he did not live to see it. A million dollars was appropriated for this purpose, and it is provided that the cost of the building shall not exceed that sum. The appropriation for our government exhibit at the Paris Exposition was passed as an item of the sundry civil bill. The amount is $1,210,000, of which sum $200,000 is to be used for the erection of the United States building.

Pennsylvania, Nebraska, California, Utah and Delaware are still unable to elect senators. The deadlocks continue. In Pennsylvania there was prospect that the trial of Mr. Quay on February 27 would settle the matter one way or another, but the trial was again postponed from that date until April 10. The delay was requested by the prosecuting attorney on the ground that the commonwealth did not have its case ready. This probably means a prolongation of the deadlock so much longer. There has, however, been a slight break in the monotony of repeated ballots. An arbitrary adjournment of the House by the Speaker, who is a Quay man, resulted in the withdrawal of the anti-Quay faction and the temporary organization of a "rump" House. Three of Quay's followers have withdrawn their support, and he now lacks eighteen votes. He was at one time within thirteen of the requisite number.

Since writing the above paragraph the deadlock in Nebraska has been broken and Monroe L. Hayward, Republican, has been elected to succeed Allen, Populist.

General Gomez has requested Governor General Brooke to reduce the number of American troops in Cuba and to retain the same number of Cuban troops in the United States service. Gen. Brooke is considering the matter and is consulting with Washington. The suggestion is exactly in line with the course which we must pursue sooner or later. The only question is as to whether the military government is established with sufficient firmness to make it safe to reduce the army of occupation so greatly. Judging from the conduct of the Cubans since the war, there is no reason to believe that the reduction would be dangerous. The enlistment of native instead of American troops is in line with the declared policy of the administration. The suggestion of Gen. Gomez seems to us to be a good one.

OSCILLATIONS IN RELIGIOUS REFORM.

Every student of religious history has noticed the alternating periods of thought and advance, in religious reform, and of traditionalism and stagnation. In seeking for the underlying cause of these phenomena in religion it will be found, we think, that the determining factor in every period of religious history is the relative prominence of the personal and the doctrinal elements. If the personal conception of religion prevails, in which the question of personal loyalty to God or to Christ is the supreme thing, it is a period of comparative religious freedom, of spiritual power and progress. But if the personal element be subordinated to the doctrinal, and great emphasis is laid upon peculiar doctrinal tenets, upon speculative beliefs, upon ordinances and forms of church government, it is a period of religious decline, of bondage to doctrines and customs of the past, and of spiritual stagnation.

We believe it safe to say that every religious reform under Judaism or Christianity has had its origin in a revival of the idea of our personal obligations to God, growing out of our personal relations to Him, and the superiority of these obligations of personal loyalty to those imposed by traditions, customs and doctrines handed down from those who have gone before. At the time of the Lutheran Reformation Jesus Christ, as a personal Savior, was obsecured and covered up by an endless routine of cermonies, traditions, superstitions, Mariolatry and idolatry. Luther's work was to discard this rubbish and bring the soul into direct personal relations with Jesus Christ, through faith in whom justification alone could be found. The Reformation of the 16th century won its triumphs in this conception of religion, which brought the soul face to face with God in Christ.

Our own religious movement, the Reformation of the nineteenth century, we know had its origin in a conception of Christianity which exalted Christ far above creeds and parties, and made the faith in him as a personal Savior to be the only evangelical, saving faith. Christian union was to be found, not in doctrines and creeds, nor in theories of church government and ordinances, but in unswerving loyalty to Jesus Christ. This introduced an era of great freedom of thought and investigation in which men, emancipated from the bondage of traditionalism and creedism, dared to think for themselves on the great questions of doctrine and duty and destiny. In this conception of Christianity, in which Christ has been lifted up above all our theories and doctrines and philosophies, have our remarkable victories been won.

There have been brief periods of decline among us in which certain doctrines and theories have received abnormal emphasis, and these have been periods of strife over small questions and the absence of progress in spiritual power and in religious work. The careful student of our current religious literature has not failed to notice of late a reactionary tendency towards a narrower party spirit, based, as usual, on the prominence of certain doctrinal conceptions. This tendency manifests itself in a dogmatic spirit; in uncharitable judgments on those who differ on questions concerning which there is room for difference of opinion; the disposition to rest satisfied with

what we have and to shut out new light; to repeat party shibboleths with a view of exciting party spirit, and putting the emphasis on externals instead of upon growth in spiritual power and personal righteousness.

The tendency to which we have referred, let us hope, is only a passing phase so far as the great body of our membership is concerned. Indeed, there are vast numbers that have not been touched by this tendency, but those who have cannot long resist the strong current of new life that is swelling in the heart of the brotherhood and is making channels for itself in various forms of religious activity. A recent able writer has said that American expansion is but the inevitable result of an Anglo-Saxon trait of character that lies in the very blood of the race. We believe there is an inherent power in the very principles of the Reformation we plead, and especially in that supreme principle, the pre-eminence of Christ, which will carry us forward, in spite of all reactionary tendencies, out of bondage to traditionalism, out of narrow sympathies and fear of the light, into the larger life and destiny to which God has called us.

But it is a time for every thoughtful man among us to be on the alert, and when every agency and influence among us should be utilized for overcoming any tendency that impairs our progress and hinders the accomplishment of our mission. If the battle against the tendency to halt, go into permanent encampment, and throw up breastworks in the form of final doctrinal conclusions, has to be fought in every generation, let no man who values the truth or the permanent influence of this religious reformation, hesitate to take his place where he belongs, and do his duty. We honor the men who helped to deliver our movement from the meshes of sectarianism, in the generation past; shall we be found wanting in devotion to truth, if so be, this generation must meet the same issue in a different form?

Every intelligent reader of the CHRISTIAN-EVANGELIST knows just where it stands in relation to this contest. It stands for loyalty to Jesus Christ, and for his whole, full-orbed gospel. It stands for progress in Christian knowledge, in Christian living, in Christian work. It believes this to be not only *consistent* with the principles for which we plead, but to be absolutely *demanded* by these principles. Not to advance is to retreat. Not to expand, religiously, is to contract. Not to maintain our freedom in Christ, is to return to the bitterness of sectarian bondage.

DOGMATIC PREACHING.

In a meeting of Congregational ministers in Denver, some weeks ago, there was an animated discussion of modern evangelistic methods—of those of Mr. Moody in particular. Some of these remarks, as reported in the Rocky Mountain News, were not complimentary to the world-famous evangelist. One of the brethren spoke of the "comparative failure of the recent Moody meetings in Denver." He said that "the meetings did not reach the unchurched people at all," and that "many ministers were grievously disappointed at the net results." "The churches," he said, "have received no large accession of members as a result of them." He said: "Seeing this I ventured to ask Mr. Moody for his own impressions as to the changes in the results of evangelistic work to-day compared with thirty years ago. Mr. Moody replied that he could see no change."

The pastor of the Congregational Church in Greeley, Colorado, was present and said that they never felt anything at all from Mr. Moody's meetings in Greely, neither in the church nor in the community. The church did not have an accession as a result of them."

The opinion was expressed, in this conference, that "dogmatic preaching could no longer be received as it once was."

That depends on what is meant by dogmatic, and on the spirit of the dogmatic preaching. What was meant by dogmatic preaching, in this convention, was at once illustrated in the following manner:

"Is the story of Jonah a necessary basis of the resurrection of Christ? Is the Eden story a historic verity? Must we believe that Noah and his ark stand for facts? If God was heard walking in one garden why are his footfalls now unheard? Did God truly engrave, in Hebrew, the ten words on tables of stone? Is the book of Genesis the oldest bit of writing in the world? Was man made 6,000 years ago? Is Jesus historic? If some men of note repudate the virgin birth of Jesus, why should we accept the resurrection story?"

This sapient gentleman also said: "It is not enough to say that the Bible is the Word of God and says so and so." "We may make," he said, "a man uncomfortable in that way, but if he is an intelligent man we shall not necessarily convince him by that alone."

Of course not. But what objection can be made, reasonably, to an effort to show that "the Bible *is* the Word of God?" Jesus *reasoned* with the people. The apostles of the Christ in their preaching *reasoned* with men. Why should not the advocates of Christianity do the same now?

It is said—was said in this conference—that a new evangelism is needed. We are reminded that "men now dabble in science." "They read," we are told, "such writers as Spencer, Huxley and Darwin."

But are not the spiritual needs of men the same as in the olden time? Do they not need soul-food as much as at any period in their history? "A new evangelism," it is said, "is needed." "It is one of the demands of our time."

What is the character of evangelism that will meet present-day demands? The only reply made in the conference here alluded to was as follows:

"The crude, harsh dogmatism of the evangelists has sadly needed to be steeped in mysticism. Its shrewd common sense, its sanctified worldliness, must be baptized in a new agony. It is mysticism for which our churches are hungering."

The principal speaker said, with good sense, that "the preachers must have something to teach the people. They must believe something. They must have cut their way through the subject of Christianity until they have attained definite conclusions of some kind, before the people will attain definite conclusions under their preaching." This is well said!

If mysticism is what men desire in preaching, they have it in abundant quantity now. Mr. Moody can be as mystical as any man who speaks to the people on religion. Hear him on "Regeneration!" *He* is certainly "steeped in mysticism." If "it is mysticism for which our churches are hungering" it can be supplied to order in almost any quantity by the popular evangelism of the present day. The word "mysticism" is defined as "the doctrine and belief that man may attain to an immediate consciousness or knowlege of God, as the real and absolute principle of all truth." Is not this the doctrine of Mr. Moody? Certainly this is the teaching of such representative men as Lyman Abbott and Amory H. Bradford.

There is a way in which to present the story of Jonah, the Eden story, the story of the flood in the time of Noah, the giving of the law at Mt. Sinai, the creation of the world, the biblical account of the origin of man, the New Testament account of the birth of Christ and the miracle of the resurrection—there is a way of presenting these great facts and themes so as to excite in the minds of the hearers merriment and ridicule. But presented in their connection and with an intelligent regard to their significance they will produce good results, both intellectually and spiritually. The story of Jonah, in its connection, contains valuable ethical and religious lessons. If the recital of these and kindred facts is dogmatic preaching the more we have of such preaching the better. A proper presentation of these subjects *necessarily* connects them with ethical and religious instruction.

Dogmatic preaching is preaching "marked by positive and authentic assertion." When, therefore, as quoted above, one of the speakers said:

"The preachers *must have* something to teach the people. They *must cut* their way through the subject of Christianity until they have attained definite convictions of some kind before the peaple will attain definite convictions under their preaching—

When he said this he spoke in favor of dogmatic preaching, when also he said:

"The crude, harsh dogmatism of the evangelists has sadly needed to be steeped in mysticism, its shrewd common sense, its sanctified worldliness, *must be* baptized in a new agony"—

When he uttered these words he gave an example of dogmatic speech. He indulged in the character of speech against which he inveighed.

Those who move the people are dogmatists. They may be mystics as above defined, and often they are, but they are at the same time dogmatic. There is no other way in which to bring people to definite convictions, and move them to action by public speech. The apostles were dogmatic. The master was the most dogmatic teacher and preacher. In the Sermon on the Mount the repeated occurrence of the words, "I say unto you," illustrated his dogmatism. "He taught them as one having authority."

The churches are hungering, and so are the people, for the Christ. The Christianity of the Christ revealed in the New Testament will alone satisfy the spiritual desires of men. Preach the Christ in a clear-cut, positive manner. Present New Testament Christianity out of profound personal convictions. This is our duty. This will meet and satisfy the cravings of the soul.

Hour of Prayer.

SECRET SINS.

(Psa. 19:7-14; 2 Kings 5:20-27.)

(Uniform Midweek Prayer-meeting Topic, March 22nd.)

CENTRAL TRUTH: *God's purpose concerning man is to cleanse his inner life—his thoughts, motives and desires—as well as the outward life.*

One of the chief dangers from sin is its insidious nature. If it always came to us in the garb of an enemy of God and man, flaunting its flag of rebellion and challenging us to contest, it would not be half so dangerous. But it loves to work in the dark; it seeks an entrance into the inner citadel of the human heart through secret and unobserved passages and, disguising its true purpose, allies itself often with the better instincts and purposes of our nature and seeks to beguile them into evil. This makes it a dangerous foe. An enemy without is not half so dangerous as an enemy within.

It is in view of this insidious nature of sin that the psalmist asks, "Who can discern his errors?" What human insight is sufficient to follow sin into all its secret lurking-places and detect it? Hence the wisdom of the petition: "Cleanse thou me from hidden faults." No one can feel sure that his prayer covers all his guilt until he has asked God to search his heart and cleanse him from secret or unperceived faults. There are sins that are not known to others, but only to the one who commits them. But there are also sins, grievous faults, to which the one committing them seems to be insensible. There is often a dullness of moral vision, a deadening of conscience, which renders the sinner oblivious to his sins. This is a most perilous condition, and one against which we must continually be on our guard.

It would be difficult to conceive of a petition more wisely adapted to human needs and one which needs to be oftener made than that of the psalmist: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Rock and my Redeemer." If the words of our mouths and the meditations of our hearts are acceptable in the sight of God, then indeed may we have confidence toward God. If the meditations of the heart are clean and pure our outward actions are likely to be.

The latter part of this psalm, cited above, indicates how our thoughts are to be cleansed. The Word and will of God, under various phrases, is said to "restore the soul," to "make wise the simple," to "rejoice the heart," to "enlighten the eyes," to "endure forever," to be "true and righteous," "more to be desired than gold," "sweeter than honey," because it warns us against sin, and "in keeping it is great reward." What supreme emphasis this gives to the value of a constant perusal of God's Word!

The selection from 2 Kings gives an awful story of a young man who supposed that no matter how much he sinned, if he did it secretly and kept it from the knowledge of his master, it would be all right. But alas! sin cannot be hidden very long. The avarice in this young man's heart ripened into falsehood, deceit and disobedience, betrayed itself in his countenance and in his actions, and resulted in speedy humiliation and condemnation. The leprosy which cleaved to him was but the outward symbol of his inward condition.

Let us beware of the secret encroachments of sin. Let us so flood our hearts and minds with the truth and Spirit of God and so engage our energies in righteousness, that there will be no room for secret sins within us. Our lives must be positively and aggressively righteous if we are to maintain inward purity.

PRAYER.

O, Thou who art the Searcher of all hearts and who knowest our inmost thoughts and purposes, cleanse us, we beseech Thee, from all hidden faults and keep us from presumptuous sins. May we remember that thine All-seeing Eye penetrates into the secret places of all hearts and that we can not hide anything from Thee. Help us to confess our sins that Thou mayest forgive them and cleanse us from all unrighteousness. And may the words of our mouth and the meditations of our heart be acceptable in Thy sight, O Lord, our Rock and our Redeemer. Amen!

Editor's Easy Chair.

Jesus told us when he was here what was the *greatest* commandment, but he never indicated, we believe, which was the hardest to keep. Different persons would, no doubt, answer this question differently. Some think to love one's enemies is the hardest requirement of the New Testament. It is not so for us. The teaching of Jesus, "Take no anxious thought for the morrow," and the same teaching by the apostles, and especially by Peter who says: "Casting all your anxiety upon God, for He careth for you," is a requirement which we have found far more difficult to comply with than to love our enemies. We believe our experience in this respect is not an exceptional one. How many faces there are which show plainly enough the marks of care and anxiety! But this is not the will of God concerning us. He has distinctly enjoined upon us to lay our burdens upon Him that we may go forward with unburdened hearts to our daily tasks. Or, as Paul puts it, "In nothing be anxious; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God." But how few of us, comparatively, are able to do this! We would *like* to do it, but *how* to do it—that is the difficulty.

We remember once reading a remark of Mr. Spurgeon on one of the passages to which we have referred, in which he said that the Lord knew this would be a very difficult thing to do, and hence he used a word expressive of great energy and effort —"*casting* all your care," etc. We know what physical effort is necessary to cast a heavy weight a distance from us. Something like that is necessary to *cast* our care on the Lord; and yet, it is clear that it is not a physical act, but an act of faith. We are willing to trust the Lord in most things, perhaps, but there is some particular interest that lies near our hearts in which we fear to trust him completely; hence our anxiety. The root of the trouble, therefore, is an imperfect faith. Connected with this, however, there may be certain elements that unconsciously to ourselves enter into our hearts and vitiate our prayers, such as pride of reputation or position, or a selfish regard for our own interests, rather than a supreme desire to promote the glory of God and the welfare of man, even though it involve us in reproaches and afflictions.

The beauty of childhood lies not only in its innocence, but in its trustfulness. How free from care and anxiety it is! Its parents may be poor, but it has no anxious care as to what it shall eat or drink or wear. It believes in its parents and fully trusts them, and goes about its play with a happy heart. How sad it would make a father or mother to find their little four-year-old child with wrinkled brow and caredrawn face, worrying itself about what will become of the family in the future, and seeking to solve some of the domestic problems for which it is entirely incapable! And yet, this is just what many of us are doing. We wrestle with problems that God has not called upon us to solve. We want to see out into the future for ourselves and our loved ones, and know how it will be with them. But it has pleased God kindly to veil the future from us and we must "walk by faith, not by sight." O, for a faith that can trust God in the dark, and sing songs of hope in the night of our sorrow.

Jesus summoned the sparrows from their flight in the air and from their nests in leafy bowers to teach us this lesson of trust. They have no barns nor storehouses, and yet God feedeth them, day by day. They waste no time in repining about their poverty, but hop about our dooryard and utter little notes of cheer as if the whole world was their storehouse. He called upon the lilies of the field to bear witness against our carking cares and anxieties: "They toil not, neither do they spin; and yet, Solomon in his glory was not arrayed like one of these." "O, ye of little faith, are ye not worth more than many sparrows and all the lilies of the plain?" So the Master would have us throw away our cares, and trust in our Father as He trusted in Him, and go forward cheerfully to meet the cares and responsibilities of life. Can we not do it in the strength which He supplies? It is surely worth striving for.

There are a few Christians who have learned this beautiful lesson, and whose faces continually shine with the light of an immortal hope. Their influence is a tonic to all with whom they come in contact. They move in an atmosphere of good cheer. They seem to say by their manner and disposition, "What a glorious thing it is to be a Christian, and how splendid it is to have a Heavenly Father in whom we can fully trust!" Their lives are winsome and attractive. Sick people and those in distress of any kind, love to have such persons visit them, for they bring with them a streak of sunshine that seems to shine down from the Heaven of heavens. These are they who are letting their light so shine before others as to constrain them to glorify our Father in heaven. Shall we not seek to be of this number? Such a disposition, temper and trust are more to be coveted than all the gold of Ophir. They cannot be purchased by wealth. They come only through the discipline of a soul that has learned to trust in the Heavenly Father.

Questions and Answers.

1. While I like the Christian-Evangelist very much I do not agree with you in some things. It seems to me that you, with many others, lay too much stress upon Alexander Campbell. You seem to leave the inpression that Mr. Campbell was the founder of the Church of Christ.

2. According to the history of Alexander Campbell, he was formerly a Presbyterian, but united with the Baptist Church with their confession of faith, was baptized into the Baptist Church and into the Church of Christ. It seems to me that if Mr. Campbell had changed his views on the subject of baptism, he should have been rebaptized in harmony with his understanding of the New Testament teaching. If Mr. Campbell was satisfied with his baptism that he received from the Baptists, was he ever anything but a Baptist? *A. Anthony, Sr.*

Hillsboro, Ill.

1. We have been unfortunate in leaving any such impression upon our correspondent's mind as that Mr. Campbell was the founder of the Church of Christ. We are quite sure that we have never written anything nor endorsed anything that could yield such an interpretation, and we think our brother is mistaken in his understanding of what he has read in our paper. For some months we have been having some historical studies relating to the origin of the religious Reformation, in the inauguration of which Alexander Campbell and his father were the moving spirits; but this Reformation is not the Church of Christ nor the Christian Church, an institution which had its origin as far back as the first Pentecost following Christ's resurrection from the dead. The churches we have established are, indeed, Churches of Christ, but they do not constitute, collectively, *the* Church of Christ, but only a *part* of it.

2. Bro. A. is equally unfortunate in his understanding of history. Mr. Campbell was never baptized into the Baptist Church upon "their confession of faith." He distinctly stipulated with the Baptist minister that he was to baptize him upon the simple confession of faith in Jesus Christ, the New Testament confession of faith. The inference which Bro. A. draws, that if Mr. Campbell changed his views upon the subject of baptism or of the teaching of Christ and his apostles, he should have been rebaptized, is wholly unauthorized and illogical. There can be no such thing as rebaptism in the very nature of the case. Admitting that Mr. Campbell's views concerning many points did undergo a progressive change, it by no means follows that he should have been baptized every time he received a new idea or a better understanding concerning Christ and his gospel. That might be safe enough for some people, who do not permit themselves to receive new ideas, but Mr. Campbell did not belong to that class. This false idea has wrought no little mischief and is a source of constant irritation and strife where it is insisted upon.

Instead of our churches being one in encouraging their Endeavor Societies to adopt the Bethany Reading Courses, we hear from some of our pulpits and read from some of our writers that these Bethany Circles are to be decried as inimical to the real aim of the Christian Endeavor movement. The claim is being made in various quarters, that when it is sought to acquaint "our" young people with the principles of our Restoration movement, and to instruct them in the ideals of our "Fathers," we are working on lines precisely as sectarian in essence as are the Baptists with their Y. P. Unions, and the Methodists with their Epworth Leagues. Some of these dissenters even insist that the use being made of the very name "Bethany" furnishes an exact parallel to the "Epworth" of the M. E.'s; and exception is also taken to the term "Fathers," and so it goes. On the other hand, it is difficult to understand how any in our ranks can do other than favor both the Bethany Reading Courses and the proposal to secure the undivided time of our consecrated brother, J. Z. Tyler, as national superintendent of our great C. E. work. Will Bro. Garrison kindly point out for the Christian-Evangelist readers wherein he considers the critics here referred to are astray in their conclusions; also, why a united effort among ourselves along this line would serve, not only the cause of union for which we so zealously plead, but at the same time the best interests of the Y. P. S. C. E. movement in general? *W. P. Keeler.*

Chicago, Feb. 18, 1899.

The point of objection to the Bethany C. E. Reading Courses is not well taken. Is it sectarian to propagate a non-sectarian movement? If any of these objectors hold and teach sectarian principles, they should by all means be kept out of the Bethany C. E. Reading Courses, and, so far as we have observed, they have been kept out. Some of us, *most* of us, indeed, believe we have gotten hold of some truths and principles so vital to the progress of the kingdom of God, and a conception of Christianity so superior to that held by the average denomination, that it is vastly important to inculcate these things in the minds of our young people. The Christian Endeavor movement, with the Reading Courses, offers the very opportunity we need for making our young people familiar with the history, aims and principles of the Reformation we plead, and with the men who, under God, have wrought mightily for its success. The history and work of missions, so vital to church life and growth, are also included in these courses. The criticism on the name "Bethany" seems to us hypercritical; also on the term "Fathers." It all depends on whether we are ashamed of the principles we hold and the men through whom we have received them.

With Bro. K. it seems difficult to understand why any one should manifest indifference, to say nothing of opposition, to these Reading Courses, which promise so great results for the cause in the future.

Gen. Grant accounted for Sumner's rejection of Bible on the ground that the great Massachusetts senator didn't write it! Whether this was fair to Senator Sumner or not, we do not know; but there *is* a tendency in some human natures to look with suspicion on what is not hatched out under their incubator. This fact must be kept in mind in seeking to account for opposition to certain movements and measures which seem wholly beneficent in their aim and tendency.

The remarkable offer of Henry Lowenstein, satisfactyry jeweler, 1230 S. Broadway, St. Louis, on page 345, will interest our subscribers, young and old alike.

The Religious World.

The South American Messenger, published at Toronto, Canada, in the interest of the South American Evangelical Mission, for January, published the following from the Gospel Message. The object in its publication is to show to what extremes the priests of Rome will go in their greed for gain in a country where their religion is unfettered:

Rev. Francis Borton, a missionary in Mexico, writes that recently in a Roman Catholic Church in Mexico, he read the following notice: "Raffle for souls. At the last raffle for souls, the following numbers obtained the prize and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory:

"Ticket 841. The soul of Lawyer James Vasquey is released from purgatory and ushered into heavenly joys.

"Ticket 41. The soul of Madame Coldern is made happy forever.

"Ticket 762. The soul of the aged widow, Francesco de Parson is forever released from the flames of purgatory.

"Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from purgatory to heaven, according to the four highest tickets in this most holy lottery. Tickets, $1.00. To be had of the father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in purgatory for ages?"

The Amerioan Bible Society, New York, recently held a conference in Boston that is likely to be repeated in other of the larger cities. The various religious bodies represented at this conference was good and the interest developed no small degree of enthusiasm in the work of the society. The Rev. F. Swartz, formerly a colporteur of the society, gave an account of the canvass of an American Protestant community in Northern Delaware. He and a colaborer visited 2,500 families and found 300 of them without Bibles. In every instance but one he sold a copy of the Scriptures. In two months he disposed of about 1,000 copies, finding it to be a better plan to sell than to give the books away. The amount expended by the American Society since it came into existence is $27,000,000. The printing of the translation is being done at the rate of 2,000,000 every year. It was stated that the American Bible Society circulates Scriptures in English, in 28 European, 39 Asiatic, eight Oceanic, nine African, nine American Indian and three South American languages and dialects. It supplies churches, city missions, Foreign and Home Missions, immigrants, miners, etc. Special funds are needed for the Philippines, for Porto Rico, for Cuba and for new fields.

No small degree of alarm was created in Roman Catholic circles last week by the reported serious sickness of the Pope. The Pope had to endure a surgical operation, and his age prevented the use of anæsthetics, but he stood the operation well. That which caused alarm, however, was the fever that developed later. His condition at this writing is not serious, and fears of an immediate demise are abating. The great interest in his coming departure centers in the next occupant of the Papal chair, which Leo XIII. has occupied for more than twenty years. The Pope is now eighty-nine years old, and retains his physical and mental vigor remarkably well.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

INTRODUCTORY PERIOD.

BY PROF. CHAS. LOUIS LOOS.

VII. The Formation of the Missionary Society.

It was manifest on the first assembly of the convention, that the chief burden on the hearts of the brethren was the organizing of a General Misssionary Society.

As soon as the matters of secondary importance, already noticed in this chapter, were disposed of, the real question that had called together this national assembly at once with power asserted its supremacy.

The extended letter addressed to the convention by the state meeting, of Indiana, among other things, declared:

"We feel deeply interested, brethren, in the subject of evangelical operations; and are fully satisfied that we ought to form a regularly organized missionary society, for the purpose of sending the gospel, in the hands of a living ministry, to all the destitute, uncultivated portions of the Lord's great field—which he declares is 'the world.' It is our hope—entertained with the strongest desire of being realized—that this subject may receive a due amount of attention during the session of your meeting, and that such a society will be formed ere you adjourn."

This letter was brought by a committee composed of L. H. Jameson, John O'Kane and S. W. Leonard. It was read to the convention by John O'Kane, who in earnest words explained the position of the Indiana brethren on the general resolutions communicatd in the letter.

J. T. Johoson, on the afternoon of Wednesday, arose and said:

"I wish to know if the object of this convention is not to inquire into the expediency of forming a missionary society. Have we not all the right of expression on this subject? Let us give full opportunity for discussion."

On Wednesday afternoon he offered these resolutions:

Resolved, That a missionary society, as a means to concentrate and dispense the wealth and benevolence of the brethren of the reformation in an effort to convert the world, is both scriptural and expedient.

Resolved, That a committee of seven be appointed to prepare a constitution for said society.

While the question of a separate Bible society was under discussion, C. Kendrick declared that he "thought the missionary society might supersede the necessity of a Bible society."

While the constitution of the new enterprise was under discussion, Prof. Pendleton offered this resolution:

Resolved, That the missionary society contemplated by this action be presented to the brethren as the chief object of importance among our benevolent enterprises.

On all sides utterances of the same tenor were heard expressing the feeling that pervaded the assembly and of the people they represented. J. T. Johnson's resolutions were adopted with spirit and without debate; so also that of Prof. Pendleton. The oonvention was prepared for the chief work that had brought it together.

The committee called for by J. T. Johnson's second resolution was announced by the chairman, D. S. Burnet. It consisted of John O'Kane, J. T. Johnson, H. D. Palmer, Walter Scott, John T. Powell and Dr. L. L. Pinkerton. These were the men who reported the constitution of the first General Missionary Society; it was adopted without material change, and the constitution in its essential features has remained the same to the present day. The committee was composed of the best intellegence and piety of the convention.

When the session opened on Thursday morning, the missionary cause took full possession of the convention. The second resolution, calling for a general missionary department in the Bible society, came up in the regular order of business. As soon as it was read, it was instantly by a motion laid on the table; and J. B. New, of Indiana, moved that the report of the committee appointed to prepare a constitution for a missionary society be now heard. John O'Kane read the report, which consisted of twelve articles, and then moved its adoption, and "that this convention recommend the immediate formation of such a society as contemplated in the report; and that for this purpose the convention adjourn for one hour"—all of which was agreed to at once, and with great animation.

When the assembly reconvened, the constitution was discussed, article by article, and with immaterial changes adopted with remarkable unanimity at the evening session. The name of the society, as first reported, was *The Christian Home and Foreign Missionary Society*. For the sake of simplicity and because the missionary field was held to be one—the whole world—the name was changed to *The American Christian Missionary Society*.

Some discussion was occasioned by the eleventh article, which fixed the annual meeting of the society at Cincinnati. This article was finally passed in the following form:

"The annual meeting shall be held in Cincinnati, on the Wednesday after the third Lord's day in October, or at such time and place as shall have been designated by a previous annual meeting."

On Thursday evening, after the society had thus been fully organized, the enthusiasm of the convention in its behalf became intense. The scenes expressive of joyful satisfaction that characterized that evening's session could never be forgotten by those who witnessed them. Congratulations were offered on all sides.

It was already late when a motion was made "that now an opportunity be offered to become life members and life directors." The consummation of the enterprise that had been the supreme thought of the convention, and the earnest desire of a great people that had now awakened to the greatest duty of the church, made men and women forget the three long sessions of the day, and that the hour for adjournment was at hand.

Well do I remember, even after fifty years, the promptness and ardor of the response to this "opportunity." From all quarters of the house names of life members and directors were crowded in, so that the secretaries repeatedly begged the brethren to "hold on" and give them time to record these names. In the list of these first life members were such names as H. D. Palmer, A. D. Fillmore, W. H. Hopson, George Campbell, L. L. Pinkerton, Carroll Kendrick, R. C. Rice, Dr. John Shackleford, Elijah Goodwin, John O'Kane, J. B. New, Dr. J. T. Barclay (himself, wife and three children), to whom this was a day of supreme exultation, for he was a missionary Christian *par excellence*. Several churches constituted their preachers and others life members. Prominent brethren whose names had long been cherished by the brotherhood received on this occasion an evidence of their esteem and affection. In a few moments D. S. Burnet, S. K. Hoshour, J. T. Johnson, James Challen, Walter Scott, J. J. Moss, L. H. Jameson and A. Campbell were made life directors by the joyful *suffrages* of the men and women in the convention. There was great enthusiasm among the *women*. Several brethren became life directors by their own contributions; these led the way.

It is a great delight, after half a century, to look over the names of the men and women who at the hour of its birth gave their adhesion and strong pecuniary support to our first general missionary society. I knew them all, and rejoice to testify also that they remained the friends of this glorious cause to the end of their days. I thank God that I yet live to tell the story of that great day.

"In a few minutes," as reported in the Millennial Harbinger, "two thousand five hundred and fifty dollars were subscribed by the members of the convention alone to this most benevolent and laudable enterprise;" including the contributions to the Bible and tract societies, in all about five thousand dollars.

When we remember that this was our first effort of this kind, and that our number at that time was perhaps less than one-fourth of what we are to-day, such an offering as this gave token of the generous inspiration of the convention. The states of Ohio, Kentucky and Indiana were the strongest then in the number of our brotherhood, and the largest also in representation in the convention and in contributions to the several enterprises it advocated.

I am sorely tempted to describe some of the striking scenes that characterized this remarkable session, but lack of spaee forbids it. I have yet before me the remarkable form of "the old man eloquent," Henry D. Palmer, whose features strikingly recalled those of Henry Clay, as he stood forth in the midst of us and poured out over the audience his earnest apostolic appeal, in words of deepest pathos, in behalf of the universal mission of the doctrine of the cross. He had made the great apostolic plea on the banks of the Tennessee and the Mississippi years before the Campbells came to America. Blessed be his memory!

THE LAST ACTS OF THE CONVENTION.

As stated in the beginning of this chapter, while the formation of a missionary

society was chief in the intention of the convention, its purpose embraced still other interests vital to the welfare of the churches. As A. Campbell had expressed it, "The attention of such assemblies is to be devoted to general objects, such as can not be so well dispensed or attended to by particular congregations." Such was the feeling of this convention.

A select committee, therefore, composed of D. S. Burnet, John Young, S. Ayres, H. D. Palmer, J. T. Johnson, C. Kendrick, W. K. Pendleton, Walter Scott, J. T. Barclay and John O'Kane, was appointed to report resolutions—advisory and commendatory—that would express the mind of the convention on matters of serious importance to the church general. The report of the committee, as finally adopted, will show what were some of the grave questions that were at that day before the churches; it was as follows:

Resolved, That in all our deliberations, in all our efforts to organize God's kingdom, the moral rather than the material purposes of our organization be kept steadily before us; that we have the conversion of the world and the perfection of the brotherhood in holiness always before us.

WHEREAS, It is essential to a general union in the furtherance of the cause of our blessed Redeemer, that the brethren should confer with each other after truth; and

WHEREAS, The cultivation of the social and religious sympathies is necessary to bring into zealous and efficient action the energies of the brethren; therefore

Resolved, That we respectfully recommend to the churches the propriety of forming among themselves state and district meetings, to be held annually and quarterly, in such way as may seem expedient; and that the churches in their primary assemblies be requested to send to their annual meetings, by their messengers, the number of members in their respective congregations, with the names of their post offices.

Resolved, That we strongly recommend to the churches the duty and importance of organizing and establishing Sunday-schools in every congregation.

Resolved, That a committee of five be appointed to make out and publish a catalogue of such books as would be suitable for present use.

The committee on Sunday-school books was D. S. Burnet, J. J. Moss, C. Kendrick, W. Scott aud W. K. Pendleton. An advisory committee was appointed consisting of I. Errett, A. S. Hayden, A. Campbell, S. S. Church, L. H. Jameson, S. G. Pinkerton, J. B. Ferguson, J. T. Jones and A. Graham.

Other resolutions urged on the brethren were the strict observation of the Lord's day "in conversation and behavior; especially that they may refrain from starting, and, if possible, from prosecuting any journey, on this holy day," impressing "the need of increase of personal piety and devotion; "especially in reading the Scriptures, secret prayer, and family instruction and worship."

A committee of three was appointed "to prepare a concise and appropriate address to our Christian churches and brethren generally, embodying and recommending the sentiments, principles and measures agreed upon in this convention, to be published together with the report of the proceedings of the convention."

This body of resolutions, which so fittingly closed the work of this memorable assembly, sets forth in a clear light the spirit and aims that filled the hearts of all present. The welfare of Zion, the universal triumph of the kingdom of God over the earth, were in every word and every act. None better than the men here assembled understood the character, the value and the objects of the great cause we plead; they were its pioneers. None, too, ever comprehended better its power and destiny as a reformation leading to a restoration of apostolic Christianity, in doctrine, form, discipline, spirit and life, and to a mighty missionary activity that should seek the uttermost limits of the earth. None ever could and did understand better the wisdom, the duty and necessity of our establishing large and strong and well organized enterprises to carry into execution the great commission of our King to conquer the world for him. It is because these "men of God" felt deeply our shortcomings, and our wants that hindered the realization of all these ardent desires and hopes, that they thus met together, spoke and acted in this memorable convention.

And their work was not in vain; their hopes have been realized, their prayers answered; their faith in God, in his truth, in his church, has been gloriously vindicated, and will be still more wondrously vindicated as the years shall pass along.

Study the resolutions and acts of this convention, embodying its convictions and aims, and you will see that they have all been justified and realized by succeeding history among us. The states have long since organized from ocean to ocean domestic missionary enterprises, many of them remarkably successful. The great Sunday-school activity in the churches has become a great power among us. And so of ministerial education, and the other noble ambitions for the cause of God that burned in the hearts of the "glorious apostolic company" of our First National Convention. Let the memory of these men of God and of their work be ever precious to us!

THE NEW BIRTH.

JOHN H. CRUTCHER.

Verily, verily, I say unto thee, except a man [person] be born of water and the Spirit, he cannot enter into the kingdom of God.—*John* 3:5.

As the speculative question, Why did Nicodemus come at night to consult with Jesus in regard to his coming kingdom? cannot be profitable, we pass it, as John did, in silence.

The figure of a birth seems to have been suggested to the Savior by the erroneous conception entertained by the Jews in regard to their relation to the rights, privileges and blessings to be enjoyed in the kingdom of heaven. They seemed to think that on account of their *natural birth* into the family of Abraham they would be entitled to all the privileges and blessings of the kingdom soon to be established. John the Baptist had perceived and corrected this error when he said to them, "Think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Therefore, understanding Nicodemus' erroneous views, Jesus proceeds at once to instruct him in regard to admission into his kingdom in the language of verse 3, "Verily, verily, I say unto thee, except a man be born anew he cannot see the kingdom of God." And in answer to his question, "How can a man be born when he is old?" Jesus explains in verse 5, "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God." In the analysis of this text we shall call attention first to the phrase

"KINGDOM OF GOD."

To what does it refer? There are two kingdoms to which the expression is applied in the New Testament. *First*, it frequently refers to the Church of Christ. Matthew in speaking of the coming kingdom generally uses the expression "kingdom of heaven;" while the other three call it the "kingdom of God." But Matthew in 16:18, 19 uses the phrase "my church" as equivalent to "kingdom of heaven." Then if "kingdom of God" is equal to "kingdom of heaven," and "my church" is equal to "kingdom of heaven," it follows axiomatically that "kingdom of God" is equivalent to the phrase "my church;" and that in the text we are considering (John 3:5) it may refer to the kingdom of grace—the church of Christ.

The *second* use of the expression "kingdom of God" is seen in its reference to the *everlasting kingdom*, as in Luke 13:28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets in the *kingdom of God* and yourselves cast forth without." Here the reference is clearly to the kingdom of glory. To which kingdom, then, does the phrase under consideration refer? To the church of Christ, or to the everlasting kingdom? Clearly to the former. For if we should refer it to the latter, then, as Abraham and Isaac and Jacob and the prophets never experienced the new birth, they would be excluded from the everlasting kingdom; and the exclusion would contradict the above Scripture statement which contemplates them in that kingdom.

Again, by referring the expression to the everlasting kingdom, it would exclude infants and idiots, who cannot undergo the new birth from that future kingdom of glory. They cannot enter the earthly kingdom, but may enter the heavenly one. For all they lose through Adam's transgression is unconditionally regained through Christ. And having no personal sins, they will be permitted to enter the eternal kingdom because they are sinless. It is, therefore, the church of Christ, the kingdom of God on earth, into which the Savior says a person cannot enter unless he is born of water and the Spirit. We next examine the phrase

BORN OF THE SPIRIT.

In the new or second birth there are two elements or parts, but only *one birth*. The Greek word (*gennao*) is represented in English by "begat," "be born," "begotten," etc. And when the new birth in its completeness is viewed as a unit, as in the text, it is highly proper to use the term "born." But when the Holy Spirit's work of renewing and regenerating the human spirit is viewed as an element or part of the process of the new birth, then the term "begotten" seems the more exact and preferable. And wishing to consider the Spirit's work as a distinct thought from that of "born of water," we proceed to ask: In what condition is a person who is "begotten of the Spirit?" And in the fullness of Scripture meaning we answer, "He believes that Jesus is the Christ." This, in

the light of other Scriptures, seems to imply that the intellect, the will, the affections and purposes have all been turned Christward. It includes all the moral changes that take place in a person accepting Christ. It embraces everything in the new birth, except what is meant in the phrase "born of water." John says (1 John 5:11), "Whosoever believeth that Jesus is the Christ is begotten of God." The Spirit being God's agent, to be begotten of God is the same as begotten of the Spirit. Again, the Savior said, "Go ye, therefore, and make disciples of all the nations, baptizing them," etc. When persons were made disciples they were begotten by the Spirit. He said, "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." The term "believeth" expresses the condition of the mind and heart of the person that is a disciple, of one who has been begotten by the Spirit. It expresses the faith in Christ, and implies that penitence on account of sin, which precede and prepare one for obedience in baptism. But

HOW IS ONE BEGOTTEN OF THE SPIRIT?

The Scriptures not only tell us the condition of those begotten, but they teach us *how* persons are begotten. James says (1:18), "Of his [God's] own will begat he us by the Word of truth." God begets persons by his Spirit, and the Spirit uses the Word of truth. Paul says to the Corinthians, "For though you have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." The same apostle says, "For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." In harmony with this Jesus commissioned his apostles and commanded them to go into all the world and preach the gospel to the whole creation, promising pardon to all who would believe and obey it. Thus we learn that the instrumental power which God, the Spirit and the apostles used was the gospel of Christ, the Spirit's Word of truth. In the days of the apostles, when holy men spake as the Spirit gave them utterance, although the people could not tell whence the Spirit came nor whither he went, yet they heard his words, believed in Christ and were thus begotten of the Spirit; and in this way he begets persons with the gospel. A person, then, who is a believer in Christ is begotten of the Spirit, and he is made a believer, or is begotten of the Spirit, by the preaching of the gospel. But this is only a part of the new birth; and we next consider the meaning of the expression

"BORN OF WATER."

The term "water" certainly means literal water. And as there is no time or place where persons, serving the Lord, come in contact with water save in Christian baptism, it must therefore refer to that act of obedience to Christ. The scholarship of the world with remarkable unanimity agree in so referring it. So teach Alford, Bengal, Wesley, McKnight and Barnes; the Episcopal Prayerbook, the Westminster Confession and the M E. Discipline. Dr. Wall, an Episcopalian, says: "There is not any one Christian writer, of any antiquity, in any language, but what understands it [the phrase 'born of water,' John 3:5] of baptism; and if it be not so understood, it is difficult to give an account of how a person is born of water any more than born of wood" (Vol. 1, page 92). Alford says: "All attempts to get rid of this have sprung from doctrinal prejudices." Since, then, it must refer to Christian baptism, what is that act of obedience to our Lord? It is certainly apparent to every candid man that sprinkling or pouring a little water on the head cannot satisfy the demands of "born of water." That only a submergence of the entire person under the water and an emergence therefrom can meet its requirements. That "born of water" equals immersion; *i. e.*, a burial with Christ in baptism and a resurrection therefrom to a new life. The new birth, then, consists in believing the gospel of Jesus Christ and being immersed in water. The Savior said in the great commission, "He that believeth and is baptized shall be saved," or pardoned. His language implies (in John 3:5) that when a person is born anew he is in the kingdom. And his language in the commission affirms that he that believes and is baptized is saved. It follows that the same conditions that bring one to salvation admit him into the kingdom of God; that the moment a person is pardoned, he enters the kingdom; and the moment he enters the kingdom he is pardoned; that pardon and an entrance into the church of Christ occur at the same moment of time.

We may now better appreciate the great importance, yea

THE NECESSITY OF BEING BORN ANEW.

If intelligent, accountable persons are to pass through the church of Christ or kingdom of grace in order to enter the kingdom of glory; and if the new birth is necessary to an entrance into the church, its importance cannot well be overestimated. You will observe that it is not a birth of water only; not a birth of the Spirit only; but a birth of both "water and the Spirit;" that neither one alone will admit one into the church or kingdom of God. Jesus says: "Verily, verily, I say unto thee, except a man be born of water and the Spirit he *cannot* enter into the kingdom of God." We may desire to enter, may pray to enter, may seek to enter, but into that kingdom of God we cannot go unless we are "born of water and the Spirit." Kind reader, have you thus been born?

On February 7th Prof. Henry Perserved Smith, formerly of Lane Theological Seminary, and now of Amherst College, joined the Hampshire Association of Congregational Ministers. He then wrote to the Presbytery of Cincinnati and asked them to take such action as seemed to them best in the circumstances. This action will cleanse the next year's Presbyterian volume of Minutes of a record not honorable to the Presbyterian Church, which put against the name of one of the best scholars and truest Christians in the church the word "suspended;" action which had been taken for his views on the subject of high criticism. The Presbytery, therefore, could not give him a letter of good standing, but the association cordially received him without a dissenting voice being raised.—*The Independent.*

A TYPICAL CHURCH.

GEO. PLATTENBURG.

This paper proposes a simple amplification of statements found in the first chapter of the first letter to the Thessalonians. Paul calls his readers "ensamples," types, for others. They are described as finding the ground of their being "in God." He is the source of their life, they exist by his agency, are subjected to his will and are consecrated to his service. It may seem a little out of date to raise a question as to manner and matter preached to these people, to learn how they were brought "into God." In Acts 17:1-5 it is put after this fashion: Paul "reasoned" with them, a thing frequently alien to modern methods; he reasoned "out of the Scriptures," something still more alien to certain types of professional evangelism. He proposed no theory, but stated facts. He "opened and alleged that Christ must needs have suffered and risen again from the dead"—things to-day, even in some pulpits, regarded as the figments of disordered minds. The death of Christ is no more to such than that of Socrates and his resurrectiononly a story of an emotional and deluded woman. The summation of Paul's declarations, for the sake of the builders and advocates of theological formulations, I write here as a separate statement, "THAT THIS JESUS, WHOM I PREACH UNTO YOU, IS THE CHRIST."

This brings us to a matter that may be no more than mentally curious. Paul, showing the manner of the reception of "the Word," and its effect upon the lives of its hearers, uses a triplet of triplets, or to be more bookish, a trilogy of trilogies. Having declared that they had received the message, not as the work of men but of God, he gives us the first trilogy as to the manner of its reception: 1. In power; 2. In the Holy Ghost; 3. In much assurance.

The current New Testament use of *dunamis* (power) is to express that supernatural power by which Jesus and the apostles wrought miracles, and is not infrequently rendered by the word "miracle." It is said that "God anointed Jesus of Nazareth with the Holy Ghost and with power," and this is illustrated in the same verse by the ascription of miraculous healing to Jesus (Acts 10:38). Paul tells us that the Gentiles were made "obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God." Here are three words that present three aspects of the same thing.

So then it appears: 1. That the above proposition is not only "alleged out of the Scriptures," but is maintained and vindicated by the manifestation of miraculous power during the apostolic period; 2. That the source of this power is the Spirit God; 3. That the effect of the reception of the testimony was "much assurance."

Here we have the order urged by the Fathers—fact, testimony, faith.

The terms of this trilogy are related, not as antecedent and consequent, but as cause and effect.

This opens the way to the second trilogy, which Farrar says is Paul's "fundamental trilogy of Christian virtue."

1. *The work of faith.* The activity of the race is the product of its beliefs. If there were no faith there would be no movement, no

life. James states a truth universal when he says, "Faith without works is dead." This is just as true out of religion as it is in it. It is not solely their faith that Paul remembers, but its work. What a glorious list of illustrious men and heroic women, names made immortal by faith, the Hebrew letter gives to the world! What transcendent victories they won; what matchless prodigies they achieved; what measureless sufferings they endured, sustained by the inspiration of this vast principle, through which even the eternal and unseeable are recognized and comprehended!

2. *Labor of love.* Labor is more than work. There are many who can work when everything is auspicious, but few can labor when afflictions, temptations, disasters and discouragements come. The word used here (*kopos*) carries in its bosom the notion of pain, weariness, of such wailing and grief as attends the smiting upon one's breast. The labor of love is not simply a work of beneficence, as the lexicons give it, but it is the grievous and wearisome burden that comes with many a despairing cry and many bitter tears, and which love only is willing to assume and bear.

3. *The endurance of hope.* There is one who receives the Word "with joy," but he "*dureth* for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended." There was another who brought forth fruit "with endurance." If hope remains, one sees through the rifted clouds "golded days, fruitful of golden deeds," and is content "to labor and to wait."

Paul, now turning back to their reception of the gospel, repeats under another form his "fundamental trilogy."

1. Faith—manifested in their *conversion*, in their turning from idols to the true God. This "turning" means the moral and spiritual reversal of the whole life movement and finds its genesis in faith.

2. Love, which *serves* the living and true God. "If ye love me ye will keep my commandments."

3. Hope, that "*waits* for his Son from heaven." This hope also "waits for the adoption, to wit, the redemption of the body."

How exceedingly just it is that those of whom such things are true shall be called "types." A few days since, I saw in the headlines of a sermon by one of the sprightliest of our younger preachers, this phrase: "Conditions of Membership in a Present day Church." The minister was likely not responsible for the phrase. However that may be, it shows a trend of present thought. Have the conditions changed with the years? If so, why? Has God, or man, or sin changed? Would not the preaching, briefly outlined in this paper, and marked by such blessed results, do for any age and any people? Is it not true that such a church is as fit for an "ensample" now, as it was centuries ago? Surely, yes. Why, then, are we continually hearing furtive intimations that such radical change has taken place in the needs of men, that the old gospel has ceased to be efficacious? Moral diseases are as old as the race and requires the same divine remedy. "This same Jesus who is the Christ" is the one only healer of the souls of men. And in his presence, like Thomas, we cast away all doubts and cry: "My Lord and my God!" and give ear to the voice that said: "Ye are clean through my Word."

TOOLS FOR POLISHING PREACHERS WHO HAVE NOT HAD THE ADVANTAGES OF AN EXTENDED EDUCATION.*

H. A. DENTON.

What I write is for those mentioned in my subject. These suggestions are not given as final. The writer does not hold that this is the only scheme. It is only one of many that might be suggested. He believes it will be of use to those who feel the need of such work, but have no well-defined views of what to read, or what books to place in the library first.

First, get a revised version of the Scriptures. Buy a copy with simply the text with marginal references. Let the helps go. They are little used, and they only add bulk to the book and make it unwieldy. Then Smith's Bible Dictionary, the Standard Dictionary of the English Language, by Funk & Wagnalls Company, Cruden's Complete Concordance and a Schaff-Herzog Cyclopedia of Religious Information. Add to these a set of the ninth edition of the Encyolopedia Britannica. Herein you will find introductions to the books of the Bible, and all phases of religious subjects treated admirably. Make much of these books.

It will do no harm to review your grammar. Give it a thorough overhauling. Any late edition will do. Take Hill's Rhetoric and devote some time to it. Then study slowly and patiently Welsh's Development of English Literature and Language, and Greene's History of the English People. Then give time to read Bunyan's Pilgrim's Progress, Milton's Paradise Lost, and buy Knight's edition of Shakespeare, eight volumes, for occasional reading. Of course you will not neglect the history of America and her nations.

To get an introduction to ancient and mediæval history, get the following books from the History Primer Series: History of Egypt, by F. C. H. Wendel; History of Rome, by M. Creighton; History of Greece, by C. A. Pyffe; History of France, by C. M. Yong; Roman Antiquities, by A. S. Wilkins; Old Greek Life, by J. P. Mahaffy; Mediæval Civilization, by G. B. Adams, and Tozer's Classical Geography.

You will find it helpful now to take up Jevons-Hill's Logic, Haven's Mental Philosophy, Smyth's Christian Ethics and Laughlen's Political Economy.

Next, give good work to Fisher's Church History, Fisher's History of Christian Doctrine, Hopkins' Evidences of Christianity, Butler's Analogy with Dr. Emory's Analysis and Harris' Philosophical Basis of Theism.

You will find it profitable to take up Fresh Lights on Biblical Races, by Prof. A. H. Sayce, six volumes, and Rawlinson's Ancient Egypt,and Edersheim's Bible History, seven volumes.

Do your very best work on Terry's Hermeneutics, Phelps' Theory of Preaching and Toppin's Pastoral Theology.

Two works that will be a delight to you are Stoker's Life of Christ and Pierson's New Acts of Apostles. The study of them will give you a new conception of giving for the sake of others, and a new fire for the conversion of the ends of the earth.

In order to know something of some branches of importance to the preachers of to-day, read carefully, making notes, Elements of Geology, by Le Conte; Orton's Comparative Zoology, and Young's General Astronomy. You will fail to get part of astronomy because of mathematics, but it will greatly enlarge your conception of things and place you beyond the reach of many vagaries that pass current in many circles. Add to these Prof. Fairhurst's Organic Evolution Considered.

Buy a good edition of Josephus, and probably it would be of advantage to read carefully Keightly's Mythology. Read and study Plutarch's Lives. English translations of Homer's Iliad, Virgil's Æneid, Tacitus, two volumes, and Livy, two volumes, will be of value to you.

Take and read three—not less—of our church papers. Read our own Christian Quarterly. Buy the Monthly Review of Reviews. Read the Biblia Theca Sacra. Attend our conferences, assocations, congresses, etc., etc., and keep in touch with the leaders of thought.

Of our own works you should have the lives of Stone, Scott, Smith, Errett, and Grafton's Life of Campbell, and the Christian Baptist and Millennial Harbinger should have a place in your library. Get the debates of Campbell with Walker, McCalla, Owen, Rice, Purcell. Also Christian Missions and Historical Sketches, by F. M. Green, and A. McLean's Circuit of the Globe.

In order to get the benefits desirable from this outline of study, it will be necessary to possess some of the "gray matter" and continuity enough to apply one'sself. The road to a literary finish is one of drudgery. Do not burn the midnight oil; sleep then; that is the time for sleep, but use the day diligently and systematically. Devote a few years to this kind of work, and you will be able to think for yourself on most questions coming up for answer, and be able to think to the point, too.

I cannot refrain from adding a word against the tendency of many preachers to gorge themselves upon a certain kind of reading—books of sermons, books on homiletical and exegetical subjects, by racy writers rather than thorough scholars, cheap and voluminous commentaries—rather than take this work which lies at the very foundation of culture.

I have thought best not to treat the subject, "How to Gain a Working Knowledge of the Original Tongues of the Book," which might be expected here, but to reserve it for another time.

By oversight Prof. J. W. McGarvey's Lands of the Bible was not mentioned, as it should have been after Tozer's Classical Geography.

Centralia, Mo.

*Works mentioned in this article, if not handled by our own publishing companies, can be ordered through Hinds & Noble, Cooper Institute, New York City. Nearly any work can be had second-hand at about half price.

During March we will present to every one paying their own subscription to 1900 and sending us $1.50 for one new subscriber a copy of The Wonders of the Sky, a beautiful little cloth-bound volume of 82 pages, written by W. J. Russell, with an introduction by J. H. Garrison.

Our Budget.

—Let the March offering contiuue.

—Bad weather should not hinder the March offering for Foreign Missions.

—Now is the time for heroic effort to the cause of Foreign Missions.

—Some churches have done nobly for Foreign Missions, notwithstanding the storm.

—It will not do to permit the offering for Foreign Missions this month to fall below that of March, 1898; that would have a bad influence upon all other missionary offerings for the year.

—In the article this week on the Christian Orphans' Home, by Joel Brown, certain pictures are referred to which failed to reach us, and so could not appear with the article as indicated. The Christian Orphans' Home is expecting a large Easter offering from the Sunday-schools everywhere.

—Mrs. Jessie Brown Pounds' missionary exercise, designed for Intermediate and Junior Endeavor Societies and Mission Bands for Easter, cannot fail to interest and impress an audience when appropriately rendered, and we feel sure that it will largely increase the children's offerings for missions on that day. The audience, of course, will have the opportunity of adding liberally to their offerings.

—President E. V. Zollars, Hiram, O., will dedicate the new house at Worcester, Mass., March 12. A special program has been prepared and a large audience and a long to-be-remembered meeting is expected. The pastor, Rowland A. Nicholas, and Pres. Zollars will be assisted in various services by Dr. W. A. Belding, of Boston. A number of special songs and solos will be rendered.

—A portion of Chaplain Carlisle's article on Cuba, published in our columns recently, appeared in the New York Daily Tribune with accompanying explanatory remarks from S. T. Willis, our New York correspondent. We are glad to see leading dailies like the New York Tribune, *et al.*, supplied with information from our columns. Thanks to Bro. Willis for his enterprise in behalf of good literature and the cause we plead.

—A glance at the 16th annual report of the Indians' Rights Association, just to hand, speedily convinces us that a person gets but a very superficial and imperfect knowledge of the state of the different Indian tribes and their relation to each other and to the United States from our secular papers; especially to the extent to which they have been the prey of frauds under the name of national legislation and national agencies. Should you care to investigate these matters send to the above association at Philadelphia, Pa., for a copy of this report.

—Benjamin Franklin Manire, whose picture appeared upon the front page of the CHRISTIAN-EVANGELIST last week was born in Bedford county, Tennessee, February 11, 1829. In 1834 he saw with awe and trembling, his father and mother led into the clear stream and buried in baptism; in 1846, under the ministry of J. J. Trott and W. S. Speer, he made the good confession and was baptized by John M. Barnes, who also led him into the literary finish ever afterward seen in all he wrote. In 1851 he went to Mississippi as a teacher near Cotton Gin Port, where in 1853 he delivered his first discourse. He was ordained with George Plattenburg in July, 1855, at Prairie Mount, Mississippi, by Bros. Butler, Deanes and Hooker, with the approbation of the Palo Alto and Cotton Gin churches. In 1852 or '3 was married to Mary McCormack, who lived only a few months. Again he was married December 27, 1855, to Mary E. Neil, Shelbyville, Tennessee, by whom he had five children; four of these are living, but his faithful life companion passed away May 6, 1897. His life work has been teaching and preaching in Mississippi, at Palo Alto, Columbus, Baldwyn, Winona, Saltillo, Eureka; besides holding meetings in hundreds of towns and schoolhouses. He preached two years in Mayfield and Murray, Kentucky, 1881, and 1882 and in Montgomery City, 1889, and 1890. For many years he has migrated to Florida for the winters and for many years he regularly visits his daughter in St. Louis, Mo. His name is a household character in the conventions and homes of Mississippi.

—Thanks to the Christian Index for its kind remarks about our initials and its quotation from a recent article in this paper bearing on the ideal home.

—Rev. J. F. Adair, an Advent preacher, who recently came into our ranks under the preaching of Bro. Shamhart, Aberdeen, S. Dak., is highly commended in every way by R. H. Bateman, pastor of the church at Santa Ana, Cal., which see in another part of this paper. Bro. Adair's wife also came with him into the Christian Church at Aberdeen. We are glad to receive into our fellowship persons so highly commended for their Christian living, their ability to do us good, and the evidences of sincerity in their motives. We trust Bro. Adair will be made use of at once by some one or more of our churches in need of a preacher.

—The journal published by the Christian and the Missionary Alliance, New York City, is one of the most profusely illustrated journals that comes to our table. The pictures are largely of a missionary character or bearing, in half-tone, and greatly add to the interest of the themes discussed. The March number is an unusually fine edition in attractive cover and opening with a number of fine views of mountains, valleys, citizens and things of South America. No people contribute money more liberally for missionary purposes than Christian Alliance people. Their givings have put to shame anything yet witnessed on this line in the United States. They believe in missions and show their faith by their works.

—A Kansas subscriber writes to know what we think of a church that "has a good house of worship which has been dedicated to God, whose members will not hold meeting on Sunday, who have no Sunday-school and show no interest in the work, and who have rented the house to a lodge that has recently been organized." We shall not be backward in giving our opinion on this situation. If the facts are as stated, they convict this church of unfaithfulness, of worldliness, of lack of religion and devotion to Christ, if not of hypocrisy in making any claim to be a Christian Church. The facts are shameful in the last degree. What these members apparently need is conversion. No church with a converted membership could possibly neglect the Lord's house and the Lord's work in the way indicated. Evidently there has been some very superficial work done in that community by some one claiming to be a preacher of the gospel. The State Mission Board of Kansas should send a preacher to that town to teach to these people the first elements of Christian life and service.

—The first Sunday in March, the day set for the offering for Foreign Missions, proved to be an exceedingly unfavorable day for such a work. Storms prevailed in almost every part of the country and in many places the churches could not assemble. The effect of these storms upon the offering was disheartening. There was a great falling behind that of last year for the first four days, as the reports show. To overcome this loss and place the offerings ahead of those of last year for the same time will require most prayerful effort. Great preparations have been made for the largest offering for Foreign Missions in our history, but at this writing we are behind the record of last year. But the churches will not permit an inclement day to defeat their prayers and efforts. Certainly they will rally to the cause with increased vigor and cease not until the victory be won. But the time is short. The offering for Foreign Missions should be largely completed this month, as other months have their burdens and duties. Let every church endeavor to make the offering this month and to make it the largest in their history. See reports in this paper of the great liberality that some churches are showing in behalf of Foreign Missions and come to the rescue.

—Grayson College, Whitewright, Tex., has obtained judgment against a saloonkeeper for selling liquor to a student to the tune of $500, and the judgment has been confirmed in the higher courts. Other fees and costs raises the saloonkeeper's bill for that drink to $2,000. Perhaps saloonkeepers will learn by and by that there is something in law after all. Perhaps, also, the timid voter will learn by and by that prohibitory laws can be enforced.

—Not since the Missionary Intelligencer began has a better number appeared than the March number of this year. Its every page pulsates with living, vital missionary forces. It is filled with the missionary spirit and fairly glows with the earnestness of its editors and contributors. Its burden, of course, is the March offering.

—The Foreign Society has decided to enter the Philippines. Some of our own people are there now. They believe that self-supporting and self-propagating churches can be established there in a few years. The call to enter Cuba and the Philippines seems to be a call of God.

—The missionaries in India, it is said, can not teach in all the homes ready to listen to them. It should be understood that all who are eager to hear are not ready to believe the gospel; but the fact that so many are ready to listen shows that the attitude of the people is different from what it was a few years ago.

—The March offering should continue until every church has contributed to the cause of world-wide evangelism. The church may be small, it may have some indebtedness upon its property, but no one of these things should excuse it from helping in the furtherance of the gospel. The way to grow strong is to put forth effort. An increase of the missionary spirit in any church will help to pay off all obligations.

—If for any reason the offering for Foreign Missions was not taken last Sunday it should be taken next. It is hazardous to delay. Other claims will demand a hearing and this may be neglected.

—If pledges have been taken for Foreign Missions they should be collected within a reasonable time. If this is not made the special duty of some particular person, the pledges may go uncollected.

—One member of the white apron fraternity announces his determination to have a law introduced in the legislature to "abolish Sunday!" This is striking at the taproot of the matter. As long as we have Sunday and churches and preachers to remind us of God and duty, and to oppose sin, the saloonkeepers are bound to have trouble.

—The Outlook, March 4th, contains four strong and valuable articles. Their titles and authors are as follows: "The Regeneration of Cuba," by George Kennon; "America and the Far East," by Lord Charles Beresford; "Great Britain's Lawmakers," by Percy Alden; "America's Working People," by Charles B. Spahr. These are timely articles and will be read with a deep interest by many people.

—Hon. Lyman E. Knapp, ex-Governor of Alaska, has written an open letter to the Senate Committee protesting against the policy of high license for the sale of liquor, which is a provision of the new criminal code as passed by the House. It seems to be assumed, says ex-Governor Knapp, that the

same means of regulating the sale of liquor which is in force in the District of Columbia will be equally good for Alaska. It is forgotten that the District has an area of only sixty square miles, while Alaska contains 572,000 square miles. The District has a population of 250,000 law-abiding citizens, while the total population of the vast area of Alaska does not exceed 40,000 people, fully three-fourths of which is in the depths of barbarism or only emerging therefrom. The white population is scattered over the country in little mining camps, exceedingly difficult of access. High license, therefore, will mean the debauching of the 30,000 natives of Alaska as there is no means of protecting them effectively if liquor is admitted under any form of license. In the mind of ex-Governor Knapp this policy will mean the ruin of the native races to satisfy the clamor of a few hundred liquor sellers.

—It has been the custom of a great many Sunday-schools, for many years, to make Easter Sunday the occasion for an offering for the Christian Orphans' Home and they will repeat the good work again this year. The Christian Orphans' Home is one of the noblest fruits of the Christian spirit and such offerings are always acceptable, not only to the managers of the Home, but also unto God. The Home is a fine illustration of applied Christianity. The good work done by this Home, from year to year, is increasing in favor in the churches and enlarging their liberality toward its support. It is expected, therefore, that our next Easter day will bring to it the most liberal offerings yet received. To do this every school heretofore contributing should respond again, and in addition new schools should enlist in this good work. The Orphans' Home board furnishes, free, Easter programs for the occasion and a large number of schools have been supplied with them. But they are not essential to an offering. If you have not this program get up one of your own and take an Easter offering for the Christian Orphans' Home—sure.

—The American Home Missionary for January and February, 1899, has just appeared and being a double number is doubly interesting. On the inside cover is the picture of a missionary tree showing all the branches of the Home Missionary Society and its fruits from the first. On another page is a full-page picture of the hall in which the jubilee Convention in October is to be held. The literature of this dual number of the American Home Missionary is full of the Jubilee spirit and of facts and figures calculated to enthuse every reader with jubilee enthusiasm. In this number the revised list of our preachers in the various states appears. The list may not be perfect in some ways, but it has become a necessity. This list has been arranged by G. A. Hoffmann, of Columbia, Mo., and he has endeavored to have it as accurate as possible. Any inaccuracies that may be found, however, should be sent to him at once.

—The agitation against the liquor traffic, corrupt municipal governments and other alarming evils throughout the land seems to be more determined and effective now than ever before. If this can only be continued there is reason to hope for permanent good results It does seem that such movements will certainly gain the good will and support of the better class of citizens everywhere. Men cannot always be indifferent to social, industrial, municipal and national evils. Their encroachments will soon endanger all that is dear to us in this life and our souls in the next if left unheeded. There must be a reformation in these respects or our cities and our country is gone. There is no time, even now, to lose. An uprising of the people against all forms of iniquity in society, in business, in politics and in governments is the need of the hour.

—The Christian Tribune, Peter Ainslie, Baltimore, Md., editor, is one of the neatest and richest papers for its size and money that comes to our table. The first page is usually illumined with a large picture of one of our leading preachers and its contents written or selected with care. The editorial notes and comments are pointed, terse and strong, and in appearance it is a paper that no one need be ashamed to own as a part of his spiritual supply. The Christian Tribune is growing in its circulation, especially in the East, where it has many warm friends and is doing a good work. And may this good work increase continually, is our best wish for Bro. Ainslie and his excellent journal.

—The third annual convention of the National Good Citizenship League will be held at Cincinnati, May 2nd, 3rd and 4th, 1899. The proceedings, general discussion and program of addresses from well-known and representative speakers, will be in accordance with the aims and objects of this movement, which briefly stated are as follows:

1st—Unification of reform forces.

2nd—Promotion of the study and practice of good citizenship.

3rd—Eclecticism at the primary, caucus and convention—selection of the best and most competent in nominating candidates for public office.

4th—Direct legislation through the Initiative and Referendum.

5th—Proportional Representation.

6th—The Imperative Mandate.

For further particulars address S. T. Nicholson, secretary and treasurer of the National Good Citizenship League, Cincinnati, O.

—The pastor of one of our city churches in a distant state in a recent letter writes as follows:

I have just finished my first reading of the latest number of the CHRISTIAN-EVANGELIST and I feel that I must tell you how I appreciate it. I do not exaggerate when I say the CHRISTIAN-EVANGELIST is precious to me. If we could only sow the brotherhood with copies of the paper every week for a month or two, it would treble the subscription list. It is because they do not know the blessed intercourse we have with all our brethren through our papers that they imagine they can do without them. I feel sure this intimate introduction would reveal the necessity of a religious journal like the CHRISTIAN-EVANGELIST in every home.

It strikes us that there is a good deal of practical wisdom in the foregoing suggestion. We feel sure that if the CHRISTIAN-EVANGELIST could have the opportunity of pressing its own claims, simply by the character of its contents on thousands of members who are reading no religious journal, it would make a place for itself where it would be a welcome visitor, as it is now in so many thousands of homes. We send out blanks to *those* who will furnish us a list, not simply of names, but the names of such persons as could, would or should subscribe. The distribution of these sample copies, however, should be accompanied with a few commendatory words from the pulpit, and followed up by a personal canvass, to secure tangible results.

—The Indiana Christian has a cheerful expresrion and is fully alive to the events of the day. The issue, March 1st, devotes considerable space to the election of Burris A. Jenkins to the presidency of the University of Indianapolis, giving a good picture of him on its first page.

—The New York Legislature has passed in both branches and Gov. Roosevelt has signed a bill making it a misdemeanor to use the national flag for advertising purposes. No good citizen will object to legislation of this character, but there may be those who find it difficult to reconcile New York zeal for the protection of the national flag with New York's indifference as to the protection of citizens over whom the flag waves.—*The Lever.*

—In the House of Representatives, Feb. 4th, on the presentation to Congress statutes of Benton and Blair, Hon. Champ Clark, one of Missouri's most popular statesmen, delivered a most eloquent eulogy on the lives of these great men, especially of Frank P. Blair.

—Last week a brother sent a personal gift of $600 to the treasurer of the Foreign Society. This amount will support a missionary a whole year in the foreign field.

—The Foreign Society has just received $1,000 from a bequest. The bequests for Foreign Missions this year already amount to about $7,000.

—A substantial friend of our foreign work has recenly turned over $1,000 on the Annuity plan and another friend $100. The interest in the work is growing in every direction.

—One of the contributors to our late symposium on Christian Endeavor, writes: "Have you any idea how I have been blamed as opposing the A. C. M. S. because I wrote you my personal convictions about the national superintendency and J. Z. Tyler's special fitness for the same?" Beautiful state of things among us, isn't it? Wouldn't it be well to establish an "Index Expurgatorius" to decide what the brethren may be permitted to say in our papers? Here is where that favorite inquiry rightly comes in: "Whither are we drifting?" This particular correspondent doesn't seem to be in the least intimidated, but adds: "I am in no controversy, but I feel that our children and older young people must be rightly educated, if any of our church enterprises are to be intelligently, heartily and generously supported." The name is signed to this, but we omit it to save the writer of it any further annoyance.

—Last Sunday was a great day for the First Church in Fayetteville. We raised one hundred and one dollars for Foreign Missions. This was more than our apportionment. While I am writing I will say I endorse your position and all you have written on the subject of "A CRISIS IN CHRISTIAN ENDEAVOR." I adhere to what I said in the symposium, and am willing to stand or fall with you and J Z. Tyler. I was in no way misled in the matter and am entirely willing to share with others whatever blame the Standard may attach to the action.

With sincere regards, fraternally yours,

N. M. RAGLAND.

Fayetteville, Ark., March 9, 1899.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take easy to operate. 25 cents

ROYAL
BAKING POWDER
IS THE BEST.
A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
ROYAL BAKING POWDER CO., NEW YORK.

—On Sunday last Dr. J. W. Allen, manager of the Presbyterian Board of Publication, this city, died. In his death that church has lost a strong man and the city an honored citizen. Resolutions of respect were adopted at our preachers' meeting on last Monday.

—Apropos to a recent editorial in this paper, a reader asks the following pertinent questions:

Why should the preacher be *expected* to wear shiny and shabby clothes, antiquarian hats and frazzled collars and cuffs? Why should the preacher be subjected to the embarrassment and annoyance of having to implore credit as charity and when bills are presented be compelled to "stand off" his creditors, because what is owing to him has not been paid when due? Why should the preacher be looked upon always as the chronic mendicant of the community, to be pound-partied to his domestic undoing, to be advertised as "hard up" by donation parties and the like?"

Sure enough; *why?* A new stenographer taking our dictation in which we used the phrase "the *church militant,*" wrote it out "the *church mendicant!*" Isn't that about what many a preacher is compelled to be by the treatment he receives from the church he serves?

—Referring to the articles of Rev. J. M. Campbell on the propriety of substituting infant consecration for infant baptism, W. R. McCrea, Liscomb, Ia., writes:

Now, if one were inventing a religion or forming a denomination of his own this might be appropriate. But when one pretends to practice the religion of Christ is it honest to introduce something which is neither taught nor hinted at by him, but which misrepresents and perverts his will, and still call it Christ's religion?

But our brother assumes here what is not true, that the consecration of our children is neither taught nor hinted at, and that it "misrepresents Christ and perverts his will." We think the New Testament teaches the consecration of ourselves and all we have to God. Most Christian parents, we presume, do consecrate their children to God. In what way this misrepresents Christ, who took little children in his arms and blessed them, we cannot imagine. We do not understand Bro. Campbell to urge it as a religious ordinance to be made a test of fellowship; but as a custom which would answer to a very general sentiment in the parental heart.

—I can go the brother from Idaho "one better," or I think I can. I have been a constant subscriber and reader of the CHRISTIAN-EVANGELIST since April, 1865, when Downs & Karr were publishing the Christian Herald at Wapella, Ill. The Herald merged into the Gospel Echo in August, 1869. The Herald was a double-column 32-page and cover monthly. These monthlies have been preserved by me. The contrast with the present CHRISTIAN-EVANGELIST is most wonderful. I think this does not beat the Idaho brother by one year, but what follows will. My father was a subscriber and I a reader of a monthly published at Davenport Ia., I think by James Challen, years before this time of which we are talking. Bro. Challen's paper was called the EVANGELIST, and I think it was the forerunner of Bro. Johnson's EVANGELIST that merged into the CHRISTIAN, making the now matchless CHRISTIAN-EVANGELIST. If I am in error I ask Bro. Garrison to correct me. GEO. W. NANCE.
Harvey, Ill., March 1, 1899.

It was A. Chatterton who edited the EVANGELIST at Davenport, Ia. The Herald, of Eureka, was bought by the owners of the Gospel Echo at the time mentioned and merged into the latter. The CHRISTIAN, of Kansas City, Mo., was next taken in, displacing the name Gospel Echo, eventually. Ten years later the union of the CHRISTIAN and the EVANGELIST was consummated. Bro. N. has been a steadfast reader and friend of the paper through all these changes. All honor to the "Old Guard" who by their fidelity in the way of small things made better things possible.

If you feel "All Played Out,"
Take Horsford's Acid Phosphate.
It repairs broken nerve force, clears the brain and strengthens the stomach.

The University of Indianapolis.

Burris A. Jenkins, pastor of the Third Christian Church, of Indianapolis, was elected on February 21st first president of the University of Indianapolis. Although the university has never before had an administrative head, it is already much more than an airy scheme. The election of a president indicates not the birth of the institution, but its entrance upon a new epoch, and those who know the man and the situation have a reasonable basis for the conviction that it will be an epoch of larger things.

The University of Indianapolis is composed of four departments with a total enrollment of eight hundred students. Butler College, which constitutes the undergraduate department, and three professional schools, the Medical College of Indiana, Indiana Law School and Indiana Dental College. The departments of medicine, law and dentistry are all located in the city of Indianapolis; the department of liberal arts (Butler College) is at the adjacent suburb of Irvington. The professional schools are all institutions fully equipped, well endowed, long established, and the leading schools in their several lines. Butler College, the efficiency of its faculty, the high standard of its work and its honorable position, not only among the schools of the Disciples of Christ, but in the larger college world, ought already to be well known to the readers of this paper. The combination of these four strong institutions into a single university, leaves each independent for the management of its own affairs and the administration of its own finances, but furnishes a unified body representing the educational interests of this section and a center about which other departments may spring up. In this concentration of interests there is possible, not only the exertion of the largest influence by these combined institutions upon the city, the state and far beyond the borders of this state, but also the extension of that influence by increase of endowment and diversification of departments, until Indianapolis shall become what its location eminently fits it to be, one of the chief education centers of the central states.

Heretofore the interests of the university have been under the sole care of the university senate and a board of trustees. Among the members of the latter body are Ex-President Benjamin Harrison and Hon. Addison C. Harris, recently appointed United States Ambassador to Austria-Hungary. The appointment of Mr. Jenkins as first president of the university is based upon the impression which he has made upon Indianapolis during the three years of his pastorate and the one year of his professorship in Butler Bible College. He has won recognition as a thorough scholar, a polished speaker and a capable man of affairs. His election has been received with approbation in the academic world and by the solid business men of the city and with tumultuous enthusiasm by the student body. We cannot doubt that it will be followed by an era of organization and concentration of resources and expansion of influence.

Mr. Jenkins will surrender his pastorate that he may devote himself more completely to the university but will, for the present, retain his professorship of New Testament Literature and Exegesis in Butler Bible College.

We present our readers with a picture of Mr. Jenkins upon the first page of this paper.

—Most men have a better reputation than they are entitled to.—*Christian Courier.*
This is especially true of some preachers.

"I have found your Bronchial Troches most useful for hoarseness and colds." PROF. L. RICCI, Queens College, LONDON, ENG.
BROWN'S Bronchial Troches
OF BOSTON
Sold in boxes only—Avoid imitations.

PERSONAL MENTION.

At the close of his Bible Institute work at Athens, Ga., Dr. C. A. Young goes to Atlanta, where due preparation has been made for his coming.

F. F. Dawson has resigned as corresponding secretary of the North Carolina Christian Missionary Convention, and B. H. Melton, of Wilson, has been asked to take his place.

The address of Wilmer H. Brandenburg, formerly pastor of the Christian Church at Winston, N. C., is asked for. Address the informrtion to A. O. Garrison, 358 Dearborn St. Chicago, Ill.

Charles E. Freeman is now at Springfield, Ark. After March 23rd he will be at Weatherford, Texas, his new field of labor.

H. A. Northcutt is now conducting a protracted meeting at Savannah, Ga. His next meeting will be with the Beulah Christian Church, of this city, next month.

At noon Wednesday, March 1, in Girard, Ill., occurred the marriage of J. N. Thomas, pastor of Christian Church, Kingfisher, Oklahoma, and Miss Jessie Brown; R. E. Thomas, of Petersburg, Ill., officiating.

A. H. Harrell is now pastor of the church at Atwood, Ill., and at once begins the introduction of good literature therein by sending for sample copies of the CHRISTIAN-EVANGELIST. He joins in the effort for 100,000 conversions to Christ and $150,000 for Foreign Missions.

Mr. Samuel M. Goldbreg, manager of our Advertising Department, has returned from a business trip to Washington, Philadelphia, New York, Boston and other cities. He has been absent since the middle of January.

F. G. Tyrrell is now in Cincinnati, Ohio, assisting A. M. Harvout, pastor of the Central Christian Church, of that city, in a protracted meeting. The pastors of these two Central Christian Churches formed some sort of a compact or alliance for aggressive work against the kingdom of darkness last fall and they are doing some hard work on that line.

From W. H. Claggett, clerk of the church at Lexington, Ill., we learn that Arthur A. Wilson, who went to that church immediately after his graduation at Eureka, and who has been there a little more than two years, has presented his resignation that he may accept a unanimous call to Mattoon, Ill., for five years. The church at Lexington, believing that it meant larger fields of usefulness for their pastor, reluctantly consented to release him April 1. Bro. Wilson's ministry with the church at Lexington has been greatly blessed. As the congregation has grown in spiritual power 150 have been led into the fold. The congregation begins a meeting next Lord's day. Bro. Wilson will do the preaching. They have a good man in view for the place, and hope to have him located immediately after Bro. Wilson leaves them.

R. A. Burriss, of Port Arthur, to whose colony on Lake Superior the Canadian Government donated 800,000 acres of land, is now on a lecturing trip through Ohio, Indiana and Kentucky, in the interest of his colony of which frequent mention has been made in this paper.

The editor of this paper is now at Eureka Springs, Ark., for a short rest. Any matters requiring immediate personal attention may be addressed to him direct at that place for the next ten days. All other correspondence will be duly attended to at this office.

Among the visitors present at our preachers' meeting on last Monday were J. Z. Tyler, Cleveland, O.; A. McLean, Cincinnati, O.; G. M. Hoffmann, Columbia, Mo.; B. C. Black, Winchester, Ill., and H. F. Davis, of this city and state.

A. Starr Black, of Marcus, Ia., has published a tract, envelope size, 16 pages, on "Christian Unity." "Must Christian Unity await the conquest of Christendom by Christianism?" indicates the trend of the discussion.

Joel Brown is assisting J. E. Denton, the pastor of the church a Clarion, Ia., in a protracted meeting at that place. Joel Brown is acting financial agent for the Christian Orphan's Home.

CHANGES.

W. M. Adams, Normal to Tazewell, Ill.
J. H. Van Dever, Hastings, Neb., to Dresden, Kan.
B. N. Anderson, Fithian to Longview, Ill.
S. H. Givler, Augusta to Osawatamie, Kan.
M. L. Streator, Denver, Col., to Canton, Ohio.
N. Rolla Davis, Maryville to Burlington Junction, Mo.
J. M. Hoffmann, Spencer to Boone, Ia.
D. W. Campbell, Kingstown to Bloomfield, Ind.

Correspondence.

English Topics.

ENGLAND'S COMPLICATIONS.

It really seems to me that I can never remember our British affairs being more entangled than they are at this present time. Whichever way we turn there are clouds on the horizon, none of them very serious, very lurid or very threatening. Indeed, each of them is no bigger than a man's hand, and yet there is not one of them that is not an ugly little portent of possible coming cyclones. It will be wonderful if all the approaching difficulties are safely weathered, without conflict with any of the great or small interests of other nations. It is fortunate that, as Lord Rosebery said during his all too short tenure of office as premier, that the chief passion of the British people must ever be the passion for peace. I believe that this nation was never so anxious for peace as it is to-day, and yet I, at the same time, am convinced that it would for this very reason be a most dangerous thing for any power on earth, however formidable, to wantonly provoke or defy the public opinion of this people on any point or points, involving the honor of the empire. There has come about a sort of sentiment that Lord Salisbury has gone almost to a discreditable extreme in his wish to propitiate France, and that he has played a false part for the ultimate cause of peace in sacrificing Madagascar, Tunis and Siam, as he was suspected of also yielding to Russia undue rights in reference to China and Japan. Above all, he will never be pardoned by the great Liberal party and by great numbers of his own Tory partisans, for his extraordinary abandonment of Armenia. We are now face to face with an awkward little difficulty with your government over the Alaska boundary, but there is not much to be concerned about in this, as Britain and America will never again look at such matters in a mutually unfriendly light. These two great nations will always find some amicable method of settling problems that must of course occur. But let both Americans and Britains understand that the present talk about universal peace is simply delusive, for what is coming is not any such colossal eirenicon, but a fearful war. The common people all through the Continent are seething with discontent, which is only repressed by military despositism. The crux of the international position is, as I have said before, in Macedonia. The most thoughtful Englishmen know that there is approaching a tremendous upheaval in the Southeast of Europe. The terrible Eastern question will draw England into conflict with the Sultan. The great aim of all our statesmen is to avoid the policy which will break up the cruel Turkish domination over its Christian population. But the end of such a policy is at hand, for it is only equivalent to fighting against the decrees of Providence.

THE TRIAL OF THE BISHOPS.

During the last two weeks strange debates have been carried on in our Parliament. We are doomed to hear many more such discussions, because of the mixture of politics with Christianity which is the law of the land, under our old-fashioned constitutional rule. The bishops are being put on their trial. Long speeches are being delivered in the Houses of Lords and Commons against the doings of the Ritualists, and in all these utterances the keynote is a protest against the failure of the bishops to suppress the semi-popish practices of about three thousand of the clergy. There are nearly thirty thousand Anglican priests, and therefore it is clear that one in every ten is a Romanist at heart, and the worst part of the situation is that all the bishops, except two, appear to sympathize with Ritualism. A storm is rising amongst the people which threatens nothing less than the separation of church and state. But that process will convulse the country, and it will wreck several governments and break the hearts of many statesmen. Thus we have complications at home which cannot be avoided. There is great trouble about the housing of the poor. Nearly a million poor creatures are living in one room for each family in London alone and this kind of existence is common in all of our large cities, through the depression and want of agricultural employment in the rural districts and through the appalling injustice of our aristoratic land laws. Many a workingman has this winter come up to London to seek employment and has found it, for trade is good, and has actually been compelled to put his wife and children in the workhouse, because he could not find even one room for their accommodation. It may be guessed what is the condition of those who are, for this or that reason, thrown out of work, a very frequent incident in winter with certain classes of men, such as house painters, laborers who help builders in outdoor work, and suburban gardeners. A movement is being promoted for the abolition of all workhouses and pauper asylums. These were established in Queen Elizabeth's reign, over 300 years ago, and they are a gigantic and degrading curse to the masses of the poor. I am one of those who think that every honest and diligent citizen who has toiled for society, has brought up a family, has worked with his hands and gained a bare livelihood by the sweat of his brow, never breaking the laws and generally helping others to pile up fortunes, should be regarded as, in his old age, the creditor of the nation, entitled to a sufficient pension at the age of sixty to keep him in at least the bare necessaries of life, if not in some few of its physical and mental comforts, instead of being left to the disgrace of a pauper's old age and the final heritage of a pauper's death. Here is one of the problems which the Liberal party will face and deal with as soon as it comes into power. But the Tories will fight to the death to keep the poor down in the subjection which is supposed to be their lot. The blessed text which says that "the poor ye have always with you," is a very cherished motto of our English Conservatives.

THE BEAUTIFYING OF LONDON.

Brother Garrison, if you do not make haste to see England once more you will not know London again whenever you come later on. England has always been proud of London, but Londoners have been strangely indifferent about the aspect of their vast city. But a very different sentiment is growing up, which is partly due to the general culture of art by the rising generation, and to the spread of modern æstheticism. A grand new street is to be cut between Holborn and the Strand. This will add both dignity and beauty to the centre of the city. Vast improvements for all London are in contemplation. Circular belts of boulevards and broad avenues will be made early in the next century which will stretch out in magnificent lines to the outer suburbs. London is surrounded a few miles out by splendid commons, with natural evergreen grass that never fades at any season of the year, and also by beautiful woods and hills. There will be direct and easy access to these by the great new avenues. Londoners are beginning to feel the possibilities of making London the grandest city on earth, and when the heart of the people is once set on the enterprise they will carry it out regardless of difficulty or cost. There are really two Londons, one on the north and the other on the south of the Thames. Both of these will be sebjected to the process.

THE GHOST OF MAHDISM.

A very ugly apparition is announced in the recrudescence of Mahdism, the fiendish nature of which has forever been settled by the book written by Slatin Pasha, "Fire and Sword in the Soudan." The Khalifa has given us all a shock. He was being hunted for by a little Anglo-Egyptian force in the desert, but he is now the hunter in turn. Colonel Kitchener found him solidly entrenched in El Obeid, which is the capital of Kordifan, and for a long time the metropolis of the devilish Mahdi. Here it was that Father Ohrwalder, author of "Ten Years Captivity with the Mahdi," and Slatin Pasha, and Herr Neufeldt used to see rows of captives drawn up in the Mahdi's presence. The monster who used to promise paradise on easy terms to all his servile murderers and butchers of men and women and babes who fell into their crimsoned clutches, used to make it his favorite amusement to sit on his white horse, while at his command as many as 70 captives at a time had their right feet and left hands cut off. The Khalifa was fully worthy of his predecessor. He now turns up on the road to Omdurman with 16,000 men, and Lord Kitchener will have his work set. Our English soldiers have all been withdrawn from the Soudan after the battle at Omdurman. But some at least of the work will have to be done over again. The infernal Khalifa may be coming on to the doom he deserves, but it is unfortunate that there should be more bloodshed in prospect. So, as I began this letter, I repeat the observation that in all parts of the world fresh complications are ahead.

W. DURBAN.

43 *Park Road, South Tottenham, London, Eng., Feb.* 25, 1899.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clea complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexions clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

Preachers and Impressions—V.

In the spring of '60 Alanson Wilcox was called to the pastorate of the Paw Paw church. A mighty revolution was taking place in the nation's thought and methods of doing business. The introduction of railroads was forcing all classes of business to better systems and more rapidity. The nation stood at the opening of a great war and a great industrial age. The long editorials were giving way to editorials which crystallized into a few crisp, epigrammatic sentences the facts and philosophies of important events. The old declamatory style of oratory was being succeeded by a style which was more conversational and businesslike. Long doctrinal sermons were

being followed by sermons which were strong for the truth, delivered in a good spirit, filled with love and given largely to those subjects which develop the Christian virtues and tend to upbuild and strengthen Christian character. Alanson Wilcox was recently from Hiram, belonged to the new era and was thoroughly inspired by its progressive genius. He was a good speaker, and his style of speaking may be called the forcible conversational. He was easy, graceful and impressive in the pulpit. He was not naturally dogmatic or combative; he was philosophical, and looked upon the issues of the times in a broad and generous way. He loved music, books, art, poetry, birds, flowers, fields, his work and his fellowmen. He taught largely by analogy and illustration, and when in a protracted meeting and preaching upon the evidences and first principles, he presented them plainly and forcibly, and sustained them by that line of argument which has been so largely adopted by our people. He was genial, courteous, attractive, of strong personality and fearless in his line of duty. He has been chosen for this article because he was a well-rounded man.

We will note some of his good qualities, as follows: He had gravity of character, which means that he had sobriety, seriousness and dignity of demeanor. If you seek for a deeper impression of gravity of character than words can give, go and look for a few moments on a picture of the grave and serious face of Daniel Webster, until you can feel the weight of those masterly qualities in that splendid man, and see how they held the confidence of his fellowmen on the great occasions to which he was called. Again, gravity of character is that in a man which impresses upon his fellowmen the facts that he is steadfast and has an abiding conviction concerning the serious affairs of life, and that he does not trifle with matters which are grave and important. He had gravity and sobriety of manners which strongly sustained his gravity of character. He was a good judge of men and affairs. He could meet men. By his manly and generous ways he made men his friends, and by so doing enlarged his field of usefulness. His good judgment kept him from becoming cranky or eccentric, and made his work steady and wholesome. He knew that when the little church undertook to work in the village that it must become one of the village's solid institutions and forces in all its social, educational and religious movements. His good judgment kept him cool and made him wise and thrifty in managing the affairs of the church, and it was nowhere more manifest than in the conducting of the worship. Refinement and dignity certainly enter very largely into the worshiping of God in the beauty of holiness. He was devout, earnest and exemplary. He studied his resources, had large faith and planned and worked for large results. Thus prepared, he entered prayerfully and enthusiastically upon his pastorate. At the close of the first year there had been such an increase in the membership of the congregation that it was decided to erect a new church building. Although the congregation has been worshiping in the village for sometime, the scent of the clover "will hang around it still." There was a strong prejudice with some of the congregation against village ways, and particularly against church spires. Among those who were opposed to church spires was my grandmother, Mrs. Ruhama Barnum, formerly of the old church of Throppsville, New York. There is a family tradition that she was the first woman immersed by our people in that state. I know nothing as to the correctness of that tradition, but I can assure you that she did have a most persistent dislike against church spires. In the spring of '61 work was commenced for the new building. The plans adopted included a fine spire. Many of the older members sat in amazement, not knowing where such things would end. About the first of June everything was ready for the raising of the building. The LaFayette Light Guards, a company of soldiers which was waiting to be ordered to the fields of war, had become greatly attached to Wilcox, and turned out to assist the congregation in raising its building. It was a day of great rejoicing. There was a mingling of patriotic and religious sentiments; yet a cloud was slowly creeping over the rejoicing people. That curly-haired young man there will die at Murfreesboro. That little hazel-eyed fifer, talking with those girls, will find a soldier's grave at Fair Oaks. Do you see that fair boy climbing up yonder? He will fall at the deadline at Andersonville. "Brave boys are they." The church was ready for dedication about the first of the following November, and its beautiful spire rose high above a splendid edifice. A few nights before the dedication was to occur grandmother dreamed that she was standing upon the front steps of the building, when her former pastor, Peter T. Russell, came on to the steps, and she looked up at that spire and said, "Bro. Russell, *what do you think of that?*" With the power and dignity of an ancient prophet, and with flashing eye, he raised his hand toward the spire and replied, "To THE UNKNOWN GOD!" and like a spirit vanished into the deep abysses of the dream-world. At the end of the second year of the pastorate a house had been built, the membership of the church largely increased and their position in the good esteem of the community firmly established. The happy company of young people whom Alanson Wilcox there trained in their first religious work, has been broken and scattered by the hand of war and by the ravages of time. The hearts of those who remain are true to him still. Of that company in their old church home it may be said, as it has been most touchingly written by Mrs. Hemans of a family of children:

"They grew in beauty, side by side;
They filled our home with glee;
Their graves are severed far and wide,
By mount and stream and sea."

The characteristics which have been mentioned are an honor to Alanson Wilcox, and he has made them a blessing to his fellowmen. We have met but once in thirty years. Between us "the tie that binds" has never been broken. When Alanson Wilcox shall lay his well-worn sickle down, may he look out on a vision of many, many golden harvest sheaves and read, gleaming over a far-away gate of pearl, "They that sow in tears shall reap in joy."

ISAAC E. BARNUM.

Denver, Col.



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The Personality of the Holy Spirit.

The readers of the CHRISTIAN-EVANGELIST will coincide with the writer in the opinion that this discussion, if it may be so dignified, should be brought to a close. He feels that the discussion might have been made more attractive and satisfactory if there had been more of evidence and argument, and less of simple declaration and denial. However, he begs a further brief indulgence to notice some criticisms and statements by the editor in his last notice of this contention.

We ask attention to the fact that notwithstanding the seeming almost horror with which the declaration was received that "the Scriptures are silent concerning the *personality* of the Holy Spirit," not a single Scripture has been adduced in contradiction of the states ment. The simple and obvious reason that the Scriptures do not speak of the *personality* of the Holy Spirit is that man does not possess capacity to comprehend Spirit-nature and being, and to attempt to make known things to him incomprehensible would be folly. Yet men speak fluently, and considering the sacred nature of the subject, almost flippantly of the personality of the Holy Spirit, and in their seeming desire for the mysterious, have made it an article of faith in their creeds.

The editor says we "confuse personality with embodiment." This is possible, but according to the books an embodied intelligence is a personality, and a personality is an embodied intelligence. The confusion which the editor sees may possibly come from the idea which he seems to entertain, that "a *person* may or may not have a body." This is certainly a confusing idea. A *body* may or may not be a person, as for example the body of a tree or of an animal, but there is not an intelligence in the universe that does not possess a body, and an intelligence with a body is a person. But embodiment as an essential condition to intercourse with and between men

is a serious obstacle in the way of the teachers of the direct, impact operation of the Holy Spirit on the minds of men.

The editor would esteem it "an infinite misfortune to have the divine Comforter transformed into a visible, tangible, comprehensible being;" and Brother Carson would consider it an infinite misfortune and mistake to send an invisible, intangible and incomprehensible Comforter to a needy, helpless, sorrow-stricken creature, and he is glad to know that when God looked with pity and compassion upon these needy, helpless, stricken ones, he transformed himself into a man—a man of sorrows and familiar with grief, who was in every respect like themselves, and concerning whom John said: "We have seen with our eyes, heard with our ears, and handled with our hands," a visible, tangible, comprehensible Comforter, and that again, when this Comforter went away he sent "*another*," who likewise took possession of a visible, tangible, comprehensible body — the church of Jesus Christ—from which he is ever sending out messengers, crying, "Come unto me, all ye who are weary and heavy laden, and I will give you rest!" and through which body he dispenses, as the *Almoner* of God, the fullness of the riches which belong to the fellowship which is in Jesus Christ. But there is no mysterious operation of the Holy Spirit in this, and hence probably it will be condemned as materialism, or something worse.

Again, the editor says: "We do not limit God to the five senses in his efforts to reach, comfort and strengthen his children." Well, be it so; but notwithstanding, it is a fact that God is limited by the attributes of his own being and by the constitution of the universe, and in his intercourse with man he is limited by his own nature and the constitution of man. God is infinite; man is finite. The finite cannot comprehend the infinite. In order, therefore, to have intercourse with man, God must of necessity adapt (limit) himself to the constitutional conditions of man's being, one of which is that he cannot be communicated with except through means that are cognizable by his senses. This fact effectually "cuts the nerve" of direct, impact operation of the Holy Spirit on the minds of men. Continuing, the editor asks: "Which one of the five senses of the prophets and apostles received divine revelation from God?"

Before answering this question we beg to suggest to Brother Garrison that we are not discussing the miraculous, the exceptional and extraordinary actions of God; but that which Paul has designated as "the *plan* of the mystery which in the times of the ages had been hid away in God, but that has *now been made known to all men through apostles and teachers*," etc.

Returning to the above question we answer, chiefly through the senses of hearing and seeing. For example: "The *vision* of Isaiah." "The Lord *said* unto Isaiah." "The word of the Lord came unto Jeremiah." (How else than through his sense of hearing?) "The angel that talked with Zachariah." The Apostle John, in the revelation made to him, *saw* the person, *heard* the voice, and *felt* the touch of the hand of him who made the revelation. But it may be that all of these "*revelations*" must be understood in the mystic spirit sense.

Bro. Carson begs to say that when he prays, and "a great peace comes into his heart," it does not "*steal*" in, but comes there in an honest, scriptural manner. It comes in by faith, and this faith comes by "*hearing* the Word of God." When Bro. Carson is overwhelmed with cares, anxieties and sorrows, and knows not what is best for him, "knows not what he should ask for," the Holy Spirittakes his condition and "inexpressible sighings," presents them to God, receiving an answer "according to the will of God respecting him," and having also *heard* that "all things work together for the good of them who love God," he thus obtains the peace of which Bro. Garrison speaks.

In closing we wish to express our appreciation for the consideration and courtesy of the editor of the CHRISTIAN-EVANGELIST for the generous allowance of so much valuable space.

JAMES O. CARSON.

St. Louis, Sept. 18, 1898.

[We regret the long delay in publishing the foregoing, but the demands upon our space have been extraordinary. It is not necessary that we reply at any length. It is plain that Bro. Carson has allowed his "embodiment" theory to lead him to some extreme positions, which involve more than he would be willing to accept. The denial, for instance, of the personality of the Holy Spirit save as that Spirit is embodied in the church, involves, of course, the denial of the personality of God before the incarnation. And yet, "God so loved the world that he gave his only begotten Son." But love involves personality as, indeed, all God's attributes do.

In response to the demand for scriptural proof of the personality of the Holy Spirit, we referred him to the fact that the Holy Spirit is spoken of frequently as "saying" so and so, as "testifying" so and so, as susceptible of being "grieved," as guiding, comforting and directing the apostles, all of which involves the idea of personality. Bro. Carson knows where to find these passages, and we not cite them.

It is hardly necessary that we add anything further concerning Bro. Carson's outgrown psychology and philosophy, which limits God's operations on man to the five senses, especially when these five senses are limited to our bodily organization. When Paul was caught up into the "third heaven," he saw and heard some wonderful things, but he did not know whether he was "in the body or out of the body." If he had known that it was impossible for God to communicate anything to a man outside of the body, he would, of course, have known that his body went with him on his ascent into the third heaven.

But, in a hundred years from now, Bro. Carson and the editor will both know much more on this subject than they do now. Meanwhile, let us allow God the fullest scope to work on us, for He has no easy task to transform us into the image of Christ.—EDITOR.]

New Mexico Letter.

It is perhaps of interest to some of the readers of the CHRISTIAN-EVANGELIST that the writer has removed from McKinney, Texas, to Roswell, N. M. During his two years' pastorate at McKinney a handsome and commodious church building was erected. Next to the Central, in Dallas, it is the best building owned by the Disciples in the state. In point of architectural beauty and convenience of arrangement it is considered superior to that. The church owns $25,000 worth of property and on dedication day there was no call for money except for a thankoffering for missions. During the period above named 102 were added to the membership. About 40 of these were added during Bro. Tyler's meeting last summer; the others at the regular services and meetings held with home forces.

The collections for missions increased about 200 per cent. The church meets all expenses monthly, with some funds usually in the treasury. The membership is about 400. G. A. Faris, father of our missionary in Africa, succeeds to the pastorate. He has a fine field and we shall expect a grand work.

A number of McKinney people had removed to Roswell, N. M., and they with other old friends began an effort some months ago to induce your correspondent to undertake the work here. After considerable correspondence with the church and with Bro. Smith, secretary of our home mission board, it was arranged that he should do the combined work of missionary pastor at Roswell, and superintendent of missions in the territory. How this arrangement will work the future only can tell. The combination horse is neither a first-class saddler nor driver. The Holstein, which is called the combination cow, is the poorest—in the writer's judgment—of the bovine family. We trust the combination pastor and evangelist will do better.

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Roswell is a beautiful little city of 2,000 people in the midst of a valley which by irrigation is an oasis in the midst of an almost desert. Tne two Spring Rivers—one on either side of the town, and the Berenda three miles north burst up out of the plains and flow off in unvarying quantities to turn the desert into a garden. A mile and a half above town North Spring River rises. This afternoon the writer and his wife drove around the head of it on the sandy plain. One can see the springs breaking forth, forming a lake a hundred yards in diameter, from which the river flows—a beautiful, clear stream, filled with fish and covered with ducks. Through the south part of town the Hondo runs, which has its source one hundred and fifty miles to the west in the White Mountains. These mountains are higher than Pike's Peak and covered with everlasting snows. In the clear atmosphere they appear to be not more than fifty; while El Capitan, a little north of west, and forty-seven miles away as the crow flies, appears to be within an afternoon's drive for the round trip. The Hondo is dry now, as its waters are all taken out in the upper valley by the Mexicans and others who had prior water rights. About the first of June, when the snow begins to melt, it will not belie its name, which means deep. The Spanish is Rio Hondo, and in English is Deep River.

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Six or seven miles to the east is the Pecos; the stream of which it is said, if a cow or horse



Most women approach the critical period of motherhood for the first time with a sense of dread and foreboding lest the ruthless hand of death should snatch them away and leave the expectant little darling motherless. But no woman who fortifies herself with the strengthening power of Dr. Pierce's Favorite Prescription need feel one instant's misgiving about either herself or the prospective little one.

This matchless "Prescription" will give her exactly the kind of healthy vitality she needs and at the time she needs it most. It will give elastic endurance to the entire delicate organism involved in motherhood. It will make the coming of baby absolutly free from danger and nearly free from pain.

It will insure the baby's start in life by imparting, through its influence upon the mother, that sturdy infantile vigor which gladdens a mother's heart. It is the only medicine which can be implicitly relied upon for this purpose; and the only remedy expressly designed by an educated, experienced physician to give perfect health and strength to the delicate, special organism of women.

Mr. Joseph Ramsey, of Williams, Colleton Co., S. C., writes: "I have been using your medicines for some time and am happy to say that they have done all that you claim for them. I think they have no equal in the world. I would advise all women while in a delicate state to use Dr. Pierce's Favorite Prescription. It shortens the time of birth and makes the labor easier. My wife is the mother of five children and she suffered almost death in the birth of them until this last one; the time of birth was short, and labor easy, from the use of Dr. Pierce's Favorite Prescription.,'

Dr. Pierce's Common Sense Medical Adviser used to sell for $1.50, now it is free. It tells all about the home-treatment of ordinary diseases. Several chapters are devoted to the diseases of women. For a paper-covered copy send 21 one-cent stamps, to cover cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.: Cloth binding, 31 stamps. "Favorite Prescription" can be obtained in any good medicine store.

drinks once, they will return if possible to drink again. Its waters are also used for irrigation. Besides these streams, artesian wells at depths varying from 200 to 960 feet furnish abundant water, insuring that this valley will in a few years become the home of a dense population. Land in many places can yet be had under the Homestead laws, and that within the artesian area; and others can be secured at reasonable prices.

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Already there are little groups of Disciples at various points in the valley, and isolated families at others. It will be the purpose to look after these, strengthen them and group them together so as to sustain regular work in the course of the year. It is hoped that Disciples in the valley as well as in other parts of the territory will communicate with the evangelist and inform him of their numbers and location.

The first work, by the consent of the general board, will b to get the Roswell church in a healthy condition, to become a center from which to reach the region round about. It numbers about 150 members, but some of these live fifty or sixty miles away. A brother was at church last Lord's day whose home is fifty miles northeast. We have a good, substantial brick church with metal roof and seated with opera chairs. Unfortunately there is a debt of about $3,000. The first effort will be to reduce that. As the church owns six good lots, we hope to be able soon to dispose of them, so as to pay off the most pressing debt. If any brother or friend wants a good, safe investment, let him communicate with me. He can make some money in the investment and aid a good cause. Three of them can be had at $150 each; two at $250 each, and one at $350. The latter is adjoining the church lots and in a very desirable location; the two are among the richest residences in town; while the other three are farthen out, but still in good locations. The lots are 50 feet front and 160 deep, I believe. I am not in the real estate business, only for the Lord's work.

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This letter must not be closed without mentioning the work of our aged brother, T. W. Hancock, formerly of Saline county, Missouri. He has been here some three years, laboring almost without remuneration, and has kept the little band together. To him, his wife, formerly Sister Stone, of this place, and Sister Lea, now in Chicago for the musical education of her daughter, the church owes its existence and its large and commodious house.

Bro. and Sister Hancock left us last week for a year's visit in Kansas, Missouri and Colorado. He is in the 74th year of his age and 52nd of his ministry; yet, like Moses, his eye is not dim nor his vigor abated; and he preaches with the fire and enthusiasm of youth. May the Lord protect them and return them safely to spend the evening of their days in their beautiful home on the Berenda.

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The church has some faithful workers, and I think a bright outlook. Good audiences have greeted us so far. I understand they are the largest in town. Eight have already been added to our numbers—two of them by confession last Lord's day evening—and others are looked for soon. Some old friends of other days have been found. Bro. Rhodes, one of our elders, who lives seven miles away and preaches in his neighborhood, was a Eureka student in 1856-57 when the writer, a mere boy, began there. His daughter, now Sister Bird, is a Eureka graduate of the class of '85; her husband was also a student there. They were baptized and married by Dr. J. M. Allen, who preached the night the writer made the confession, in the old frame church in Eureka. So we feel almost akin.

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But this must suffice, promising a fuller account of the New Mexico work when more has been learned of it. The New Pecos Valley and Northeastern R. R. connects us with the great Panhandle, of Texas; so we feel that we are still in touch with the great state that was home for eleven years. S. K. HALLAM.

Roswell, Feb. 28, 1898.



SEND ONE DOLLAR

Cut this ad. out and send to us, state color, gear, size of frame and whether Gents' or Ladies' is wanted, and we will send you this HIGH GRADE '99 MODEL $50.00 WAYMAN BICYCLE by express, C. O. D. subject to examination. You can examine it at your express office and if found perfectly satisfactory and the grandest bargain you ever saw or heardof, pay the express agent the balance, $18.75 and express charges.

THE WAYMAN is built on honor from the best material money can buy; there is no better made bicycle. 22, 24 or 26 inch frame of 1⅛-inch German seamless tubing, finest two-piece hanger, best drop forge connections, full ball bearing, patent retainers, our own best guaranteed single tube pneumatic tire, highest grade equipment, handsome nickel decorations, enameled black, maroon or green, any gear.

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A New Demand for Apostolic Principles.

I have before me a tract entitled "Evangelization, on Apostolic Principles, of the Indian, White and Colored Peoples of the Indian Territory." When I first saw it I felt a strong curiosity to know what had rendered necessary the adoption of "apostolic principles" in the Indian Territory. I thought that, if a reason could be assigned for the use of the old gospel in that part of our country, it might be used as an argument for the "Jerusalem gospel" in the rest of the world. I suspected the trouble, but was too charitable to mention it till I had read the tract, and good reading it is. It is simply a repetition of the evils which the founders of the "Disciple" movement found in Pennsylvania seventy years ago—a heterogeneous mass of people without a knowledge of the Bible except such as was imparted from a dozen pulpits, the occupants of which were called together by the discordant clang of their bells, symbolic of their lack of harmony and co-operation.

To evangelize the numerous tribes of Indians in Oklahoma and the Indian Territory, the writer says:

"Ever since the advent of the Indians on the reservation commonly known as the Indian Territory, missionary work has been carried on by the various denominations, notably, Presbyterians, Congregationalists, Methodists, Baptists and Moravians."

All honor to those missionaries! Their hearts were true, but there was one delusion they labored under, namely, that these savages were to be made Christians, and then members of religious societies entirely human in their nature and devisive in their tendency. Now for the result:

"It is a sad fact that a large percentage of the missionaries now laboring in this country do not preach the simple gospel of the grace of God. Without the least feeling of censoriousness or spirit of uncharitable criticism it must be declared that the gospel in its fullness and simplicity is not being given to the people. The truths of the manifold gospel of the grace of God, which not only accepts Christ as Savior, Sanctifier, Healer and coming King, but takes in all the wider ranges of truth connected therewith, is largely an unknown quantity in the ministry of the major portion of the missionaries now laboring in the territory. This is not said by way of depreciation in the least of their consecration and general piety, but has reference largely to doctrinal testimony."

I believe every word of it, and I have no doubt it requires much more moral firmness to utter such a declaration. I quote further:

"Ever since the founding of the Gwenn Dale Orphanage in 1888, the cry of our heart has been that God would send forth laborers into this great harvest field who would be thoroughly acquainted with the spirit and essence of the gospel of his Son—men and women filled with the Holy Spirit and who could trust God for the supply of all their needs, spiritual and temporal, and whose faith would be continually exercised in God and not in the churches and home mission boards, blessed as the latter may be."

It is not much to be wondered at that there was a scarcity of workers so long as these workers were expected to work for nothing and board themselves. Here is the final solution of the trouble:

"After much earnest consultation and prayer with various Christian workers, east and west, is has been decided to organize, on simple Bible principles, an undenominational society for an aggressive and widespread effort which shall have for its sole purpose the dissemination of the gospel of the Son of God throughout the Indian Territory and other portions of the great Southwest country."

We are now to be told what "simple Bible principles" are. There are just two ways to settle that question. First, take the gospel, just as the Bible gives it, and train the new convert up to that as a standard of spiritual outline. Second, take a few general outlines of Christian morality that will be sure not to antagonize any denomination, and out of this eclectic cloth make a coat that will fit each convert just as he is, and make him think he has grown to the full stature of a man in Christ all at once. The latter is denominationalism in its practical workings.

But I have much faith in this new move. People who are willing to recognize the evils they labor under will soon find a remedy. The sentences I have quoted fully justify us in what we as Disciples of Christ have said about denominationalism in its practical effects. It shows, further, that no matter how much a man may be devoted to Christ, by serving organizations that hold his truth in a modified form he will be serving two masters, and that will soon end in putting Christ second or else produce a rupture with his denomination. Let us all pray that these workers in uninviting fields may be able to see more clearly the true cause of the trouble, and also the way out—the restoration of the primitive Christian Church in place of the weeds in the vineyard, each of which is striving for the mastery of the ground. W. P. ROOT.

Medina, O.

Spring tiredness is due to an impoverished condition of the blood and is cured by Hood's Sarsaparilla, which enriches the blood.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

Notes and News.

Special Offer to Preachers.

In another place will be found the advertisement of a special offer to ministers by J. S. Hughes, author of a work on Revelation, entitled "Mystery of the Golden Cloth." We would be glad to know that a large number of our ministers had availed themselves of this very liberal offer in order to make fresh study of this last book in our New Testament canon. We believe such a study would do much to stimulate reiigious zeal and activity and awaken a fresh interest in biblical study. Read the offer elsewhere.

Union Christian Church.

Our revival services closed March 5th, with 218 added to the Lord. The preaching was done by our pastor, J. H. O. Smith, and the meeting was by far the most satisfactory we have held. Chicago has several churches of different denominations that meet in large public auditoriums, such as theatres, music halls and the like. Ours is pronounced "unique" in that it has every department of church work well organized and its pastor preaches the gospel so that people are moved to personal acceptance of its terms of salvation. The city editor of the Times-Herald declares in the issue of March 6th that we have broken the soul-winning record of Chicago so long held by Dr. Howard Agnew Johnston, of the Forty-first St. Presbyterian Church. Our object in reporting our revival services, however, is not to acquaint those interested in our work with merely an account of numbers added. Our church, like that of pentecostal fame, believes in *numbers*, but we also believe that they are added to the Lord. The deepest spiritual earnestness pervaded every service. Three-fourths of the additions were thoughtful men and women who have already enlisted their newly washed souls in one or more of the various activities of the church. Bro. Smith has a peculiar faculty of placing new members at once in congenial lines of work. He thinks that busy minds are most receptive of higher training and deeper spiritual growth. Our Sunday-school did not suffer during the meeting—the average attendance being 600.

E. W. Witmer, Clerk of Church.

Illinois Items.

Since my last report in your excellent journal I received an invitation from the Old Union Church in Greene County, Ill. We set things in order. The Sunday-school and the church are in a prosperous condition. The Sunday-school is thoroughly organized and possessed of the missionary spirit. The Dorchester church and Sunday-school is coming to the front. Bro. J. O. Henry, of Litchfield, has been employed for one-fourth of his time. He also preaches for the Gillespie brethren, who still worship in the operahouse. This congregation was organized by the writer September, 1897. We have partly decided to erect a tabernacle next summer. Prominent citizens as well as some of our members are in favor of building a tabernacle. Gillespie is a nice little business town, whose resources come from one of the largest operating mines and the best farming communities in the county. The Sunday-school here, under the superintendency of Mrs. Luttenberger, is making great preparation for the March offering. We aim to do our part regardless of what others may say or do. Criticism and indifferentism never saved a soul. There is much said about the "scriptural evangelist, preacher, elder and deacon," but what shall we say about the scriptural church member, and the do-nothing and do-as-I-pleace church official? Every scriptural church member, who of his own free will and accord becomes an official, evangelist or preacher, to "serve Christ and his people," wins favor with God and man. Faithfulness and service is reward here as well as hereafter.

The Antioch Church, for which I have labored the past year is in a prosperous condition. We expect to have a good March offering. This church has an interest in every missionary enterprise. So should it be with every church, in order to raise money for every missionary purpose. Owing to so much sickness we have postponed our meeting until our missionary rally.

Jno. G. M. Luttenberger.

Eldorado, Kansas.

We have closed our first year's work, March 5th. Our salary paid in full to date. Took $20 offering for Foreign Missions, nearly trebling the last year's offering; out of debt. The roll of membership purged. Congregation thoroughly organized in every department. A perfect harmony exists. A Junior, Intermediate and Senior C. E. Society, C. W. B. M., Bible-school and mission school are all doing good work. There have been fifty-five accessions, and while we now number less than two hundred members, we stand first as a spiritual, aggressive force in this city. We are just getting started. We are, as a body, poor in this world's goods, but a better, more willing people I never ministered to, so far as they know and can. The congregation is what the preacher makes it.

They gave me a gold diamond set locket at Christmas, with name engraved, as a token of esteem, with some other articles to Mrs. C. last week. The young people planned and executed a complete surprise in the way of a social, and presented me with a magnificent easy chair. Our call is indefinite.

We are now soliciting for a new and commodious house of worship, with good prospects. This congregation will be heard from from now on, and that for splendid mission work. The Spirit of the Master has been enthroned. A service without a confession is now regarded as out of order. We have our motto, and will furnish our quota of the 100,000 souls for Christ. Many of our families are now reading the Christian-Evangelist, and what can you expect but workers?

E. Everett Cowperthwaite.

The Great Hiram College Jubilee Endowment Movement—Endowment by the People.

THE STEREOPTICON LECTURE.

The Hiram College stereopticon lecture has been received with great favor wherever it has been given. The purpose of the lecture is to give a concise view of our great Restoration Movement and set it in its proper attitude to the cause of higher education, and to show the relation that Hiram College sustains to this great movement. Scores of pictures are projected upon the canvass: the old pioneers, group pictures of our missionary secretaries, editors, distinguished preachers, college presidents, the early Hiram teachers and workers, Hiram scenes and Hiram buildings. The aim is, not simply to entertain, but to instruct as well. No admission fee is charged and no definite pledges are taken, but an opportunity is given for persons to enroll their names in the great Hiram Jubilee Endowment Movement.

We hope that the preachers of the churches will make room for this lecture and not throw our men out, when they send their appointments, because it wastes their time and in a measure defeats the purpose of the lecture. Each speaker puts his own individuality into his lecture, and while the general topic is the same, there is a variety occasioned by the personality of the speaker.

Young people especially are benefited by this lecture, as it gives a comprehensive view of our educational work as a people.

THE PROGRESS BEING MADE.

Very satisfactory progress is being made, and we hope to move much more rapidly as time advances. Hundreds of names have already been gathered and sent to us, and we expect to reach tens of thousands before the culmination of the enterprise in June 1900. Every name sent in is an inspiration. Will not every one who has had his attention called to this movement send us his name? Surely, any Disciple of Christ will gladly give a dollar for the establishment of one of our great institutions of learning, and many will gladly do much more.

Address E. V. Zollars.
Hiram, Ohio.

YOUR OPPORTUNITY.

INVESTIGATE AND BE SATISFIED.

We Propose to Purchase New and Original Ideas.

WE build houses and sell real estate: we want new ideas in this line, and have appropriated $20,000 to pay for 112 plans or ideas in housebuilding. The sender of the best plan will receive $2,000, others graded downward. If you have good ideas, and have $50 to invest in a good, conservative and safe property of "large promise" in Boston, which will bear close investigation, write for pamphlet, maps, etc., giving full particulars of the division of the above money. We have had offices in one building in Boston for nearly 20 years, and are well known. Address FROST BROS., P. O. Box 3696, Boston, Mass.

Women who suffer with any of the Ailments Peculiar to their Sex, and who are discouraged by past experience with Doctors, patent medicines, and so-called sure cures, should write to Mrs. Adeline Hardy, Box 12 Indianapolis, Ind. She has had placed in her hands (by a noted physician of Germany) a remedy which absolutely cures every form of female disease. It will be mailed free to any reader of this paper. The doctor considers it his religious duty to place his infallible cure within the reach of every sufferer.

A Noble Work.

No man among the Disciples of Christ was more widely known or more universally esteemed during his early ministry than was the late lamented Jno. A. Brooks. His memory should be just as dear to us as his life's labors. The friends of truth and temperance everywhere are called upon; no, they are given the blessed opportunity of contributing means for the noble and glorious purpose of erecting to his memory a suitable monument that shall reflect the great esteem in which he is held by the thousands who to-day are reaping the benefit of his labors in behalf of home, country and humanity. I had a talk recently with one of the officers of the Memorial Association and he told me that they had hoped to secure two thousand dollars for this work, but he thought they would have to content themselves with seven or eight hundred dollars. The two thousand dollars should be raised in ten days. This work should not be allowed to lag for lack of funds. Offerings may be sent to Hon. W. T. Hickman, 2011 East Ninth St., Kansas City, Mo. Lovers of truth and temperance, send your offerings to-day.

W. R. Jinnett.
East St. Louis, Ill., Mar. 7, 1899.

What People Say about Hood's Sarsaparilla is that it cures when all other remedies fail. Therefore you should take Hood's Sarsaparilla is preference to all others.

Hood's Pills cure biliousness. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

Healthful Cereal Preparations.

The heart of barley, entirely free from bran or hulls, makes a palatable cereal food, which not only nourishes those who enjoy health, but is an efficient diuretic, emollient, nutritive and tonic agent in cases of digestive disorders or intestinal irritation. This new and valuable food is prepared by Farwell & Rhines, Watertown, N. Y. It is recommended by physicians as invaluable in Bright's disease and other diseases of the kidneys and liver, and it is a palatable, attractive breakfast dish for those in good health. Analysis of Barley Crystals shows that it contains 99.1 per cent. of the purest flesh, blood, brain, nerve, bone and muscle-building food. Farwell & Rhines are also makers of the noted "Gluten Flour," "Special Diabetic Flour," and "K. C. Whole Wheat Flour." Their goods have come to be known as the "Criss Cross Cereals," the criss cross lines on the face of each package being a part of their trade mark.

The Benevolent Association of the Christian Church.

So many ask, "What is the difference between the National Benevolent Association of the Christian Church and the Children's Home Finding Association," that I am persuaded that the following statement is needed.

The two societies are similar in their methods of work; both place children in Christian families as opportunity affords, and receive children from any state in the Union. However, the Benevolent Association, while it conforms with the Home Finding Association in method of work, in placing children, differs very widely in its object, which is to primarily look after the soul-culture of the child. So a home is provided where the child is placed and only put out in a family house when it is decided to



JOEL BROWN.

be for the best interest of the child. Some children can be better cared for by the Christian Orphans' Home, namely, those who are sick and crippled.

The logic of the association is this: that the love of Christ is more powerfully exerted than under the former environments or hereditary tendencies of any sane child between the age of infancy and 14 years. So far the philosophy has proven correct. But three of the 500 children cared for have turned out bad, and we are led to believe that those would have been saved if we could have had them longer; but our crowded condition and lean purse at times hinders the work.

The accompanying cut is of *Nellie and Clara*, two girls who are being cared for by the home. They are kind Christian girls, but their unfortunate condition is such that we could not well secure a good home for them, and if we should, we are sure none could do better for them than is being done by the Home. They are being educated and taught the useful arts. Already their skillful needlework is noticeable in the Home. If their health permits they soon will be self-supporting and may go out into the world educated, devoted Christian women, carrying with them the sunshine of gladness and telling the sweet story of salvation learned in the Home. Can the human mind estimate the value of such work?

It is said that Mark Hopkins on one occasion, when asking for funds to build an orphanage, remarked that if but one boy was rescued and saved it would pay for all the cost. Already 90 per cent. of the children cared for by the Christian Orphans' Home, when old enough, have become Christians. Does it pay? Would it if it were your child? We are glad to see the people coming to the rescue of all our institutions of this kind. The care of children is but one branch of work of the B. A. C. C.

It also has as its object the care of the sick and aged of the church; neither of the last two named baanches of work are yet established, but the association is in its infancy. All is being done that can be done by the devoted, consecrated and self-denying women, with the small income at their command. Commencing the orphanage work as they did in '89, with a capital of but $40, they have increased it to the value of the property the association owns, barring the debt of $2,000, which at a moderate estimate is $20,000. And in the meantime they have cared for more than five hundred children and 100 widows during the 10 years. None of the officers except the field secretaries have recieved any salary. It is hoped an Old People's Home will be begun this year. Already several hundred dollars have been subscribed for that purpose.

The Children's Home Finding Association is not under the auspices of any denomination, but receives its support from all denominations, while the two Orphans' Homes of the Christian Church and the Orphans' Schools recieve their support from the Disciples of Christ alone; and in a few years there will be Old Peoples' Homes and Hospitals. The work must be done. God orders it. Let all the churches observe the first Sunday of April, Easter Sunday, in the interest of the Benevolent Association. If you desire programs write Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis, Mo., and she will send them to you free of charge.

Make all drafts and money orders payable to Christian Orphans' Home, and send to Mrs. J. K. Hansbrough, 5018 Cabanne Ave.

Yours in behalf of the homeless,

JOEL BROWN, Field Sec.

Burris A. Jenkins.

Our religious press has already been apprised of the election of Bro. Jenkins to the presidency of the University of Indianapolis. This is a great honor to Bro. Jenkins. To be called to such a position by the trustees of a great school is surely something to feel well over. Bro. Jenkins is not called to this position that he may have consciousness that the trustees of the university and others feel well toward him. He is called because men interested in the building up of a great university in the city of Indianapolis have discovered his fitness for the position to which he is called.

1. Bro. Jenkins is much by nature. By this we mean that he is richly endowed by nature with splendid intellectual qualities. He is a clear, discriminating and all-around thinker. He has a retentive memory that serves him well in his diverse duties.

2. He is much by nurture. He has received the best intellectual training that the best universities can supply.

3. He is a teacher that awakens those who recite to him to do their best.

4. He is a popular speaker. This is true of him in the pulpit and on the lecture platform. Not knowing whether he has ever been "up stump," I cannot tell how he would be on the stump.

5. One quality that fits Bro. Jenkins to be at the head of a college or university is his ability to reach young people and inspire them with noble aims and purposes. Young men of limited means who are working their way through college often get discouraged. They see days when they would like to sit down by a trusted counselor and tell freely their troubles and learn what is best to do. If Bro. Jenkins has a gift that is not surpassed by any other of his gifts it is his ability to get the confidence of young men and to make them feel that he can be approached by them when they seek sympathy and need counsel. Will parents who seek to give their children a liberal education under the best leadership and advantages please note what I have said?

The church and people of Indianapolis and outside of Indianapolis as far as Bro. Jenkins is known rejoice that he is called to a position which they feel he is so well fitted to fill.

W. O. MOORE.

Conference On City Evangelization.

The Annual Conference on City Evangelization will be held with the Congress at the First Christian Church, St. Louis, Mo., Wednesday, April 26th, at 2 P. M. A strong program has been prepared under the leadsrship of E. W. Darst. A cordial invitation is extended by the St. Louis churches.

BENJ. L. SMITH, Cor. Sec. A. C. M. S.

Missionary.

C. W. B. M. Messages.

[The following messages from members of Illinois State Board of C. W. B. M. are addressed to the women in Illinois, but should be of equal interest to our sisters in all the states. These messages will be continued in another number.—EDITOR.]

The First Meeting.

It is with pleasure I recall the first meeting of the ladies at the state meeting in Eureka, Ill., held the first week in September, 1874, called to plan to do systematic missionary work. Also, going from Eureka to Cincinnati, O., with Sisters Dickinson and Lindsay, to the first C. W. B. M. convention, the following October. The work of twenty-five years has gone far beyond what we then expected. I feel gratified.

Then the few of us did *little* that we could. Now the sisters in the Christian Church are a great host. Every year the work done by the C. W. B. M. has commended itself to all who know of this work. Is it not time that every sister should make an offering to this work? Then we will not fail to raise $99,000 for '99, and we can send more missionaries to help Christianize the world.

With every sister enlisted, what grand results will be reached at the end of another twenty-five years! This is the Lord's work. Let us show our gratitude for our many blessings by being faithful to him.

MRS. JOHN DARST.

90,000 Members in '99.

A ringing call comes from our devoted leaders at Indianapolis for 90,000 members in this our Silver Year. I wonder how our women in Illinois are responding to the call. How busily are we enlisting recruits for our C. W. B. M. army? Sister Pearce, who so valiantly led us to our organization in 1874, says in the January Tidings that she will be responsible for winning two new members, and adds, "Who will join me?" I will. Now *who will join us?* Sisters, "to the work," and let us verify in our state our motto for the year, "The Lord giveth the Word, the women that publish the Tidings are a great host." ELMIRA J. DICKINSON.

"90,000 Women for '99."

It means vastly more than we will ever know in this life. It means less of self, more of others, and yet, a broader and deeper self, a richer and happier self, a lighter burdened self.

Can you take or send a brighter message than that which Mary hastened to share with others? A risen Lord! The only abiding joy of this life, and the promise that "I will come again and receive you unto myself."

My dear sisters, do you know an indifferent sister? Have you done all you can to awaken her—to show her how to "count her blessings?" If we can enlist "90,000 for '99," there will be no question about the "$90,000 for '99." ANNA M. HALE, President.

DEAR SISTERS:—When we think of what Christianity has done for women, exalting them from a state of degradation and slavery to the place and sphere God originally designed they should fill—surrounded as we now are by all the sweet, ennobling influences Christ's love has brought—with unlimited opportunities for culture and *usefulness* in life, should we not deem it a privilege and joy to respond to the extent of our ability to the call for "ninety thousand dollars in ninety-nine," for the *on-sending* of our Master's message of life and light to those yet deprived of its priceless blessings? *Certainly* we cannot be indifferent to this appeal when we think of the sunshine, joy and consolation it has brought into our own

lives, and the beautiful hope that fills the soul of a future permanent abiding-place.

One way in which we could be more helpful is by enlarging our state work, contributing more to its development, remembering, as each state develops, our national work will be strengthened and increased, funds will be supplied for the carrying of the precious story of redeeming love to those who have it not.

MRS. S. J. CRAWFORD, State Treasurer.

Every Member of the C. W. B. M.

Should ask herself, this year of our silver anniversary, What more can I do to help our missionary work move forward? All can pray more, some can secure new members. Most of us can surely pay one dollar more than our dues. And (as we were requested in the December Tidings) bring the first half to the April meeting of our auxiliary, the remainder to the September meeting. But bring the offering then if it is only a dime. If all who can do not help more than ever before we will have reason to be sad and ashamed when our twenty-fifth annual report is read next October. Illinois C. W. B. M. is in danger of being behind. There is not money enough in the state treasury at present to pay the traveling expenses of an organizer. Do not wait for one to come and stir your hearts, dear sisters. Rear the Missionary Tidings regularly. It is largely ignorance of the work that hinders more liberal giving. JANE C. DAVIDSON, Rec. Sec.

SISTERS IN CHRIST:—"What shall the harvest be" from the Young People's Department this year?

Shall we rejoice with them, when the final report is made, that the offerings of their eager hands and loving hearts have amounted to $9,000 in '99, for Builders' Fund, or shall our hearts be saddened with theirs, when we realize they have fallen short?

Can it be possible this work concerns not you and me? Then it concerns us not that hundreds of precious souls, through the training in the societies, have been brought to Christ. It concerns us not that the offerings of these little hands, now larger grown, have amounted to more than $60,000, since 1885, with which have been erected chapels, bungalows, orphanages, schoolhouses and hospitals for the missionaries which we have helped to send out. It concerns us not that 250 children in India through their efforts have been mothered, many of which are now "living epistles" of the everlasting gospel.

Results this year, as ever, shall be what the older ones help the children make.

Let us, then, encourage attendance at the meetings, provide for a wider circulation of Junior Builders and devise ways and means for them to pay for one or more shares of $10 each in the Builders' Fund.

GUSSIE COURSON.

SUPERINTENDENTS OF JUNIORS, INTERMEDIATES AND BANDS:—If the Young People's Department in Illinois is going to do its share towards raising the "$9,000 in '99 for Builders' Fund," we will have to put forth greater efforts in the coming months than we have in the past months of this missionary year. Illinois was apportioned 110 shares of $10 each. At present, only 32 shares *have been reported to me* as pledged. No doubt many are helping in this work who have not reported to me. Will you not let your state superintendent know all that you are doing to help make a celebration of our silver anniversary an Cincinnati, next October? By making these things known we encourage others to help in the good work ANNIE E. DAVIDSON,

State Supt. Young Peoples Work.

Eureka, Ill., Feb. 15, 1899.

Pueblo., Col., March 6.—The Mesa Christian Church, Pueblo, gave $25 for Foreign Missions. The first service of this church was held Jan. 1st. It is a mission of the state board. Sixteen persons gave one dollar each.—R. B. PRESTON, pastor.

Trade-mark
Criss-Cross CEREALS
Seven food products—prevent and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Unlike all others. Look for criss-cross lines. Pamphlet and sample offer mailed free.
K. C. WHOLE WHEAT FLOUR. Prevents constipation and liver troubles.
GLUTEN GRITS, New health breakfast food.
PANSY Pastry Flour, Finest made.
FARWELL & RHINES, Watertown, N. Y., U. S. A.

Good Reports from the March Offering.

Hartford City, Ind.—We nearly doubled our apportionment yesterday and the collection is not all in yet.—C. M. KERNE.

Salem, O.—Nearly $78 for Foreign Missions yesterday.—RALPH C. SARGENT.

Lexington, Ky., (Chestnut St. Church).—I asked for $75. We have more than that sum. Our apportionment is $50.—W. G. CONLEY.

Joplin, Mo.—In a storm, gave over $20.—W. F. TURNER.

Atchison, Kan.—Four times as much as last year.—W. S. PRIEST.

Bellaire, O.—We reached our apportionment, $50.—C. M. WATSON.

Stanford, Ill.—Over $78.—MELVIN MENGES.

Peru, Ind.—Am confident will reach our apportionment.—C. M. FILLMORE.

Jacksonville, Ill.—We secured $120.37 in cash to-day and pledges that will increase it some.—GEORGE L. SNIVELY.

Loudonville, O.—Raised our apportionment.—H. S. SANBORN.

Winchester, Ind.—Already more than doubled what we raised last year.—J. F. FLOYD.

Orando, Va.—Our offering yesterday was something over $30. We will try to make it $50 or more before sending it.—W. L. DUDLEY.

Randolph, O.—Raised more than the apportionment.—W. G. ORAM.

Falmouth, Ky.—We reached our apportionment. Will raise more.—GEORGE RINGOLD.

Palmyra, Mo.—Apportionment $75. Raised about $80.—L. J. MARSHALL.

Flemingsburg, Ky.—Raised our apportionment, possibly more.—W. S. WILLIS.

Welmington, O.—Went beyond the apportionment and beyond any offering made by this church in the last five years.—A. B. GRIFFITH.

Brazil, Ind.—Ahead of our apportionment already.—W. L. NICOSON.

Canton, Mo.—Offering $75. Last year $57.—DAVIS ERRETT.

Chillicothe, Mo.—Hallelujah! $86 for Foreign Mission to-day. Will make it $100, If we have to coin some Missouri mud.—LAWRENCE F. MCCRAY.

Paulding, O.—Reached our apportionment, $50, and will go beyond it.—G. B. TOWNSEND.

Tipton, Ind.—Praise the Lord, we will reach $100. Apportionment $50.—E. A. COLE.

South Bend, Ind.—Our apportionment was $75. Pledges this morning amount to $120.—G. B. VAN ARSDELL.

Shelby, O.—Apportionment $15. Will try to make it $30. Offering last year $9.75.—S. A. COOK.

Baltimore, Md.—The churches in the Tribune territory give an advance over all apportionments.—PETER AINSLIE.

San Angelo, Tex.—Offering will amount to $20 or $25.—HAROLD BALDWIN.

Lexington, Ky., (Central Church).—An offering of $300, which we intend to increase.—I. J. SPENCER.

Acton, Ont.—Apportionment $25, raised $28.24.—E. J. CRAWFORD.

Belle Plain, Ill.—We more than reached our apportionment.—JAMES N. LESTER.

Paducah, Ky.—Tenth St. raised one and one-half times its apportionment. More than doubled the offering of '98.—W. A. PARKER.

Cantril, Ill.—Went away beyond our apportionment.—U. N. HIERONYMUS.

Ancona, Ill.—Offering $22.50 against $4.74 last year.—CLIFFORD WEAVER.

Valparaiso, Ind.—Will reach our apportionment at Knox, Ind.—J. E. DAVIS,

Findlay, O.—Above our apportionment and more than doubled the amount of last year.—A. N. GROWDEN.

Hopkinsville, Ky —Our offering will be more than $230.—H. D. SMITH.

Paducah, Ky.—The offering more than $100.—W. H. PINKERTON.

Chandlerville, Ill.—The apportionment was raised, with something over.—S. M. THOMAS.

St. Augustine, Ill.—Raised our apportionment, $25, and more.—H. G. BENNETT.

Pleasantville, Ia.—We reached our full apportionment easily. Great missionary enthusiasm.—F. D. FERRELL.

Owensboro, Ky.—Will have our apportionment.—R. H. CROSSFIELD.

Bluefield, W. Va.—Raised more than eight times our apportionment ($15) or $130.—J. F. STONE.

Troy, Tex.—Raised our apportionment yesterday.—W. L. HARRISON.

Alvarado, Tex,—We raised more than our apportionment.—G. H. MORRISON.

Indianapolis, Ind.—The Central Church will make its apportionment, $300 or more.—A. B. PHILPUTT.

Charlestown, Ind.—Raised $50; $20 over apportionment.—P. A. DAVEY.

Kalkaska, Mich.—For Foreign Missions yesterday, $44.75, $15 ahead of our apportionment.—HATTIE M. CRAWFORD.

Winfield, Kas.—Will reach our apportionment.—W. T. ADAMS.

Syracuse, N. Y.—The Jubilee, sure enough. Thribbled the amount of last year, exceeded our apportionment 40 per cent.—E. RICHARD EDWARDS.

Tully, N. Y.—Expect to reach apportionment.—J. GIRDALL.

McKinney, Tex.—Raised $94.60 first hand and will get more.—G. A. FARIS.

Martinsville, Va.—Our church will get the apportionment, $25.—L. M. OMER.

Anniston, Ala.—Raised $15. Everybody pleased.—HOWARD J. BRAZELTON.

Martelle, Ia.—Passed our apportionment.—C. L. WAITE.

West Liberty, Ia.—West Liberty will raise her apportionment.—G. W. BURCH.

Pennville, Ind.—Collection was over $10.00.—H. C. PATTERSON.

Bethany, W. Va.—We raised about $80.00 yesterday.—GEORGE MUNRO.

Chewton, Pa.—Raised considerably more than our apportionment.—N. W. PHILLIPS.

Millersburg, Ky., will raise its full apportionment.

E. L. Powell, Louisville, Ky., reports that the 4th and Walnut St. church will raise $500 or $600 for Foreign Missions.

Frank G. Tyrrell, of St. Louis, Mo., reports that the Central church of that city raised $500 and may reach $600.

Olin, Ia.—Nearly doubled our apportionment.—J. P. MARTINDALE.

Kingston, N. C.—Over our apportionment $50.—W. S. JOHNSTON.

Golden, Colo.—We are rejoicing in the fact of having exceeded our apportionment.—E. F. BEHR.

Springfield, Mass.—Apportionment $10. Raised $35.—E. C. DAVIS.

Platte City, Mo.—Platte City will go on the Roll of Honor again.—E. B. REDD.

Lexington, Mo.—Collected $64. Apportionment $50.—E. J. FENSTERMACHER.

Frankfort, Ind.—We will reach our $100 mark.—L. E. BROWN.

Arlington, S. D.—Apportionment exceeded by 50 per cent.—A. H. SEYMOUR.

Davenport, Ia.—More than covered our apportionment.—C. C. DAVIS.

Litchfield, Minn.—Reached our apportionment.—J. G. SLICK.

Morganfield, Ky.—Our apportionment $20. Collected yesterday $47.14. Seventy members yet to hear from.—R. V. OMER.

Baltimore, Md.—You can depend upon Harlem Ave. Church for $200.—JACOB B. THOMAS.

Winger, Ont.—Expect both congregations (Winger and Rosedene) will considerably pass their apportionment.—W. C. MCDOUGALL.

Denver, Colo., (East Side)—More than doubled apportionment.—F. PAYNE.

Evangelistic.

OHIO.

Cleveland, Dunham Ave., March 8.—R. W. Abnerly, of Columbus, assisted us in a meeting in February; 32 additions, 27 confession. We had eight additions in January. Our work is prosperous.—M. J. GRABLE.

OREGON.

Eugene.—A church of about 25 members has been organized at Creswell. This is largely the result of a meeting held by M. K. Rose, pastor at Eugene. This point will be supplied by students of the Eugene Divinity School.—JNO. J. HANDSAKER.

TENNESSEE.

Nashville, Mar. 6.—The financial report of Woodland St. Church for 1898 shows $1,762.61 spent for home purposes and $1,011.22 for missions. That don't look bad to us. There have been 21 additions to the church since Jan. 1st, 1899, mostly at our regular services.—T. A. REYNOLDS.

KENTUCKY.

Newport.—The pastorate of Robt. Mathews with the Central Church, Newport, Ky., formally began the first Lord's day in March. The apportionment for Foreign Missions was raised and there were large audiences, and three baptisms.—W. L. GLAZIER, clerk.

MISSOURI.

Mound City, March 8.—During the last two months my work has been in Southwest Iowa. I have been in two great meetings during the time. The first one was at Glenwood, and 35 were added to the church. The second one was held at Villisca, closing last Lord's day with 40 added.—G. A. BUTLER, singing evangelist.

CALIFORNIA.

Orange, March 7.—We began our work here last November, and have a crowded house, a thing unusual in California. Eleven have been added to the congregation. We raised our apportionment for Foreign Missions ($25), notwithstanding a fearful desert wind last Sunday preventing the attendance of some and disheartening all with prospect of drouth.—N. B. MCGHEE.

WISCONSIN.

Sugar Grove, March 7.—I have just closed a 12 days' meeting at Pleasant Ridge with 20 additions; 15 by baptism. This is the largest meeting held by our Wisconsin brethren this year. Commenced here yesterday with two additions. Expect to add 50 souls. Could be secured to hold a few more meetings this winter.—S. J. PHILLIPS, pastor.

KANSAS.

Olathe, March 6.—Work starts out nicely here. One added yesterday. The church tendered us a splendid reception Thursday evening. Yesterday a wretched day for March collection. We take ours next Sunday.—C. H. HILTON.

Lenora, March 8.—Closed meeting last night; 20 added from all sources. Bro Mulkey, of near Norton, Kan., will minister to them for half time. Begin Sunday night nine miles west of here.—W. R. BURBRIDGE.

MASSACHUSETTS.

Worcester, March 4.—Four weeks ago on invitation of the leading members of a Congregational church, which had lately disbanded, our people established a mission on Belmont Street. A Bible-school of 115 scholars was organized and this was followed by evening preaching services by our pastor, Roland A. Nichols. It has been a grand meeting and 23 have taken the stand for Christ, desiring Christian baptism. Nearly all of these came from the Congregational Church. The meetings are to continue another week.—NEWTON KNOX.

IOWA.

Kellerton, Feb. 24.—Six additions since I began here, Nov. 1, 1898.—J. DR FORSYTH.

Stuart, March 6.—One confession here at regular service yesterday. Will try to enlist our share of the 100,000 soldiers of the cross.—EUGENE T. MCFARLAND, pastor.

Des Moines, March 2.—Report for 14 months' work at Granger, Ia.: Number of additions in all, 31; of this number six were by letter, five by statement, 20 by baptism. Among this number two were Presbyterians, man and wife, he having been a professor in a Theological Seminary. We doubled our apportionment last year for Foreign Missions. Will do better this year.—G. E. ROBERTS, pastor.

Mt. Ayr, March 7.—The church at this place has just closed a very successful meeting. It was announced to begin Jan. 15, and Bro. Edgar D. Price, of Shennandoah, was to do the preaching. On account of sickness in his father's family he was detained two weeks, and the pastor continued the meeting. Bro. Price returned and continued four weeks longer, closing on the 5th inst. There were 21 additions in all; 11 the last day. Bro. Price is an able preacher. His teaching is sound and scriptural.—C. E. WELLS, pastor.

MINNESOTA.

Dundee, March 5. — The town is stirred; everybody is talking. Nine confessions, two Presbyterians, one M. E. We are using Presbyterian house, and things are warm.—VANDEWALKER AND SWEETMAN.

Minneapolis, March 8.—Our meeting closed with 24 additions; 22 by confession. Bro. W. F. Richardson did the preaching in exchange for a meeting held in Kansas City in January. The church has had a great blessing. The preaching was strong, loyal and scriptural. We have never had a better meeting.—CAREY E. MORGAN.

ILLINOIS.

Rautoul, March 6. — Three additions in a short meeting at Ludlow —H. H. PETERS.

J. J. Cathcart recently closed a meeting at Blooming Grove with 10 additions; six baptisms. Blooming Grove was the boyhood home of Bro. C. and the place of his beginning in the ministry 26 years ago. Also his third protracted meeting there, with good results. Bro. C can be had for protracted meetings at other churches by addressing him at Springfield, Ill.

Lincoln, March 6.—Two confessions yesterday and a big missionary rally.—ALBERT NICHOLS.

La Harpe, March 7. — Closed our three weeks' meeting here last night with two by letter, four by statement, 52 by baptism; total, 58 Bro. J. S. Clements did the preaching in his usual earnest and zealous way. — K. C. VENTRESS, pastor.

INDIANA.

Hopedale, March 7.—Bro. L. L. Carpenter preached for us one week, and I continued three days longer at Hopewell. Three baptisms on Feb. 20. Three added at Spring Creek on Feb. 26th at my regular appointment.—A. W. GEHRES.

Indianapolis.—I am in the midst of a good meeting with the Central Church here. We began the third week with 35 additions, and prospects bright for many more.—ALLEN B. PHILPUTT, pastor.

Columbus, March 7.—Just closed my second meeting for this winter at Jonesville, with 36 added, making 48 in all. Go to Hope the last of this week, and expect to build this spring.—EUGENE MARTIN, evangelist.

Indianapolis, March 10. — The Englewood Church has just closed a four weeks' meeting with 40 additions; 28 by buptism. Forty-eight have been added since Jan. 1. All departments of our work are in good condition.—A. L. ORCTTT, pastor.

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Not he who gives to me, but he
Who teaches me to give, to me
Brings richest stores of joy and peace.
To give of self and all, and cease
Not evermore to help and heal,
Is Christlike both to be and feel.

My life with all it has of worth,
I hold from God who gave it birth.
'Tis not a treasure, rich and rare,
To safely keep with anxious care,
But one to be all freely spent
For those to whom, through me, 'twas sent.

Am I, therefore, denied all ease,
With all content and things that please?
Not so, for God is wondrous wise.
In pleasing self no pleasure lies,
But pleasing others for their good
Brings nought but joy, nor ever could.

There's nothing lost that's lost for Christ;
The world for self hath not sufficed
To satisfy the soul of man.
In mercy God conceived the plan,
That labor forth from love should spring,
And love by laboring learn to sing.

Pueblo, Col., Feb. 7, 1899.

Pie-John, or Two Lives that Touched.

BY S. S. LAPPIN.

It's odd how we influence each other. We meet and speak, and though we know it not, are better or worse, richer or poorer, sadder or happier for having met. Is there a universal heart that beats and throbs and thrills as it sends a sympathetic current through the whole social body? Do we, each of us, though unconsciously, receive strength for our daily duties from our relations to others?

Pie-John was not his name nor any part of it, but when, for lack of any other employment, he began to provide luncheon for the trainmen on the noon passenger, the boys gave him that title and it stuck. His home was in a little half-dead hamlet, just over the line in that part of Illinois called Egypt. He had failed at farming, lost his all in a store, and was at his string's end when his wife, who was a famous cook, started him out with a pot of hot coffee and a basket of tempting food to try his hand at catering to the wants of the traveling public. The trainmen were delighted, and the passengers eagerly bought what he had left. He tried it again and again, until it became a regular thing. The business grew till another basket and a pail of milk had to be added to the outfit. A little home was paid for and a bank account started. Pie-John had a tender heart; he believed in casting bread upon the waters. Many a hungry mouth was filled withont pay and many a quarter came back from strangers who had passed that way peniless and found prosperity at the journey's end.

And so his commonplace life ran on; the same runs each day, and yet new faces and experiences continually. When I saw him first I was but a boy, alone among strangers, and homesick besides. I was on my way to the rich corn belt to work through the summer. My mother was a widow and I had to leave home to earn support, that the home might be kept. I was hungry, but my slim purse would not permit me to buy a lunch, though the sandwiches and rich custard pie made my mouth water. I think Pie-John took it in at a glance—my short trousers and threadbare coat and the air of timidity that attends a boy on his first trip from home. When the other passengers had been served he returned to me with a bounteous spread which, as he confidingly told me, was free. I ate it and thanked him, and he talked to me all the while; it seemed to do him a dollar's worth of good to watch me eat. I had little to say, but the pie loosened my tongue a little, and as he was leaving me I asked him, I can't tell why, if he was a church member. A quizzical look flitted across his face and he answered, "No, not just exactly; why?" I stammered out something and he was gone. I was young, but I had obeyed the gospel, and some way that man impressed me as a mighty good man; he made me think of One who "went about doing good," long ago.

Fall came and on my return trip I saw Pie-John again. He had forgotten me, but when I reminded him of the free lunch he remembered and said, "Oh yes, you are the one that asked me if I was a church member." I paid for what I ate this time. That winter I went to school in the village at home, and when spring came I went North again. I had decided to preach, and this time I went to earn money to start me in college. I told Pie-John of my plans, and he wished me well in his good-natured way, just as the train whistled for the station where he was to leave the train. Years passed. I was settled as pastor of a flock and succeeding well. One day I boarded the train for the South. There was a certain young lady at home whom I had known for a long time, and she had agreed to keep house for me. When we returned Pie-John had a special basket for us and a special bow for the bride. We were getting to be old acquaintances now, after a half-dozen ten-minute talks scattered through a number of years. I had been in revival meetings lately and was full of evangelistic zeal. I thought it would be a good time to try a missionary venture; so I followed Pie-John to the car door and we stood out on the platform together in a shower of cinders from the engine, and I preached him a little sermon. I had to almost shout to be heard above the clatter and noise of the train. I said, "Pie-John, I asked you once if you were a Christian and you said no; now say you ought to be; you do lots of good and you ought to do it in the name of Christ. You have lots of friends and you ought to have him for one. You know he said, 'Ye are my friends if ye do whatsoever I command you.' I've enjoyed knowing you, John, and you'r too good a man not to be a Christian. I've always liked to eat lunch with you and I'de be glad to know we would eat together of the tree of life. We've often traveled together here; it would be nice if we could walk together on the golden shore." The train slowed up at the last station and Pie-John got off, but he had a serious face as he waved farewell from the depot platform.

I had forgotten the matter, when we went home two years later to take our baby to see its grandpa, but Pie-John hadn't. There was a new light in his eyes, and when he had gone through the train he returned and told me this story: He had taken to reading the Bible after my brief sermon that day and it took a long time for him to get a clear idea of his duty, but at last he thought he saw his way out. There had been a revival in the town and some converts were being baptized at the mill-pond as he passed one day. He watched till the last one came up out of the water and then going up to the preacher said, "Here is water, what hindereth me to be baptized?" True to the passage the preacher answered, "If thou believest with all thine heart thou mayest." "I believe that Jesus is the Christ the Son of God," responded Pie-John, and began to take off his coat. He was baptized and met the next train in an hour. As he told me, his eyes sparkled and it was evident that, like the Ethiopian of old, he had "gone on his way rejoicing." The train went pounding along over the uneven joints in the rails and Pie-John was silent for awhile as he looked out at the setting sun. As he rose to go he said, as he reached out his hand, "Well, good-bye again, and good luck go with you; I'll remember your kindness to me; you'r the only man that ever spoke to me plain about bein' a Christian." And then, as he brushed a tear out of each eye, he added in a low tone, "We'll eat of the tree of life together, after all, won't we?" Crash! We were thrown from our feet, the car stood up on end and fell over sideways. It got dark to me. I was roused by the sound of escaping steam and pulled myself out through a shattered window. Wife and baby were safe outside and unhurt. It was a bad wreck, but nobody killed, they said. But where was Pie-John, the lunch man? We searched through the ruins and found him pinned down by a heavy timber. We sawed, and pried, and lifted, and got him out at last. It was a good while before he showed signs of life, but at last the honest brown eyes opened. He tried to speak, and I stooped just in time to catch the words that no one else but God could have understood: "Yes, yes, the tree of life, we'll eat of it together, won't we?" and the kindly eyes closed forever, just as the sun hid itself behind the fringe of trees that bounded the flat prarie on the west!

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Hang Out the Danger Signal.

BY WILL H. DIXON.

("Let your light shine before men that others seeing your good works will glorify your Father which is in heaven.")

Hang out the danger signal, brother,
Swing the red lights high—
Danger's lurking for our brethren,
Warn them ere they die;
Sweeping out o'er death's dark roadway,
Knowing not that death is nigh,
Signal, brother—give them warning,
Swing the read lights high.

Downward, downward, see them rushing,
Downward, thro' the storm and night!
Do not linger longer, brother,
Signal quickly—raise the light!
Downward precious souls are rushing;
Signal, do not let them die,
Quickly, brother, raise the red light,
Swing the signals high!

The Great Dispatcher sends the message
From his throne on high,
"Signal quickly, raise the red lights,
Do not let them die!"
Then hasten, brother—heed the message,
Stop them on their way,
Signal quickly, give the warning,
Signal them to-day!

Rock Island, Ill.

Slumbering Demons.

BY J. P. M'CASKEY.

Every man has in his heart slumbering demons. If we live high, with good men and women of the present and the past, with God and his angels—and these we may recognize gladly everywhere if we have but eyes to see, and ears to hear, and hearts to feel—the demons may slumber on, nor wake to life and energy. But it is so easy to live low, on the plane of ignoble aims, meanly selfish, grossly immoral—in an atmosphere where the spirits of evil are at home.

Every man is an animal that seems to take into himself many creatures below him, the higher including the lower, and at times one or another of these lower animals becomes so conspicuous, asserting itself so unmistakably, that men promptly recognize the individual type and say: He is a lion, a tiger, a fox, a mule, a calf, a rabbit, a skunk, a snake, a hog, a mullet or a shark, an eagle, a vulture, or a kite. All literature is full of this suggestion. Brave as a lion, fearless as an eagle, strong as a horse or an ox, shrewd as a fox, mild as a lamb, timid as a hare, tender as a dove, and so on. We might go down into the realms of vegetable life or into the mineral world for hundreds of like expressive similes—fair as a lily, sweet as a rose, rich as a ruby, pure as gold, true as steel—but that is now apart from our purpose. Every discerning spirit recognizes the supreme fitness of all this, the absolute fidelity to fact as we know and feel in our experience of life in the world about us. But our thought now is man in his greatness and in his littleness—this Jekyll and Hyde combination with which we are all so familiar, of which each one of us is representative, which Paul recognized in himself when he said: "I find, then, a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin. Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

This greatest of all the great teachers of right-thinking and right-doing, after the Master himself, who fought his fight manfully to the end, whether with wild beasts in the arena, mistaken men, inspired by bigotry and pride, devils incarnate, or disembodied spirits of evil, and went to the block at Rome the grandest victor the world has ever known save him who died upon the cross, taught this as the one great lesson, including all besides, for man the marvelous creature whose range is from the mud to the stars and beyond them: In the beginning, and all the way, and at the end—God the Creator, Preserver and Benefactor.

In doing this he made the world, and you and me, his debtor with an ever-growing obligation. Can we do better than to teach this best lesson to those under our care in the school? Strong thoughts, it has been said, are iron nails driven into the mind that nothing can draw out. Let this great thought of strength and hope and courage be to us and to our pupils as "a nail driven in a sure place." Let it aid us and them in lulling the demon within us to everlasting slumber, and bringing the best into subjection to the man, the angel, in each one of us.

The First Silk Hat in London.

Jan. 15, 1797, was the date fixed by Mr. Hetherington for his first appearance in public with the new hat. He believed that in the natural course of events he would create a sensation, but he was not prepared for the commotion which followed, according to the Hatters' Gazette. It was with no little trepidation that about 11 o'clock in the forenoon Mr. Hetherington emerged from his shop in the Strand. His family advised against it, but he was determined, and forth he sallied.

The Strand, as now, was one of the busy streets of London, and Mr. Hetherington had not walked ten feet before merchants and others, attracted by the unusual sight, stopped and gazed in wonder. Mr. Hetherington, however, moved on, but men who had only stopped to look, now followed after him, and in less time than it takes to tell it, the street was crowded with a howling mob. Those on the outskirts of the crowd did not know the nature of the trouble, if there was any, but they helped to swell the din. How Mr. Hetherington fared, however, is best told by the journals of that date. One gazette gave this account of the remarkable event:

"John Hetherington, haberdasher, of the Strand, was arrainged before the Lord Mayor yesterday on a charge of breach of the peace and inciting to riot, and was required to give bonds in the sum of £500. It was in evidence that Mr. Hetherington, who is well connected, appeared upon the public highway wearing upon his head what he called a silk hat (which was offered in evidence), a tall structure, having a shiny lustre, and calculated to frighten timid people. As a matter of fact, the officers of the Crown stated that several women fainted at the unusual sight, while children screamed, dogs yelped, and a young son of Cordwainer Thomas, who was returning from a chandler's shop, was thrown down by the crowd which had collected and had his right arm broken. For these reasons the defendant was seized by the guards and taken before the Lord Mayor. In extenuation of his crime the defendant claimed that he had not violated any law of the kingdom, but was merely exercising a right to appear in a headdress of his own design—a right not denied to any Englishman."

The Times of the same date (Jan. 16, 1797), in commenting on Mr. Hetherington's appearance, rather inclined to encourage the innovation, saying, among other things: "In these days of enlightenment it must be considered an advance in dress reform, and one which is bound, sooner or later, to stamp its character upon the entire community. The new hat is destined to work a revolution in headgear, and we think the officers of the Crown erred in placing the defendant under arrest."—*Catholic News.*

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"I am delighted with the reasonable way you deal with this wondrous book the Apocalypse." REV. W. C. McDOUGALL.

"The 'Mystery of the Golden Cloth, or The Riven Veil,' by J. S. Hughes, is by far the best work we have ever seen on the book of Revelation." *Ind. Christian*, Nov. 15, 1898.

"Dr. Hughes has given me the golden key to the meaning of the Apocalypse. Under his guidance the most difficult book of Revelation becomes translucent, and a joy and comfort to the hearer." H. B. TOWNSEND, D. D., Presb. Church, Elkhart, Ind.

"The author has evidently studied with great care this wonderful book. . . . His style is attractive, and the book is at least suggestive." *The Presbyterian Banner*, Nov. 24, 1898.

"He has made the charm of the Apocalypse intelligible. It will be a comfort to those who are searching the deep things of God by the help of the Holy Spirit." *Christian Oracle*, Chicago.

Success.

'Tis he who climbs that's lost to sight,
The gazing crowd
See not the hidden summit-light
Beyond the cloud.

'Tis he who climbs that *seems* to fail—
Sublime success!
Who sees his human glory pale
To blessedness.

'Tis he who climbs that scales the height;
The gazing crowd
By heaven and him are lost to sight
Beneath the cloud!

—*Marion Daniel McConnell, in the Alkahes for February.*

Pensee.

METTIE CRANE NEWTON.

Within a leafy covert of a wood,
Close by the waters' marge, sits a fair maid.
Golden glints of sunlight fall upon her
Hair and wooing winds steal in to kiss her
Cheek. From her fair hand she casts a pebble
In the placid lake as if she fain would
Fire its slumbering heart with somewhat of the
Joyous life animating her own. And
See! The waveless blue awakes! Ripples and
Rings of silvery tints onward and outward
Flow, fainter and fainter grow, till they are
Merged in th' eteral seas.

Th' effect of e'en
The smallest acts of life is never lost—
It outlasts time and lives in th' eternities.

New York City, March, 1899.

How Were the Pyramids Built?

The Egyptian pyramids have perhaps caused more learned speculation than any other existing structures. To the historian, the student of comparative religion, the astronomer, the archeologist, the architect, they are alike the objects of never-ending interest; but perhaps the engineer should claim them as his special property on account of the problem of their erection. How could the ancient Egyptians have accomplished without our vast machinery a task that would be difficult even for us? In Cassier's Magazine (January), W. F. Durfee gives us an answer to this question based on the very positive statement of Herodotus, the Greek historian. After mentioning that inclined planes or "ramps" of earth were doubtless used in old times to assist in building huge edifices, he tells us that in his opinion they were not used in this case. In an old French work on the subject the author, De Goguet, says: "A very simple machine, and, according to Herodotus, very easy to manage, placed upon the first course, served to raise the stones destind for the construction of the second. The second being finished, another machine, of the same kind that I have been speaking of, was fixed upon it, and so on for the rest, one or more of the machines being always left upon each of the courses already laid, to serve successively for raising the stones from step to step. By repeating this operation as often was necessary to form the height of the pyramid, they accomplished the raising of the stones with ease to its utmost summit. Such, by the report of Herodotus, was the manner in which the body of this monstrous edifice was constructed.

"The same author teaches us also the method which they followed for the exterior covering of the pyramids, for it is certain that the pyramids had all, originally, an outward coat, whether of square flags, or marble, or of bricks, or of small stones, in such a manner that they presented to the eye only a perfectly even slope, such as we see at present in most of these building. It is true that at this time the great pyramid presents to us on each of its sides only a kind of stair; but it is easy to convince ourselves that this enormous mass was originally overcast with marble, which has disappeared through the injuries of time, or rather by the avidity of the Arabs. Herodotus tells us, then—what good sense alone would have dictated—that is to say, that they began the coating of the pyramids from the summit.

"Rawlinson, translating Herodotus, tells us that 'after laying the stones for the base, they raised the remaining stones to their places by means of machines formed of short wooden planks.' "

Some little description may illustrate Goguet's conception of the kind of mechanism employed by the pyramid builders. It is substantially a lever crane. Cranes on this principle were well known at a very early date. The lever was in common use in ancient Egypt and the pulley was also known and used prior to the destruction of Nineveh (B. C. 625), and is found figured among the sculptures discovered in the ruins of that great city by Ledyard.

That some specimens of hoisting mech anism was used by the old Egyptians for placing obelisks in position is known from the statement of Pliny, that Remeses (1250 B. C.), fearing that his engineer would not take sufficient care to proportion the power and strength of the machinery employed to raise an obelisk ninety-nine feet in height, to to the great weight to be elevated, ordered his own son to be bound to its apex, to insure more effectually the safety of the moment.

The inclined plane—the simplest of the elements of mechanism—was, without doubt, the earliest mechanical expedient used by man for raising large masses. As a preliminary to the building of the great pyramid, the engineers of Kufu (Cheops, 3050 B. C.) constructed an inclined plane of masonary for raising the stones from the level of the river to that of the rock platform on which the pyramid was erected—a height, according to the French survey, of 144 feet above the level of low water in the Nile. This inclined plane, or causeway, was over 3,000 feet in length, and had a width of 60 feet. Its eastern end was contiguous to a canal communicating with the Nile, by which the boats carrying the stones from the quarries could deliver them in readiness to be dragged up this vast "ramp"—doubtless the first artifical structure of the kind—on sleds, by men or animals, to their destination.—*The Sunny South.*

Parsnip Complexion.

A majority of the ills afflicting people to-day can be traced to kidney trouble. It pervades all classes of society, in all climates, regardless of age, sex or condition.

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Habit-making and Habit-breaking.

"How shall I a habit break?"
As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand;
As we builded, stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than before.

Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First, across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last.

—*John Boyle O'Reilly, in Religious Telescope.*

An Acrostic Psalm.

Our English translations of the Bible can do very little, of course, toward exhibiting the poetry of the Hebrew original. Here, for instance, is a free translation, by Dr. W. E. Barton, of Psalm 111, showing how, in the original, the lines begin with the successive letters of the alphabet. It is taken from his recent work, "The Psalms and Their Story."

HALLELUJAH!

1. All my heart shall praise Jehovah
   Before the council of the upright, and in the congregation.
2. Deeds of power are the deeds of Jehovah,
   Earnestly desired of all them that have pleasure therein.
3. Forever endureth his righteousness;
   Glorious and majestic is his work.
4. He hath made his wonderful works to be remembered;
   In Jehovah is grace and fullness of compassion.
5. Jehovah hath given meat unto them that fear him,
   Keeping forever his covenant.
6. Let the power of his works be shewed to his people,
   Making for them the heritage of the nations.
7. Nay, the works of his hands are truth and judgment;
   Ordered and sure are all his precepts.
8. Planted securely forever and ever,
   Righteous and true are his precepts.
9. Salvation hath he sent unto his people;
   True shall be his covenant forever:
   Unutterably holy is his name.
10. Verily, the fear of Jehovah is the beginning of wisdom.
    Yea, a good understanding have all they that do thereafter;
    Zealously shall he be praised forever.

—*C. E. World.*

The Supply of Babies.

It has been computed that about 36,000,000 babies are born into the world each year. The rate of production is, therefore, about 70 per minute, or more than one for every beat of the clock.

With the one-a-second calculation every reader is familiar, but it is not every one who stops to calculate what this means when it comes to a year's supply. It will, therefore, probably startle a good many persons to find, on the authority of a well-known statistician, that, could the infants of a year be ranged in a line in cradles, the cradles would extend around the world.

The same writer looks at the matter in a more picturesque light. He imagines the babies being carried past a given point in their mother's arms, one by one, and the procession being kept up night and day until the last hour in the twelfth month had passed by. A sufficiently liberal rate is allowed, but even in going past at the rate of twenty a minute, 1,200 an hour during the entire year, the reviewer at his post would have seen only the sixth part of the infantile host.

In other words, the babe that had to be carried when the tramp began would be able to walk when but a mere fraction of its comrades had reached the reviewer's post, and when the year's supply of babies was drawing to a close there would be a rear guard, not of infants, but of romping six-year-old boys and girls.—*Woman's Life.*



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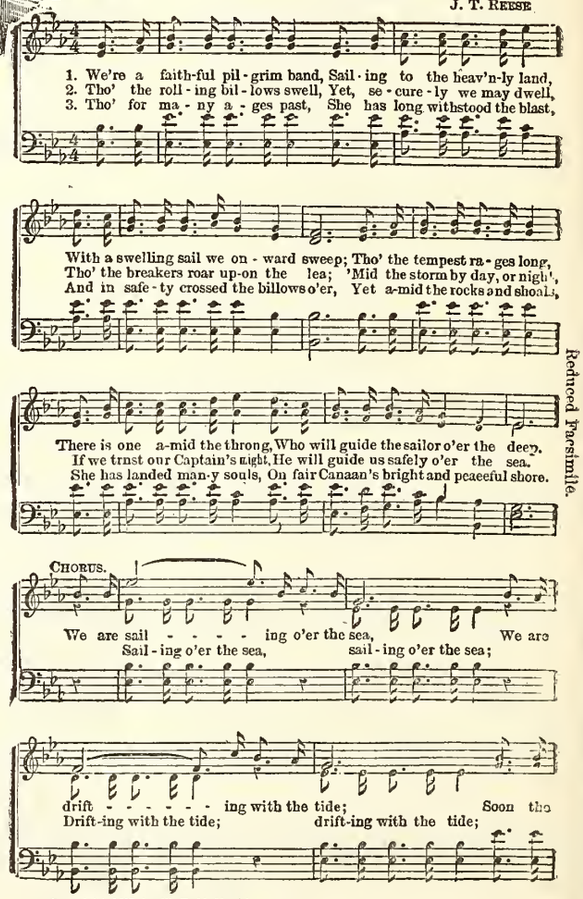
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MISCELLANEOUS.

Sailing o'er the Sea.

J. T. REESE



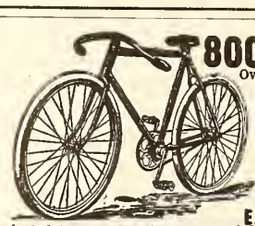
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A Soap Trust Canard.

BUFFALO, N. Y., March 8, 1899.

The recent report of the combination of Soap Manufacturers is absolutely untrue in so far as it referred to The Larkin Soap Mfg. Co., of Buffalo. The unique Larkin Idea—"Factory to Family"—will continue to serve and to stand by the whole people, and The Larkin Company does not need, and will not form, an alliance with any other Soap Company.



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A Question of Trains.

TRY IT, BOYS, IT IS EASY OF SOLUTION.

A train starts daily, let us say from San Francisco to New York, and one daily from New York to San Faancisco, the journey lasting seven days. How many trains will a traveler meet in journeying from San Francisco to New York?

It appears obvious at the first glance that the traveler must meet seven trains, and that is the answer which will be given by nine girls out of ten to whom the question is new.

The fact is overlooked that every day during the journey a fresh train is started from the other end, while there are seven on the way to begin with. The traveler will, therefore, meet not seven trains, but 14.—*The Sunny South.*

With The Children.

CONDUCTED BY

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The Society Meets.

As the clock struck four, George rose to his feet. "Ladies and gentlement," he said, "as you are aware, the object of this meeting is to found a branch of the Advance Society. I don't know whether all of you want to go into it or not. I will tell you the five resolutions again, and then, if you agree, hold up your hands."

Tony Stubbs, a boy of about twelve, who was always moving, as if he had never overcome the inertia of his start into life, here held up his hand. "Now don't you begin your tricks," said Horace Blount, severely. Horace attended the high school and he considered it his duty to keep small boys under subjection.

"These five resolutions," said George, frowning at Tony, who was trying to balance his pencil on his chin—a feat no boy has succeeded in accomplishing—"are: first, to read five pages of history every week, and thirty lines of poetry in the same length of time."

"How long is that?" inquired Tony.

"Tony Stubbs," said Mildred Taylor, the girl who was fond of reading, "I wish you would be good! How can George make a speech when you are turning it into a duet?"

"In the third place," continued George, glaring at Tony, "you are to read a verse of the Bible every day. Fourth, memorize a quotation from some standard author once a week. I forgot to say that the history you are studying in school don't count. Fifth, get a notebook and write in it what you read, and how much of it you read, and try to keep faithful for twelve weeks, so that you can get on the List of Honor. Ladies and gentlemen, what is so important as the cultivation of the faculties which distinguishes mankind from—from pigs—yes, pigs, ladies and gentlemen!" George had burst forth into such impassioned eloquence, and his gestures were so dramatic, that for a moment the audience had been quite thrilled. George was himself surprised to find how his words were pouring forth, and he did not know but what he could speak on that way for an hour. But suddenly his ideas had come to a dead stop, and it was with a great effort that he seized upon pigs and dragged them into his climax. The audience giggled. George determined to soar once more and redeem his eloquence.

"Ladies and gentlemen, by the regularity which you will acquire in keeping these resolutions, you will be fitting yourselves to become those stars of the future republic which shine down upon the unprogressive masses. What shall I say of the boys and girls who do not like to read? What shall I say of those who shy from a book as if it were a piece of paper fluttering in the road when along comes a skittish horse? What shall I say, ladies and gentlemen?"

"Say 'pigs!'" cried Tony. And the little audience roared with laughter. At this moment Jim Dancy suddenly siezed George's coat, and that orator vanished in the depths of an arm chair, red but laughing. Of course all agreed to the resolutions. Then they wrote a constitution, each one offering different suggestions. They were to meet not oftener than once a week nor less than once in two weeks, at the homes of the members, taken alphabetically. At these meetings all would recite the quotations learned during the week. There would be, besides, a regular program with two kinds of duties; either to write a brief sketch of the history read in the past week, telling the main points, or a similar account of the poetry read. The following officers were elected: President, George Weston; vice-president, Mildred Taylor; secretary, Tony Stubbs; program committee, Jennie Weston, Tattie Marsh, Horace Blount.

"Now we are all officers except Jim Dancy," said Tony. So they made Jim treasurer. The term of office was limited to twelve weeks. Those who succeeded in being printed on the List of Honor would have the privilege of wearing a short red ribbon with the letters "M. Av. S." (Missouri Advance Society) worked on it in old-gold color. Those not announced, or until they were announced might wear the badge with the letters in black. Since this was the beginning of the society all would start alike, with black letters. The girls agreed to work the letters if the boys would furnish the ribbon. Business being finished, Tony, who had been scribbling very industriously, announced that he had the minutes ready, and it would not be necessary to print them in the New York Sun! So he was called upon to read them. Tony accordingly arose, and imitating George Weston's eloquent voice and wild gestures, he read: "Minutes of the Mizzouryville Advance Society. First we met, and then we set. The boys was as solemn as history, and the girls prettier'n poetry. George Weston did most of the talking and we let him because he liked it. While he was catching his pigs, Jim Dancy took a great big chocolate drop, with a big, fat yellow hickerynut atop of it, out of his pocket and dropped it into his mouth, where it was lost. Then a beautiful smile rippled over his features as if he would say, 'This is too good to be true!' Horace Blount, with that grown-up air for which he is justly distinguished—"

At that moment Jim Dancy, who resented the record of his part in the exercises, hurled his cap with such good aim that it struck the minutes and sent them scattering over the floor."

"Mr. President!" cried Horace Blount, jumping up, "I rise to a point of order!"

"I appeal to the chair!" cried Tony. "Here Jim Dancy has gone and knocked my minutes into seconds, and if *this* is the way—"

"State your point," said George to Horace.

"I had the floor first," said Tony, pretending to be indignant.

"The chair sustains Mr. Blount," said the president, with awful dignity.

"Then I appeal to the vice-president," cried Tony. "I don't care about the chair if I can get the influence of the sofa. Miss Mildred Taylor—"

"This is very irregular," proclaimed George. "It's against the rules for you to appeal to the vice-president while another is appealing to the president. I am sure my honorable colleague"—here he waved to Mildred Taylor—"will agree with me."

"I don't understand rules," Mildred said, "but I think it irregular for Jim to be throwing his cap at the minutes."

"So do I," cried Jennie and Tattie.

"Of course, what one girl thinks *all* think," said Jim, as if he had invented a new proverb.

"This is my point," began Horace Blount. He expected to be interrupted, but as everybody had decided to hear him, the silence embarrassed the parliamentarian. He blushed, coughed, and forgot what he was going to say. The others began to laugh. "This is my point—" he said severely.

"It must have got broke off," Jim suggested.

"Why don't you go on," said the president. "Has your telephone got out of fix?" They were still laughing when the door opened, and Mrs. Weston entered, looking disturbed. They knew it was not on account of their enjoyment, for she was not that kind of mother whose teeth are put on edge by the hearty laughter of children. She seated herself and they drew about her anxiously.

"Dear boys and girls, Mr. Weston has just received a telegram that calls him and me to St. Louis. The train leaves in about two hours. It is upon very pressing business. Mildred, run at once to cousin Harriett and see if she can take care of our house while we are gone, and if she is willing to oversee George and Jennie." Mildred was an orphan and lived with her aunt, Miss Harriet Taylor; and Miss Harriet was a cousin of Mrs. Weston's.

George and Jennie were very much surprised, but their mother told them not to ask about the sudden trip; when they returned they would tell all. Mildred hastened away, and presently brought back the news that Miss Harriet was willing to shut up her cottage, and she and Mildred would come to the Weston house. Of course Mildred would sleep with Jennie. The big Shepherd dog, Horace Greely, usually addressed as "Gree," which, for about a year, had taken charge of Miss Hariet's interests, would also exchange his home for the woodshed in the Weston yard. The entire Advance Society went to the station to see Mr. and Mrs. Weston "off." Mrs. Weston, discovering tears in Jennie's eyes said, "Children, it would only disturb you to know why we are called away. So you must be just as happy as you can until you have some reason to be otherwise. We may be back in a week. I know you are not like some who take advantage of their parents' absence to make trouble. Be as happy as you can, but never indulge in a pleasure that will injure you or annoy others. Jennie promised to be happy, though the tears were rolling down her cheeks. She stood wiping them away as the train vanished in the distance. (Continued in two weeks, but *next* week—Dogs and Cats.)

No one who knows Macbeth lamp-chimneys will have any other — *except some dealers who want their chimneys to break.*

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Sunday School.

HERBERT L. WILLETT.

THREE MONTHS IN THE FOUR GOSPELS.*

If the anticipation of pleasure and profit from the study of the Gospel of John was great before the opening of the year, the realization enjoyed in the lessons of the past quarter has been even greater. The inexhaustible richness of this picture of the life of Christ becomes more convincing with the progress of our investigation. It might be possible for one to master the facts and teachings of the Synoptic Gospels, dealing as they do so much more with the external life of Jesus, but the fourth Gospel remains evermore superior to all our attempts at mastery, and invites to ever fresh study by the very mystery and depth of its teachings as well as by its beauty and majesty. Many of the characteristics of this Gospel have been touched upon in our readings hitherto, but some of them will suggest themselves for emphasis in the review of the quarter. In a preliminary way it may be noted again that this Gospel does not follow the ordinary story of the life of Jesus as told with so many points of agreement by the other narrators. It pursues a different method, selecting material here and there from the life of Jesus in order to supplement the earlier narratives and to give a more intensely spiritual picture of the Master, as only a mind like John's could grasp it at the close of the century. It has also been noted that this Gospel gives far more space to the Judean ministry than do the others. One need only notice how much of the work of Jesus in the lessons we have studied was done in Jerusalem and Judea to appreciate this characteristic as contrasted with the Galilean character of the other writers. This does not argue disagreement, but rather the supplementing of the others by this. Taking the lessons of the quarter we may divide them into four groups, each characterized by a particular element characteristic of this Gospel.

The first group includes the three lessons on the purpose of the gospel, the choice of the first disciples and the miracle at Cana. These serve to illustrate the object of the writer to present the life of Jesus as the incarnation of God in terms of human life. This is the express statement in the prologue: "The Word was made flesh and dwelt among us." This may be called the text of the gospel. That Word, or revelation, which had been coming into the world through prophets for centuries was now embodied in the human life which was still divine, God manifest in flesh. To convince men of this fact the whole ministry of Jesus was designed. He gathered about himslef a group of choice spirits, whom he not only selected with exceeding care, but educated to become bearers of his message in regions which he could not enter and in days to which he could not survive. The disciples were drawn to him by what they beheld in him of power, and their education consisted in the deepening of this impression until they were profoundly convinced of his Messiahship and divinity. His use of miracle was primarily for their sakes, and in the story of the wine at Cana we are distinctly told its object was reached in the fact that "the disciples believed on him." Thus the incarnation grew in significance to the disciples as its purpose was reached in impressing them with Christ's purposes and in creating within them a spirit like his. They were thus fitted to become his representatives because they reproduced his spirit. It was his purpose to perpetuate his work through men, and though he himself constituted the historic incarnation, it was his purpose to make his followers living representatives of himself and the Father, so that the fact of the incarnation might be no isolated event of history, but perpetuated through the years in the church. Every true Christian becomes a fresh embodiment of the life of God in the world through contact with Jesus. Any conception of Christian life which does not lead to such a reincarnation of Christ's spirit and purposes is inadequate.

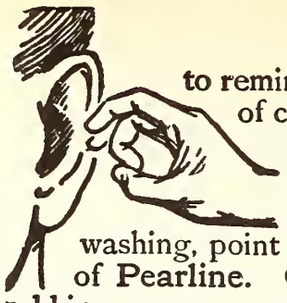
The second group of lessons, those relating to the interviews with Nicodemus, the Samaritan woman and the nobleman who requested the healing of his son, illustrates an element in the fourth Gospel, brought out much more prominently than in the other Gospels, *viz.*, Jesus' estimate of individuals and his willingness to spend time in teaching one person regarding his designs. The Old Testament is the history of a nation, and it may be said that prior to the days of Jesus the emphasis had always been placed upon the nation, the tribe or the group, not upon the individual. Jesus discovered the individual. He never thought it time wasted to speak to the humblest and most obscure person, and he always talked of the most important things. To Nicodemus he spoke of the profoundest fact of spiritual experience, the new birth and its necessity. To the Samaritan woman he proclaimed his Messiahship and at the same time quickened her conscience. In the nobleman he discovered a faith in himself which even those of his own nation did not possess, and gave assurance of his approval in the healing of the boy. He always held the spiritual value of the individual as the chief consideration. The place of a man in the divine program was more important than any other consideration. He recognized man as not simply a part of society but a being of immortal and infinite value. King Frederick William IV., of Prussia, once visited a school, according to his custom, and among the questions he asked were some relating to the various departments of organic and inorganic life. Picking up a stone he asked the children "To what kingdom does this belong?" They replied, the mineral kingdom. Picking up a flower, he was told it belonged to the vegetable kingdom. "And to what kingdom," said he, "do I belong?" A little girl raised her hand and innocently responded, "Please, Sire, you belong to the kingdom of heaven." This impressive fact of man's spiritual heritage Jesus sought to reveal in every interview, of which so many are recorded in the fourth Gospel.

A third note of emphasis is given in this Gospel to the growing opposition which followed the first ready response to the ministry of Jesus. In the lessons on Jesus' proclamation of his divine authority, in the story of the five thousand fed in the desert place to which he had found it neccessary to retire because of his enemies, and in his bold assertion of his character at the feast, we have the disclosure of that growing unbelief which finally compelled our Savior to confine his work, for the most part, to the circle of the few men he had chosen to be his disciples. The opposition of the Jewish rulers seems most unreasonable and wicked to us, and yet we may well question whether we do not ourselves resist the work of the Master in our own hearts and in the community in which we live by our selfish seeking of our own interests and pleasure, and our forgetfulness of his will. Only when we make his will supreme can this mistake be avoided.

Once more, these lessons show the work of Christ as set forth in the fourth Gospel. To use miracle as suggestive of the greater power of spiritual renewal was the custom of Christ. The cleansing of the body from disease was the suggestion and proof of his power to cleanse the soul. Jesus came to bring life to men; to make them whole in body and in spirit; to free them from sin as well as from its consequences. The atonement, accomplished by his life and death, is the ground of this assurance. He is thus the Good Shepherd, who not only redeems us from our sins, but watches us and guards us through life by his presence through the Holy Spirit.

Anhaltstrasse 15, *Berlin.*

*Sunday-school Lesson for March 26th, 1899—First Quarterly Review. Golden Text—My sheep hear my voice, and I know them, and they follow me (John 10:27). Lesson Outline—1. The Christ and his disciples (Lessons 1-3); 2. Christ and individuals (Lessons 4-6); 3. Opposition to Christ (Lessons 7-9); 4. The work of Christ (Lessons 10-12).



A fillip

to remind you that it's time to listen to the voice of common sense. It isn't reasonable to do your washing in the hardest way, when there's nothing to be gained by it. Compare soap-washing with **Pearline**-washing, point by point, and all the gain is on the side of Pearline. Greater ease and quickness, absence of rubbing, more economy. 585

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By Burris A. Jenkins.

TOPIC FOR MARCH 26.

TRUE PENITENCE.

(2 Cor. 7:1-11.)

The hermits scourged themselves, cut themselves with stones, went barefoot and lived alone and in starvation, thinking they were doing penance. This was no true penitence; this was no godly sorrow. It was the sorrow of the world, which worketh death, and not the godly sorrow which worketh repentance unto salvation.

There is a sorrow for sin which is more remorse than repentance. Remorse is the death of the soul; repentance is its life. Remorse cries out, "All hope abandon;" repentance says, "Try again." Too great sorrow for sin cuts the nerve of effort. Forget those things that are behind and reach forward to those things that are before. Forget past failures as well as past successes, and try, in either case, to do better. This is Paul's manner.

There are dark moments in every one's life which one ought gladly to forget, moments which take from the joy of the past, which destroy the tranquility of memory; but Nature is a kind mother, and gradually draws oblivion down over these scenes, if we let her. Let us never try, by overmuch sorrow, to keep such memories alive. Far better to forget and never repeat the wrong.

The words of the Persian poet, Omar Khayyam, meant perhaps in a different sense, are nevertheless true of this oversevere repentance:

"In the fire of spring
Your winter garment of Repentance fling:
The Bird of Time has but a little way
To flutter—and the Bird is on the wing."

Do not, then, waste time in worrying over past weaknesses, but be doing better, for time is short.

"Whether at Naishassur or Babylon,
Whether the cup with sweet or bitter run,
The wine of life keeps oozing, drop by drop,
The leaves of life keep falling, one by one."

Nevertheless, one should not, as this same Persian poet, snap his fingers in carelessness at the past saying, "Ah well, I am made so as to sin. I inherit my evil tendencies. No fault of mine!" No matter what evil trait we may inherit, we are responsible to God to correct that wrong inheritance.

Daniel Webster at a dinner one night was asked—it is an old story—what was the greatest thought that had ever come to him. He replied, "My personal responsibility to God!" and for twenty minutes he talked as they had none of them ever heard him talk before, of religious themes, and then, excusing himself, went out. Whatever may be the mysteries surrounding our life and the tendencies of evil in us, it is certainly true that we are responsible to God for our conduct.

David sinned, repented, sinned again, and again repented. Poor, weak David! Yet he did not sink lower and lower; but each time seemed to come nearer and nearer, with each successive repentance, to the right. Such is the true penitence, which wears its sackcloth and ashes for a time, to be sure, but rises washed and anointed for a stronger fight.

A Wonderful Book.

The past week I have reread "Missionary Addresses" by Bro. McLean. I never realized its real value before. It surely is a wonderful book. Here in one volume is the fruit of years of reading. It is a remarkable array of facts. It ought to be read by every Disciple of Christ in the land. It is worth five times its cost to the preacher as a work of reference. If you have it not, get it. C. A. Freer.

Columbus, O.

BETHANY C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

Concerning the Disciples.

By F. D. Power, *Director.*

Our first-year readers have been studying the evils of human creeds and the authority of Jesus Christ, the place of ordinances in the Christian system, the opposition to our movement, and yet its rapid progress, the deepening of spiritual life and the evangelistic spirit among the Disciples. These are themes of intensely practical and vital importance. Everything hinges upon the answer we give to the question, "What think ye of Christ; whose Son is he?" If he be supreme, the author and finisher of the faith, the Son of God, whose Word all men must hear and obey, then any tendency to displace him must be resisted; his authority, legislative, judicial and executive, must alone be recognized by his church; and the institutions of his house, as baptism, the Lord's Supper, must be observed as he has delivered them to us.

Naturally, in that day of the exaltation of creeds, the position of Stone, the Campbells and Scott was grossly misunderstood and bitterly opposed. Never was sectarianism more deeply entrenched in the hearts of men, the craft was in danger and men felt called of God to destroy, if possible, this heresy. But God was with our fathers. The plain preaching of the facts, commandments, and promises of the gospel in place of the speculations of men, the clear, satisfactory, scriptural instruction as to the conditions of pardon, instead of the vague, uncertain and unbiblical teachings to which they were accustomed. The New Testament plea for a union of Christians in place of the strifes and divisions which cursed the church, these were causes, and are still, for the mighty power of this movement with the people and its rapid progress in numbers and influence. Let the Disciples be true to the plea made by the fathers. The religious world still needs it. There is a perennial beauty about the old gospel. Though much for which we have battled is conceded to-day, yet there are those still who see men as trees walking. No pulpit among us, no Sunday-school teacher, no religious journal, no private member of the church in his teaching and work can afford to neglect the fundamental principles of this great nineteenth-century movement to restore as in the beginning the Christianity of the New Testament. With its complete restoration in letter and spirit to all believers shall come the triumph of the gospel in all the earth.

Our second-year readers have been dealing with Walter Scott, John Smith, J. T. Johnson, Samuel Rogers and Jacob Creath, Sr. and Jr. In no way could the position of the Disciples be better illustrated than in the lives of these pioneers. They are wonderful men. Their lives are a glorious inspiration. The text-book gives but a hint of the riches in this Klondike of our history as a people. Let our readers get the fuller biographies and study them, and let the leaders of circles by all means make a specialty of the local pioneers not named in the handbook. Volumes would be necessary to recount the virtues and excellencies, the labors and sacrifices of these godly men. One of our pastors is giving "Half-hour Talks on the Pioneers" at his prayer-meetings. This is a happy thought. In this Jubilee Year there could be no more profitable line of investigation for preacher and people. We would call no man "father" in the sense that our Lord commanded; we should not. But we would honor the men who labored in the heroic period of our movement, and into whose labors we have entered. At least let us know them.

The examination papers are being received, and in general are very satisfactory. Why should not every circle, and every member of every circle take the quarterly examination? It pays to write these papers. Our work is growing and is accompiishing great good.

BULGARIA.

This Turkish province, originally settled by the Finns, is now inhabited by a mixture of the Finnish, Russian, Turkish and Tartar people.

The men of Bulgaria formerly wore a short open jacket over a loose blouse and a garment greatly resembling a full divided skirt buckled at the knee. Their legs were swathed with folds of flannel.

The women wore skirts above the ankle and a loose cloth coat over a bodice. Their headdress was a small stiff cap ornamented with gold or silver coins.

The current issue of the Singer National Costume Series represents a family of Bulgarian peasants, the women appearing in the ancient style of dresss, but the man in a more modern costume.

Bulgarian women are experts in the art of embroidery, the rules governing harmonious color and design having been passed from mother to daughter for generations.

The most marvelous art stitching and embroidery can be accomplished on Singer Sewing Machines; copies of the finest paintings are made with wonderful fidelity; intricate patterns of lace and embroidery are reproduced with much less labor and with a finer finish than can possibly be accomplished by hand.

ORGANS

For nearly fifty years the Standard of the World. New styles of parlor and church organs just introduced. Also large assortment of slightly used pianos and organs.

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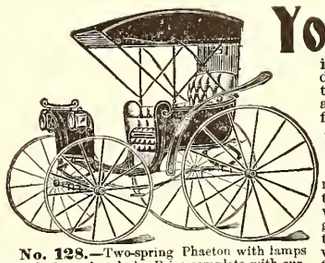
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No. 49—Single Buggy Harness. Price with nickel or imitation rubber trimmings, $8.65. Good as retails for $15.00.

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Elkhart Carriage and Harness Mfg. Co., W. B. Pratt, Sec'y, Elkhart, Indiana.

Literature.

"EASTER IMMORTELLES." By Rev. Charles A. Dickinson, D. D. The United Society of Christian Endeavor, Boston, Mass., publishers. Price, 50 cts.

This book of 40 pages, elegantly printed and bound, is a delightful Easter meditation.

"THE SURRENDERED LIFE." By Rev. J. Wilbur Chapman, D. D. The United Society of Christian Endeavor, Boston, Mass., publishers. Price, 50 cts.

This handsome volume contains the addresses of Dr. Chapman at the National Convention of Christian Endeavorers at Nashville last July. These addresses so greatly enjoyed set forth the life hid with Christ in God in a clear, simple and winning way.

"JOSEPH THE RULER." By Galen B. Royer. Brethren Publishing House, Mt. Morris, Ill., publishers.

This little book is written for the Sunday-school library and tells the life of Joseph in a way that cannot fail to enlist the attention of Sunday-scholars, *et al.* Good biographies of noted biblical, godly men is a splendid way by which to enlist the young people of the land in Bible study.

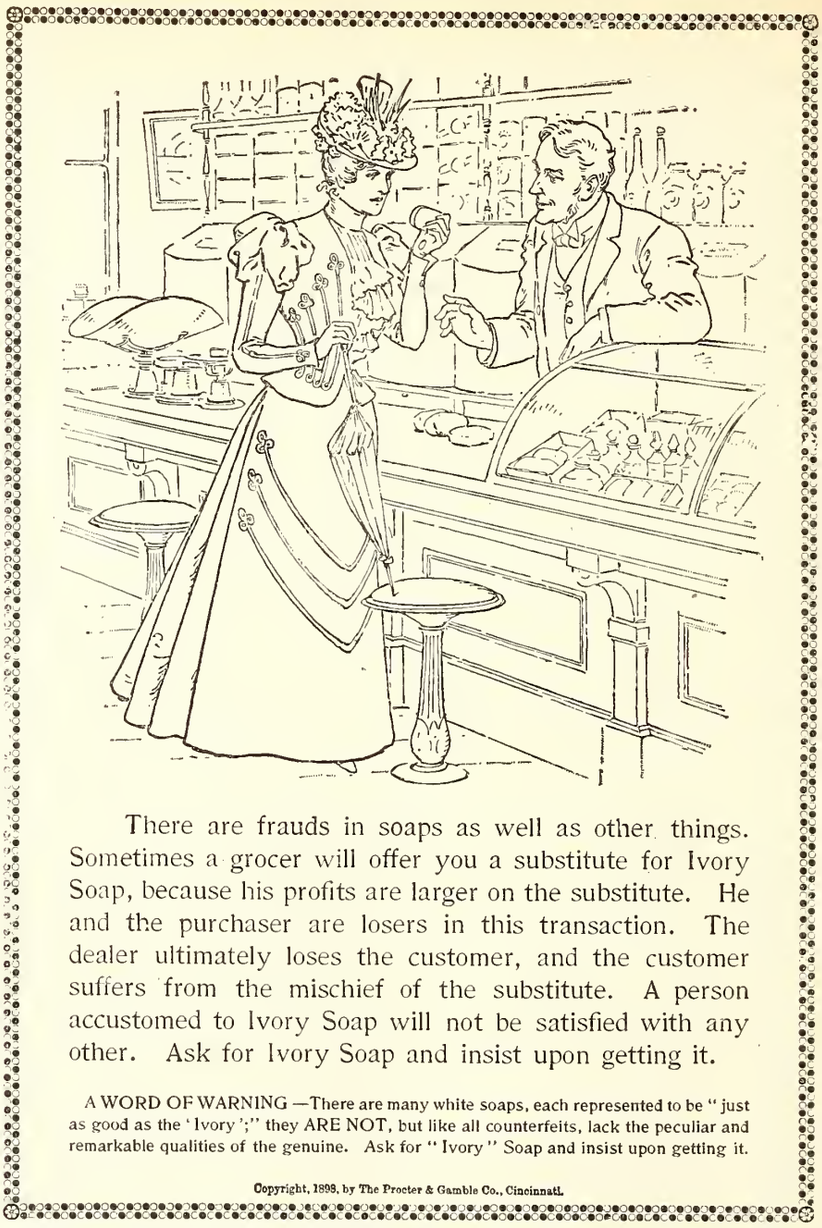
"WHAT A YOUNG WOMAN OUGHT TO KNOW." By Mrs. Mary Wood-Allen, M. D., and Sylvanus Stall, D. D. The Vir Publishing Co., Philadelphia, Pa., publishers. Price, $1.00; 264 pages.

This book addressed to young women is dlvided into three parts. The value of the body and its hygiene, the special physiology and laws of maturity, and the third wisely and judiciously treats of love, engagements and marriage. The author brings to her task the training of a physician, the sympathies of a mother, and the tact of a wise and judicious writer. We should be glad if every young woman in our whole land might read this book and profit by it. It will equip young women to meet the dangers and difficulties which lie before them in untried experiences, make them intelligent and receptive to life's deeper meanings and higher possibilities. It is a worthy companion volume to Dr. Stall's book, "What a Young Man Ought to Know," issued by the same company.

An illustrated book of 80 pages has been prepared by Miss Mary and Miss Margaret W. Leitch, who for eleven years were missionaries of the American Board in Ceylon. The book (paper cover) is called "Ceylon a Key to India," and is published in an "extra" of the Missionary Herald. A hasty glance through its pages gives one a very painful consciousness of the awful results of centuries of idolatry in India and arouses a corresponding anxiety to hasten the end of this awful misery and fearful superstition by hastening the evangelization of those lands wlth the gospel of Christ. This magazine is a splendid missionary document and may be had by addressing Chas. E. Swett, No. 14 Bacon St., Boston, Mass., at ten cents per copy.

MAGAZINES.

The timely topic of Mormon polygamy, and the opinions of the late Brigham Young and various Mormon wives regarding it is tactfully discussed by Mrs. Frank Leslie, in an illustrated article which is one of the principal features of Frank Leslie's Popular Monthly for March.



There are frauds in soaps as well as other things. Sometimes a grocer will offer you a substitute for Ivory Soap, because his profits are larger on the substitute. He and the purchaser are losers in this transaction. The dealer ultimately loses the customer, and the customer suffers from the mischief of the substitute. A person accustomed to Ivory Soap will not be satisfied with any other. Ask for Ivory Soap and insist upon getting it.

A WORD OF WARNING —There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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To the North American Review for March Demetrius C. Boulger contributes an interesting article on "The Dissolution of the Chinese Empire," maintaining that however slow or intermittent the process may prove, there is no longer any reason for doubting that dissolution is inevitable and that in the least changeful land of "the changeless East," a new constitution and a new method of maintaining political life has to be devised or discovered.

The Treasury of Religious Thought for March, 1899, presents as frontispiece the portrait of the Rev. Dr. Cortland Myers, of the Baptist Temple, Brooklyn, with a picture and sketch of his church, and a sketch of his remarkable career. Something of his quality appears in his able sermon on "Making a Life," which has the leading place in this number. The opening illustrated article of the number is a very full account of the "Young Men's Christian Association in New York," which describes the remarkable growth and work of that fifteenfold organization.

TRACTS.

The League for Social Service has published the following leaflets which, it is believed, will make Mormon success impossible wherever they are read:

No. 1. Methods of Mormon Missionaries. Rev. Wm. R. Campbell. (12 years in Utah.)

No. 2. Present Attitude of Mormonism. Rev. R. G. McNiece, D. D.) (21 years in Utah.)

No. 3. Historical Sketch of Mormonism. Rev. D. T. McMillan, D. D. (10 years in Utah.)

No. 4. Articles of Faith of the "Latter-Day Saints," with Mormon Explanations. Compiled by Rev. J. D. Nutting (5 years in Salt Lake City) and Rev. D. J. McMillan, D. D.

No. 5. Political Aspects of Mormonism. Rev. Josiah Strong, D. D.

No. 6. Ten Reasons why Christians cannot Fellowship the Mormon Church. Issued by the Presbytery of Utah, and endorsed by the Congregational and Baptist Associations of Utah.

These leaflets can be furnished at $2.50 per thousand, plus cost of transportation. Samples, together with a practical plan for easily putting them into every house in a community, will be sent free on application. Address League for Social Service, 105 East 22nd Street, New York City.

The Great Revival and the Little Tent Meeting, or "Christian Experience" of To-day, by J. S. Lamar, is the opening of the Christian Tract Series which the Christian Oracle Co. of of Chicago, Ill., proposes publishing. These magazine tracts are to be issued monthly at 50 cents per year; but by taking advantage of a special advance offer now they may be secured at 25 cents per year. The opening tract is a fine introduction to such a series and this new method of giving to the public select tracts ought to prove a popular one. As to the high character of the above-named tract, there is no better guarantee than that it is issued over the name of J. S. Lamar.

Marriages.

ARMSTRONG—McMANUS.—At the home of the bride's mother, near Hopedale, Ind., 7 P. M., on Feb. 15, occurred the marriage of Mr. Oliver A. Armstrong to Miss Alice McManus; A. W. Gehres officiating.

HOWERTON—GROSE.—Feb. 23, by Eld. C. Edwards, at the home of the bride's parents, Adams Co., Ill., Mr. Charles Howerton and Miss Ollie Grose.

NEWBY—TRUEX.—At Plattsburg, Mo., March 1, 1899, by J. W. Perkins, William E. Newby and Miss Olie A. Truex, both of Clinton county, Mo.

ROBERTS—STAPLETON.—At Plattsburg, Mo., March 1, 1899, by J. W. Perkins, William D. Roberts and Mrs. Nancy J. Stapleton, both of Clinton county, Mo.

SMITH—HILL.—At the home of the bride's parents, near Kellogg, Ia., Feb. 15, 1899, Mr. Scott Smith and Miss Anna May Hill; F. W. Collins officiating.

THORNTON—TRENCHARD.—At the residence of Eld. Thos. E. Bondurant, uncle of the bride, in DeLand, Ill., Dec. 28, 1899, at 7:30 o'clock, by L. B. Pickerill, Miss Lucy Thornton and Mr. Geo. R. Trenchard, both of DeLand, Piatt Co., Ill.

WALTER—CORNELIUS.—At Bagley, Ia., Feb. 21, 1899, Mr. W. F. Walter and Miss Cora Cornelius; J. S. Coffin officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BLAKE.

A letter has just been received from Sister Etta Blake, Bemidji, Minn., bearing the sad news of the sudden death of her husband, Emerson E. Blake. He was killed by a falling tree while at work in the timber on Feb. 6. The writer knew him well, as a faithful and noble Christian. He was one of the faithful officers of the Church of Christ at Horicon, Minn., before moving to Bemidgi. He leaves a wife and many friends to mourn his loss.

DAVID HUSBAND.

Olivia, Minn., March 1, 1899.

DOW.

Mrs. Mariah Mosier Dow departed this life at Kellogg, on Feb. 11, 1899. She was born in Athens County, O., in June, 1822. In 1842 she was married to John B. Dow, and in 1850 came to Iowa where most of her life was passed. She was the mother of 10 children, seven of whom are now living. One of them is Bro. T. J. Dow, of Iowa City, one of our well-known Iowa preachers. Sister Dow became a Christian 60 years ago. Though she now rests from her labors, her works do follow her.

T. W. COLLINS.

IDEN.

On Friday evening, March 3, 1899, Archie Addison Iden died at the age of 23 years, nine months and 27 days. He was the beloved son of Thomas and Abba Iden, whose loving nurture he fittingly set forth. Three years ago, under the ministry of M. C. Wilson, he heard the Word of God and was buried with his Lord in baptism. He put on the armor of God, enlisted in the service, fought a good fight, finished the course and kept the faith. In the service of song, in the church and Endeavor he was our sweetest singer. His death of heart disease was calm, triumphant. "It's better, mother," he said, and so he is ever with the Lord. Services held Lord's day, 5th, by the writer.

WM. B. CLEMMER.

JARRETT.

Died, at his home in Salida, Col., Jan. 27, 1899, of apoplexy, J. W. Jarrett, aged 55 years. Bro. Jarrett was one of those who answered his country's call in 1862, served through the war and was honorably discharged. Was married in 1878 to Mrs. Sarah J. Jacobs, widow of Bro. F. M. Jacobs, a faithful minister of the gospel. Under her influence he came into the Christian Church and lived a consistent Christian till death released him from service and promoted him to that home where sickness and sorrow, pain and death are felt and feared no more. L. A. BETCHER.

Salida, Col.

JENNINGS.

Mrs. Elizabeth Jennings died at her home near Rosalind, Henry County, Mo., on the morning of Feb. 24, 1899. She was born Dec. 28, 1833. Was married to T. J. Jennings, Dec. 23, 1849. She leaves 10 children, all faithful members of the church; one is a preacher, two are deacons and the daughter, Mrs. T. J. Haden, is president of our Ladies' Aid. Sister Jennings has been a member of the church for over 40 years. In her life was blended the careful serving of Martha, the good deeds of Dorcas and the devotional spirit of Mary. The writer conducted the funeral service Saturday afternoon, Feb. 25. G. L. BUSH.

JUDY.

Died, Feb. 26th, at the home of her daughter, Sister Rush, 1454 Vermont St., Quincy, Ill., Sister Paris Judy. Sister Judy was born at Flemingsburg, Flemings County, Ky., July 30, 1817, moved to Adams County, Ill., 1841. She was the mother of seven children, six daughters and one son, six of whom are now living. Sister Judy united with the Christian Church at Columbus, Adams County, Ill., more than 50 years ago and lived a consistent member until the time of her death. She was buried at Mt. Pleasant, 12 miles from Quincy.

C. EDWARDS.

Payson, Ill.

KING.

Hilleary T. King was born in Calvert County, Maryland, Nov. 10, 1814. Dec. 3, 1835, he married Miss Louisa Dorsey. Of this union were born seven children, of whom two sons and one daughter survive on earth. His father was a slaveholder and offered him great inducements to remain on the old homestead, but such was his hatred of slavery that he took his young wife and in poverty began life in Illinois, settling in Madison County. June 9, 1860, his wife died; June 20, 1861, he married Miss Elizabeth Higbee. To them were born three sons, all of whom are yet on earth. In 1874 the family moved to near Drakeville, Davis County, Iowa. Oct. 30, 1886, mother died. Father rented the farm, and for a time visited relatives. August 23, 1887, he married Mrs. Annie M. Haughey. They remained on the farm until November, 1895, since when Omaha, Neb., has been their home. Father united with the Methodist Episcopal Church when 14 years of age. In September, 1865, he was baptized by Elder H. W. Osborn, and took his stand with the people who desire to be Christians only. Much Bible study preceded this change, but once made father could always give his reasons for it. He was of a nervous temperament and quick temper, and had many a battle in his own heart. He despised the things that are untrue, dishonorable and vulgar, and loved the good. His last years were very calm and peaceful. He suffered much, but bore it quietly. As it became apparent that the end was near he arranged for his funeral, and then simply waited. His last earthly words were of his children and the church. To Brother Will who reached him Friday night before he departed he said, "The Lord has called me." On Monday, Jan. 16, he fell asleep as gently as an infant. After a short service at the home the remains were brought to Drakeville. Bro. S. B. Downing preached the sermon. Loving neighbors and brethren assisted, and we laid the poor old body beside mother's to await Christ's call. May we be as ready as he when our work is done. O. H. KING.

Colfax, Iowa, March 1, 1899.

MEANS.

Prof. Samuel R. Means was born in West Moreland County, Pa., May 24, 1834; he died in Perry, Oklahoma, Feb. 27, 1899. He was married to Miss Tilda Gonser, of Ohio, in 1861, and was widely and favorably known in Iowa, Kansas and Oklahoma as teacher, probate judge and county superintendent. Bro. Means joined the M. E. Church when a boy, and transferred his relationship to the Christian Church twenty years ago. He was soon appointed an elder, and remained such till death. He was timely in council, and generous in everything that had for its end the good of humanity. E. M. BARNEY, pastor.

MOONEY.

Octavia Mooney, whose maiden name was Kelley, was born at Evansville, Ind., June 11, 1822, and died at Astoria, Ill., Feb. 21, 1899, aged 76 years, seven months and 10 days. Very early in life she united with the M. E. Church, but in 1865, under the ministry of Bro. Wm. Garrison, she became a member of the Christian Church. She was a firm believer in Christ, and lived and died in full hope of living at God's right hand in the home of the soul.

H. C. LITTLETON.

Astoria, Ill., March 2, 1899.

SIDENER.

Another of our pioneer preachers has passed away, having nearly completed his fourscore yeurs. Elder John Allen Sidner died at the home of his son-in-law, Hon. J. S. Woods, in the town of Kaufman, Tex., on the 28th day of February, 1899. He was born in Fayette county, Ky., on the 21st day of August, 1821. He had lived a consistent Christian life for more than 60 years and had been a preacher of the gospel for 50 years. His father and mother were immersed by Barton W. Stone, and with him and others constituted the Church of Christ at Old Union, Fayette county, Ky., one of the oldest churches in the Reformation, having been organized before Alexander Campbell ever visited Kentucky. Elder John A. Gano, who preached for this church more than 50 years continuously, baptized Bro. Sidener at the age of 16 years. On the 11th day of February, 1849, he was formally set apart to the ministry by Elders John A. Gano and Samuel Bryant. In 1856 he sold his farm in Kentucky and located at Chillicothe, Mo., where he ministered to the church for some years. In 1861 when the war broke out between the states he refugeed to Texas; and at Paris on the 2nd day of December, 1862, he married Miss Sallie A. White, of Columbia, Tenn. She died Feb. 25, 1874, leaving him five children, four of whom still survive. After his wife's death he traveled and preacned extensively in several states and territories, and was perhaps personally acquainted with more of the preachers of the Reformation than any other one person. He numbered among his acquaintances Campbell, Stone, Johnson, McGarvey and other great leaders in the Reformation, and was present at the great debate between Campoell and Rice at Lexington, Ky., in 1842, when Henry Clay acted as one of the moderators. Last March, while at the home of his daughter, Mrs. Lillie B. Freeland, San Angelo, Tex., he wrote to the Christian Leader, "I am in good health, scarcely feel age and my voice is clear and strong as ever." But in less than a month from that time he was stricken down by disease, and was from thenceforth almost continually confined to his bed. He was patient under his afflictions and met death with resignation as becomes a Christian. D. B. MIZELL.

STEPHENS.

Mrs. George Stephens died of consumption at Topeka, Kan., Feb. 19, 1899, aged 59 years. She was born in Brown County, O., and moved to Clay County, Mo., when quite young. From thence to Atchison County, Kan., where she resided until October, 1898. Her maiden name was Mary Elizabeth Payne, and she was married to George Stephens, March 23, 1858. Five sons and four daughters were born to this union. All are living but Mrs. Frank Mowne. One son belongs to the 20th Kansas regiment now at the Philippines. Her devotion to Christ and her family impressed all who knew her. D. STEWART.

WILLOCK.

Andrew Willock was born March 11, 1818, died at Astoria, Ill., Feb. 23, 1899, aged 80 years, 11 months and 12 days. He obeyed the gospel of Christ becoming a member of the Christian Church one-half a century ago. He was a strong believer in Christ and as we believe lived and died in the hope of reaching the home prepared for God's children's beyond death and the grave. H. C. LITTLETON.

Astoria, Ill., March 2, 1899.

WISDOM.

Mrs. Anna Soyster Wisdom was born in Cumberland, Md., July, 1840. Died at her home in Warsaw, Mo., Feb. 27, 1899. Was married to Major John Huntley in 1864, and left a widow in 1878. Was married to Judge A. J. Wisdom, by N. M. Ragland, Oct. 19, 1881. Sister Wisdom was a consecrared, cultured Christian. The Warsaw church never had a better worker, or the poor a more helpful friend. She was a worthy representative of all that is noblest and best in Christian womanhood. The funeral service was conducted by the writer, at the church, Tuesday afternoon, Feb. 28. G. L. BUSH.

CATARRH
AND
CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
Prof. J. H. Lawrence, 114 W. 32d St., New York

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EGYPTIAN DRUG CO., Box O, New York.

Publishers' Notes.

Competent judges speak in the highest terms of Prof. Fairhurst's late book, "Organic Evolution Considered." Among those of high authority we are glad to mention the editor of the Living Church, Chicago, and give the following extract from what was published in that paper in a recent number: "Being deeply interested in the subject, and even anxious to accept evolution as true, we have read everything that has been written upon the subject that we could obtain, and we have been unable to find any answer to even a few of the many difficulties with which this book is crowded. We imagine Prof. Fairhurst has had just the same experience. He has marshaled his objections in logical order and put them forth in this book. The work seems very strong and well done. There is no air of supporting a theory, or of refuting an antagonist, but a manifestation of what seems to us the true scientific spirit—a careful examination of all claimed results of investigation, and an honest effort made to weigh them, not as making for or against any particular theory, but as very fact. The universality of Prof. Fairhurst's reading, and the broad range of this special examination, relieve him from any fair charge of special pleading."

This book contains 386 pages, and the price is $1.50, postpaid.

Allow us to send you samples of our Sunday-school supplies before making your order for what your school will need for the second quarter of 1899. If your Sunday-school is not using the literature published by the Christian Publishing Co., of St. Louis, write to them for a sample set of their supplies, and make a careful examination of their list before ordering for the coming quarter.

The Christian Publishing Co. is anxious that all superintendents and their teachers should see their extensive line which is offered to the Sunday-schools. We believe an examination of the supplies will convince the superintendent of their superiority over all others. Send your order now.

The large number of those who have read T. W. Grafton's "Life of Alexander Campbell" will be glad to know that he has just completed a book which he calls "Men of Yesterday." The Christian Publishing Co. is glad to announce that "Men of Yesterday" will be issued from their press about the 1st of April. This book is a series of character sketches of the following prominent men among the Disciples of Christ: Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and Otis A. Burgess.

The book will contain photo-engravings of of each of the above persons, made with latest modern skill, for this volume. It will be printed on excellent book paper, and bound in latest style cloth binding. The size will be 12mo., and the price $1 00, postpaid.

The little book, "Wonders of the Sky," from the pen of W. J. Russell, is delighting those who read it. High authority is glad to express itself when having read this book.

A. McLean, corresponding secretary of the Foreign Christian Missionary Society, testifies to the merits of "Wonders of the Sky," after reading it, in the following manner: "On the train I read every line of this book. It is most fascinating throughout. It is packed full of good and beautiful things."

This work is bound in beautiful illuminated cloth, and is especially attractive to the eye of the young. The book can but have an elevating influence on the minds of all its readers. The price is 50 cents, postpaid.

Expansion.

W. D. CREE,
Supt of Subscription Department.

Our rates for 1899, subject to change without previous notice, are as follows:

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi March 23, 1899 No. 12

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For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

Announcements.

Congress of Disciples of Christ.

PROGRAM.

TUESDAY AFTERNOON, APRIL 25.

History of Doctrine. Chairman, J. H. Garrison. Essayist, E. S. Ames, "The Value of a Theology." Discussion, Albert Buxton, C. C. Rowlison.

TUESDAY EVENING.

Education. Chairman, E. V. Zollars. Essayist, J. H. Hardin, "College Endowment." Discussion, Mrs. Helen E. Moses, Clinton Lockhart.

WEDNESDAY MORNING, APRIL 26.

Biblical Study. Chairman, D. R. Dungan. Essayist, J. J. Haley, "The Scope and Significance of the Cry, 'Back to Christ,' in Modern Religious Thought." Discussion, J. B. Briney, W. J. Lhamon.

WEDNESDAY AFTERNOON.

City Evangelization. Chairman, E. W. Darst.
"The Urgency of City Evangelization," J. A. Lord.
"Congregational Selfishness," George H. Hall.
"Expansion (One Church or Many)," E. B. Bagby.
"Heroic Methods or City Evangelization," J. H. O. Smith.
"Resources for City Evangelization," W. E. Ellis.
"The A. C. M. S. and City Evangelization," B. L. Smith.
"The Pastor's Relation to City Evangelization," L. C. McPherson.

WEDNESDAY EVENING.

Literature. Chairman, W. T. Moore. Essayist, W. D. McClintock, "Modern Movements in Literature and their Relation to Religious Thought." Discusion, B. O. Aylesworth, Mrs. L. D. St. Clair.

THURSDAY MORNING, APRIL 27.

Theology. Chairman, F. D. Power. Essayist, R. T. Mathews, "Crucial Points Concerning the Holy Spirit." Discussion, F. N. Calvin, W. E. Ellis.

THURSDAY AFTERNOON.

Church Organization. Chairman, B. B. Tyler. Essayist. A. B. Philputt, "The Adjustment of Our Church Organization to Present Needs." Discussion, George I. Miller, W. F. Richardson.

THURSDAY EVENING.

Christian Worship. Chairman, H. O. Breeden. Essayist, Mrs. Ida W. Harrison, "The Enrichment of Public Worship Among the Disciples." Discussion G. H. Combs, Jabez Hall.

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Program.

Preachers' Association of Eastern Iowa, Marion, March 28-30, 1899.

TUESDAY, MARCH 28.

9:00 A. M.—Free conference, "Is Our Present Organization of the Local Church Scriptural?" W. R. McCrea, Liscomb.
10:00 A. M.—Paper, "Methods in Prayer-meeting Work," W. A. Moore, Webster City.
11:00 A. M.—Business session.
2:30 P. M.—Review and discussion of the paper of the day, led by I. H. Fuller, Burlington.
8:00 P. M.—Lecture, "The Higher Criticism," G. T. Smith, Albia.

WEDNESDAY, MARCH 29.

9:00 A. M.—Review of the lecture of previous evening, by J. M. Rudy, Cedar Rapids.
10:00 A. M.—Paper, "Our Attitude Toward Union Meetings," B. S. Denny, Des Moines.
11:00 A. M.—Miscellaneous business.
2:30 P. M.—Review and discussion of the paper of the day, led by W. S. Lemmon, Fonda.
8:00 P. M.—Lecture, "Scientific Thought and its Application to some Modern Problems," A. M. Haggard, Des Moines.

THURSDAY, MARCH 30.

6:00 A. M.—Discussion of lecture of previous evening, led by A. M. Haggard, Des Moines.
10:00 A. M.—Paper, "The Doctrine of the Universal Fatherhood of God and its Relation to Modern Christian Thought," E. A. Hastings, Brandon.
11:00 A. M.—Unfinished business.
2:30 P. M.—Review of the paper of the day, W. W. Wharton, Nora Springs.
8:00 P. M.—Address, "The Place of the Church in the Community," C. C. Rowlison.

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Vol. xxxvi. St. Louis, Mo., Thursday, March 23, 1899. No. 12

CURRENT EVENTS.

The Cuban Military Assembly by an almost unanimous vote has impeached and condemned Gen. Gomez for insubordination and disobedience to the Assembly. Gen. Gomez accepted the offer which President McKinley made through his agent, Mr. Porter, to furnish $3,000,000 to be divided among the officers and men of the Cuban army when it should be disbanded. The Assembly did not authorize the acceptance, denounces the niggardliness of the United States and impeaches Gomez for driving a bad bargain. It serves notice upon us that *it*, the Military Assembly, has not agreed to any $3,000,000 proposition and does not propose to. This impeachment of Gomez by the Assembly does not give us a great deal of information about Gomez, but it tells us some things about the character of the Assembly. A self-appointed aggregation of Cuban army officers who, seeing that the days of purely military government are passing away, are trying to form themselves into the semblance of a civil government which shall endure supreme after the army has been disbanded, and meanwhile are claiming to control the army; a group of men who have instated themselves in office and are now masquerading as the representatives of the people of Cuba, whom they represent about as much as Aguinaldo and his councilors represent the great mass of the Filipinos; a set of officials who are so lacking in the simplest elements of sound sense that they will make a gratuitous attack upon the most able man and the most popular leader in the Cuban ranks, and whose vision is so lacking in true perspective that they believe the United States will shower more millions upon them if they only crack their whip loud enough. It is scarcely necessary to observe to an American audience that the Cuban Assembly has not enough back of it to make its threats highly effective.

General Gomez has accepted the sentence of the assembly with an air of patient grief, which may be the sincere expression of an emotion akin to a father's sorrow over the ingratitude of his children, or may be a pretense adopted as most likely to win sympathy and secure a following for himself. The general-in-chief acknowledges, in words at least, that the Assembly has power to deprive him of his rank, but at the same time he does not leave his friends and the public generally without hope that he will continue to serve as commander of the army in spite of the Assembly if he is wanted. The announcement of the impeachment caused a profound sensation. There were wild demonstrations of devotion to the General and contempt for the Assembly. An announcement was promptly made by the American authorities that the subsidy of $3,000,000 would be distributed through Gen. Gomez as soon as it arrived, entirely ignoring the Assembly and its action. This word was doubtless gladly received by the army, but it has stirred up unexpected dissatisfaction among many of the same people who were shouting for Gomez the day before. They virtually refused to recognize the action of the Assembly, but are offended because the American authorities ignore it. Meanwhile, Gomez awaits developments. It is a question whether the influence of the general-in-chief or the assembly has most weight with the Cubans. Gomez lacks some of the qualities of the perfect patriot, as was evident when after the death of Garcia he began his negotiations for the subsidy. But at least he has some, common sense and ability to grasp an idea, and these are qualities in which the assembly is notoriously and conspicuously defective.

Business has begun in the Philippines. Since it has become evident that the insurgent natives would not accept civilization in the pleasant and agreeable form in which we proposed to administer it, they must, for the good of all concerned, take their medicine without the sugar-coating. General Wheaton, with his flying column, has advanced eastward from Manila to the towns of Pasig, Goudalupe and Binangonan, which he has captured and garrisoned. The resistance has not been strong enough to occasion a genuine battle, but the expedition was a protracted skirmish in which the American forces suffered some slight loss. Geo. Otis' oft-quoted dictum that "this is not a picnic, but a war," seems to represent the true state of the case. Manila is no longer considered safe as a place of residence, and the families of the United States officers and the natives who have property are leaving. An order has been issued from Washington prohibiting officers who are going to Manila from taking their families with them. Much of the country about Manila has been desolated and there are many innocent sufferers. This is a situation painful to contemplate, especially when much of the devastation has been wrought more or less directly by our own soldiers. The justification of it lies in considering the character of the enemy which has made this destruction necessary—not a band of noble patriots representing the mass of their fellowcountrymen, but a horde of irresponsible individuals who have as little inherent right to rule the Philippines as we have, and who have as yet displayed no capacity for that function, even if they had the right. The Filipinos would have absolutely no chance of self-government under Aguinaldo. It is our business to save the many Filipinos who are unarmed and unorganized from the misrule of the comparatively few Filipinos who have Mauser rifles and a certain measure of military organization under a despotic chief.

Professor Knapp, of the Department of Agriculture, has just returned from Manila and has some sensible things to say about affairs in those islands. He wisely calls attention to the fact that the peoples of the Orient are in general more zealous for the maintenance of their petty customs and forms than for resisting the sovereignty of a foreign power over them. The people of China are not disturbed by the threatened partition of their empire among the European powers, but they make passionate resistance to every attempt to change one jot or tittle of their ancient customs and traditions. For half a century England tried without success to supplant native forms of government by English forms in her dependencies in the Pacific. Satisfactory administration was secured only when she learned to retain the native forms and rule, for the most part, through them, thus keeping the visible tokens of foreign dominion as much out of sight as possible. So in governing the Philippines, we must disturb their forms and customs as little as possible. We cannot Anglo-Saxonize them. Prof. Knapp's investigation of the population of the islands has led him to the conclusion that the number of inhabitants has been much exaggerated. His estimate is 4,000,000 instead of 12,000,000, the figure ordinarily given. The advantage of the land for agricultural purposes he finds to lie not so much in the richness of the soil as in the climate, which is marked by remarkable evenness of temperature, which is favorable to the production of sugar and a heavy rainfall, which makes rice a sure and profitable crop. The climate, he says, is such that Americans can accustom themselves to it and live there without inconvenience.

The treaty of peace has been signed by the Queen Regent of Spain. The war is not yet technically at an end, however, and will not be until the ratifications have been exchanged. The French embassador, M. Cambon, who has represented Spanish interests in Washington since diplomatic relations were broken off and who signed the protocol on behalf of Spain, will probably be the agent in the exchange of the two copies of the treaty signed respectively by the President and the Queen Regent. It will be observed that it took considerably more time to make peace than to fight out the war. The declaration of war was on April 24; the protocol was signed and hostilities ceased within less than four months from that date. But more than senen months elapsed between the signing

of the protocol, Aug. 13, and the signing of the treaty by the Queen Regent, March 17. It is expected that one of the first acts of the new Spanish Minister will be to make overtures for the negotiation of a commercial treaty between Spain and the United States.

Our new ambasador to Great Britain, Mr. Choate, has recently made his first conspicuous public appearance in England. At the dinner of the Chamber of Commerce, in London, he was the guest of honor and made the speech of the evening. Of course, the burden of his speech was the friendly relations between England and America, and of course, too, that thought met with an enthusiastic reception. The follwing paragraph will serve to indicate that the brotherhood idea in Mr. Choate's mind is not all sentimental gush, but that it is quite consistent with a recognition of the real facts of the situation: "I beg that you will not mistake my meaning. I do not believe that, although friends, we shall ever cease to be rivals. In the future, as in the past, we on our side and you on yours will still press every advantage that can fairly be taken; but it shall be generous and loyal rivalry, and all questions, disputes and controversies arising shall be settled by peaceful means, by negotiations, by arbitration, by any and every possible means except war." The English press was highly complimentary in its estimates of Mr. Choate and his speech, and the statement was more than once made that he is a worthy successor of Lowell and Bayard.

The condemnation of Americanism in the Pope's recent encyclical has been followed by a prompt renunciation of Americanism by Archbishop Ireland, who has always been considered the most conspicuous representative of that spirit, so far as it has found representation in the hierarchy. The Archbishop hastens to put himself right with the Pope by a letter addressed to him, from which this paragraph is taken: "With all the energy of my soul I repudiate all the opinions the apostolic letter repudiates and condemns, those false and dangerous opinions whereto, as His Holiness in brief says, certain people give the name of Americanisms. . . . The whole episcopate of the United States, in their own name and in the name of their flocks, are ready to condemn them." But if all the bishops and all their flocks condemn Americanism in the Catholic Church, how can it be that there is any Americanism to condemn? Who holds to it, if none of the bishops or their flocks? Yet the Pope explicitly says that these erroneous views are held by many, and the very fact that he has made them the subject of an encyclical is a recognition of the serious character of the situation. The Archbishop's extreme humility actually leads him into something very like a suggestion that the Pope doesn't know what he is talking about, that he is condemning errors which nobody holds and making a stir over a situation which does not exist. This is really scant reverence for an archbishop to show toward an infallible pontiff. But the Pope does know what he is talking about, Archbishop Ireland to the contrary notwithstanding. The thing which he condemns, under the name of Americanism, has a very real existence. Doubtless the episcopate stands ready to condemn it or anything else at the command of the Pope, but that is of little consequence. No reform ever came from the episcopate. The Catholic laity is less servile and more open to ideas, and it is among the laity that Americanism is to be found—the very Americanism which the Pope defines and condemns, but which he is powerless to destroy.

Italy has decided not to press her demand for the cession of San Mun Bay by China. It has been officially announced that the demand was not made until England had been consulted and her approval secured. In her attempt to get a footing in China, therefore, Italy is to be regarded as the ally of Great Britain. There is little question that the withdrawal of Italy's claim is also out of deference to a request from Salisbury. The Italian Minister at Pekin, Signor Martino, has been recalled, his action disavowed and the care of Italian interests put in the hands of the British Minister. Great Britain's policy in the Far East has been somewhat devious during the past year and not easy to interpret, as set forth in the Chinese bluebook, recently published, and the meaning of this Italian episode is still more difficult to determine. Either Italy is a new member of a combination organized by Great Britain to check Russia in the Orient, or else this demand for the cession of San Mun is simply another step toward the ultimate dismemberment of the empire. In the latter case, Great Britain's approval would seem to indicate that she despairs of realizing the "open door" scheme and is willing that the partition of China should proceed.

A new national political party may be about to be organized. A circular has been sent out by a committee, of which Gov. Pingree is chairman, calling a "National, Social and Political Conference," to meet at Buffalo, June 28 to July 4. The purpose is set forth only in general terms in the circular, as being "to consider the present condition of American politics and economics and what is the next thing to do. We are in the midst of important changes in political issues and parties and industrial conditions, and it is felt that a frank and friendly interchange of opinion on the part of thoughtful and serious men may lead to united effort and efficient in important directions." This may not mean the launching of a new party, or it may. At any rate it means emphasis upon new issues, and that is something much needed. Expansion ought not to be made a party issue, free silver can scarcely be and the slight justification which there may once have been for dragging the tariff into party politics has long since ceased to exist. We need new issues. If that involves new parties, then we need new parties. The seventy-one members of the committee which calls this conference are for the most part men of national reputation, whose names inspire respect. They include senators, congressmen, governors, judges, preachers, professors, editors, social reformers and labor leaders, with a few cranks interspersed in the several classes, but not many.

AMERICANISM AND ECCLESIASTICISM.

An article in the Outlook of the 11th inst., on "Americanism Versus Catholicism," by Victor Charbonnel, an ex-Catholic priest and Professor of Rhetoric in the free college of Meaux, France, throws a great deal of light on the recent controversy between the American party in the Roman Catholic Church and the Romish party, resulting in the Pope's late letter on the subject. The movement among Catholics known as "Americanism" had its origin five or six years ago, according to this writer, and is steadily growing in importance. Cardinal Gibbons' discourse on "The Church and Democracy," delivered at Rome, and some lectures of Monsignor Ireland in Paris, awakened great interest among the more liberal class of European Catholics. Then the action of these two American prelates in reference to the "Parliament of Religions" gave great hope to the class of priests in Europe to which Father Charbonnel belonged. He says:

"What joy it was for us, towards the close of 1893, to learn in what spirit of generous tolerance the Catholics of America, courageously directed in this course by Cardinal Gibbons and Monsignor Ireland, had agreed to send delegates to the Parliament of Religions! The young church beyond the seas was leading the old European Church into new paths. This seemed to promise an evolution which might become fundamental. For many ideas had been expressed at Chicago, many tendencies indicated in regard to the respect due to sincere consciences, to the conciliation and the peace of souls, to the acceptance of a common liberty for all denominations and religious sects, and in reference to what might be called the social utilization of faiths."

Encouraged by this action an agitation was begun in Europe for a Congress of Religions to be held in some European country. This was frowned upon by the ecclesiastical authorities as an effort to "Americanize" the church. Whereupon, Charbonnel left the Roman Church, seeing he could not serve the church and God at the same time. The "Life of Father Hecker," founder of the Paulist Order, with an introduction by Ireland, and later a letter of approval by Gibbons, added fuel to the controversy. It was not the book itself that caused the commotion, but the significance attached to it by these two distinguished American Catholics. Henceforth "Americanism" became a living issue in the church which receives its orders from Rome. Father Charbonnel defines the meaning of "Americanism" in this controversy as follows: "Less subjection to external institutions and ecclesiastical authority, more internal force and individual liberty." Monsignor Ireland's introduction to the "Life of Father Hecker" is summed up thus:

"The mechanicism of external institutions must not be permitted to subject the different nations of the world, nor successive generations, to one uniform and depressing discipline. On the contrary, men capable of religious action must, like Hecker, take into account the needs and aspirations of each nation, each generation. The conscience of races, individuals, the various epochs of humanity, and its inner power, must be respected. And may the church never exercise its apostolic functions without respecting that conscience!"

As to the kind of men arrayed on the two sides of this new issue in the Roman

Church, ex-Father Charbonnel says: "In the ranks of Americanism are the imposing figures of men of action, intellectual and moral authority, vigor, enthusiasm, youth. On the side of the adversaries of 'Americanism' are to be found the Jesuits of every order and every sort; the domineering, the uncompromising, the conservatives of tradition, routine and old lumber." It ought not to take a prophet to foretell what the issue of such a contest must be. It is always safe to predict the ultimate triumph of "intellectual and moral authority" over dogmatism and devotion to outgrown traditions and doctrines, even though the Pope and all the ecclesiastical machinery be on the side of the latter.

It is really refreshing to know that such an issue has been made in the Roman Catholic Church. Our sympathies are with the liberal prelates in this contest, and we believe that every schoolhouse, and every other agency for disseminating information, is on their side. As to the result of this agitation, hear another Roman Catholic, Abbe Klein, author of Father Hecker's "Life:"

"Does no one see that the clearest result of all these maneuvers against 'Americanism' will be to furnish a pretext for the easy objections of Protestantism and stop the progress of conversion to Catholicism now going on in all the Saxon world? Is it not enough that we lost the East in the ninth century by the schism of Photius, and half the West in the sixteenth through Protestantism, and in the last two centuries the half of what was left us among Latin nations through unbelief and indifference? After having tried in this country [France] to make people believe that the progress of science and civilization is incompatible with Catholicism, are we going to undertake the mad task of making men in other countries believe that it will never be able to harmonize with the free genius of a race controlling half the globe?"

All of which is exceedingly interesting to Protestants and to every one interested in the current movements of the time. If the outcome of it all is to be what Charbonnel predicts, "separation from the Roman Catholic Church," on the part of all who cherish and defend "free consciences and an inner life," we can only say, with him, "Let things, therefore, take their course."

IS OUR CIVILIZATION HEDONIC.

The first man to formulate the animal conception of existence, known as Hedonism, into a philosophy, was Aristippus, a disciple of Socrates. He taught that pleasure was the *summum bonum* and the end of life, and that it was the duty of a wise man to enjoy pleasure without being controlled by it. This control was to be acquired by knowledge and culture. Epecurus, another philosophic voluptuary, the lineal descendant and successor of Aristippus, taught the same view; but while the masters were careful to add that a wise man should enjoy pleasure with out being controlled by it, the rank and file of their disciples, not being wise men, forgot the qualifying clause and practiced the doctrine that there was nothing better for man than to eat and drink.

If this is not the philosophy, it has always been the practical belief of the majority of mankind. Man lives, if he can, for the indulgence of his senses, for the gaatification of his flesh, for animal enjoyment and amusement. We know of but one world, says the Hedonist, and let us make the most of that. Work if we must, he says, but play if you can. If he preaches it is always from one text: "The people sat down to eat and drink and rose up to play." The sermon is agnostic as to the existence and claims of a spiritual world and the higher nature of man. Man, he informs us, may be an angel, he may be a god, he may bc a devil, and he may be a mixture of all three; but we know he is an animal; turn him loose, as far as you dare. Eat, drink and be merry, for to-morrow you die. There may be a God, and there may be a devil; there may be a heaven and there may be a hell, and there may be neither; but we know there is a present life, says this pagan Hedonist, and that is all we do know, and knowing this let us adopt for our motto the declaration of a German socialist: "This world is my paradise, and in it I will revel and not rot." He began with that and ended with this: "This world is my paradise, and in it I will revel and rot." Abingdon Baird, the "Jubilee Plunger" when he was 21 years of age and came into possession of ten million dollars, adopted the motto of the German socialist, and when at the age of thirty it was all gone and he died a horrible death from the effects of debauchery and dissipation—which was the truer description of his life?

There are multitudes of people on the same plane of existence, in varying degrees of excess and moderation, many of them educated and apparently refined. They belong to the sporting category that looks chiefly to the animal side of life for its pleasures. A few years ago when the writer was spending a few days in London, he went with his wife to Highgate Cemetery to see the tombs of some of the great people buried there. We met a well-dressed young Englishman to whom I said, "Can you direct us to the tomb of Coleridge, Samuel Taylor Coleridge, poet, philosopher and man of letters?" Didn't think he was buried there. "Can you tell us where Michael Faraday, the scientist, is buried?" said I. He may have heard of science, but it was clear that he had never heard of the scientist Faraday. "Are we not in the immediate neighborhood of the tomb of Mrs. Henry Wood, the novelist?" I further inquired. He did not know that such a person had ever lived, and when, to relieve the situation, I was about to express the opinion that the graves of George Elliot and George Henry Lewes were in that part of the old graveyard lying in the direction of the city, he interrupted me by saying, "But I can tell you where Tom Sayer is buried." "Come," he continued, "and I will show you Tom's grave and the marble statue of his big dog." We followed him along a winding path through a wilderness of marble slabs till we came to the spot that held the dust of the great pugilist. There was the tomb and the marble form of the faithful dog lying upon it in a posture of peaceful repose. "Ah," said John Bull, Jr., with a sparkle of enthusiasm in his eye, "Tom would have whipped Henan if he hadn't got his arm broke." We had dragged ourselves on a warm summer day all the way across the city of London to see the graves of some of England's illustrious dead; we were thinking of poets, scientists, novelists, historians and philosophers, but this fellow was thinking of prize-fighters and dogs! This is Hedonism on the underside. The Prince of Wales is the Prince of Hedonists. He spends his days at the races and his nights at Baccara. More than two billions of prayers have been offered for him in the EstablishedChurch alone, and he is no nearer the kingdom of God than he was forty years ago.

If you had made general and promiscuous inquiry after the health of Rudyard Kipling during his recent illness, about nine American citizens out of ten would have stared at you and said, "Who is Rudyard Kipling?" but everybody knows Jim Corbett, Bob Fitzsimmons and Nancy Hanks! Our newspapers devote more space to prize-fighting and horse racing than to any other subject, and politicians rely on the strong arm of free whisky in the election of men to make and execute our laws. On the higher intellectual plane minor poets and novelists begin with a smile of Hedonism, believing that life is all pleasure and end with a pessimistic howl in the profound conviction that life is all pain. It is significant that those who began by making everything of this life end by making nothing of it. The Hedonism that beguiles youth is the pessimism that destroys the hope of age. If there is no outlook for humanity beyond the boundry line of the present existence, there is nothing for man to do but to consecrate himself on this brief span of physical life and make the most of that in whatever direction his inclinations may lead him. To such a goal does materialism and Mammonism lead us. The only salvation for a civilization based largely on the lust and pleasures of youth and the despair of age is the religion of Jesus Christ that calls us to the recognition of God, duty and immortality.

Hour of Prayer.

GRATITUDE FOR A RISEN SAVIOR AND WHAT IT INSPIRES.

(Uniform Midweek Prayer-meeting Topic, March 29, 1899.)

(1 Cor. 15:14-22; 51-58.)

CENTRAL TRUTH: *In Christ's resurrection our faith is confirmed, our salvation assured, our hope in the life hereafter established, and we are placed under highest obligations to devote ourselves unreservedly to the work of the Lord.*

The lesson deals with the fundamental fact of the gospel, namely, the resurrection of Christ from the dead. We are reminded that if that be not a fact, then those who preach Christ are false witnesses, our faith is vain, we are yet in our sins, and those who have fallen asleep in Christ, instead of entering upon a new and higher life, have perished. For it is clear that if Christ be not risen from the dead there is no such thing as resurrection and the life beyond. How much then, indeed, all that makes life worth living, would be taken away from us if this great fact were overthrown.

But the apostle turns away from this awful hypothesis to affirm, with the confidence born of personal conviction on personal evidence, that "now hath Christ been raised from the dead, the first fruits of them that are asleep" (v. 20). Paul had

seen Him after His resurrection, so also had Peter and the twelve, and at one time He was seen by "over five hundred brethren at once, of whom the greater part remain until now." His resurrection as the first fruits is the pledge of the full harvest of redeemed humanity. "For since by man came death, by man came also the resurrection from the dead" (v. 21). Through Adam came death, through Christ came resurrection from the dead. Blessed be His name forever and ever!

And so, the apostle, looking at the future in the light of the open sepulchre at Jerusalem, is able to anticipate the time when it shall be said: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the power of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ" (vs. 55-57). This is the meaning, the outcome, of Christ's resurrection.

No wonder the apostle closes this great chapter on the resurrection by this exhortation: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." This is the practical conclusion to which our faith in the resurrection of Christ leads us. No man ought to live the same life that he once lived after this great fact comes into his soul through faith. Life has a new meaning and purpose. Henceforward we are to live under "the power of the world to come" and make the life that now is a fit prelude of that immortal life that lies beyond the veil.

PRAYER.

O God, our Father, we thank Thee for the vindication which Thou hast given in Thy dearly beloved Son, in that He hath been raised from the dead and crowned with the power of an endless life. We thank Thee that through his death Thou hast made a way for our salvation, and through his resurrection Thou has given us assurance of the reality of the spiritual world and the life beyond. In view of these great facts we beseech Thee to help us to devote ourselves more wholly to the work of the Lord, knowing that our labor is not vain in the Lord. For His name's sake. Amen!

Editor's Easy Chair.

When Diogenes, the Grecian philosopher, found the solution of a much-studied problem, while in his bath, and rushed on the streets exclaiming, "Eureka! eureka!" he had no thought of furnishing a name for so many towns, and so many other discoveries. It was natural that when the curative properties of these mountain springs in Northern Arkansas became known that they should be called "Eureka" Springs for they seemed to be then, and time has proved them to be, a happy solution of the problem raised by many of the ills to which flesh is heir. It seemed like a mere accident that while a hunter was seeking to dislodge his game from a bluff in these wilds, his boy, who was afflicted with sore eyes, should have bathed them in the stream that ran from beneath the bluff, and received such marked relief as to attract the attention of of others. But who knows what *is* an accident, or whether there be any such thing as an accident, in a proper view of God's providence?

It is not easy to believe that these sparkling springs with their health-giving qualities were placed in these mountains where the air is pure, and the climate mild, by mere accident. Nature, that is to say, God, has provided here a sanitarium and health resort, and if so, the events leading to its discovery may well be regarded as providential. The town has long since passed its experimental stage, as also the stage of excitement and speculation, and has settled down to legitimate business. The people here belong, in the main, to two classes: those who are here for their health, and those who are here to supply the demands of health-seekers. "Furnished Rooms for Rent," and "Boarding," are signs that one sees constantly. It is fortunate that one can live here very cheaply, if it be necessary, while those who desire first-class accommodations can find them at the leading hotels. The season proper is only just opening as yet. While at the "Magnetic" Spring, yesterday—one of the numerous cluster of springs here—we met a gentleman from New York, who had come all the way here to enjoy these waters. Most of the people here now are from the region north of this. Later in the season people from the South predominate.

"Christian Cottage!" That is a good name, suggestive of peace and restful ness. It is not misplaced when applied to our quarters. The cottage—a three-story frame, backing up against the eastern side of a steep bluff, or hill, so that one can step from the roof on terra firma without going down — faces the east and south, with porches all around, catching the morning and afternoon sun, where one can take a sun-bath at almost any hour of the day. The panorama of hills and mountains beyond the valley, eastward, forms a pleasing change for eyes accustomed to look out upon rows of brick or stone houses and granitoid sidewalks. If anything were needed to make the situation well-nigh ideal, it is supplied in the grace and good cheer of host and hostess, widely known among the Disciples of Christ, especially the latter, who, as national organizer for our C. W. B. M., has come in contact with many of our churches and people. Bro. C. is more widely known in temperance circles as a prohibition advocate. Thus, surrounded by missionary and temperance influences, our readers may feel easy as to our safety!

Reclining to-day upon the south side of one of these tall hills that sentinel these springs, on a carpet of last year's leaves, we felt ourselves a part of nature. The birds came close to us and twittered, unmindful of our presence. The pines sang their monody as the breeze played with their boughs. Looking out upon this scene we thought of a story a friend told us the other day about Henry Ward Beecher. The great Brooklyn preacher was spending a few days one autumn in the Catskill Mountains. A man who was lost heard some one walking on the mountain side below him, and standing still, he watched to see who or what it was. He soon discovered it was Mr. Beecher with his arms full of bright autumn leaves. He laid them down, and then laid himself down and drank at a spring that gurgled from the side of the mountain. Raising himself up and looking at the scene of beauty, he lifted his hands heavenward and began to talk to his Heavenly Father, thanking Him for all the glory and grandeur with which he had clothed the earth, and for all His tender mercies to the children of men. The man stood awe-struck, and though not a religious man, he felt he stood on holy ground. When he had finished his prayer, he regathered his leaves up in his arms and went on his way. The lost stranger managed to intercept him a little further on, and inquired his way. Mr. Beecher walked a distance with him to show him the right way, talking all the time about the wonderful beauty and glory of the autumnal woods. The man, who afterward relates this episode, said he left Mr. Beecher with a new conception of religion. We esteem Mr. Beecher more highly because of this incident.

Why this change of base from the city to these mountain springs? A little surcease from the routine duties of office work, a measure of rest, the pure mountain air, the tonic influence of these waters, a change of scenery and situation, a closer view of the works of God in nature, more sunshine and outdoor exercise—these are some of the things we came here in quest of, and we feel sure our numerous correspondents will co-operate with us in securing these ends by allowing their letters to wait for answer a little while.

The Religious World.

The Conference of the Methodist Episcopal Church was held in this city last week. The sessions were generally well attended and full of animation. Handsome presents were presented to three retiring presiding elders. The reports from the presiding elders were generally optimistic. Progress was reported in the extension of Methodism throughout the state. Some of the themes up for discussion were "A Mutual Fire Insurance Association for Churches," "the Deaconess Work" and missionary work. The report of the "Book Concern," West and East, was very encouraging. Their combined sales last year amounted to $2,000,000. Over half of this amount, however, was made by the Western house. The largest amount of profit has been made in the St. Louis house. From the founding of the general Methodist Book Concern it has distributed $70,000,000 in cash. It has given away $5,000,000 in dividends to the preachers. A resolution introduced by Dr. T. H. Hagerty concerning the Sunday-closing law was passed unanimously and sent at once to the State Legislature.

In an article in a recent number of the Outlook, from George Kennan, on the regeneration of Cuba, the following account of a flourishing mission appears. This information is of value in the light of the statements by Catholic bishops against the introduction of Protestant missions in Cuba and other Catholic countries, on the ground that they could not be made a success. It is also encouraging testimony in favor of the speedy evangelization of those islands by evangelical Christianity. The mission spoken of in the following paragraphs is in Santiago:

Two or three nights ago, as I was strolling up Enramadas Street, on my way to the plaza, my attention was attracted to a

large private house from whose open doors and windows came the blended voices of two or three hundred people singing the familiar Sunday-school hymn, "What a Friend we have in Jesus!" Upon crossing the street and making an investigation, I discovered that the music came from a mission church which had been established here by the Southern Board of Foreign Missions, as long ago as September, 1898, under the direction and pastorate of the Rev. Jose R. O'Halloran. The parlors of the house, which had a seating capacity of about two hundred and fifty, were filled to overflowing by a congregation of neatly dressed men, women and children, and there were groups of interested listeners around the doors and on the opposite side of the narrow street.

At the close of the service, when I was able to make further inquiries, I learned that there was not room in the house for half the people who wished to attend; that the church had received 140 members by baptism since the 30th of September; that it supported a Sunday-school with 146 and a free day-school with 148 pupils, and that its work might be greatly extended if a larger building could be found.

So far as I know, that is the first and only mission church established by a Protestant denomination in this province; and the Southern Baptist Board deserves great credit for its quickness in seeing and its promptness in occupying a field where so much good may be done. All that I have seen of the Roman Catholic Church in eastern Cuba, and of the generally apathetic attitude of the population—particularly the men—toward it, leads me to believe that the Protestant churches of the United States are destined to play an important part in the moral training and enlightenment of this people.

Archbishop Ireland is now placed in an embarrassing situation before the world. He is the author of the preface of a book called the "Life of Father Hecker," in which he endorses the views and doctrines of the book. This book is now condemned by the Pope on account of its liberal inclinations toward American ideas. This preface commits Archbishop Ireland to the liberal views of Father Hecker and the Pope's condemnation of the book puts him out of joint with the papacy and orthodox Catholic doctrines. It is hinted in a Catholic journal that one object of Archbishop Ireland's trip to Rome this winter was to prevent the Pope from issuing this letter, but he failed. And now to recant his liberal sayings about America will put him in an unfavorable light at home, and to go on in his liberalities is forbidden. What he will do in the matter or what will be done with him remains to be seen.

The first detachment of Russian doukhobors reached Halifax, N. S., Jan. 20th, en route for the Canadian Northwest. This detachment, numbering about 2,300 men, women and children, came over in the ship Lake Huron and are said to be the largest cargo of emigrants ever landed at an American seaport. They were 29 days on the ocean and were pronounced free from any serious sickness on their arrival at Halifax. A Quaker from Philadelphia named Elkinton raised an invocation to providence for the safe voyage of the doukhobors and prayed that the blessing of the Almighty might accompany the new colonists in the land of freedom, whose shores they sought.

The Interior says that a leading Methodist Church in Chicago has adopted the flowing black gown as a choir vestment. This is quite a departure from the former boasts of Methodist simplicity.

Current Religious Thought

The following timely words are from a report of a recent lecture delivered in this city by Father Brown, for the poor, published in the Church Progress:

There is no use in blinding ourselves to the fact that cold, heartless Dives is in our midst. He is, and his number is increasing. Greed is proving itself to-day what it has never failed to be, a menace and a curse. What are we to oppose to this condition? Legislation? Yes, it can do much, but it cannot reform. It cannot reach the source of evil. It cannot enter the black heart of Dives and fill the aching void that is there. It cannot give man back his God, and until that is done, selfishness will never be stifled. Nothing can do this but the religion of Jesus Christ. We are badly in need of a Christianity that displays itself, not in the Sunday hymn or the lugubrious countenance, but in the justice and fairness of everyday life. Give us a Christianity that is a friend of the poor, because the relentless enemy of oppression; give us a Christianity that will destroy the widespread official corruption, and our people will embrace it and save themselves and the state. It is our solemn duty as Catholics to be enthusiastic members of our church, showing by the honesty and justice of our lives that the safety of our country must be looked for in the teachings of Jesus Christ.

The Religious Review of Reviews for January contains a warning against idolatry from the Archbishop of Canterbury in his recent visitation that is well worthy of wide publication in the religious world. We reprint below a part of the Archbishop's address:

The true purpose of religious observances is to sanctify the life by bringing it nearer to God, and if the life be not really holier, religious observances are of little value. But, besides this, the perpetual tendency of depending, not on God's grace, but on the help of his creatures, is to weaken the sense of duty of our own vigorous exertions in the spiritual conflict. We look for God's help in the form of added grace. The help will be within and not merely without. He inspires, he inwardly strengthens; and he calls us to the fight. His help is ennobling, elevating and sanctifying. The help that his creatures can give, if they can give any at all, is of necessity external. They cannot give grace, they cannot enter within us. In so far as we appeal to them we are asking for such help as man can give to man which, whether much or little, is not in itself a new power within the soul. There is a temptation to rely upon this outside help and to believe that if we can but get it we need not exert ourselves so much. And, lastly, which is more important than anything else, there is an ever-present danger of trenching on God's prerogative, and approaching if not committing idolatry, not, perhaps, breaking the Second Commandment, but breaking the First. Let it be granted that those who pray to the saints if they be properly instructed, do not worship them, but merely ask for their aid, just as we may ask a living man to give us his prayers. Yet the passage from asking an invisible being to help us is so dangerously near to putting such a being in a divine position that our church dare not and will not run the risk. There is nothing like such prayers in the Bible, and the Church of England will not permit them to her members. And for these reasons, and for other reasons like these, the Church of England has swept away all worship except the worship of God himself. No worship is allowed even to the mother of our Lord, the Blessed Virgin. No worship is allowed to any apostle, no invocation to any saint. And in order to guard against all approaches and temptations to breaches of this rule, even the appearance of such worship is forbidden.

The Literary Digest, quoting at considerable length a series of articles by Prof. Friedrich Paulsen, of Berlin, in the Christliche Welt, on the question, "Did Christ Use Irony?" gives several instances cited by Prof. Paulsen, two of which we give below:

A closer analysis of some of the discussions held between Jesus and his adversaries will show to what extent this is the case. The first meeting of the Master with the Pharisees is found in Matt. 9. Here the latter criticized Jesus for sitting at meat with the sinners. Christ heard this, and turning to them said: "Not the strong have need of a physician, but the weak." Without doubt this was uttered with the smile of irony, as though he would say: "Certainly, people of such robust moral health, of such absolutely correct habits of life as the Pharisees are, do not need me or any Savior; such people need no physician; but those people who sit with me at table actually do need me." And then, with his smile turning into an earnest expression, he added: "That they who know the law and justice should go and study what it means, that God desires mercy and not sacrifice."

The same smile of irony we find in connection with the story of the woman caught in adultery (John 8). Here again we see Jesus between the respectable and the non-respectable class, and siding with the latter. He addressed her accusers with the demand that he who is without sin should cast the first stone upon the woman. He would say, as it were, that he in his associations with the common people might not occupy the high level held by those who brought the woman; but ye, who are the correct and pure in character and conduct, do not allow yourself by my inability to apply the law to be prevented from doing that which the law both permits and commands. His irony silenced her accusers and his tempters.

In reply to frequent questions relating to Christian and Jewish baptisms, the Chicago Israelite, March 11th, contains the following interesting statements from I. M. Wise, son of Rabbi Wise, of Cincinnati, Ohio:

REV. J. H. HADEN—*Dear Sir:* December 30th you addressed to me a number of questions evidently under the impression that I am a New Testament student, but I am only a reader; hence I cannot criticise the various translations and variations. I can only tell you what I know from the ancient sources preserved in our libraries.

1. *Tabilah*, "baptism," from the Hebrew root, *tabal*, signifies everywhere "submersion," never "sprinkling," or the substitute of pouring nine quarts of water over the naked head and body, called in the laws *nine kabbin bath*.

2. Pharisees of old considered it a divine law to perform this baptisement, to wash the hands every morning (and face, too).

Before every meal.

Before every prayer (hence also after the meal before saying grace).

Bathing every new vessel used in cooking or on the table.

Bathing (submerging) in cold water every penitent sinner.

Bathing every proselyte.

Bathing after every sperm issue with man or woman.

In all these cases they have fixed a *Berachah* or benediction becoming the occasion. This proves that these washings and bathings are very ancient customs, as the name of God, as "JHVH our God, King of the world," is in every Berachah, and the Pharisees considered it a capital sin to pronounce the name of God in vain.

The bath every morning was taken only by persons of special and rigorous piety. This is also the case with the bath on the eve of the day of atonement, and washing the hands coming from the market. These men were called pedobaptists. The origin of all these washings and bathings was especially with a certain association called *Haberim*, the associates, most likely learned of the Essenes the exact date cannot be fixed. That these observances had become generally accepted among the largest class of the Hebrew people (which the Pharisees were) we learn from the Talmud, the New Testament and the earliest fathers of the church.

As sanitary measures and symbolic actions these observances are easily understood, especially in olden days and hot climates. But I can not understand why you suspect that these observances should have made the water very impure. We do the same bathing, washing, scrubbing and flushing now all over the civilized world, and the water is not very impure yet. You must understand that all these submergings had to be done in what they called "live water," *i. e.*, water flowing in the river or flowing freely from the river or spring, and flowing off freely and by itself.

During March we will present to every one paying their own subscription to 1900 and sending us $1.50 for one new subscriber a copy of The Wonders of the Sky, a beautiful little cloth-bound volume of 82 pages, written by W. J. Russell, with an introduction by J. H. Garrison.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE FIRST MISSIOM FIELD.

B. B. TYLER.

The story of the organization of the American Christian Missionary Society is fresh in our minds as told by an eyewitness of and participant in the proceedings of the convention in which this mother missionary association was born.

The first question of importance to be decided was in regard to the definite field to be cultivated. This was a grave question. The selection was made with deliberation.

"The field is the world;" but what portion of this wide field ought *we now* to enter? This was the question. It was put in this sensible way: "What part of this extended field is *now* most important, and in the end will yield the largest and most satisfactory results?"

It was said that if immediate results are considered the Karens are those to whom we should go with the good news. If the largest single field is to be taken, and because it is the largest, then we ought to go to China. If ignorance and wretchedness are to decide this question, then we ought to go alone to those who are in idolatry. If contiguity is to be the controlling thought, the people with whom to begin our work are the North American Indians. "But the dictates of a discriminating judgment and sound policy plainly indicate," said a writer in the Christian Age, understood at the time to be Dr. James T. Barclay, "that our first efforts should be expended more in reference to permanent effect and extended influence in order to ultimate success than to immediate results, and hence our labors should be devoted to that nation which when evangelized will exert the most powerful and widespread influence."

This principle guided those in authority in the newly organized society in the selection of our first Foreign Mission field. This rule of action caused them to decide against going with the life-imparting message to the Chinese, the Karens, the North American Indians, the idolators of Africa and Polynesia. It also prevented the inauguration of an effort in behalf of what was called "the semi-Christianized nations of Europe," and the "isolated Japanese, although they never yet have heard the glad tidings of salvation." This was in 1849, ten years before the first Protestant missionaries reached that most interesting people.

"Permanent effort and extended influence" could not be seen in any of the directions here indicated. With their honest, earnest eyes fixed on what seemed, and seems, to be "a sound rule of action," the good men who had been elected to guide the infant society in its initial efforts said, after due consideration and with one voice: "The first offer of 'the ancient gospel' should be made to the ancient people of God—the sons and daughters of Abraham." Their evangelization, it was believed, promised "permanent effect and extended influence" beyond that of any other people.

It was also said that there has been a general neglect of the Jews on the part of the friends of missions. Notwithstanding this indifference on the part of Christians to the spiritual welfare of the children of Abraham and their apparent abandonment of God, it was believed that they are even now "beloved for their father's sake," and it was said that "no nation on earth presents so strong a claim on our consideration as this noble race—none for whose conversion such strong inducements are presented—none of whose recovery such glorious consequences are predicted." It was also said that "to no people on earth are we so indebted as to the Jews, and nothing less than a great missionary effort in their behalf can cancel the obligation resting upon us that 'through our mercy they may obtain mercy.'" "The evangelization of no people will promote the interests of Christianity to such a degree as will the evangelization of the Jews." "Were they once converted to Christianity, what a noble army of missionaries would their circumstances and natural endowments constitute them. Judah and Benjamin to the lapsed churches of Greece and Rome, within whose territories they are principally dispersed, and the other ten tribes to the Mohammedans and pagans among whom they are scattered." "They are an energetic people." "They hate idolatry." "They dwell in every nation under heaven." "There is no language nor speech where their voice is not heard." "In all that pertains to missionary qualifications no people in the world can compare with the children of Abraham." The signs of the times also seemed to be auspicious for a successful presentation of the gospel to this historic people. In the beginning of Christianity the missionaries of the Christ preached exclusively to this people for years. They continued, in fact, to do so until "they were at last specially summoned by the Holy Spirit to the work of Foreign Missions among the heathen." Even after this, wherever they went it was their custom to offer salvation first through the Christ to the Jews. Paul felt such an interest in the people of Israel that he expressed a willingness to be anathema from Christ for their sake. Can we, who plead for the restoration of apostolic Christianity remain indifferent to the spiritual welfare of these people and be innocent before God?

Moved by such considerations they decided to send "the ancient gospel" to the people of Israel.

The next question was as to the place in which to begin work.

It was known that multitudes of Jews resided in Salonica—the ancient Thessalonica. They were also numerous in Constantinople, in Smyrna and in other cities on the shores of the Mediterranean.

After considering the claims of various places in which the people whose evangelization had been determined upon lived in large numbers it was decided that "the Holy Land is the place where we should first establish a mission." It was regarded and spoken of as "the great center of sympathies" where "a blow struck" "would be felt much more sensibly than anywhere else." The land of Palestine seemed to be *the* strategic point in the evangelization of the Jews throughout the world.

The ultimate restoration of the Jews to this their ancient home was generally accepted as the teaching of the Bible. How appropriate, how wise, how truly Christian, previous to this event, to bring the Jews residing in the Holy Land into the fellowship of the Christ and into to the enjoyment of "the great salvation!"

At that time the Turkish Government, in control of Palestine, was believed to be favorable to the Christian religion. An enthusiastic advocate of the Holy Land as the place in which to begin work said that "twelve moons ago, apostasy from Islamism to Christianity was punished with death and confiscation; now," said he, "such encouragement is offered to Franks"—a term for Protestant Christians—"as almost to constitute a premium for Christianity." "The Crescent," he said, "truly is rapidly waning, and the Euphrates fast drying up."

It was thought that from Palestine as a base an effectual assault could be made on the religion of the Arabian Prophet. "The last sands of the prophetic period assigned to the Moslem Desolator are now running out." "The Little Horn of the East shall gore no more, and no more shall the desolating abomination practice and prosper!" It must, in candor, be confessed, that in connection with the foregoing apparently practical views there was a bit of sentiment.

Much was thought and spoken about what was called the "ancient gospel," and the place in which it was first preached.

"It is nothing to us," they exclaimed, "it is nothing to us that the fairest portion of the earth—the garden of the Lord, in whose fertile soil and genial clime grew the rose of Sharon and the lily of the valley—whose pure apostolic Christianity once flourished in all its glory, is now in possession of the 'worst of the heathen.' Has not Jerusalem long enough been 'trodden down of the Gentiles?' Are the mercies of the Lord toward his once favored land and people clean gone forever? No, he is waiting to be gracious. How long shall it be, then, before the fountain again be opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness? Are the pools of Jerusalem and the waters of Jordan no more to be the emblematic grace of the penitent believer?"

Valuable Autographs.

At a recent sale of autographs in London a letter written by Washington to Lafayette went for $36; a Washington plain autograph brought $20; President Zachary Taylor's signature, $9; President Garfield's, $9; Gen. Grant's, $6; Jefferson Davis', $3; Washington Irving's, $5; Benjamin Franklin's, $16; Emerson's, $2.50; Holmes', $8, and Longfellow's, $7.50.—*Catholic News.*

THE WORD OF GOD.

D. S. HENKEL.

"God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1:1-2, Revised Version.)

"For the Word (*Logos*) of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart, and there is no creature that is not manifest in his sight" (Heb. 4: 12,13, R. V.).

"Of his own will he brought us forth by the Word (*Logos*) of truth" (James 1:18, R. V.).

"In the beginning was the Word and the Word was with God and the Word was God" (John 1:1, R. V.).

"And the Word became flesh and dwelt among us" (John 1:14, R. V.).

"Christ founded his church, not upon a book, a statement, a series of propositions, but upon himself. 'Jesus is the Christ' is the creed of Christianity." (F. D. Power, in "Our Plea as a Religious People.")

The object of this article is to show that there may be a distinction between a religion founded upon Christ and a religion founded upon a book, although that book be the Bible itself. In support of this proposition the above citations are made.

Many theological writers use the term *Word* to denote the Bible. It is contended that the Bible is the *Word* and that the *Word* is the Bible. It is also contended that the Word—the Bible—is the regenerating power used by God in the conversion of sinners. That as Christ said, "My words are spirit and they are life," he meant that after his ascension into heaven the Holy Spirit should dictate a book which, when written, should of itself be spirit and life—which should be the divine Word, possessing within itself regenerating and life-giving power. In support of this proposition dogmaticians rely upon the following texts: "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). "For the Word of God is quick and powerful and sharper than any two-edged sword" (Heb. 4:12). "Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Pet. 1:23). "Receive with meekness the engrafted Word, which is able to save your souls" (Jas. 1:21).

The term *Word*, as used in the foregoing texts, has no reference whatever to the Bible. The New Testament was not then written, and to have referred to it would have been without meaning to the readers or hearers of these declarations. These people had heard of the *Word* that was made flesh—of Him whose flesh had been given for the life of the world; they could and did understand that the name *Word* meant the Christ of God.

The writer of this article does not want to be understood as in the slightest degree questioning the divine inspiration of the sacred books of the Bible. The writers of the several books were undoubtedly inspired to enable them with perfect accuracy to describe and faithfully record the life, character and actual experiences of Christ and his followers. But that those men were inspired by God to write a *book*, which should become the foundation of a system of religion, this writer does not believe. *Christ himself*, and not a *book*, was and is the foundation of the Christian religion.

It is true that the Bible is the only guide we have to lead us to this religion of Christ. Without this book we should perhaps know nothing of Christ. But we have no right to substitute the book for the Christ. *The technical* and scriptural use of the term WORD *in the New Testament is to denote the Christ of God.*

The term *Word* occurs many times—more than two hundred and fifty times—in the New Testament, but it is never used to denote the Bible. Whenever sacred writings are referred to in the New Testament, they are denominated the *Scriptures*, and only the several books of the Old Testament were referred to. The New Testament had no existence as a writing at that time. Nearly thirty years elapsed after the ascension of our Lord before any of the books of the New Testament were written. The Gospel of John was not written until sixty years after the ascension of Christ. Of the four Gospels one was in Rome, one in Southern Italy, one in Palestine and one in Asia Minor. There were twenty-one letters; five were in Greece and Macedonia, five in Asia, one in Rome. The rest were in possession of private individuals. Theophilus had the Acts. These books or writings were not compiled into a single volume until after more than a hundred years had elapsed. In the third century the New Testament consisted of the four Gospels, Acts, thirteen letters of Paul, 1 John, 1 Peter and the epistles of Barnabas and Hermas. Later on these two last epistles were rejected and others substituted. The Book of Revelation was not received as of divine authority until the sacred canon was closed in the fourth century. Previous to this the *Word* was preached and thousands of men and women were converted to the religion of Christ. To preach the *Word* was to preach Christ. Paul instructed his son Timothy to preach the Word. He could not have referred to a written Word, but to Christ the living Word. At that time the written Word had no existence. In the same letter Paul admonished Timothy to 'give diligence to present thyself approved unto God, a workman that needeth not be ashamed, handling aright the Word of truth. (Revised Version. The Greek for *Word* is *Logos*.) There could not have been any reference to a *division* of sacred writings. They did not then exist, at least the New Testament did not exist, in written form. The confession of Peter, "Thou art the Christ, the Son of the living God," was the central truth in every sermon. This confession opened the way into the heart for the incoming Christ. This same Christ was the divine Word, the divine seed, the incorruptible seed, that germinated into the new life from above. Christ himself and not the written book is the fountain of all spiritual life. The written book is the channel through which this life is received. A wire connected with a dynamo is the channel through which electrical power is communicated to the trolley car, but the wire is not the power; so, too, the Bible is the channel through which we receive power to become the sons of God, but the Bible is not that power; Christ is that power. Christ is the seed of God. In the parable of the sower (see Luke 8:11), our Lord says, "The seed is the Word of God." The term Word here denotes the Christ. *At that time no other word could have been referred to.* Paul in his letter to the Galatians, chapter 3, verse 16, calls Christ the seed. (See also verse 19.) Men are then made Christians by the implanted Word—the implanted Christ. "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:12). *Christ in the heart*, the hope of glory (Col. 1:27) was the great doctrine revealed to and taught by the Apostle Paul. "My little children, of whom I am again in travail until Christ be found in you." The first man Adam became a living soul. The last Adam became a life-giving Spirit. "When Christ who is our life shall be manifested," "I have been crucified with Christ; yet I live, and yet no longer I, but Christ liveth in me." The life-giving power is Christ. He is the life. This life has never been transferred to any writing or book. If it be predicated of the Word that it gives life, Christ is that Word. If it be said that the truth makes us free, Christ is the truth. Christ is the Word, the truth, the life. If the study of the Bible brings men to Christ, puts Christ in the heart, then it becomes the means used by him for saving the soul. If the study of the Bible only makes scholastics and theologians, then it were as well to study the Alcoran as the Bible.

There are many men who, for valuable consideration, are preaching the *Bible*, but scarcely ever mention the *Word* that was made flesh. They can see God in the rocks, the fishes, the birds, the streams, the mountains and in the firmament, but they rarely speak of him as seen in the manger, in the streets, at the sea of Galilee and on the slopes of Golgotha. They preach a system of religion made up of approved doctrines, dogmas and tenets of faith, drawn as inferences from the Bible, but a religion that means a personal acceptance of the divine *Word*, the *Word* who was born of a woman, the *Word* who was crucified, the *Word* who laid down his life that he might impart to all who would by faith accept him, is considered too mysterious for practical teaching and too idealistic to be received. Hence this WORD is only referred to as an absent Savior who has ascended into heaven and left only an inspired book from which we may learn what he *has done* for us and what we may *do* in order to get to heaven when we die.

Basic City, Va.

"ONE OF JOHN SMITH'S SERMONS."

W. G. SURBER.

I am the owner of a small notebook, presented to me by Sister Ringo, a daughter of John Smith, when I first came to Mexico, Mo., nearly thirty years ago. The book contains notes on seven sermons preached in Georgetown, Ky., in April and May, 1852, besides "mottoes" or texts of many others, and references to the Scriptures quoted in elucidating his subjects. The notes are written in his own hand. Notes on the following subjects are contained in the book:

"Utility of the general judgment" (Matt. 25:31).

"The law of the Spirit, or the law of pardon" (Rom. 8:2).

"The difference between merit and the measure of enjoyment" (text not given).

"Experimental or heartfelt religion" (Eph. 3:14 to close).

"The connection between the meritorious sufferings of Jesus Christ and all the ordinances and commandments of the New Testament" (Jno. 12:48, 49, 50; Deut. 18:18).

"The difference between the means by which religion was established and the means by which it is to be perpetuated in the world" (1 Cor. 13:1 to close).

"Blasphemy against the holy spirit" (Matt. 12:31, 32).

I herein copy the notes of one of these sermons which is a fair sample of them all:

"On the first Sunday in May, 1852, my topic was, the connection between the meritorious sufferings of Jesus Christ and all the ordinances and commandments of the New Testament. My text was John 12:48, 49, 50; and Deut. 18:18. I first showed that the name of Jesus Christ includes all that he is as the Son of Mary and the Son of God. It also includes all that he did and all that he suffered —his death upon the cross, his burial in Joseph's tomb, his resurrection from the dead, his ascension to his Father's throne and his intercession in heaven.

"This I proved by showing that for his name the disciples suffered (Matt. 24:9). In his name they met together for worship (Matt. 18:20). They forsook all for his name (Matt. 19:29). Paul was commanded to bear his name before the Gentiles, etc. (Acts 9:15). His name was lawfully called upon all the Gentiles and all others who did lawfully seek after him (Acts 15:17). They cast out devils in his name and in his name performed all the miracles which they had wrought (Mark 16:17). They baptized in his name (Acts 10: 48). They held fast his name (Rev. 2:13). They would not deny his name (Rev. 3:8). Salvation is in his name (Acts 4:12). They preached remission of sins in his name (Luke 24:27). Believers had the promise of remission of sins through his name (Acts 10:43)."

The reader of even these brief notes will be impressed with the fact, as I have been that John Smith was a *gospel preacher*. He was set for the defense of the name of Jesus, as were all the pioneers of this great movement for the restoration of primitive Christianity. They, like Paul in Corinth, were determined to know nothing but Jesus Christ and him crucified for salvation. And in this is found their marvelous success in winning souls to Christ.

WHAT THE TRUTH CAN DO.

W. O. MOORE.

Then said Jesus to those Jews that believed on him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.—John 8:31, 32.

It was by hearing the truth that they were regenerated. The Apostle Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently." If they continued in his word they would be his disciples indeed. They would not be his disciples by profession merely. They would be his disciples in all that it is possible for the term disciple to mean. If they continued in his word they would be made free in the fullest and best sense.

1. They would be made free from ignorance. They would have a knowledge of Christ and of all that is necessary to be known in order to blessedness here and in eternity.

2. They would be free from faith that destroys. The infidel has a faith that is not of God. His faith comes from hearing and seeing what is false. Very many ungodly men are infidels. They have a faith that says, "The church is needless. It is not necessary to be a Christian." The truth when properly received can free one from such a faith.

3. They would not only be free from a false faith, but would be free from weakness with respect to the true faith. They would be grounded and settled in the faith. They would be strong in the faith.

4. They would be free from love that destroys. They would be free from the love of darkness, the love of sin, and all improper fellowships. They would abound in love for Christ.

5. They would be free from the hatred that destroys. Many hate what is pure. Many hate those who labor to suppress sin and evil places. They do not like those who seek to destroy the saloon and other bad places. Many hate their enemies. Those made free by the truth will abound in the right kind of hatred. They will hate iniquity.

6. Those made free by the truth are free from joys that destroy. They rejoice not in iniquity. They rejoice not in what can work ill to another and themselves. They rejoice in no disposition to avoid labor in the Lord. They are ready to toil and to endure trials for his name's sake.

7. Those made free by the truth are free from sorrows that destroy. Some sorrows work death. Those whom the truth has made free in the fullest sense will have sorrow for those in heathen darkness, for those about them who are in sin, and for their enemies. They will be free from sorrow that many have when they see their idols perish or their false ambitions not satisfied.

8. Those made free by the truth are free from improper contentments and discontentments. Many are in the way that leads to death. They are contented. They are satisfied with the lusts of the flesh, the lusts of the eye and the pride of life. Those made free by the truth are satisfied with godliness and the contentment it yields. Many church members are discontented to be church members because of duties they are called to perform. They are contented to do little for Christ. The way to be free from discontentment which is not of God is to seek the truth more and more and its blessed Spirit. Many who are without God and without hope in Christ are discontented with their condition. This discontentment is the result of the influence of the truth on the heart. This discontentment should abound. It should cause them to come to Christ and be his true disciples.

9. They who possess the truth and make proper use of it are free from doubts with respect to the gaining of heaven. They know that they are in the right way.

But love bridges over the chasm between human souls, and makes it—if more blessed to give than to receive—still a blessing to receive, for under the law of love, both giving and receiving are directed by a wisdom born of loving thought and care. This is the lesson which we must learn over and over again, coming back continually to the point of view of Christ.—*Social Law of Service.*

ANOTHER UNITY.

GEORGE DARSIE.

"One Lord, one faith, one baptism," we have long emphasized, and the other "unities" that go with them. A religious body cannot have too many, provided, of course, they are of the right *sort*. The more it has, the more completely will it be *one*. And appreciating this fact all will rejoice at the recent acquisition of "another unity" in the shape of a list of *Uniform Prayer-meeting Topics*.

I am glad to learn from many sources of their widespread adoption and of the universal satisfaction they give. All of us have enough of the soldier in us, specially in military times like these, to enjoy "keeping step" with our great brotherhood. It is a thrilling thought that all over the land our prayer-meetings are pitched to the same keynote. That if a traveling brother from Cincinnati, or Denver, or San Francisco "happens in" on prayer-meeting night at one of our St. Louis churches, he needs but consult the schedule in his pocket to know beforehand the topic that will localize the prayers, songs and talks of the meeting. To know this gives him a home feeling to start with, and will go far to draw from him a ripe thought or two for its interest. And the more so if he has happened on one of our religious weeklies in his wanderings and has seen its suggestive articles along the same line.

Our prayer-meetings already feel the inspiration of having a common topic, and will feel it yet more and more as the custom grows and our churches everywhere fall into line. A new meaning will come to the old hymn, "Blest be the tie that binds," as we realize that more than "our fears, our hopes, our aims are one, our comforts and our cares." We will be reading the same Scriptures, singing the same songs, offering the same prayers and cherishing the same spiritual longings and aspirations. It will be indeed *a tie that binds*.

And when at the first meeting in each month we have our concert of prayer for missions, and the thought of our people is centered on the brave men and noble women who, in far-off lands, are giving their lives to redeem those who "sit in darkness," as well as on those who in our own land are out on the skirmish line doing and daring under the banner of our great Captain, new courage will come to those heroic toilers, and new zeal to our people in holding up their hands and speeding them on their way. I feel sure that a fresh impulse will be given the work of missions among us by this feature of our Uniform Topics, and that becoming and proportionate emphasis will thereby be laid upon all its phases, both at home and abroad.

Those preparing the topics for the present year, not making the claim of infallibility, freely consent that their work can be improved upon. A second year will doubtless see another set of topics still better, and each succeeding year will mark, let us hope, a continual improvement. The eagerness with which they have been welcomed is strong evidence that they have, therefore, *come to stay*. Wisdom suggests that we promptly adopt and use them, and do all we can to extend their blessing among us.

They do not, of course, rank with the "one Lord, one faith, one baptism" of the inspired Word, but there is good reason to believe that they will, nevertheless, prove "another unity" to cement the ties of brotherhood among us, that they will increase the spiritual profit of the weekly prayer-meeting, and in many ways promote our efficiency in doing the work of the Lord.

Our Budget.

—The church was made for missions.

—Missions are the salvation of the world.

—The offering for Home Missions comes next.

—The May-offering literature begins in this paper.

—One hundred thousand dollars are wanted for Home Missions this year.

—An unusual amount of church news will be found in this paper.

—We still have many letters and articles awaiting an opportunity to appear in our columns.

—Our issue next week will be our Easter number. We will appear in our new Easter cover.

—We do not understand why winter is being so frequently encored, unless for its successes over mercury when the battle was on.

—One of the most readable and enjoyable departments of our paper is that of J. B. Ellis, With the Children. Bro. Ellis knows just how to talk to children, and what pleases children, as a rule, pleases the grown-up folks. His article on "Children's Pets" in this paper is a genuine feast. The fascination of children for pets fairly sparkles in every word the writer puts into their hearts. No wonder the children want to join the Advance Society. If sermons were always as attractive and pleasing as these talks to children there would be no complaint about empty pews at the church services.

—The million-vote movement against the saloon mentioned in our columns some months ago seems to be making headway toward its goal. The plan is to get a million voters pledged to vote for the removal of the saloon from the land. The pledges are not to become operative until the million votes have been secured. If you are interested in this movement, send your name to 1119 The Temple, Chicago, Ill , where a book is kept for the enrollment of all such names. Address Walter J. Miller, as stated, for further particulars.

—Hon. John D. Long, president of the Massachusetts Total Abstinence Union, and third vice-president of the American Anti-Saloon League, also Secretary of the Navy of the United States, has issued the following order:

After mature deliberation the department has decided that it is for the best interest of the service that the sale or issue to enlisted men of malt or other alcoholic liquors on board ships of the navy or within the limits of naval stations be prohibited.

Therefore, after the receipt of this order, commanding officers and commandants are forbidden to allow any malt or alcoholic liquor to be sold to or issued to enlisted men, either on board ship or within the limits of navy-yards, naval stations or marine barracks, except in the medical department.

We regret that the canteen was not put out of the army by a similar order from the commander-in-chief. We regret also that the congressional bill against the canteen was not as solid and sure as this order from the Secretary of the Navy.

—DEAR BRO. GARRISON:—I enclose a penny that was given to me for a keepsake. Please lay it up in heaven for me by adding it to your missionary money for this our Jubilee Year. This mite and my prayers are all I have to give, as I am an invalid, a shut-in, and am very poor. So I hope you will accept and not despise my little offering, which is given through love for Jesus and my fellowbeings.

A SISTER.

All that we know about the above letter is what it says. We have forwarded the penny to the Foreign Missionary Society on the ground that the collections this month are for that society. We also add the prayer that this penny may be used of God to greatly increase the joys of its "shut-in" giver in this life and the inheritance of that one in the life to come. Let us not forget what Jesus said of the widow's mite.

—In voting $9,000 for a statue of Frances E. Willard for the National Hall of Statuary Illinois has not only conferred a justly earned honor upon one of earth's great and noble characters, but also an honor upon women. That the statue of a woman shall stand side by side with the great statesmen and warriors of the nation is a new thing in the world's history. It is an unexpected innovation upon the customs even of our own land, but a just one, and Illinois has done herself honor in leading the way. The National W. C. T. U., now more than 300,000 strong, not only rejoices in this honor conferred upon the founder of their order and indirectly upon their order, but also all lovers of purity, the home and of a sober life are likewise pleased. "It is right that Frances E. Willard should be allowed to stand among statesmen, warriors, patriots, philanthropists, for she was all of these."

—We have completed the introductory period of the Reformation of the 19th century, by Prof. Loos, with the exception of an article on "The Beginning," which he will supply at his leisure during the year. Prof. Loos has done faithful and conscientious work, and our readers have expressed their appreciation of his thoughtful articles. In this issue we begin Period II, from the organization of the American Christian Missionary Society until the outbreak of the Civil War, which will be treated by a member of our staff, Dr. B. B. Tyler. We trust our readers will continue to assist us in giving the widest publicity to this series of articles.

—We are informed by the Illinois Christian Citizenship League that a bill is before the Illinois Assembly which if passed would permit saloons in towns where the majority of voters are against them. It permits of a trick by which a majority of aldermen can be selected who are favorable to the saloon. The plan consists of a peculiar way of warding out the town. This shows how alert the enemy of righteousness is to his trade. Would that the good citizens of the country were more persistent in their demands for righteousness in all things and more determined that the saloon men shall not make laws in their favor nor ignore those on the side of righteousness and order. And especially do we hope that this particular bill above mentioned may be defeated in the legislature of the great state of Illinois.

—Huntsville will be the chief attraction of our people in this state this week. It is the Lectureship and Ministeral Association week, and thither will our thinkers gather; at least a goodly number of them. The program will bring them. The themes to be discussed are timely and our preachers want to give and receive the latest and best thought of the day on them. We regret that editorial duties prevents our presence there this week. We had hoped to be there for lo these many days, but the absence of a part of our force from this office precludes the anticipated feast. We shall, however, manage to secure a good report of both the Lectureship and the Association for our readers next week.

—I have just read your article in last CHRISTIAN-EVANGELIST entitled, "Fellowship in in Service," and I want to thank you for it. It touches the heart of the matter, and throws light on the reason for the frequent changes in pastorates. C. E. POMEROY.

Marion, Kas., March 11, 1899.

—Three churches in this city will be in need of pastors by the first of April of this year. They are Beulah, the Fourth and the Second. As the board at each place is in correspondence with men for these pulpits it would be useless for preachers seeking new fields to apply for any of these places. J. H. Crutcher, of Sedalia, Mo., has about arranged to preach a part of his time for the Carondelet Christian Church and will move to this city. The pastor of the Compton Heights Church is now conducting a protracted meeting there. He is assisted by J. Q. McCanne, of the First Church, as singer. H. A. Northcutt will begin a protracted meeting at the Beulah Church, April first. F. G. Tyrrell is still at Cincinnati assisting A. M. Harvout in a protracted meeting. The Chicago papers are reporting that one of the Christian Churches of that city has extended a call to F. G. Tyrrell, this city, and that we are likely to lose him. We shall know more about this, however, when he returns from Cincinnati. In the meantime we are awaiting the Congress, to be held in this city next month, with growing anxiousness for the good things it will bring to our souls.

—The Christian Standard could not finally retire from its assault on the editor of this paper without repeating its absurd charge that the course of this paper in offering its columns for a symposium on the subject of Christian Endeavor was "disorderly." This is the most amazing fact in modern religious journalism. The spirit of "bossism" it manifests is simply intolerable. The brethren will have none of it. The Standard claims, too, that "the Board and the secretaries would aver, if necessary, that the Standard's position is well taken." Let the Board *try* the experiment, if it wish, of approving the course of the Standard. Let it assume the right to control the action of our religious journals, and condemn as "disorderly," the action of any paper that calls for an expression of opinion from the brotherhood on any matter connected with our public interests, and note the result. We predict the Board will take no such action. We are not a people that take kindly to any sort of ecclesiastic or (to coin word) boardistic dictation. The responses from scores of representative brethren in a dozen or more states are belittled by the Standard as "the effort of two or three men," playing the part of the "three tailors of Tooley Street." In a former editorial the Standard called the judgment of these brethren "an outside court," apparently forgetful of the fact that we called for an expression of judgment from the power that makes and unmakes boards—the *people*.

—The Standard still insists that "the convention left the election of Bro. Tyler, as well as the raising of his salary, to the Board." We simply appeal to the report unanimously approved by the convention. If that does not show that the convention endorsed Bro. Tyler for national superintendent and instructed the Board to provide his salary if it could see its way clear to do so, then we do not know the meaning of language. Suppose the Board had received the funds for such salary, would it have felt at liberty to have elected somebody else? If not, *why* not? The simple truth is, *the editor of the Christian Standard is not in harmony with the wish and action of the Chattanooga Convention on the subject of the national superintendent*. We find no fault with him for this, for he has a right to his opinion, but we do object to his seeking to carry out his opinion under cover of the convention.

—Now we have done on this subject, unless there is a disposition to establish a dangerous percedent by this officious interference with that freedom of action which freemen in Christ will never surrender.

—With these "few remarks," as the preachers say, assuming that we still have the liberty to shape our course, we shall proceed to help make the jubilee offering for Home Missions the largest by far in our history and one worthy of this Jubilee Year. We invite the Standard to a generous rivalry with us in this good work, and if it should see proper to have a symposium on the subject, we shall not object, even though we may not think the character of it the best suited to accomplish the end. We will use our methods, it will use its own, and other papers will use the same liberty, and all together, we will try to arouse the brotherhood to the greatness of the opportunity that is before us and to the demands of this jubilee occasion.

—Hon. A. W. Campbell, nephew of Alexander Campbell, died very suddenly at the home of his sister, Mrs. Jane C. Dawson, at Webster Groves, near this city, on the 13th of February last, in his 66th year. Mr. Campbell graduated from Bethany College in 1852, and afterwards traveled in the West as its financial agent. In 1856 he purchased the Wheeling Intelligencer, and devoted the remainder of his life to literary editorial work. He was a man of large abilities, warm-hearted, broad-minded and of wide acquaintance with the leading men of the nation, and was himself one of the foremost statesmen of West Virginia. His death was a shock to a host of friends throughout the state, and especially at Wheeling where he had so long resided.

—In our issue last week there appeared an article by Joel Brown, field agent for the Christian Orphans' Home, in this city, distinguishing between the work of this Home and that of the Home Finding Society. The distinction is clearly pointed out and important. We would also urge all schools that can to hold an Easter service for the benefit of the Orphans' Home, as requested in that article.

—It seems that the going to pieces of denominationalism in England is gaining headway rapidly of recent months. The Baptists are throwing the doors to their communion table open, and even receiving into membership persons from other churches on their baptism. The new Catechism, greatly abbreviated and more flexible, has been widely adopted, and now comes the information that there is a growing desire among the laity and ministers of the Church of England to baptize adults by immersion. Some of the rectors, it is said, have been borrowing the use of baptisteries from the Baptists, and others are putting baptisteries into their churches, declaring that they ought to return to the long-neglected practice. The parish church of Lambeth has built what is teachnically called a font grave. The baptistery, which is dedicated to the memory of Archbishop Benson, is to be lent to any clergyman who may apply. And thus it appears that in the disintegration of denominational walls there is a corresponding trend toward primitive Christianity, in some respects at least.

—The three Sundays of trial at closing the saloons of this city show that it can be done, but it also shows that it will require continued vigilance on the part of the citizens to keep them closed. The persistent efforts of many saloonkeepers at defying the law of the state reveals a condition of anarchy among saloonkeepers that is alarming. As a class they are not law-abiding men, and it will require severe treatment to give them a wholesome fear of the law. There ought, therefore, to be in every city in the state an organization whose duty it shall be to see that the law is enforced. We cannot depend upon popular meetings alone to fight this battle out with them. The people soon tire of mass meetings. There should be an organization with money at its command to employ watchers continuously for this work. Both the saloonkeepers and the policemen need watching in this matter, and there should be trusty, courageous men employed for this work until the law is established in every city and town in the state.

—The protracted meeting at the First Christian Church, of this city, in which J. Z. Tyler, of Cleveland, Ohio, assisted the pastor, F. O. Fannon, closed on Tuesday night of last week with a very delightful service. The entire meeting was a delight to the church. It was a school in which the Disciples of Christ were greatly advanced in their knowledge of the Bible, the kingdom of heaven and the spiritual and practical sides of the Christian religion. Bro. Tyler's sermons are remarkable for their simplicity, their grasp upon the vital things of this life, their biblical promises and logical conclusions. There is no question in Bro. Tyler's mind about the oracles of God as authority on conversion and vital union with Christ in the daily life. Unfortunately for Bro. Fannon, he contracted a cold that not only prevented his activities, but prevented his presence on the last night of the meeting. He had planned well for the meeting beforehand in all its essential departments and everything went well to the close, but his absence on the last night was deeply felt by the audience. He has, however, recovered and is at work again in his characteristic earnest way. The singing throughout the meeting was in charge of R. A. Boltz, one of the leading chorus leaders of the city, and was always an enjoyable, restful feature of each service. At the close of the meeting on Tuesday night an opportunity was given the audience to shake hands with Bro. Tyler and with one another, and this no one in the large company present failed to improve. There were 32 additions to the church during the meeting, chiefly by obedience.

—The report that the army canteen was finally wiped out by the late session of Congress will gratify a large element of the population throughout the entire country.

The above statement was made by a state journal published at Lincoln, Neb., and the correspondent sending it asks if such a bill was passed. A bill abolishing the sale of liquor in the army by any army regulations or men was passed, but the opinion has been expressed that this bill does not prevent a man not connected with the army from running a saloon for the accommodation of soldiers. Here is the bill that was passed:

SEC. 17. That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort or any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect.

—The attention of all friends of Eureka College is called to an announcement elsewhere in this paper from President Hardin for a conference to be held at Springfield, Ill., May 15th. Eureka is putting forth every effort to come to the front as an educational institution and her claims are worthy of the attention of all Christian people. All our colleges, in fact, are in an unusual state of activity. We hear from Hiram almost every week and note the progress of the effort to raise an endowment of a quarter million dollars in the near future. Bethany is also making heroic efforts to attain a more firm footing upon the platform of future educational institutions. Then comes word also from Lexington, Drake, Cotner and our own state institutions, all planning for larger endowments and greater usefulness. We have articles on file for publication from several of these colleges to appear at the earliest possible date. We are glad that our columns are thus appreciated by all our institutions as a medium by which they can and do have articulation with the church and the world.

—The program of the Congress to be held in this city in April by the Disciples of Christ appears in this paper. After reading it we think you will experience a desire "to be there." Well, St. Louis is big enough to entertain all that can come, so you can make arrangements to gratify that desire. It will be an intellectual and spiritual feast.

—We are glad to see by the report from the secretary of the Foreign Missionary Society, published elsewhere in this paper, that the scale has turned from a loss to that of the same period last year to gain. The society is now ahead of its last year's record in offerings and we trust is to stay ahead to the close of the year. About all of the churches will try to at least raise their apportionment before the year closes, or more, as many have already done, and thus bring the total offerings for the year up to the $150,000 mark. The churches are not going to be defeated by a stormy day in so important a matter.

—Bro. Wright, the author of the following note, claims to be an eye-witness to the evolution of the CHRISTIAN-EVANGELIST from the beginning. He says:

BRO. GARRISON:—I think I can go Bro. G. W. Nance "*one better.*" I have witnessed the evolution of the CHRISTIAN EVANGELIST in every stage of its development. I was a subscriber to the EVANGELIST for several years. My recollection is that it was established by D. Bates and D. Pat Henderson, though A. Chatterton was editor sometimes. As I have none of the numbers at present, I may be mistaken. I can't give dates. I was a subscriber to the Gospel Echo, published by E. L. Craig, at Carrollton, Ill. Was a subscriber to the Christian Herald at the time it was merged into the Echo, published by J. C. Reynolds and J. H. Garrison, and have been a subscriber ever since. A. WRIGHT.
Atlanta, Ill.

—The Journal and Messenger seems to regard "open communion" in a Baptist Church as the beginning of the end of that church. We had supposed that Baptists were immunized against any non-Baptist custom in other churches. In speaking against the state of affairs in England the Journal and Messenger says:

Now is the crucial time among English Baptists. The outcome of this centennial effort will determine whether, at the end of another century, there will be such things as Baptist churches in England. Either the "open communion" and "open membership" idea must prevail and the denomination lose its identy, or the restricted membership idea must prevail and thus the "open" section be sloughed off. Baptists of England cannot go on as they have been going and continue for another century.

What called out the above opinion of our esteemed editor of the Journal snd Messenger was the following defense of the growing custom of "open communion" amongst the Baptists of England previously quoted in the same editorial paragraph:

I challenge my beloved brethren to prove that they are justified by either the letter or the spirit of the Scriptures in excluding from a Christian Church, on the simple ground of non-immersion, any loyal soul who, through believing, has already been accepted by our Lord. . . . Unless our brethren can quote text and context, precept or example, for an

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier
Insist upon HOOD'S; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c

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IS THE BEST.

A pure, cream of tartar powder. Greatest in Leavening Strength. It makes lightest, sweetest, most wholesome food.

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act like this, they will stand condemned among us as censorious Pharisees.

—A large number of successful protracted meetings have been held during the past winter in various places, notwithstanding the storms.

—We ask the attention of our preachers, interested in the study of the Book of Revelation, to the advertisement of "The Mystery of the Golden Cloth," by J. S. Hughes, which appeared in our issue, March 16th. Mr. Hughes has made a special offer of this book to preachers, good until April 1st, and the opportunity of this offer should not be lost. This book interprets the symbols of the Revelator upon an entirely new basis and should be read by every one seeking light thereon before adopting any other theory. The book has been produced at an immense outlay of intellectual and physical energy, embracing years of hard reading and study and contains a marvelous collation of scriptural facts and principles. You should have "The Mystery of the Golden Cloth" in your library by all means. Send $1.10 to J. S. Hughes, Station O, Chicago, Ill., and get a book which, after April first, will cost $1.50, the regular price.

—The biographical sketch of N. A. McConnell, whose picture appears upon our first page this week will be found in this paper.

—The Orphans' Cry, for March, contains a large group picture of the children of the Home and others. While the children look cheerful and happy, the sight of so many orphans in one group is enough to touch the heart of any reflective person. But the reflection is not wholly pensive. That they can be thus cared for, makes the heart glad rather than gloomy. Herein appears one of the striking differences between the Christian and heathen religions. The former cares for the widow and the orphan; the latter do not. Just in proportion, therefore, that we contribnte to the support of widows and orphans, just in that proportion do we remove ourselves from heathenism and declare for the religion of Jesus Christ. We are glad to hear of the support that has been given this Home in the past and pray that it may not only be continued, but greatly enlarged. May God bless the Christian Orphans' Home, its board of managers, the editors of the Orphans' Cry and all who contribute to the support of the Home and the Cry.

—A letter from H. W. B. Myrick, Gentryville, Mo., claims that he was misrepresented in a Budget paraprag h in this paper recently, referring to an article of his in Christian Standard, entitled "What Our Papers Ought to Publish." We understood the article to criticise "one of our papers" for publishing articles from members of other religious bodies, on the plea of "hearing both sides." He claims that this was not his meaning, but that what he criticised was the printing of such articles *without reply*, and thus *depriving* the readers of hearing "both sides." We gladly give Bro. Myrick the benefit of this explanation, though we think his article might easily bear a different interpretation. The habit of replying to every sentiment that does not wholly accord with our own, in articles whose general tenor is correct, comes of a nervousness about the safety of truth which we do not feel.

—The following paragraph from The Way, edited by Barton O. Aylesworth, Denver, Col., on the patronizing and indifference of our brotherhood toward Christian Endeavor and about the imp rative need for the immediate extension of our work, touches points of such vital importance that we give it a place in our columns:

The Way lifts its young but vigorous voice on behalf of the immediate extension of the Christian Endeavor work among the Disciples. Our attitude towards this first great organized result of our plea outside of our own body has been altogether too patronizing and indifferent. The time has come for an entirely new work on its behalf. Not only do we need wider and better organization of our young people but the greater need is that the whole church shall be aroused upon the subject. This cannot be done by letters, by pamphlets nor by our papers. It must have the voice and heart of a man as large as the idea itself—a man whose very personality stands for breath of movement and for depth of spiritual power. In the judgment of The Way there is but one such man among us. Others may possess the elements, but have not had the training for the work. The church can crown a great work and crown a great life by sending Bro. J. Z. Tyler to the field in the name of Y. P. S. C. E.

—March 5th was a dry one for St. Louis. The saloons were closed. Attempts to defy the law caused numerous arrests At our preachers' meeting in this office last Monday morning a resolution was passed commending the police department for their effort at enforcing the law and calling upon all good citizens to continue their influence in this direction. As the law in question seems to be unfamiliar to the people generally we give it a place following, herewith, and inasmuch as it is a state law we hope that the good people of the state will insist upon its enforcement throughout the state or know the reason why. This law ought to be read before every public audience in the state that all the people may know of its existence and nature:

(Revised Statute of 1891. Sec. 21.) Any person having a license as a dramshop keeper, who shall keep open such dramshop, or shall sell, give away or otherwise dispose of, or suffer the same to be done upon or about his premises, any intoxicating liquors, in any quantity, on the first day of the week, commonly called Sunday, or upon the day of any general election in this state shall, upon conviction thereof, be punished by a fine not less than $50 nor more than $200, shall forfeit such license and shall not again be allowed to obtain a license to keep a dramshop for the term of two years next thereafter.

Sec. 28. A dramshop keeper shall not keep, exhibit, use or suffer to be kept, exhibited or used in his dramshop, any piano, organ, or other musical instrument whatever, for the purpose of performing upon or having the same performed upon in such dramshops, nor shall he permit any sparring, boxing, wrestling or other exhibition or contest or cock-fighting in his dramshop; and it shall be unlawful for any dramshop keeper to set up, keep, use or permit to be kept or used in or about the premises of his dramshop by any other person, or run or to be run in connection with such dramshop, in any manner or form whatever, any billiard table, pool table, or any other gaming table, bowling or ten-pin alley, cards, dice or any other device for gambling or playing any other game of chance; and the keeper of such dramshop shall not permit any person in or about his dramshop to play upon any such table or alley, with cards, dice or any gaming device of any kind. Every person violating the provisions of this section shall be guilty of a misdemeanor, and upon conviction, shall be punished by a fine not less than $10 or more than $50, and in addition to such fine shall forfeit his license, and shall not again be allowed to obtain a license to keep a dramshop for the term of two years next thereafter.

PERSONAL MENTION.

W. H. Waggoner, Stanford, Ill., has held institutes on missions this year at Secor, Cantrall, Armington, Carlock, Menier. He is to visit Tuscola this week and Ashland the next.

The silver anniversary of the marriage of Mr. and Mrs. Frederick D. Power is announced for their home in Washington, D. C., for March 20th. We send congratulations, and wish that it may please God to permit them to celebrate the 50th anniversary of their marriage.

L. W. Spayd, of Owasso, Mich., has accepted a call to preach for the church in Willoughby, Ohio, and has been in his new field since March 1st. He says that fifteen years of service for the Master in Michigan has made it hard for him to leave that state. The many kindnesses from brethren created strong ties in Christian fellowship.

The resignation of C. E. Pomeroy, of Marion, Kansas, was recently accepted by the church in that place. The Marion Record says that his departure will be generally regretted by the people of Marion regardless of denominational lines.

A. McLean, of Cincinnati, O., has been invited to deliver one of the addresses of the Endeavor Convention at Detroit, next July, and has accepted.

J. A. Harding, Nashville, Tenn., launched a new monthly journal, called the Way. He is both editor and publisher. It contains 32 pages half the size of this paper, filled solid with literature on religious themes.

We are informed that the name K. D. Olive, signed to the report of meetings at Liberty and Newkirk, Okla. Ter., in our evangelistic column for March 2, is in error. R. D. Olive is an elder of the Liberty congregation instead of Newkirk.

J. W. Coggins, who was at Benton, Mo., but now in Swannanoa, N. C., has been sick for a month, but is now improving. He is with his parents and fears that he will not be able to resume his work again this year, if at all. We regret to hear of this sickness, but pray that it may not be of long duration. Bro. Coggins is one of God's useful men in the ministry.

Mr. John Ryan, of Chicago, Ill., was married to Miss Ethel Ellington, of Buffalo, Ill., in the Christian Church at the latter place, Jan. 5, 1899, by H. H. Jenner, pastor.

J. N. Crutcher, pastor of the First Christian Church, Paris, Tex., preached a sermon to the returned heroes of the late war last night. About 25 of the soldiers were present. The auditorium was handsomely decorated with the national colors, and the music was especially well selected.

The Montgomery Standard speaks of H. A. Denton, of Sedalia, Mo., who has just concluded a meeting at Montgomery City, Mo., after a unique but complimentary fashion. He is the "little short man" without clerical appearance, but thoroughly conversant with the Scriptures and deeply in earnest in the salvation of souls. His illustrations are modern and his points plain. He talks like he was one of the people, but continually presses upon them the beauty and power of the Christ-life which, after all, is the measure of success in the preacher's life.

A note from J. E. Hawes, dated at Ada, Ohio, March 16th, informs us of the death of his father on that date. His father had been in the Master's service 43 years. With the many friends of Bro. Hawes we join in sympathy for his sorrow.

J. A. Seaton, of Rock Rapids, Ia., has accepted a call to the pastorate of the Christian Church at Spencer, Iowa, whose pulpit has just been vacated by J. M. Hoffmann. He expects to move there by the 15th of April. Rock Rapids is ready for a minister.

Dr. Albert Buxton, of Fairbury, Neb., has accepted the chancellorship of Add-Ran University, Waco, Texas. This calls Dr Buxton into a greatly enlarged field of usefulness, and he is a man that will not lose an opportunity to build up and increase the usefulness of that institution of learning, and the cause for which it stands in the great state of Texas. We congratulate both Dr. Buxton and Add-Ran on the call.

CHANGES.

E. J. Emmons, Avoca to Elmwood, Neb.

O. H. Derry, Columbus, Kan., to Los Angeles, Cal.

T. F. Weaver, Sullivan to Texarkana, Texas.

W. W. Rumsey, Keokuk, Ia., to Paynesville, Mo.

W. G. Voliva, Washington, Ohio, to Chicago, Ill.

Lewis Goos, Virden to Berlin, Ill.

J. M. Morris, Tonawanda to Lansingburg, N. Y.

S. J. Vance, Aurora to Carthage, Mo.

C. A. Hicks, Roubidon to Plato, Mo.

W. D. Clark, Columbus to Flatbush, Ind.

Robt. T. Mathews, Louisville to Newport, Ky.

J. E. Stevens, Lincoln Center to Colby, Kan.

H. H. Shick, Omega to Salem, Ill.

We beg to direct our readers' attention to the advertisement of G. H. Boehmer, Shoes, 613 and 615 Olive St , St. Louis, beginning with this issue on page 372. This shoe establishment is one of the oldest and largest in the city and enjoys a patronage in volume and quality equal to any.

Mr. Boehmer is proud to say that he has many patrons who have been served by him for nearly twenty years, and some who believe him to be the cleverest shoe man in the business.

A pleased and satisfied customer is the best advertisement, and no one is allowed to go away or remain unsatisfied.

This and the uniform courtesy of himself and all of his assistants are partly the reason of his great success.

For readers out of town a handsome catalogue will be sent on request when this paper is mentioned.

Mail orders are given prompt and special attention.

Autobiographical Sketch of N. A. McConnell.

[The following sketch of his career is contained in a letter from Bro. McConnell, in response to a request from the editor of this paper, for some of the facts of his life. It was intended as data for us to use, but we do not see that we can make any improvement on it as he sends it. See picture on our first page. —EDITOR.]

You request a photo of my Quaker face. While a Quaker my face was not photographed, and it is now so far in the past (59 years, two months and 12 days) that no one would recognize it if I had one. I will, however, send you one taken about 11 years ago. My name has been before the public so long, especially in Iowa, and there has been so much said about me, that it seems to me a sketch of my short life would not be of much interest to your readers.

I was born of Quaker parents in Columbiana county, Ohio, on the 23rd day of the "first month," A. D. 1824. Worked on a farm until I was 13 years old.

At the age of 13 my father apprenticed me out to a merchant. I continued to "hop the counter" and "cut tape" for five years. I then quit the trade and worked at "carpenter and joiner work" for seven years. When I was in my 16th year I heard John Henry, Marcus Bosworth and Charles Edward Van Voorhis preach the good news concerning "the Christ" and was "convinced of sin, of righteousness and of judgment," confessed my faith in Christ and about nine o'clock P. M., on the 12th day of the 12th month I went about half a mile from the meeting house to "Bradfield's Run," near East Fairfield, in a snow storm (we had no warm water tanks in those days, and I could not wait for summer) and was buried in immersion into the Christ by the above-named C. E. Van Voorhis.

On the 10th day of the seventh month, A. D. 1845, I was married by James E. Gaston to Sarah Ann Brisbane who, I am glad to say, was a devoted, intelligent Christian girl, ten months to a day my junior. She was my counsel, stay and human comfort until her departure hence on the 5th of March, 1890. She bore me five children, only two of whom are now living.

In the month of September, 1848, a conference was held in New Lisbon, O., composed of one messenger from each of the eight churches in that county. I was called to the ministry of the Word and *sent* to those churches to "labor in word and teaching." This I continued to do, with what success God knows, until Oct. 1, 1849.

On the 7th of November, 1849, I landed in Davenport, Ia., whither I had been called and engaged to labor for a co-operation of churches and scattered Disciples, in district No. 2. This district was bounded on the east by the Mississippi River, on the north by a line extending due west from the north line of Jackson county to the Missouri River and on the south by a line commencing at the mouth of the Iowa River, thence to the Big Muddy. My salary agreed upon was $300, $287 of which was pledged. I bore my own traveling expenses. The salary was all paid and a little sum was donated.

In October, 1850, my family settled in Marion, Linn county, where they resided 17 years, while I was the only regular preacher employed by the Marion church. In modern phrase, I was "THE PASTOR" at Marion for 17 years. In 1856 I engaged in the state work, but still holding the place at Marion. The first five and a half months I spent in Iowa I rode on horseback 1,800 miles, preached 140 sermons, prayed and exhorted as best I could, and talked almost incessantly till late almost every night, and the Lord added 40 to the saved. From Aug. 1, 1863, till Aug. 1, 1866, I was in the state work.

I have traveled generally in an open buggy or on horseback, through some 70 of the 99 counties of Iowa. I am now past my 75th year and for the last four years have had no regular work; have supplied when called upon. I am regarded as a back number, too old and not able to preach. However, in the month of December, 1898, I preached 16 sermons in 13 days for the church at Lafayette, Linn county.

I am in fair health and able to do some work, mentally and physicaly. I subscribed for the first number of the EVANGELIST ever issued. It was then a 32-page monthly in pamphlet form, costing $1.00 per volume. It was edited and published by Daniel Bates, from Mt. Pleasant, A. Miller and Aaron Chatterton, co-editors. I have taken it ever since, following it through all its changes and removals. I like it still, *barring* some features of so-called higher criticism. For the last 20 or 25 years you have known me personally and are familiar with my career.

On the 13th of March, 1893, I married Mrs. Adeline Martindale Daybread, who departed this life on the 15th of May, 1898. She was one of the purest Christian women I ever knew. I am alone again, and to travel for a few days without that companionship so essential to the comfort of the *old*. I am a life member of the F. C. M. S. and a life member of the I. C. C. I have not succeeded financially as some of my brethren have, but "having food and raiment I am striving to be therewith content." Make such use of this as you think wise.

Your unworthy brother,
NELSON ANTRIM MCCONNELL.



PERRY CHRISTIAN CHURCH, PERRY, IOWA.

J. P. Rowlison, Minister. Late of Madison, Ind. Dedicated Dec. 25th, 1898, J. E. Pounds, Indianapolis, Ind., officiating. C. C. Cross, architect.

Reasons Why.

Five reasons why you should send an offering to the Christian Orphans' Home, 915 Aubert Ave., St. Louis, Mo.

Because we have cared for 500 children and 100 adults from 21 states and territories. Because we have placed 150 children in Christian families in 17 states. Because we are about $2,000 in debt and have but $500 endowment. Because we now have 107 children and 15 adults in the home. Because there are many old people applying to us for a home, and we are having to refuse all babies, turning away seven this week, and we want to start a home for old people and babies; and because these Homes are for the Christian Churches of any state, hence belong to every member of every Christian Church and is the Lord's work and yours.

MRS. O. C. SHEDD.

Attention, C. W. B. M, of Illinois.

At the last quarterly meeting of the state board of the C. W. B. M., of Illinois, our corresponding secretary and organizer, Miss Gussie Courson, resigned this work. It was then arranged that Miss Anna M. Hale take the work till Encampment. She accordingly began the first of March, and with her accustomed vigor and devotion is going right on with it. We bespeak for her from the churches the same cordial reception and co-operation in this C. W. B. M. work that has been given her in the college and Sunday school work.

ELMIRA J DICKINSON.

Is it Malaria or Alum?

[*Popular Science Monthly.*]

Languor, loss of appetite, indigestion and often feverishness are the common symptoms of a physiological condition termed "Malaria." All these symptoms may be and frequently are the effect of the use of alum baking powders in food making. There is no question about the poisonous effect of alum upon the system. It obstructs digestion, prostrates the nerves, coagulates and devitalizes the blood. All this has been made clear, thanks to physicians, boards of health and food commissions. So "highly injurious to the health of the community" does the eminent head of the University of Pennsylvania, Dr. Barker, consider the alum baking powders that he says "their sale should be prohibited by law."

Under these circumstances it is worth the while of every housewife to employ the very little care that is necessary to keep so dangerous an element from the food of her family.

A pure cream of tartar baking powder, which is the only kind that ought to be used, ought to cost about 45 cents to 50 cents a pound. Therefore, if you are paying much less, something is wrong; if you are paying 25 cents or less, per pound, the powder is certainly made from alum.

Always bear these simple facts in mind when purchasing baking powder.

Correspondence.

Criminal Record of the City of Paris for 1898.

During the past year more than 30,000 persons were prosecuted in the city of Paris for violation of the penal code. It is encouraging to be able to say that the record for this year is better than for the two years just preceding. The little gain in this respect is more than offset by the increase in crime among the young of both sexes. The official report shows that the three crimes the most prevalent are vagabondage, begging and theft. Paris boasts of having the largest army of vagabonds and beggars outside of London, one unfavorable point in which the Anglo-Saxons are superior to that of the French. Of the 9,180 vagabonds prosecuted in 1898, more than one thousand were women. Very interesting from a social point of view is the fact that 6,116 came from the provinces, doubtless in the hope of finding employment, or of the more easily avoiding work; for there is a universal belief on the part of country people that life is easy, profitable and agreeable in the great city. Yet Paris is a city of pleasure more than a commercial metropolis. One never lacks for amusement in the sunny French capital, but he often lacks work. Yet every Frenchman from the ambitious "literateur" down to the peasant would like to live at Paris; it not infrequently happens that the would-be successors of Victor Hugo, Dumas, Michelet, Taine and Renan are compelled to sojourn among the vagabonds, not altogether derogatory since the history of letters has made the public familiar with more than one name that once figured in the lower courts, or at least on the list of vagabonds. Of the 4,256 beggars last year, 894 were women and 3,094 former inhabitants of the country or small villages. Here is the place to add by way of digression that France has an army of 28,000 criminal vagabonds and beggars—we make no mention of the thousands who are never arrested—of which number 21,000 had been previously before the courts for the same offense. The repeated arrests, imprisonment and release of a vagabond or beggar is a way organized society has of saying to itself that it has not in any respect solved the problem. Very much like the Frenchman who covers the blackboard with figures and equations in the vain effort to reach a solution acceptable to the professor. France worked "mighty hard" last year and spent an enormous sum of money to condemn 28,000 vagabonds. The veritable and sincere socialist, who loves humanity, has the right to pose as professor and say, Your work is vain; it neither proves nor solves. The problem is just where it was.

The French capital is the rendezvous for 6,459 thieves, including 1,356 women, yet the French pickpocket has nowhere near the skill of the London individual. Persons who resist or in any way outrage the police number 909, a decrease since in 1897 there were 2,540. This category of criminals varies with local circumstances. The excitable disposition of all Frenchmen make them, whether they be deputies or senators or just vagabonds, the constant victims of their violent passions. They have but little sang-froid. It is necessary to see him at the Chamber of Deputies in order to appreciate this side of his nature. "Like a chicken with its head off" is the only expression which can give the reader any idea of the French deputy in the heart of a legislative discussion.

By far the more important item in the criminal report for 1898 is that relative to crime among the young. French laws make the youth over 16 amenable to the free penalty. Under this age of discernment the boy or girl may be returned to the family or sent to the house of correction. Of this class of child-criminals, 440 were prosecuted in 1898 for theft, 549 as vagabonds, 119 as beggars, *thirteen for murder*, one for assassination. The year 1897 showed about the same result, about the same brutality and degradation among the gamins, or as they are called nowadays, the "gosses" of Paris. Startling as such a record is, that which follows shows an even greater degree of depravity. Above 16 and under 20 for last year alone, 2,506 prosecutions for vagabondage, 627 for professional begging, 64 for rape, 372 for assault and battery and 10 for assassination or unsuccessful attempts. This frightful showing is at the same time like a condemnation of the social order and system of instruction; nor is it a recent condition. On the contrary, for several years past the condition is scarcely better. Brutality and immorality has become common among the children and youth of Paris. It is necessary to add that on the threshold of the twentieth century, in one of the most civilized cities of the world, *the large per cent. of crime is committed by persons under 20 years of age*. For the statistics for the year 1898 give 7,870 as the number of persons of this age tried for one crime or another, from begging and vagabondage down to rape, assassination and murder. This is the climax, for above 20 and under 30 the number of criminals is already less, being 7,179, including 1,134 women. The decrease continues perceptibly and rapidly above the age of 30 and under 40. Including 1,044 women there were but 5,512 condemnations; over 41 and under 50, including 825 women, 3,881 over 50 and under 60, 2,728 condemnations, including 611 women; over 61 and under 80 still 1,513 of which number, 460 women. Octogenarians are not apt to be criminals, though not too old to figure among the beggars and vagabonds. Paris had 33 of this class in 1898, the only category in which the number of women exceeds that of the men, there being 17 women against 16 men.

These additional figures verify the deplorable fact stated above, that the most important criminal class at Paris is made up of children and youth under 20 years of age; that is, minors. Nor is the outlook encouraging. The month of January had hardly opened before several murders had been committed by boys under 19, having for accomplices their mistresses of the same age.

In this report no account is taken of general immorality, which seems beyond control here as well as elsewhere, but the public disrespect for marriage among the working classes is probably the most fruitful source of child-beggars, vagabonds and criminals. In the place of marriage "free unions" exist, which are naturally often temporary, lasting at most a few years. The children born in such circumstances are turned on the streets at the earliest age possible, endowed with ignoble instincts and base appetites. These "free unions" are by no means confined to the lower classes. On the contrary, the "student and his mistress" are inseparable terms, though he is not long contented with one. To use his own expression, he goes "from flower to flower." This sort of marriage in which the pretty working girl of Latin Quarter is the victim, is known among the intellectual youth of France as "collage" (from *coller*, to glue). The social problem, as may be easily seen, has little to expect from a class of students so thoroughly averse to serious conceptions of morality. They are always ready for a political revolution, but don't talk to them about a moral revolution, for which they have little taste.

WM. H. MATLOCK.
30 *Rue de Vaugirard, Paris, France.*

Women who suffer with any of the Ailments Peculiar to their Sex, and who are discouraged by past experience with Doctors, patent medicines, and so-called sure cures, should write to Mrs. Adeline Hardy, Box 12 Indianapolis, Ind. She has had placed in her hands (by a noted physician of Germany) a remedy which absolutely cures every form of female disease. It will be mailed free to any reader of this paper. The doctor considers it his religious duty to place his infallible cure within the reach of every sufferer.

Wherever the pain may be,

there is the place for an

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POROUS PLASTER

It never fails to perform its work quickly and effectually, and, more than that, it does its work while you do yours.

Beware of the many imitations made to sell on the reputation of "Allcock's." When you buy Allcock's you obtain absolutely the best plaster made.

Student Religious Organizations in Germany.

The student conferences held at Eisenach last summer in the interest of religious work in German and other European universities attracted much attention and were productive of what one may hope will be permanent results. The first was a conferance of representatives of German universities, and the second was intended to embrace all European institutions of education, and to promote the work of the college department of the Young Men's Christian Association of the world. The introduction of this movement into Germany is a notable enterprise, and in time is certain to be as effective a means of religious life as it is in the States. But it encounters special difficulties on German soil which will retard its growth. A glance at some of these difficulties will at the same time reveal the striking characteristics of German students.

A prominent element in the German character which especially manifests itself in student life is devotion to *Wissenschaft*, or the scientific acquirement of knowledge. The love of knowledge and the pursuit of knowledge for its own sake amount almost to a passion among these people, and every movement is viewed from the scientific and critical angle. This is particularly true of the university life because that stands at the period of a man's career which is supremely devoted to the acquirement of intellectual furnishment and methods. This atmosphere, which prevails as a matter of course in the departments of philosophy, history and science, is not less characteristic of the biblical and theological work. The study of the Old and New Testaments, of Church History and of Dogmatics is carried on in the same fashion, with supreme devotion to the application of scientific principles of investigation and interpretation. This does not argue the absence of what one may term religious feeling in the instructors or students, and it is indeed true that not infrequently the lecture room is the scene of earnest expressions of the strongest religious emotion. But it is nevertheless true that this type of thought is to a large extent repressed as unbecoming the quiet and earnest effort to reach the truth in these matters of supreme moment. One finds, therefore, very little of the tendency to "preachment" in the instructors as inconsistent with the best form and traditions of German university life. This influence has its effect upon the student body in the direction of repressing the open expression of religious feel-

ing and relegating it almost exclusively to the secret places of life, the closet or the church. It also finds expression among small groups of students who come into intimate relations and share the confidences of their spiritual life. But such associations are probably more rare than with us. The period of university life is regarded as devoted supremely to the intellectual equipment of the future preacher or religious teacher. He is not permitted to preach until this period has been completed, which is probably a wise provision. At its conclusion he enters an institution which corresponds somewhat more closely to our theological seminary, where he is given special training in preaching and pastoral work and not infrequently is placed under the supervision of some experienced pastor to learn the most approved methods of Christian work. It is in this period of his career that the outward expression of Christian feeling is given greater prominence than during his university career.

It will thus be seen that the atmosphere of the university in Germany is not conducive to the growth of distinctively Christian organizations like the Young Men's Christian Association. Circles for scientific Bible study, clubs for the discussion of Dogmatics, seminaries for the investigation of Church History, and societies for literaray research there may be, but an organization directly intended to promote the religious life appears to the German somewhat out of place in the university, and neither professors nor students look with favor upon the attempt. It must be further noted that such an organization is usually regarded as intended to exalt religious emotionalism, and of this there is no doubt danger. It is not infrequently the case that a group of young men of earnest piety, deeply interested in the spiritual welfare of their fellowstudents, come to lay extravagant emphasis upon the religious emotions and use the somewhat cant phrases of a pietistic type which repel the quiet intelligence of men who drop into the meetings, and who at heart have real sympathy with the purposes of the movement. This is true in American colleges, and it is more true here where the few men who embrace the idea of a distinctly religious organization are apt to go to the extreme, and thus give the impression of fanaticism, which they are far from feeling.

A second reason for the slow progress of the world's student movement is the inborn suspicion of everything foreign which characterizes the German mind. Taught from childhood to believe that the fatherland is the nursery and home of every movement and organization which has special value for the age, he is reluctant to admit an idea which comes with a distinctly foreign air and name, and whose successes have been hitherto entirely achieved on foreign soil. This characteristic shows itself in the reluctance to admit foreign inventions and the anxiety to disguise them under German names when their introduction is no longer to be resisted. It shows itself in the translation of military and naval terms universally recognized, and the jealous preference for German nomenclature and notions everywhere observable. It is further seen in German reluctance to accept scholarly results achieved on other than German soil, or to admit that educational processes employed elsewhere have any value. It is not surprising, therefore, that an institution coming as does the student Y. M. C. A., from across the Atlantic, should receive scant welcome in German university circles.

A third obstacle to overcome is the strength of the *Verbindung* idea among the students here. These *Vereins*, or societies, partake somewhat of the character of our debating societies and somewhat of the Greek letter fraternity order. Standing midway between the two they have a hold upon the German university student which is perhaps the strongest tie that binds him during his university career, and it is difficult to introduce a movement which is still another organization, but yet so much more open and accessible than the *Verbindung*. These societies have often high and sometimes heroic purposes. It takes no small amount of moral courage to stand up in protest against the universal practice of student dueling which is sanctioned by all grades of society from the Emperor down; and yet at least two of the societies in the University of Berlin are pledged against the practice and wear the colors which are recognized as a standing plea for its abolition. Other societies have still other purposes, literary, scientific, political; and some, as might be expected, are little more than dueling and drinking clubs. But they all have a history back of them, and the creation of a new society of foreign character and emphasizing the distinctively religious element in the student life is a difficult processs.

And yet the idea is already rooted on German soil and is growing. Here in Berlin there is a small society of perhaps twenty members, which appears sufficiently insignificant in an institution numbering more than five thousand students, but which it may be believed is destined to accomplish notable results. It meets in apartments placed at its disposal by Count Pueckler, a wealthy man and an earnest Christian worker, the president of the first Eisenach conference, and a promoter of every good cause in the empire. He is often present at the meetings, which are conducted much after the manner of American Y. M. C. A. gatherings, and gradually the circle of members is increasing, though all lament the heavy indifference of instructors and students to this type of work.

It need hardly be said that no organized student work among women has yet been undertaken. The body of women students in German universities is small as yet, though rapidly increasing, and up to the present time receives scant courtesy from professors or students, with, of course, some exceptions. But already the beginnings of a woman's student Christian organization are being planned, destined, no doubt, to achieve notable results.

Berlin. HERBERT L. WILLETT.

Jubilee City Letter.

THE SELBY-WATTS DEBATE.

There has been an interesting diversion from the ordinary events of religious life in Cincinnati, the past fortnight, in the "battle of the giants" over problems of Christian evidence and secularism. Readers of the CHRISTIAN-EVANGELST are by this time more or less familiar with the name of Isaac Selby, for several years pastor of one of our largest Australian churches, in Melbourne. Bro. Durban had aroused no little anticipation of his coming when he spoke of him in his "English Topics" as an "intellectual colossus." Those of this city who have heard him, more or less, through two debates, his series of lectures, and the evangelistic meetings with Bro. Geo. Miller in Covington, agree most heartily with Bro. Durban.

He is not only logical and possessed of encyclopedia information, but a most eloquent speaker.

After his first course of lectures in Covington, the Secularist Society challenged him to debate and brought a gentleman of some repute from Cleveland to meet him. At the close of the discussion they manfully wrote a letter to the chairman of our committee acknowledging a thorough rout, but asking that they might bring the most able man to be found for another debate. After some consideration the proposition was accepted and Mr. Chas. Watts, of London, Eng., vice-president of the English Secularist Union, and March 6th, 7th, 9th and 10th fixed as the dates, Mr. Selby to affirm that "It is reasonable to believe in a God, who is the Creator and moral Governor of the universe," and that "Man has a soul designed for immortality;" Mr. Watts to affirm that "Christianity is not of divine origin, neither designed to meet the needs of mankind" and that "Secularism is sufficient to satisfy the needs of mankind." Unfortunately, Mr. Watts was not able to appear the first two nights, so a Mr. Jameson was substituted. He proved an intellectual pettifogger with some humor and a great deal of ridiculousness, but entirely unworthy of his opponent. So all were rejoiced to see Mr. Watts appear on the third night and many faces were written with anxiety at the close of his first speech, which was masterly in its logical arrangement and greeted with triumphant applause by his followers. But Selby was yet to be accounted with. He now had need of his Damascan sword and rejoiced to draw it. Watts had forged, like Vulcan, with his hammer and tongs of learning and logic, but Selby flashed Jove's lightning and rent the strongest affirmations of his opponent. He proved himslf just as learned as Watts; indeed, was able to meet every reference to authority with utmost familiarity, and in his keen logic show to the most untechnical mind its truths and fallacies. Added to this was his splendid generalizing and rapid, eloquent speech which held his audience fast and close and enabled him to marshal twice as many facts and arguments as his opponent in the same length of time. Watts' shafts were strong and sent from the bow with strength, but Selby's were equally strong and feathered for their flight to boot and sped with even more skill. Under his hard, materialistic interpretations Scripture passages came from Mr. Watts, hands like dry, lifeless roots, but when touched with the wand of Selby's fine spiritual interpetations, blossomed into life like magic, often winning most generous applause. Mr. Watts limped badly at the close of the last night, and ill-naturedly accused his audience of being dull of comprehension, because his opponent was in such evident favor. The Daily Enquirer, which had showed decided favor to the opposition before, said at the close that "Mr. Selby had no difficulty in disloging his antagonist from every trench, and in conclusion left him at sea without a paddle, sail, screw or rudder."

Space will not permit a resume of arguments further than to say that Watts was unable to fix any of the "crimes done in religion's name" or the Christianity of the gospel, and failed utterly to show one thing offered the world for moral betterment or progress by secularism that Christianity in its purity does not offer.

Any one who desires Bro. Selby's course of lectures should write to J. H. Fillmore, 119 W. 6th St., Cincinnati. Especially should they be given at our colleges.

ALVA W. TAYLOR.

Cincinnati, Ohio.

Preserves

—fruits, jellies, pickles or catsup are more easily, more quickly, more healthfully sealed with Refined Paraffine Wax than by any other method. Dozens of other uses will be found for

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in every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer.

Sold everywhere. Made by
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Opens February 23. IN THE OZARK MOUNTAINS; delightful climate; beautiful scenery; unequaled medicinal waters. Cheap excursion rates. Through sleepers from St. Louis via Frisco Line. Write for rates and illustrated pamphlet to Manager Crescent Hotel, Eureka Springs, Ark., or Bryan Synder, G. P. A., Frisco Line, St. Louis, Mo.

New York Letter.

We are enjoying a visit from Bro. J. A. Erwin and wife, who on the 11th sail for San Juan, Porto Rico, as our missionaries under the auspices of the American Christian Missionary Society. They expect to open up educational and religious work in that Porto Rican city immediately. As is known, Bro. Erwin made a tour of that island as special commissioner of our home board last autumn, and was the very first official representative of Protestantism to do missionary work there. On his journeys from place to place he distributed tracts, Bibles, Testaments, Gospels, and preached to the people; and in this way tested the attitude of the inhabitants toward Protestant evangelism. The experiment demonstrated the eagerness of the people to hear and accept the plain and simple teaching of the gospel of Christ. The Disciples do not propose to countenance any proposal for an agreement looking toward a division of the territory between the missionary boards. If they did this they would in effect thereby confess that one missionary will teach as much of the truth of the gospel as another, and practically nullify their claim to be the exponents of a distinctively pure, full gospel. No, we believe our commission is to all the world, and we cannot agree to withhold the teachings of Ohrist from any people simply through courtesy to others. "Whether it be better to obey God rather than men, judge ye."

***

We feel that our board has made a wise choice in the selection of Bro. and Sister Erwin for the Porto Rican mission. He was for several years a successful lawyer in the Southwest, but upon becoming a Christian he decided to give his life to the ministry of the gospel. His work as such has been successful, and he delights in evangelism. Beside this, a knowledge of the Spanish language fits him for immediate service as a missionary among that people. This is a great advantage to begin with. Bro Erwin preached an excellent discourse at the 169th Street Church Lord's day morning, March the 5th, and occupied the pulpit at 56th Street Church in the evening. We purchased a goodly supply of Spanish religious literature from the American Tract Society to be used in the missionary work at San Juan. Bro. and Sister Erwin will be among the very first heralds of the gospel in that land under the new regime. And the very fact that the American Christian Missionary Society has entered that field so promptly is a strong appeal to the churches to make a liberal offering to this work the first Sunday in May. Let all the Disciples of Christ have fellowship in the work of redeeming Porto Rico.

***

Bro. and Dr. Gordon, of India, are in the city, and expect to sail for their new field in a few days. We were sorry not to have had them at some of our services, for we are always glad to have the messengers of Christ visit us and tell what the Lord has done through them. Dr. Butchart is still in the city, extending his medical knowledge and equiping himself for a larger and better work in China. Bro. E. S. and Dr. Nina Stevens, of Japan, are expected in New York soon. And so we are blessed by coming in contact frequently with many of our heroes and heroines of the cross. They always do us good.

***

Dr. C. H. Parkhurst, in a recent discourse, said some things deserving of repetition. He was preaching on the self-sufficiency of the gospel, and said in part:

Evangelization conducts to civilization, but civilization has no necessary bearing on evangelization; that is to say, there is in civilization no energy inherently calculated to yield gospel effects. Culture is not even third cousin to holiness. What is said about trying to make men better or about trying to make nations better by introducing among them the subduing influence of letters and arts is nine-tenths of it—not to say ten-tenths—aside from the mark.

By carrying schools and arts, trade and manufacture, among people that are now savages, you may be able to refine the quality of their deviltry, but that is not even the first step toward making angels or even saints of them. An elegant thief, an educated libertine, an accomplished courtesan, is no nearer the kingdom of heaven than is a loathsome cannibal. The style of a man's depravity will very likely vary with the degree of civilization, but, judging from Christ's way of dealing with all sorts of sinners, the different styles of depravity leave but little to choose between.

The instant Christianity begins to lean on anything its divine vitality dries out of it. The cause of Christ prospered in the Roman Empire till it became the state religion—till it came to have the government back of it—then Christianity deteriorated into a pious kind of politics, with a good deal more of politics than piety.

All that the world needs in order that the unfertile wastes of heathenism may be transformed into a blooming garden of the Lord is God and missionaries. God is ready.

***

A great meeting was held at Calvary Baptist Church, this city, last Sunday night, to celebrate the fall of the canteen in the national army. Rev. J. P. Dunn, of Boston, of the National Temperance Society, in an address on the history of the congressional measure recently adopted, said:

Ten years ago the canteen was established in regiments or in posts for the sale of beer, tobacco and stationery. There were two classes of canteens in the late war. One was established by the vote of the officers. Soldiers were detailed as bartenders, and the young men going from our homes were made to act in this capacity, under fear of penalty for disobeying orders. Another class was that established by the brewers. There were fifty canteens in Camp Thomas, at Chickamauga. The average daily sales amounted to $100, and the Sabbath was the largest day for the sale of this stuff. All this was permitted by the government. These facts were laid before President McKinley, but nothing was done. The sale of liquor at Chickamauga was a violation of the state law. There were also canteens at Lakeland, Fla., and at Mobile. There was no redress.

Because nothing was done the society published two months ago what the canteens had done. Testimony was submitted, and the appeal was sent to Congress. A few days ago the liquor dealers were rejoicing over the rumor that the bill would probably not be reached by the recent Congress. They did not suppose that there were shrewd Christian legislators in that body, but there were. It was a fight between the temperance forces and the forces of whiskey and beer.

Congressman Johnson, of North Dakota, also spoke, declaring the passage of the bill a peaceful victory, that not a word was spoken in defenee of the canteen and that two secrets were back of its success: the work of women and the Christian majority in Congress. Celebrate the fall of the canteen. It will be a good way to preach temperance. S. T. Willis.

1281 *Union Ave.*

Cure or Endure

Suffer or fight, which do you prefer in the case of bodily pain?

You've got to do either, for pain is sure to come. It comes to all. It may be a cut, a burn, a sore, an inflammation, or it may be the warning or symptom of some organic disease; one way or the other you'll have your share of it before long.

Are you ready? Whoever wants to fight pain and conquer it should call at their druggists and lay in a supply of

DR. J. H. McLEAN'S VOLCANIC OIL LINIMENT

This is the best thing in the world to have "on the shelf" for the hour of pain. It cures it instantly in all the forms mentioned. It heals sores, cuts and burns as if by magic. It banishes Neuralgia, Rheumatism, Lumbago and Sciatica. It is a perfect and speedy remedy for Skin Diseases, Wounds, Eruptions and Irritations. It will relieve domestic animals no less than "man, the master."

25c., 50c. and $1 a bottle. Millions use it.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexions clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

Kansas Letter.

I held them a ten days' rally at Council Grove, and secured cash and pledges enough to pay all debts, $146 in 30 days and nearly enough pledges secured to employ a pastor for half time. There were three additions; one confession.

Bro. C. E. Pomeroy has resigned at Marion; this is his third year there. He is an earnest and faithful minister of the Word, and we hate to lose him from this county.

I am informed that Bro. Scrivenor is to close his work at Newton soon. This is also his third year there.

Bro. J. W. Ball takes the work at Fredric and Marquette. He is in a meeting at the former place now.

Bro. Ammi Fike takes the work at Mound Ridge and Florence, and lives at the former place.

Bro. Lewis Goos, Vriden, Ill., is expected to locate in this part of Kansas, and we hope that he may. This is a good place, and he is a good man.

We closed our first year's work here last Lord's day, and these good people appreciate our efforts by pounding us. When they left, after a very enjoyable evening, our larder was well filled. May God bless these noble, consecrated Christian workers. I believe this church is now in an excellent way to prosper and accomplish great things. One confession there since last report.

We expect to hold our 4th Kansas distirict convention in Topeka, and will hold it in connection with the Kansas State Ministerial Association. We will hold one day longer for the district work. The institute will be held April 11-13. We will attend to the district church work on Friday the 14th. The C. W. B. M. will hold their session on Thursday. Let every church, Sunday-school, Y. P. S. C. E. and C. W. B. M. in the district be represented. Watch for program later.

Yours in Christ,

L. W. Klinker, Sec.

Peabody, Kan.

Milwaukee Letter.

A PESSIMISTIC VIEW.

It is no longer necessary to cross the ocean to visit a foreign city. We have them now in the very heart of our continent. Milwaukee, Wisconsin, a city of nearly 300,000 people, is practically a foreign city. We can apply a part of Acts 5:27 to Milwaukee, for there are men here from about every nation under heaven; but we can't say "devout." The Germans and Polanders are in the lead. The American population is about 20 per cent. The Catholic and Lutheran Churches are the strongest.

Real, genuine, aggressive Protestantism, *non est* in the city. The moral and spiritual condition is not suggestive of the millennium. 1,800 saloons. Bawdy houses in abundance. Saturday and Sunday theatres and mask balls galore. I am told that at many of these mask balls the men and women alike get drunk and raise his Satanic Majesty generally.

Some of the swell of society, both of men and women, patronize the saloons, standing at the bar and drinking together. The city is largely dominated by foreigners and liquor men. Ten of the city council are saloonkeepers.

I saw a little squib in one of our daily papers recently stating that there is a movement on foot now to let the bars down (!) at the next annual Carnival so the people can have a good time. The thing that puzzles me is to know how they can be let down any lower than they are.

There was an election held here this week to choose an Assembly man to fill the place of the one who died in Madison recently. There were but two candidates. One was a drunkard, and the other was a manufacturer of that article; that is, he was a saloonkeeper. The saloonkeeper was elected, and the drunkard, as must be inevitably and ultimately his fate, was turned down.

Our church is not doing much here. A work of this kind shows what is in people. It demonstates whether they have been converted to Christ and the truth or not. They have been served by some of the best preachers among us, and it can be truthfully said that "the little brown church around the corner" has in its membership some of the salt of the earth. But a great many Disciples come to Milwaukee and retain their connection with their home church, from one hundred to five hundred miles away. Once in a while I am told by them that their ministers at home recommend them to do this. Some hold their membership in their trunks where they deposited their letters when they received them from the home church. Others seek out the most popular churches, and are never known as Disciples till some of our members are told by their Baptist or Congregational friends that on the previous Sunday they received one, two or three Disciples into their church.

Some bring their letters and deposit them with the church; but whenever the minister or the church do not as "we did back home," or as "I think we ought to do," they sit down, and the devil's work goes on, and the gambler and the bawd, and the saloon seeketh out the young. And Jesus is stabbed in the house of his friends—"crucified afresh and put to open shame."

One is made to realize here, as in much of our work "down East," our loss from the want of country and village churches. The city population is being constantly increased by an influx from the country and villages around. To us in Wisconsin this means almost nothing. I am told that we have but about 1,000 members in the whole state. Thousands of people who come into Milwaukee from other parts of the state never heard of us. By some we are looked upon as one of the religious freaks to be found in large cities. I have found people who thought we were Christian Scientists, or some kind of healers, but little better than political ward heelers. Others thought we were a branch of the Catholic Church and desired to know wherein we differed from the mother church. But this week I met a lady (of fair intelligence) who thought we must be a new movement just started in the last five or six years, as she had never heard of us till she came to Milwaukee.

If any think that the Home Missionary Society, C. W. B. M., and Church Extension Society have finished their work and ought to disband, send them to Wisconsin for awhile. My next will be an optimistic view.

F. N. CALVIN.

335 *Hanover St., Milwaukee, Wis.*



The Test of Time.

A recent canvass of the United States found 216,000 family sewing-machines of all kinds that had been in use from 15 to 48 years; more than one-half of them were Singers, and 2,000 of these Singers had done good service during 40 years and more.

A SINGER WILL OUTWEAR ANY OTHER KIND.

Sold on Instalments. You can try one Free.
Old machines taken in exchange.

MADE AND SOLD ONLY BY

THE SINGER MANUFACTURING CO.

Offices in Every City in the World.

Discontent.

Occasionaly the wail of woe is heard in our ranks. The cry, as a general thing, comes from preachers hardly out of the gosling state, who have never borne a burden nor led a folorn hope in religious warefare. The burden of distress is that we have nothing from a religious standpoint that is at all desirable, and the rest of the religious world have—the earth—schools, brains, in fact everything supposed necessary for spiritual joy and pride. There is no recognition of the fact that the religious world has regarded us with contempt and fought us bitterly during whatever of growth and success has come to us as a people; that our leaders have stood clothed in the armor of God, and from a religious and intellectual point of view, held their ground and vanquished the host opposed to them. Yet these persons who have come to us, it sometimes appears, without any well-defined conception, of what we are, as a people or movement begin to instruct us in all matters partaining to sectarianism, forgetting that we owe our progress to a large extent to the fact that we left Egypt a number of years ago. The sigh for the fleshpots of the country of bondage. The remedy for this class of wailers would be to let them ride the circuit for five or six years until their brains get settled, so they can tell precisely what they want. We have nothing in the line of religious literature, papers or quarterlies that agrees with their intellectual stomachs. Our next state meeting should suggest that our editors send out a box of liver pills with each issue of the paper, at least something to drive from them that tired feeling that strikes them when they see one of own publications. How are they to be satisfied if the great and good among us are totally unfit to compare with men of other religious bodies? As preachers are so plentiful and churches so few, why not, when a young brother "waxes fat and kicks," let him go to those with whom he is in perfect sympathy and find rest to his soul. Now I am filled with regret because some of our gifted youth were not old enough to raise the fathers of the Reformation right. It cannot be helped now. So I must grin and bear it. In my recollection, those who left the old homestead because awful defects have found stamping-ground elsewhere, but they found peace and obseurity, for which they longed. The prodigal boy found out home was, after all, a very good place and the bill of fare better than husks in a far country. May the discontented genius realize that "godliness with contentment is great gain, having the promise of the life that now is, as well as that which is to come."

W. T. HENSON.

[Those for whom the foregoing admonition is intended are probably not a numerous tribe, and the ground of their error is doubtless clearly stated at the beginning of the article, to wit, the lack of age, wisdom and experience, as the figure used implies. Many of these will, of course, learn better as they grow older and wiser; the rest will soon die off or out. In the meantime the reputation of our fathers nor the cause they defended is likely to suffer by the expression of such immature opinions.—EDITOR.]

Fatal Mistakes. There are many practitioners in the medical profession who do not hesitate in administering on almost any occasion, morphine, cocoaine and other narcotics. They fail to consider that in quieting the pain by such methods, they are fostering a greater evil. Patients cannot be too careful in what they take, and if they find out that they are on the road to acquiring a dangerous habit by the use of such drugs they should at once stop it. As an illustration of the above, we cite the case of Mrs. Rudy, 525 4th Street, Fargo, N. Dak. Mrs. Rudy writes to Dr. Peter Fahrney, of Chicago, Ill., as follows: "I cannot thank you sufficiently for your medicines, especially your Dr. Peter's Blood Vitalizer, which we have used for over two years in our family. I had been sick for 10 years, and sought all the doctors in this neighborhood, and even in Minneapolis, without receiving any benefit. I was practically given up by all of them. The only thing they gave me, which eased my misery was morphine. I knew myself that I ought not to take that drug. I began thinking about Dr. Peter's Blood Vitallzer of which I had heard so much, and decided to try it. I used two bottles, but still I was uncertain as to whether it was helping me or not, but I continued the use of it, and now I am able to do all of my own work, including washing, etc. We are six in the family, so I have plenty to do. I am now entirely well."

Dr. Peter's Blood Vitalizer is a purely botanical remedy, absolutely free from all dangerous narcotic substances. It is not a drug store medicine, but is sold to the people direct, or through local agents, by the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

The Hiram Jubilee Endowment Movement.

ENDOWMENT BY THE PEOPLE — WHAT ARE THE PROSPECTS FOR SUCCESS?

Many times this question is asked of me. I answer that we have the utmost confidence in a large measure of success for this endowment movement. There are many favorable indications. The interest is widening and deepening, as is shown by the letters we are continually receiving. Names are being sent to us from the Far East as well as from the Far West. They come also from the South as well as from the North. Not only do we get names, but oftentimes most encouraging words are written. We have had one and occasionally two young men in the field, delivering lectures and calling attention to the movement. They have been uniformly well received, and have gathered many names. We expect to add two others in the near future. Of course it will be impossible for us to visit all the churches of the Disciples, but this will not be necessary, inasmuch as a great many churches will take this matter up at their own instance. Endowment by the people seems to have struck a popular chord.

THE VARIOUS LINES OF WORK THAT WILL BE CARRIED OUT.

1. We mention the popular movement that has already been described in our papers. We expect to get tens of thousands of persons who will give in sums ranging from $1 to $1,000 each.

2. It is our purpose to establish a Great Hiram Jubilee Day. One which we hope will be generally observed throughout the United States by the churches of our brotherhood. We believe a great popular movement should have a day of this kind set apart for popular observance. Surely, any institution of the great Disciple brotherhood may well receive such favor. Our colleges have honored the great cause of Christian education, and given splendid returns for every dollar received from our great brotherhood. Three thousand churches ought to observe this day. We want to establish a day that will in no way conflict with the interests of other institutions or with our general missionary enterprises, but when the day is appointed we hope the preachers throughout the United States will give to this movement every encouragement in their power.

3. We hope to enlist a class of persons who can give in the larger sums ranging from one thousand to ten thousand dollars each, and we think that a number of such persons can be found.

4. We hope to reach at least fifty of our strongest churches, who will give from two hundred and fifty to one thousand dollars each, either as an immediate donation or on the installment plan. To be more specific, we want to reach ten churches that will give $1,000 each, twenty churches that will give $500 each and twenty others that will give $250 each. This will make $25,000. There are surely that many churches that will make a special effort in this emergency. If any churches wish to pay their subscription on the installment plan, on two or three or five years' time, it will meet the requirements of the case.

5. A movement is being inaugurated among the alumni and old students of the college for the endowment of one or more special chairs. This movement is placed in the hands of one of the alumni of the college, who will make the work a specialty and secure the largest possible results.

6. Last of all, we expect to make the commencement week in 1900 the greatest week the institution has ever seen. We are planning for four special days: an Undergraduate Day, an Alumni Day, a Graduate and Old Students' Day and a Pioneer and Eclectic Institute Day. It will be remembered that Hiram College began as an academy under the title of Eclectic Institute. Seventeen years of its history were made under that name. We hope to bring thousands of people to the old historic hills during commencement week. Each day spoken of is in the hands of a special committee who will take special steps to make it as attractive as possible. In general, I will say that we hope to make this commencement week more of an occasion of rejoicing than for money-getting, and we hope to be able to celebrate, with thanksgiving, the establishment of the institution on a solid financial basis.

7. Will the friends of education everywhere keep this great Hiram Movement in their eye, and lend it support in every possible way? In the meantime join the great popular movement and send your name to E. V. Zollars, Hiram, O., agreeing to pay $1 or more. One name now is worth two names a year from now.

Texas Letter.

It has been a little more than a third of a century since the war between the North and the South closed. "Fire-eaters" on both sides have done all in their power to keep the sores of that awful struggle open and bleeding, and they have succeeded all too well. But this work now seems to be over, and the reign of peace and good will grows stronger and sweeter each day. Two recent incidents show this. Not long since a delegation of Texans went to Kokomo, Ind., to return the battleflag of the fifty-seventh Indiana volunteers, which that regiment lost during the war. Now a similar delegation from Indiana is to come to Texas to return the captured battleflag of Terry's Texas Rangers, which was lost in a battle near Coosaville, Ala., during the same struggle. This flag was captured by the seventeenth regiment of Indiana mounted infantry volunteers. In the light of history like this is it not about time that churches divided on old-time war issues should bury their differences and become one again?

R. F. Carter remains at Orange indefinitely. This is good. Prolong the pastorate and generally the work is made strong. Their new house, when completed—the best in town—is soon to be finished.

J. B. Haston is pushing the work in that most important field, Galveston. We must have a strong church in this the great seaport of the South.

J. M. Campbell and wife, of Van Alstyne, have suffered a great loss of late. Their house, almost paid for, was burned, with all their clothing, furniture, books, etc. Only a light insurance. Tenderest sympathy.

J. A. Clark, Thorp Spring, the aged father of Addison and Randolph Clark, is very sick. All that love and skill can do is being done for him, but it is feared in vain. He has passed far beyond the allotted time of man, and none will be surprised if he is taken from us. The family has the sympathy of all.

J. B. Sweeney begins his pastorate at Gainesville with a great meeting. Already there have been about one hundred additions, and the whole town is aroused, which insures many more. Sweeney is one of our all-round men, succeeding equally well as teacher, pastor and evangelist.

W. K. Homan, editor of the Courier, has again been in his glory. He is the recognized leader of the Prohibition hosts of the state, and is never happier than when leading them to battle. His last battle was at Palestine, where he displayed his usual shrewdness and heroism, but the odds were so heavily against him that victory for the present was impossible. He says it will come later—that this struggle will prove the foundation for it. Our Palestine pastor, R. R. Hamlin, stood by him during the fight.

"The Great Revival and the Little Tent Meeting, or Christian Experience of To-day," is Vol. I, number 1, of Christian Tract Series of the Oracle Pub. Co., 358 Dearborn St., Chicago, and it is a good beginning of a most important work. We have too few tracts, and what we have cost too much, and often are too stiff in style. But this one has neither of these faults. The style is easy and racy, abounding with clear reasoning and sprightly dialogue; and the monthly series is only 50 cents a year. The Courier of this city has inaugurated a similar enterprise.

Samuel Colcord, of New York City, delivered his lecture in reply to Ingersoll in this city recently. Any community afflicted by Ingersollism would do well to have Mr. Colcord visit it. His manner is pleasant, his methods are fair, his spirit is sweet and his argument is unanswerable.

M. M. Davis.

833 *Live Oak St., Dallas, Texas.*

What Ought Our Papers to Publish?

In the Christian Standard of March 4 there appeared an article on the above subject, written by Bro. H. W. B. Myrick. As to what he says about that address on "Infant Baptism," I do not care to speak. In my ministry I oppose sectarianism, because I regard it as a source of much evil. And as a basis of union we baptize men and women on confession of their faith in Christ, give them the Bible and permit them to read and think for themselves. We know no Jew, no Greek, no bond, no free, no male, no female, no *clergy*, no *laity;* but regard all men as equal. And I regard as out of harmony with this plea such expressions as these by Bro. Myrick: "We are a separate people, distinct and distinguished from other bodies of religionists. Our teaching, our exposition of the gospel of Christ, is radically different, often diametrically opposed to the teaching of our religious neighbors. Our papers ought to publish articles written by brethren, setting forth and defending *our teaching* and *practice*. Our papers should be conducted in the interest of our people. We have no time to flirt with amiable ministers of the denominations, giving our papers to the dissemination of their fancies or compromises." When I turn to the life and works of Campbell, Scott and other early preachers of the Reformation, I do not find such a marked difference between their sermons and those of other religious teachers as to warrant us in calling it a new exposition of the gospel. The thirteen points of agreement as stated by Isaac Errett, in his tract on "Our Position," include all the facts of the gospel. Political matters and questions of church polity have divided the Christian world and not the essential elements of the gospel. The greatest barrier to Christian union is and always has been the desire of one man to force his opinions and his conceptions of the Christian life upon others. Man loves to speak with authority, and with kingly power compel his fellowmen to accept his opinions. We often see this spirit manifested in the elders of a congregation or in preachers when in convention assembled. But Christ's way is to "let each man be fully assured in his own mind." How long will it be until the church is made free from bishops and elders, and will acknowledge Christ as its only head and look to him as Prophet, Priest and King. The Truth has never suffered nearly so much in the hands of the common people as from bishops and elders. Martin Luther saw this, and undertook to restore the Bible to the people. But not until Alexander Campbell did we have a free and unbiased study of religious differences in oral and written debate. Truth has never suffered from thus allowing the people to view it alongside of falsehood. Indeed, this is God's way of dealing with man. In the Bible he shows us good and evil, heaven and hell, and asks us to choose whom we will serve. Let our religious papers be a means of showing the world both sides, truth and error. Sectarian papers do not publish articles written by men belonging to another sect. The other day I was denied the privilege of preaching in a Methodist church house. Shall we follow their example, and begin to salute our brethren only, or shall we invite the Gentiles into our synagogues and endeavor by love and sound doctrine to win them to Christ. Our desire is not to be a separate and distinct body of people, but that we may break down denominational walls, and have but "one Lord, one faith and one baptism." We are not the only Christians, but Christians only.

Wm. H. Knotts.

Zionsville, Ind.

Notes and News.

Ministerial Institute.

The Central Illinois Ministerial Institute will be held at Lincoln, Ill., April 11-13. An excellent program has been prepared. Those expecting to attend will please notify Albert Nichols, Lincoln, Ill., AT ONCE.

E. B. BARNES, Pres.
A. A. WILSON, Sec.

Notice.

All those attending the "Kansas Christian Ministerial Institute," at Topeka, April 11-13, will be entertained free, and are requested to send their names to F. E. Mallory, 1307 East 6th St. Do not neglect this.

W. S. LOWE, Pres.
W. W. BURKS, Sec.

Manhattan, Kan., March 15, 1899.

Ready to Help.

TO THE CHURCHES AND PREACHERS OF SOUTHERN ILLINOIS: I am now on the field, and holding a few days' meeting at this place. We are ready to hold a meeting or help you hold one, also ready to help you to secure work, and help the churches to secure good preachers. Write me at Mt. Vernon, also be ready to contribute to state work when I come. Brethren, let us put forth an earnest effort and come to the front this year.

Fraternally, A. C. EATON,
Asst. Evangelist, S. I. C. C.

Another Change.

For several years it has been felt that the state work was hampered by the need of permanent headquarters. So much of the work of the secretary pertains to the immense correspondence, and this has grown to such proportions that it practically demands all his time. So long ago as the Independence convention, that body voted that the state board take steps at once for the establishment of office headquarters in Kansas City.

Still, on the score of economy your board hesitated, but now they feel that it will be the wisest economy to obey the expressed wishes of the convention and have taken steps to open the office at 1123 Oak Street, Kansas City. An office girl will be employed, who will be on duty all the time, and to all our friends the latch string will be hanging on the outside. Come and visit the office while in the city. Come and supply yourself with literature about state missions. Come, and we can tell you more than we can write of the needs of the field.

Now is the time to push state mission matters. Only a little while and the Home Mission board will be calling for your attention. We need your assistance now. More money is needed to pay the men already in the field, and more men are needed for the harvest that is wasting. Brethren, we crave your help; give it now, not grudgingly, but as becometh the chilrden of God.

Remember, after March 27, 1123 Oak Street, Kansas City till then, 4144 Westminster Place, St. Louis, Mo. Yours in His name,

T. A. ABBOTT.

The following card was sent to us with request that it be published "just as I have written it."—EDITOR.

I am contemplating a Western tour through Illinois, Missouri and Arkansas, as "general evangelist," and desire making this announcement through the CHRISTIAN-EVANGELIST, and thus give all needy churches or communities, an opportunity of securing my services for a meeting, money or no money; relying on the voluntary contributions be it much or little, trusting in the Lord for results. I can afford to do this, and want to do all in my power for the salvation of souls and the upbuilding of the Church of Christ. Address me at Frankfort, Ind., and let your wants and needs be known as soon as possible. HENRY CLAY CANTER.

Quick Action Needed.

Now that the March offering is out of the way we must call attention to the needs of the state work. Our men in the field are needing their money. It needs to be emphasized that these men are poor in everything except faith in God and heroic, faithful service. We must have some funds at once in order that these men who need their money may be paid.

This must be raised at once in order not to interfere with the collections for general Home Missions. Appeals of the most urgent character are constantly coming in for help from new fields and your board cannot enter them on account of the empty treasury. What is the need of the Missouri brotherhood? Do you believe that this work which has done so much to help bring the development to our cause in this state, of which we are all so proud, ought to be supported? Brother minister, what do you say? Upon *you* more than any one else depends this matter. I venture that the congregations are very few in the whole state who would not help if the pastor presented State Missions in an urgent way. Can I help you in bringing the matter before your congregation? If I can, send for me and I will do it. But anyway, quick, decisive action is imperative. Who will answer first?

Yours in His name,
T. A. ABBOTT, Cor. Sec.
1123 *Oak Street, Kansas City, Mo.*

Illinois News.

We have recently enjoyed a few days' visit from our esteemed friend and colaborer, R. E. Dunlap, of Seattle, Wash. The church greatly appreciated the addresses given last Lord's day by him upon the history of the missionary work in the great Northwest. Grand opportunities are presenting themselves to us, but we have not the men nor the means to enter and take these fields for Christ and the church.

We have had the fellowship for some time in our work here of Eld. T. J. Underwood, of Dawson, Ill. He has been sick for the past six weeks, but is now convalescing and we hope ere long to see him in his accustomed place in the house of God. Oh, that God would raise unto us many more such men of heroic faith and good works!

The health of Eld. Thos. E. Bondurant has been very precarious at times during the past winter and we have greatly missed his genial face in our services. Recently two united with the church from our Sunday-school. Our superintendent, Miss Lucy Thornton, who was married Dec. 28, 1898 to Mr. Geo. R. Trenchard, a worthy young man living near DeLand, is still as earnest and zealous in the work as ever and seeks to inspire the same faithfulness in all departments of the school. It is said we have a model school. It is well classified and is doing efficient work for the Master.

We now have an auxiliary to the C. W. B. M. of over 20 members. May God bless these noble women who labor with me in the gospel. We hope this influence will extend until the whole church shall be leavened thereby.

L. B. P.

DeLand, Ill., March 3, 1899.



MANHATTAN
Ladies Shoe, $2.50

Best shoe for the price that has yet been made, considering style, wear and fitting qualities. Sizes, 2 1-2 to 8. Widths, A.A. to E.

For our complete line of Men's Ladies' and Children's Shoes, send for our richly illustrated catalogue. Sent Free.

Special Attention to Mail Orders.

G. H. Boehmer
613-615 F. Olive St
St. Louis, Mo.

Mention this paper.



Many people burn the candle of life at both ends. Some men who never go into vicious dissipation use up their energies just as much by overwork or late hours; and nearly all women are compelled by circumstances to use up their vital powers beyond all reason: It may be in housework; or social demands; or the bearing and rearing of children; At any rate the candle of life is too rapidly consumed.

Some people need to have their natural vigor constantly reinforced in the same proportion that it is used up. They need the fortifying help of Dr. Pierce's Golden Medical Discovery. It is a powerful alterative and invigorant of the digestive functions and liver; it cleanses the blood, and makes fresh blood and healthy flesh. Nervous, debilitated women should take it in conjunction with Dr. Pierce's Favorite Prescription which is specially designed for female weakness and nervous troubles.

Mrs. Sallie Kauffman, of Virgil City, Cedar Co., Mo., writes: "I had suffered from displacement of internal organs and female weakness for one year. Had a bearing down sensation and very disagreeable feeling after my second child was born; I could be on my feet only a few minutes until he was six weeks old, then I commenced taking Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription.' I took seven bottles in all. After taking the first bottle I felt much better. I think I am entirely cured of all my troubles. I can do all my work and am on my feet all day. I am in much better health now than I have been in four years; am fleshy and gaining strength very fast."

By writing to Dr. Pierce who is chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., careful professional advice will be obtained free of cost and specially adapted to the individual case. Dr. Pierce's great 1000-page Medical Adviser will be sent free for 21 cents; the cost of postage.

To the Iowa Preachers.

We have taken our March offering, and let us stir ourselves in behalf of the I. C. C.

Take an offering as soon as possible and avoid confliction with the May collection.

We have 430 churches in Iowa and only 177 of them contributed to the I. C. C. We have 345 preachers in Iowa and only 171 of them secured an offering for this work, while 302 sent a contribution to the F. C. M. S. These same preachers and churches sent $6,589.42 to the F. C. M. S. and only $1,295.24 to the I. C. C. in 1898.

We haven't enough churches and preachers in Iowa who remember the F. C. M. S., but we must have more who will help the I. C. C.

A number of promising fields are begging us for help, but our treasury is empty.

Do not be satisfied with just paying your apportionment; double it if possible. I earnestly pray that this burden may rest on the heart of every preacher and every Disciple in Iowa. Will you not gladden our hearts by sending a liberal contribution from every congregation? B. S. DENNY, Cor. Sec.

Des Moines, Ia., March 6, 1899.

Free to Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is a two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

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* THE HOME REGISTER for the second quarter of 1899 containing ten questions on each lesson, prepared for the use of members of the Home Department, 5 cents per copy; 3 cents in packages of ten or more. Christian Pub. Co., St. Louis.

The New Church Home at Barry.

The new house of worship dedicated at Barry, Ill., March 5th, of which the above is a good picture, cost $8,471. The lot cost, in addition to the house, $1,050. The house was dedicated by F. M. Rains, of Cincinnati, assisted by N. E. Cory, the pastor. The sum of $4,000 was raised at the dedication and all indebtedness fully provided for. Bro. Cory has been with this church eighteen months and has been active in pushing forward the work of the church and its new house. This congregation was organized in 1843. The house out of which the church has just moved was built in 1848. The new house presents a very attractive appearance, but it is the interior of the church that is especially pleasing and attractive.



N. E. CORY.

Everything in it harmonizes, and the general effect is all that could be desired. It is divided into four rooms—two large and two small rooms—all being separated by sliding wooden partitions. The main auditorium is 44 feet square with the pulpit platform in the southeast corner. The other large room is 24 by 46 feet, and will be used by the Sunday-school and as a lecture room. These two rooms can be made as one by raising the sliding partitions; and in this way a congregation of nearly 600 persons can be seated, as the main auditorium has seats for 340 persons and the lecture and Sunday-school room 225, and more can be seated without overcrowding their capacity. Besides the two large rooms there are two small rooms just behind the pulpit platform. The furniture and finish of the rooms are all of oak. The light is supplied by a Eureka acetelyne gas machine and the heat by one of Schill's new hot-air furnaces. All the rooms are carpeted The dedication was both joyful and impressive. The present pastor, whose likeness appears in this paper, has been with the church at Barry since Nov. 1, 1897.

Illinois Notes.

Our evangelist, M. L. Anthony, Elkhart, closed a meeting at Newton with 30 additions. He will hold you a good meeting if you write him.

J T. Alsup, 4th district evangelist, closed at Delavan with nine baptisms and five added otherwise. The church was reorganized, money raised to pay for preaching half time and T. T. Holton employed.

Our meeting at Indianola was stormed out, but a mission of 23 people was organized. Byron Piatt, Sidell, will preach there twice a month and a meeting will be conducted in the fall. H. A. Easton, Danville, sang for us, and too much praise cannot be given him as a leader of song. Courteous, manly and of a good spirit, he is a power in many ways to a revival.

Churches in need of regular preaching will do well to write me, as I have some good men on my list. Churches in need of young men full of promise but just beginning, and willing to work on very easy terms, will please write me. Men who propose to "enter the ministry" provided a good place and strong salary are provided need not write at all.

Most districts have programs well on the way, and it is hoped that every preacher will attend his district convention and bring a delegation. Why should every other interest be blessed with good conventions and the greatest cause on earth receive indifference? Brethren, push your district conventions.

J. FRED JONES, Sec.

Stanford.



THE NEW CHURCH AT BARRY, ILL.

Missouri Bible-school Notes.

Ocean Wave, Ralls County, is one of the schools that never permits home troubles nor hard times to interfere with their giving to our work, so that Brother Bragg Glascock has remitted the larger part of the school apportionment for this year, and the other will follow. R. D. Chinn preaches for them again.

The demand for the Home Department cards has been large, especially the calls from other states, and we have been supplying them as if they were in Missouri, and will continue doing so with pleasure. But Missourians are not going into it as they should, though all joining send good reports as to results, and we want 5,000 in our Missouri Home Department before the June convention.

With our steadfast friend, W. S. St. Clair, I had a series of appointments in the county of Boone, but the descending rains were so persistent, then the freeze was so severe, that only one meeting was had, and not many of the Olivet brethren could come. Those who did come were prompt to respond to our call for help, as all of Bro. St. Clair's churches are. In his home time was happily spent discussing matters pertaining to the kingdom of God, and the host sent me away cheerful by his promise to see to the offering, if I did not get to see the people. For such as he and his, bless the Lord.

At Armstrong we met the blizzard of the season, which with the roads cut off the attendance so that the brethren did not take their foreign offering, so few being present. The school is under two denominations, with Brother J. A. McKee, a most devoted Christian man, at the head; and his heart's prayer and desire for the children is their salvation, and with such I love to work. In the drills the children did fine, while the other schools gave hearty co-operation, so that the visit was delightfully enjoyed. Brother McKee arranged to follow up the drills, hoping for even better results in the Lord's service, and under such a man I am sure it will be so, while Brother Evans, superintendent of the Baptist, as well as Brother McKee, was very prompt in helping support our institute. This was Brother W. M. Featherston's last day, closing his five years' work, and the church almost unanimously opposed his having to give them up, but the work goes into the hands of G. A. Hoffmann, whom the retiring preacher very heartily and properly commended for his work's sake. At the Munday Hotel we found such friends as only consider it a pleasure to entertain the preacher, thanks to Brother and Sister Munday and the girls and to other kind friends in the name of Christ.

H. S. Saxby and the Kearney brethren send word that their apportionments will be met during the year, as they have been in the past, and as this year was. Not content with this, H. S. says that it will be seen to at his other preaching point also, for which I thank him in the Master's name.

We are now striking the hard places in our work: Brother Gaylor going to Carter, Brother Wood on his way to Oregon, and Brother Giddens will soon be in Taney; and it will be all that we can do to keep them in such territory by very, very promptly remitting their salaries, which we must do while they will necessarily meet many most discouraging circumstances and obstacles. But trusting in God, they have entered to conquer; and we will hear good from them at the convention, in fact before the convention, and more of it in detail at Plattsburg.

In our last quarter's cards you will see that we have so far organized four new congregations, eighteen new Bible-schools; raised the money for eight new houses, and had 175 additions to the church, with nearly 900 to the schools, so that you may rejoice with us in so good a work for Christ, asking your help promptly.

H F. DAVIS.

Commercial Building, St. Louis.

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A series of devotional studies on the Death of Christ, designed to be helpful to those who preside at the Lord's Table, and a means of spiritual preparation for all who participate. 275 pages. Cloth, 75 cents; morocco, $1.25.

CHRISTIAN PUBLISHING COMPANY.

Missionary.

An Unfavorable Day.

In many parts of the country the first Sunday in March was not favorable for taking the offering for Foreign Missions. A blizzard is reported in the Northwest. In some of the Central States there was either snow or rain. The roads were all but impassable in the country districts. As a matter of course the audiences were reduced one-half or three-fourths.

The preparations were never before so thorough. The offering was never before so well advertised. In no previous year was the outlook so bright and so full of promise. The inclement day defeated all plans and disappointed all hopes.

As the Foreign Society has only one day for its offering, this is a most serious matter. The obligations are greater than ever before. They are not affected by sunshine or storm. New work has been projected; new fields are to be entered. The Society has formed these plans, expecting a marked increase in the offerings. These plans cannot be carried out unless the society receives considerably more money this year than it did last. We ask, therefore, and urge that in every church where the full apportionment was not reached that a second attempt be made. Let every member have a chance to give as the Lord has prospered him. Let no one be deprived of the privilege and the blessing of giving to carry the gospel to those who sit in darkness and in the shadow of death.

A. McLEAN,
F. M. RAINS.

Strategic Importance of America in the World's Civilization and Evangelization.

Men come and go, but institutions which incarnate great moral forces are enduring. The founders of such institutions die and their unfinished work is handed to their successors, but their labors, their purposes, and their hopes are consecrated by the forming years, and will live and control the thought and inspire the activity of those whom our God shall call to enter in their labors.

In the fifty years' history of the American Christian Missionary Society we have much upon which to congratulate the brotherhood: the great names of our people cluster around that history; the 2,185 churches she has organized, the 87,000 souls brought into Christ by her missionaries, the fact that about her have been men pure of heart and of noble services, the fact that her corresponding secretaries have all been men whose lives have been above reproach and who have served faithfully—all these are matters of congratulation to the churches as we come to the jubilee offering of the society.

But we cannot spend the time in congratulations; our responsibilities are so heavy that we have but a word on that side of the matter, and then we must apply our minds and our hearts to the problems and duties that lie before us in Home Missions. We believe that if the long procession of the fathers could speak to us from their abode in the better land they would rebuke all fulsome eulogy of their lives and work, but would speak to us to inspire us to larger services and longer harvests than were permitted to them.

Our home field is so vast that it is difficult to compare it in imagination, but in area and in capacity to support population the United States excells all Europe. Europe has culminated in power; America has just come into the morning of her day of influence. It would take the imagination of an archangel to tell what America is to do in the civilization and evangelization of the world in the next five hundred years.

All history shows that the religion of Christ is the only effective agency for removing moral malaria from the atmosphere of human society. The motive of patriotism, the motive of national destiny, the throb of love for the land that bore us, urges to give new power to the American Christian Missionary Society to preach the gospel of the New Testament in North America.

This is the subject that should be uppermost in the minds of our brethren for the next few weeks. BENJ. L. SMITH, Cor. Sec.

Good Reports from the March Offering.

Walla, Walla, Wash.—Exceeded the amount asked of us.—PASTOR FIRST CHURCH.

Moscow, Idaho.—We more than thribbled our apportiontment.—E. THORNQUEST.

Harvey, Ill.—Passed our apportionment.—CHARLES W. DEAN.

Prarie Depot, Ohio.—Think we will go beyond our apportionment next Sunday.—W. H. WILLISON.

Bethel, Logan Co., Ill.—Raised $30.—J. E. JEWETT.

Canton, Ill.—Will reach our apportionment.—J. P. LICHTENBERGER.

Mt. Bethel, Tenn.—Will raise more than apportionment.—H. B. EASTERLY.

Plattsburg, Mo —March offering amounted to $75 90. Am expecting a little more.—T. H. CLAPP.

Kansas City Mo., (6th and Prospect St. Church).—Offering $223 Will be increased, I think, to $300.—GEORGE H. COMBS.

Redwood Falls, Minn.—We have raised our full apportionment.—H. GOODACRE.

South Bend, Ind.—Last Lord's day we took the foreign offering. Our apportionment was $75 and we raised $125.—G. R. VAN ARSDALL.

Ft. Madison, Ia.—Splendid offering for missions. I doubt if a more liberal one was made in the state; will nearly double our apportionment.—R. H. INGRAM.

Springfield, Mo.—Our offering for Foreign Missions, $50, making $125 to date. Our people have given $250 for missions in the last three months.—D. W. MOORE.

Kellogg, Ia.—Our offering for Forign Missions is more than twice that of last year.—F. W. COLLINS.

Plattsmouth, Neb.—Our offering to Foreign Missions this year is $40.50. Our apportionment was $15.—R. M. DUNGAN.

Harvard, Neb.—March offering, $107.25; apportionment, $50. 186 gifts, 219 members. Will begin on preparation for May offering early, as that apportionment is also $50.—GEO. C. RITCHEY.

Buffalo, Ill.—Apportionment for Foreign Missions ($25) more than raised.—H. H. JENNER.

Chillicothe, Mo.—We met our apportionment of one hundred dollars for Foreign Missions.—LAWRENCE F. MCCRAY.

Springfield, Mass., March 6.—Our apportionment to Foreign Missions was $10. Church of 50 members. Raised $35.—E. C. DAVIS, pastor.

West Liberty, Ia., March 6. — West Liberty will reach her apportionment of fifty dollars.—G. W. BURCH.

Burlington, Ia., March 6.—Raised 160 per cent. of our apportionment yesterday. Burlington is pure gold as far as wealth is concerned. We begin a meeting the 19th of this month. We are going to try the "quarterly meeting" plan this year; that is, hold two weeks' meeting each quarter. We are now arranging to pay balance due on our house of worship. Come over and help us, is the cry.—J. H. FULLER.

March Offering Improving.

The record for the first sixteen days of March is most encouraging. While there has been a small loss in the number of contributing churches, owing to the severe storms in almost every part of the country, there has been an encouraging gain in the receipts:

	1898	1899	Loss
No. Churches contributing	905	785	120
" S. S., "	34	27	7
" C. E. S., "	52	64	Gain 12
" Individuals "	176	141	35
Amount	$14,294.57	$15,854.47	Gain $1,559.90.

We beseech the tardy churches to forward their offering as quick as it is possible to do. Please gather up the pledges or take the offering and forward at once. F. M. RAINS, Treas.
Box 750 Cincinnati, O.

Comparative Report.

Comparative statement of receipts to the American Christian Missionary Society for the first *eleven* days of March 1898, and 1899:

	1898.	1899.	Loss
No. Churches contributing....	8	8	—
" S. S. "	1	2	1x
"C. E. S. "	3	4	1x
"L. A S. "	6	16	10x
"Individuals "	26	14	12
" Other contributions	3	3	—
Contributed by churches...	$ 60.65	$32.26	$ 28.39
" " S. S	1.00	38.06	37.06x
" " C. E. S.	13.50	20.00	6.50x
" " L. A. S.. ..	17.00	83.00	66.00x
" " Individuals.	227.75	55.50	172.25
Other contributions	2,255.50	225.75	2,020.75
Total.....	2.275.40	$445.57	$2,120.83

Gain x
Last year's total included a bequest of $2,255.50.

BENJ. L. SMITH, C. C. SMITH, } Cor. Secs.
Y. M. C. A. Bldg., Cincinnati, O.



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Evangelistic.

MINNESOTA.

Mankato, March 10.—I just closed a short meeting with the First Church here; 10 confessions. The outlook for the future is good. —H. JAS. CROCKETT.

TEXAS.

Gainsville.—Closed our meeting last night in order to go to our Educational Rally at Waco to-day. 109 additions; meeting ran three weeks. Just the home forces at the work.—J. B. SWEENEY.

PENNSYLVANIA.

Uniontown.—Have just closed a short meeting in our Hopwood Mission with 29 additions; 25 confessions. During the winter 51 have been added to the church at Uniontown.—C. H. PLATTENBURG, pastor.

DISTRICT OF COLUMBIA.

Washington, March 15.—The meeting at 9th St. Church is one week old. Twelve added. The largest audience ever in the church Sunday night. Over 1,000 present. The church has been well filled at every service. I go in May to Denver.—C. E. MILLARD, singing evangelist.

NEBRASKA.

Broken Bow, March 13.—Seven additions at regular service last evening; six confessions and one by letter. Additions most every Lord's day. Never was the outlook so promising.—JESSE R. TEAGARDEN, pastor.

In a meeting of 23 days at Bancroft there were 15 additions; three baptisms.—J. J. HIGGS, evangelist.

WASHINGTON.

Tikoa, March 8.—Just closed a three weeks' meeting here with eight additions; six by obedience and two by letter.—L. C. HAULMAN.

Walla Walla, March 11.—Just closed a meeting of 24 days with 25 conversions; 38 added in all. Our work in Washington has a promising future. Thorough organization and co operation will solve our difficulties.—F. B. SAPP.

INDIANA.

South Bend, March 14.—Concluded my first year here with 55 additions.—G. B. VAN ARSDALL

Indianapolis.—We began just with home forces three weeks ago and up to date there have been 55 additions. The church feels that it has been greatly blessed in the meetings.—A. B. PHILPUTT, Central Church.

NEW YORK.

Troy, March 10.—Twelve added at regular services since last report.—C. M. KREIDLER.

Rochester.—S. J. Corey is doing a splendid work in the Second Church. Just closed a two weeks' meeting with three additions.—F. P. ARTHUR.

The First Church is taking on new life. There were nine accessions last evening. Am now in a meeting of days with a most promising outlook. —F. P. ARTHUR.

IOWA.

Ft. Madison, March 13.—Three additions.—R. H. INGRAM.

On the Road, March 11.—Meeting closed at Clarion with but one addition.—JOEL BROWN.

We have just closed a meeting here with four additions. Organized a church and Sunday-school. Commence at Rickman Tuesday night, then next, Lordburg, New Mexico. We organized a church near Solomonville a few weeks ago, and Sunday-school with Bro. Fred Dysart and Sister Dora Wish, wife of Dr. Wish, at the helm.—EDWARD BEAL.

Bays and McVey last week (the 8th, inst.) closed a meeting at New Virginia, Ia., with six additions. The most profound interest characterized the meeting from start to finish. —D. H. BAYS.

OKLAHOMA.

Bro. Coates organized a church at Parkland, Feb. 28th, with 43 members. He is now in a meeting at that place.

The writer was called home from his meeting in Guthrie by the serious illness of his son. The meeting lasted eight days and resulted in nine added. Churches desiring his services in meetings should address him at Shelbyville, Mo.—J. H. BRYAN.

Norman, March 17.—Sixty-one additions in our great meeting here. J. B. Boen, editor Oklahoma Christian, did the preaching. We now have a congregation of 175 members and a fine church property clear of debt. Norman is a city of 3,000 people, the seat of the Territorial University. We are planning for efficient work in the future.—W. A. WHERRY, pastor.

OHIO.

Millersburg, March 10.—I recently closed a meeting at Millersburg; 64 were added to the church. The meeting was held by home forces. This makes 225 added to the church here since April of '97. I go to Wooster, March 13th, to assist J. S. Ross in the meeting there.—P. H. WELSHIMER.

Salem, March 17.—Have just closed a good meeting for Elder Ralph C. Sargent and the church, with 51 additions; 43 by confession. The meeting throughout was pervaded by the spirit of prayer, song, praise and work. The pastor is wide awake, consecrated and very popular. Sunday-school numbers over 400, C. E. over 125 and the prayer-meeting 125. The membership numbers 600. The church more than doubled its apportionment for Foreign Missions. The pastor was leader of song and soloist in the meeting.—JAMES SMALL.

KANSAS.

Topeka, March 10.—After four weeks of snow, mud, blizzard, then more snow, our meeting at Troy closed with 21 confessions; eight baptisms.—D. D. BOYLE, evangelist, 1048 Spruce St.

Took charge of the work at Oxford, Jan. 1st. Just closed a meeting with five additions; three baptisms. A good meeting in many ways.—R. A. ADAMS.

Dodge City, March 14.—V. E. Ridenour, singingevangelist of Ft. Scott, and the writer closed a 22 days' meeting at Liberal last Lord's day with 35 accessions to the church; 25 by obedience. The writer has been pastor of this church 20 months.—E. M. CARR, pastor. Liberty, Kan.

Glasco, March 14.—Our meeting closed with 14 additions by baptism and seven by statement; one from the Baptists. The meeting is conducted by J. W. Garner, formerly of Beloit, now of Perkins, O. T., and it was the best we have ever had, it being the evangelist's fourth meeting here. We have over 100 active members most of whom were added in Bro. Garner's meetings.—J. K. BALLOU, pastor.

MISSOURI.

Joplin, March 13.—We had a fine day yesterday. Large audiences and five additions, making 19 since Jan. 1st.—W. F. TURNER.

Wellsville, March 13.—On March 8 I closed meeting at Clark, with 35 additions. It was a good meeting.—CLAUDE E. HILL.

Rockport, March 14.—The new baptismal vault is complete and pressed into service. On last Lord's day three were baptized. All departments doing well. One-fourth of my time is unoccupied, and any church within a hundred miles of Rockport, desirous of a minister, may address me here.—S. W. GLASCOCK.

Springfield, March 13.—Two additions.—D. W. MOORE.

Chillicotne, March 13.—Two confessions.—LAWRENCE F. MCCRAY.

Savannah, March 14.—We have had a glorious meeting of five weeks. Forty-three were added to the church; 25 confessions. Brother Chilton, of St. Joe, did the preaching, and Ralph Dunbar, of St. Joe, the singing. Bro. Chilton's preaching was in a forceful manner. The accessions are of the best people of our little city.—J. GRESHAM, pastor.

Mexico, March 17.—S. D. Dutcher's meeting is progressing nicely with 16 additions to date; 12 by obedience. His sermons are very practical and earnest, and his appeals strong. The interest is widespread and he is getting hold of his work splendidly.—A MEMBER.

ILLINOIS.

Normal, March 13.—Three added at yesterday's service.—E. B. BARNES.

Springfield, March 12 —Had 22 additions today and 13 Friday night (no Saturday services); 37 in first seven days. Bro. J. E. Lynn is master of the situation here, and holds the same high position among men in Springfield that he held among the students when we were students at Hiram. Pres. Hardin, of Eureka, visited our meeting to-day and assisted us in his Master's work and worship, greatly.—CHAS. REIGN SCOVILLE.

Watseka, March 13.—By invitation spoke Saturday evening, 11th, at Volunteer Hall. Three made the good confession; one had been a Catholic for 40 years. The will become Christians by further obedience.—BENJ. S. FERRALL.

Lexington, Feb. 10.—Meeting five days old; two added. Our pastor, Arthur A. Wilson, is preaching. We have extended a unanimous call to our former pastor, W. H. Cannon. He has accepted and begins May 1.—W. H. CLAGGETT, clerk.

Mt. Carmel, March 16.—Our meeting closed with 66 additions, and we have had seven since. Bro. Updike is a great teacher and those who listen to him will never forget the great truths he illustrates with such unique power. We will take the offering for Foreign Missions Easter Sunday.—J. H. STOTLER.

Murphysboro, March 13.—Three more additions since the last report. Yesterday is the first Lord's day in over three months that we have not had from one to three additions to the church. The prospects for the future are very bright.—W H. WILLYARD, pastor.

Berlin, March 13.—Three young men and three young women made the good confession here last night.—LEWIS GOOS.

Winchester, March 16.—Bro. R. A. Omer closed his meeting here with 23 added; 19 by confession. I have resigned and closed up my work here. During my stay, 276 have been added and $6,000 raised. This is the best in the history of the church, for the time, in over 50 years. I am now open for engagement, either as pastor or evangelist. Address me at Winchester, Ill. Winchester needs an independent gospel preacher, who knows his Book and is not afraid to tell it—a man who is not afraid of lots of hard work. Write Hon. James M. Riggs, or John A. Dyer.—B. C. BLACK.

Salem, March 18.—Held a 16 days' meeting at this place, through the very worst weather of February. Results, two additions to the congregation and several lukewarm Christians warmed up to the point of activity.—G. HALLECK ROWE.

Decatur, March 18.—S. M. Martin's meeting at the Tabernacle Church continues with unabated interest. Bro. Martin is a preacher of wonderful power and his large audiences compose some of the best people of the city. A great many are in attendance from the other churches. There have been 40 or 50 additions since the meeting began. The lecture last Sunday afternoon was said to be the best ever delivered to women in Decatur. It was grand from start to finish. The Harrison meeting, in full blast at the First M. E. Church, don't interfere with the Tabernacle meeting in the least. The people will go to hear the old gospel preached. There is one thing our evangelist should do, and that is to urge all of the new converts to take the CHRISTIAN EVANGELIST or one of our good church papers, then there would be very few that would go back into the world, if they would read our church papers.—J. P. RICHARDSON.

La Grippe Cured

This modern malady has become dreaded not more for its direct fatality than for the weakness of body and mind it leaves behind it. Prolonged debility, permanent prostration, melancholy and suicide follow La Grippe. For this disease there is no remedy superior to Ayer's Cherry Pectoral.

"The best remedy for la grippe that I know of is Ayer's Cherry Pectoral."
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"My wife and five children were taken down with la grippe, while the disease was so widely prevalent. I dosed them with Ayer's Cherry Pectoral, and before using quite two bottles my family was restored to health. I know of several obstinate cases of the same complaint which were also cured by this remedy." J. PARMINTER,
Paulette, Miss.

"I was cured of la grippe by the use of Ayer's Cherry Pectoral."
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Pub. "Signal," West Farmington, O.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

The best medicine money can buy for impure blood, nervousness, and all stomach and kidney troubles is Hood's Sarsaparilla.

Family Circle.

Shall I Ever be Satisfied?

BY W. T. MOORE.

I shall be satisfied, when I awake with thy likeness.—*Ps. 17:15.*

Satisfied? Why, yes. What bright and glorious ending
Of life's sad struggle and of death's dark hour!
At last the light and shadows both are blending
In one great picture of transforming power.

Satisfied? No tongue can tell the wonderous story
Of that sweet fellowship we shall have with him,
When we have reached the land of bliss and glory,
The land where eyes shall nevermore be dim.

Satisfied? The precious promise now is ringing
In my listening ears, and telling of the days to come,
When all our sad notes shall be changed to singing
The joy-songs of our bright and heavenly home.

I shall be satisfied in that glorious morning
When walking in his likeness I'll see his lovely face,
When his righteousness shall be my bright adorning,
And my salvation is secured through his wondrous grace.

Columbia, Mo.

Temperance.

In considering this *subject*, it may be well to study briefly what we understand to be included in the term. It is a question which modern thinkers concede to be the greatest living issue of the day. Nor is it a question of modern times only. For history tells us that 2,000 years before Christ, overindulgence in strong drink was punishable by death in some parts of China.

The dictionary says temperance is habitual moderation. In *other* words, to use in moderation those things which we find to use. The things we find to use naturally divide themselves into *two* classes: First, things which are useful and necessary; second, those that are not only not necessary, but injurious. The same principle cannot hold good in both of these cases. The word temperence cannot mean the same when applied to those things essential to our health and happiness, such as *healthful* and *nutritious* food, as when applied to those things which are *destructive* to our health and well-being, such as stupifying drugs or strong drink. The distinction between the useful and necessary, and the hurtful and injurious, is distinctly drawn in the Word of God, which is the only safe and reliable guide to our conduct.

We read in Proverbs 25:16: "Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith and vomit it." And in verse 17: "Withdraw thy foot from thy neighbor's house lest he be wearied of thee and so hate thee."

Wise old Solomon understood, even so long ago, that though honey in moderation is both good and healthful, too much of it is very bad; and that to visit thy neighbors in moderation is a pleasure and a rest to one's soul. If carried to excess it will most likely lead to trouble. Many other Scripture passages might be quoted, all bearing the same injunction; be moderate and prudent in the use of things useful and necessary.

In Thessalonians 5:22 Paul answers our second class of things when he says: "Abstain from all appearance of evil." Here we are commanded not only to abstain from evil, but from everything that looks like evil. Why? Lest our brothers, seeing, us should fall through what appears to him to be evil in us.

Saloons, warm and inviting, brilliant with light and music, are planted on nearly every other street corner. From them come forth men who have left there both their manhood and money, thus robbing their families of the guiding hand and personal influence which, as heads of families, it is their duty to give, in purity and cleanliness as well as money support. And more sorrowful still, women are sometimes seen emerging from wine rooms, which often form an adjunct to the gilded palace that fronts the street—women who have been honored, because God chose *one woman* to be the mother of his Son. Do you realize that here in our own beautiful city there are more than 1,800 licensed saloons? If each one's receipts average $20 a day, and this is most likely put too low, it would foot up to $13,140,000 a year. If this amount should be spent in improving and beautifying the city, caring for the afflicted and preaching the gospel, in one year we should be ready for the second coming the Lord! I feel humiliated every time I think of our government granting men license to manufacture and sell intoxicating liquors. I would suggest that if they be allowed to sell or give away their stock, that for this privilege they shall support every drunkard while he lives and bury him when he dies. Support and educate every drunkard's family; defend every criminal whose crime is committed through liquor; pay the support of all such criminals and their families, and, in short, instead of paying the state for the privilege of making criminals, pay the state's expenses for the criminals they have made.

Who can measure the poverty, the degradation and shame caused by this awful traffic? The heartaches of mothers, wives, sons and daughters, who sit in agony over ruined homes, seeing precious souls drifting farther and farther from God as the days go by, well knowing that their future is death—for no drunkard can enter heaven. Yet the drunkard is the product of certain conditions, behind which is something or somebody responsible for them. Are you helping to form and support these conditions? Am I? Do I, if a Christian voter, cast my vote as I would if the Nazerene stood by my side? Do I, if a father set my children an example worthy for them to follw—forgetting that if I say to my son, "Never smoke, my boy; 'tis an expensive and unhealthy habid," then light my pipe or cigar? I had better kept silent.

[The above paper was prepared and read before the Willing Workers' Society of the Second Christian Church, of this city, by Mrs. Story, one of its members, and its many excellent points make it worthy of a place in our columns. We are sure you will be profited by its reading.—EDITOR.]

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.

The Christian's Arithmetic.

Notation: "I will put my laws into their hearts, and on their minds will I write them."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."—*Ex.*

An Appropriate Text.

A little girl who lives uptown went to church last Sunday. She is a bright little maiden and, considering her tender age, only six, she is decidedly intelligent. Her mother has been suffering from the grip and didn't accompany her, and as her father was away from home she went alone.

Whether it was the loneliness of the big pew or whether the church was poorly heated, mamma wasn't quite sure, but, anyway, the little maid came home and declared she was very chilly.

"My toes got so cold while I was sitting there, mamma," she declared. "And so did my fingers and my nose. I don't believe there was hardly a speck of fire in the furnace."

"That was too bad," said mamma, "did the other people seem to suffer, too?"

"Oh, yes they did," cried the little maid. "They just shivered!"

Then mamma thought she would divert the little maid's attention.

"What was the text, dear?" she asked; "can you remember it?"

"I should think I could," was the quick answer; "I can 'member every word of it."

"Well, what was it?"

"The little maid put her head on one side, and, screwing up her face, shrilly intoned:

"'Many are cold, but few are frozen!'"

And mamma had to admit that it seemed remarkably appropriate.—*Cleveland Plain Dealer.*

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
Prof. J. H. Lawrence, 114 W. 32d St., New York

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You Save Doctors' bills and get well. Good Agents wanted. Write to-day. Address
EGYPTIAN DRUG CO., Box O, New York.

Commended to God.

BY J. F. WILLIAMS.

"Father, into thy hands I commend my spirit."—*Jesus.*

"Father, into thy hands I commend my spirit"—
In the Morning of life when I know not the way;
When the bud is unfolding, the light softly breaking,
And my footsteps are nearing the throng of the day.

"Father, into thy hands I commend my spirit"—
In the Meridian of life when the day's toil is on;
In the midst of perplexities that come full unbidden,
Undream'd and unthought of in days that are gone.

"Father, into thy hands I commend my spirit"—
At the Sunset of life, when the story is told;
When the earth and its cares are grown dim to my vision,
And my spirit would rest in the heavenly fold.

A Glimpse of Home Life.

When you ring the bell at the Home you can hear the noise of children's voices inside and you may wonder if no one has heard you ring, or why should they keep you waiting so long? You ring again, and perhaps you will see two or three inquisitive little faces peep through the curtains, but still no one offers to let you in.

But you must be patient, for Clara, our little doorkeeper, works in the dining room and has to take time to slip on her clean apron before she greets you. It would do you good to know Clara and her little sister, Bertie, for they are two of the sweetest, most refined little girls you ever saw. Bertie is nine years old. Fair as a lily, with such beautiful golden hair. Clara is a little mother to her, although she is only eleven. They are so devoted to each other and so gentle and kind to every one. We feel that they would be such a blessing in some one's home, and yet we cannot bear the thought of separating them. We would be so glad to find homes for them in the same locality, at least. Visitors almost always say, "Why, they all seem so happy and bright." You must remember that they are children, and it is just as natural for children to be happy, when they are kindly treated, as it is for the rose to unfold in the sunshine and shed its sweet perfume on the air.

Some of these little hearts have been burdened with care and sorrow, but that natural love for home and parents, brothers and sisters, is there, no matter how poor and mean the surroundings may have been.

To see the little girl of four years sitting rocking the baby of two years, singing and trying to look happy for the baby's sake, when her own little heart is bursting with the longing for papa. Or the boy of nine crying over the baby, Willie, who is deaf, and saying so pitifully, "Willie is crying for mamma." But it does not take long to win their love and confidence, and then it is quite a different picture. More joyful but just as sweet to see the boy of nine with a happy smile on his face as he says, "Why, Willie clings to Madie just like he does to mamma, and I can't hardly get away from papa Williamson."

BAKER'S CHOCOLATE

Imitations on the market!



Housekeepers should examine what they buy, and make sure that every package bears our well-known . . .

YELLOW LABEL.

Trade-Mark on every package.

TAKE ONLY THE GENUINE.

Made by

WALTER BAKER & CO. Ltd. - Dorchester, Mass.

TRADE-MARK. Established 1780.

Regular habits, wholesome food, Christian teaching and example, with loving hearts to govern, are the principles of our Home and whatever success may come is for the glory of Christ.

There are discouraging moments, of course, for there must be so many rules in so large a house, with so many in family, and no matter how small the disobedience may seem, if it is a disobedience at all, it must receive a just punishment. I can never hope for *perfect* obedience from *every* member, but I do hope by continued earnestness, patience and loving correction to implant the principles that will make some of God's noblest men and women.

MATTIE WILLIAMSON,
Matron Christian Orphans' Home.
915 Aubert Ave, St. Louis, Mo.

Riding the Singletree.

BY R. J. TYDINGS.

I have heard teamsters call a certain habit of horses "riding the singletree." This is a pulling back, balking and shirking their duty of helping to pull the load. Oftentimes when at this bad habit their hindlegs come in contact with the singletree. Thus not only is the horse not pulling his part of the load, but he is adding to the already double load imposed on his faithful mate who is doing his part the best he can. This is about the worst habit to which a horse can be addicted, without it is real viciousness, such as kicking, biting and the like. An animal acting in this way must be summarily dealt with, somehow, to make him quit it, or be taken out of the team; and if he is not broken of the habit you will readily perceive that he is in decided disrepute with all who may have anything to do with him.

I have seen young people in the strength and vigor of their young lives fritter away their time, and on any and all occasions, refuse to help some patient and hardworking mother or father pull along the cares and duties of the home life. Doing nothing to help carry along their part of the load of every-day duties, they appropriate to themselves, as a matter of course, all the pleasures and recreations that happen to fall in the way of the family. "It's all right," they say; "the old folks do not care, they're old anyway and wouldn't partake of such things, or go to this place or that if I were to ask them," etc. Here is a plain case of riding the singletree. Such young people ought to be dealt with in some way as to effect the same result desired in the horse. Don't you think so?

A patient, industrious and long-suffering wife toils over the sewing machine and, perchance, the wash tub and ironing board, to supply herself, several small children and a drunken and therefore worthless husband, and grows weaker day by day in her great struggle to pull a double load.

Here's riding the singletree again in its worst form, and such a case calls for immediate action from some power to remove this life-destroying incumbrance from the team if he cannot be made to put his shoulder to the collar and thus pull his part of the load. Don't you think so?

Again, a church has a hard-working and conscientious pastor who is doing the best he can to pull along the church in its work of saving souls and carrying aloft the standard of Christian living, but quite a large contigent of his congregation pull back, fault-find, criticize, want to have their way or nothing, while a few stand by the pastor and try as best they can to aid and uphold him in his work. Don't you see the resemblance of this fault-finding element to the horse referred to? Here's work for some reformatory power again, either to lash up this refractory part of the membership so that it will pull its part of the load or—or something else—but what? "Bear ye one another's burdens, and so fulfill the law of Christ."

At the Bank of England.

The Bank of England has a list of twenty questions which are presented for answer to every man, young or old, who applies for a situation in the bank. The first one is, "How do you spend your Sundays?" If he is not able to answer truthfully that he attends church regularly, no other question is asked. Those who go to the house of God regularly to worship, have impressed upon them truths and influences which are the grertest in their power to fit men to resist temptation. Character is what is to be depended on in responsible positions. Character is what counts, and there are no influences for its upbuilding and its safeguarding like those to be met of the house of God.—*Herald and Presbyter.*

BROWN'S BRONCHIAL TROCHES

1850-1898.

Known over the world as a staple remedy

In boxes only.

FOR COUGHS AND COLDS

Said one little chick, with a funny little squirm,
"I wish I could find a nice fat worm."
Said another little chick, with a queer little shrug,
"I wish I could find a nice fat bug."
Said a third little chick, with a strange little squeal,
"I wish I could find some nice yellow meal."
"Now, look here," said the mother, from the green garden patch,
"If you want any breakfast, you must get up and scratch."

—*Christian Herald.*

Less Noise an' Mo' Light.

Some years ago Bourke Cockran and Charles O'Ferrall, both celebrated Democratic campaign spellbinders, made speeches at the same meeting. O'Ferrall followed Cockran, and took advantage of the fact to pay back old scores. The incident is recalled by Alfred Henry Lewis, in his new paper the Verdict. O'Ferrall spoke as follows,

"LADIES AND GENTLEMEN: As I sat listening to the gentleman, and reflected on the riot of words without purpose or aim, or any fleeting, passing glimmer of good sense he was unloading on this house, I began to feel like the old darky who was plodding and splashing homeward through a midnight thunderstorm. The winds were blowing and the rain was sheeting down. Every other moment a flash of lightning slashed the heavens briefly like a knife of fire. Then followed the thunders, rolling crash on crash, as if the very roots of the hills were being torn from their home in the ages. The lightning would last but a second, and then leave the poor old darky in blacker night than ever. But the thunders were incessant; their rollings were without end. At last the old darky became frlghtened, and, following a thunderous peal of unusual horror, he plumped down on his knees in the mud and began to pray. 'Oh! Lawd,' he cried, 'far be it from one so humble as I to tell Thee Thy business. But if it's all the same to Thee an' doan't pester Thee or change too much Thy infinite plans, couldn't this storm be managed so as to give us a little less noise an' a leetle mo' light? Amen!"—*The New Voice.*

Education.

BY PROF. W. W. DAVIS.

"Education!" exclaimed Dr. Samuel Hanson Cox, an eminent Presbyterian minister of the last generation, "education! What an idea! Generalized, it covers all time, affects all eternity!" Education! It is the transforming influence of the world. It is the difference between the United States and Mexico, between England and Turkey. It is the basis of our Christian culture. It takes the Indian of the plains and puts him into the shop of the mechanic. It takes the negro from the cabin and makes him the owner of a plantation. It carries the Bible to the cannibal and makes him a child of the kingdom.

Education works wonders. It spans the continent with bands of steel; it drives floating palaces across the sea; it circles the earth with the message of the lightning; it analyzes the sunbeam; it weighs the stars; it reads the testimony of the rocks; it throws bridges across the yawning chasm; it brings to light the buried cities of the past; it lifts the cathedral spire to the dome of heaven.

Education grasps the pen and gives us the poem, the essay, the novel, the drama, the oration, the historic record—Longfellow and Lamb, Dickens and Sheridan, Webster and Macaulay.

Education siezes the pencil, and the world stands in admiration before the Last Supper and the Sistine Madonna, Da Vinci and Raphael.

Education takes the chisel, and from the marble block appears the glorious Jupiter of Phidias and the majestic Moses of Michael Angelo.

Education lifts the lyre, and heavenly harmony fills the soul in the Messiah of Handel, in the sonata of Beethoven.

Education of the hand and heart, of the mind and soul! Unceasing, endless, infinite, eternal! No subject too profound for its grasp, no thought too exalted for its touch.

Moses and St. Paul, Plato and Demosthenes, Luther and St. Augustine, Newton and Shakespeare, Gœthe and Mendelssohn, Edwards and Emerson.

Could I in stature reach the pole,
Or grasp creation in my span,
I'd still be measured by my soul;
The mind's the stature of the man.

When You Study, Study.

Lord Macaulay, the celebrated writer, was a great student, and when he studied, he studied. He used to get up at 5 o'clock and study till 9 or 10. He got so he could read Latin or Greek right off-hand the same as you can this. He had the power of putting his whole mind on his book.

Many people put part of their mind on their work and the rest on something else. But all this is wrong. Play when you play, and when you study, study.

In study, all the faculties are needed—reason, to judge what you read; memory, to recollect it; and so with all the rest. Macaulay became one of the most distinguished writers of his time, and it was mainly by dint of this early habit of his, putting his entire mind at the disposal of the work before him.

All cannot study alike, but we can all be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.—*Catholic News.*

Length of the Foot.

A London anatomist is authority for the statement that the ideal foot should be the length of the ulna, a bone in the forearm, which extends from the protuberance in the outer portion of the wrist to the elbow. Of course the ulna is longer in tall people, and to be graceful the foot should be also.

Many people may be surprised that the foot should be as long as the forearm, and might be inclined to dispute the fact unless proved by demonstration. But so it is in the perfectly formed woman.—*Sunny South.*

God never asked an impossible thing of his children. Off with it, that ugliness of disposition, that miserliness, that pride, that abominable spite. Off with your rags, every one of you, and then, the robes of Christ's righteousness, white like the sun!

1899 Bicycle for One Dollar.

We will send our highest, grade gents' or ladies' 1899 Acme King Bicycle to any address on easy conditions for only $1.00—the conditions include the distributing of 1,000 small circulars, which you can do in three hours. Send no money. For full particulars how to get our best bicycle for $1.00 and a few hours work, cut this notice out and mail to us.
SEARS, ROEBUCK & Co., Cycle Dept., Chicago.

HOW STONE IN THE BLADDER

Was Removed Without a Surgical Operation.

This Case Was One of so Much Interest Because of its Severity That it Was Known for Miles Around.

Below Will be Found an Interesting History of the Case, Written by Mr. Bailey Himself.

A sense of profound gratitude and joy prompts me to write this letter. I had suffered for ten years with kidney and bladder trouble. Last August I was taken with terrible pain in my kidneys which extended to the bladder. The urine that I passed, after standing awhile, became thick and ropy, or muddy; left quantities of sediment in vessel, and gave me great agony to void it. Upon advice of my physician I finally consented to go to the Hospital at Raleigh. When I got there the chief surgeon examined me, and said it would be necessary to remove the stone from the bladder by a surgical operation. This he admitted was dangerous, owing to my age and feeble condition. I decided if I must die I would go home and die with my family. After I returned from the Hospital in a despondent and almost hopeless state of mind, I took your certificate and pamphlet, sent with the sample bottle of Swamp-Root, and went to a kind and wise friend and we read the circulars, and discussed my symptoms and the chances of my recovery, should I submit to an operation. We decided to try your medicine, and if no relief after a thorough trial to risk the knife. After taking the sample bottle I bought six large bottles of your Swamp-Root and used it according to directions. And about Feb. 6th, to my great delight, the stone seemed to crumble; I began to pass small particles of gravel stone, and on that night I passed the one enclosed, about the size of a large pea. I continued to pass these particles and to improve until to-day, under God's providence through your Swamp-Root treatment, my life has been spared. Had I chosen the knife treatment I fear I would have been in my grave, or at the best, lingering in the Hospital. I regard your Swamp-Root as the most wonderful medicine for bladder and kidney troubles in the universe, and wish I could tell all who suffer as I did, the relief and happiness it has brought me. I expect to continue its use occasionally to keep my kidneys and bladder all right, and shall tell all I see in the condition I was, how easy they can find relief by using Dr. Kilmer's Swamp-Root. What I have written can be substantiated by prominent people of this place. I will answer letters of inquiry if stamps are enclosed for reply.

JAS. R. BAILEY.
Feb. 8th, 1899. AUBURN, N. C.

Swamp-Root brings sunshine and gladness in every home it enters. It is the new discovery of Dr. Kilmer, the great kidney and bladder specialist. It is not recommended for everything, but if you have kidney and bladder trouble it will be found just the medicine you need.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

A BLESSING TO ALL HUMANITY

Remarkable Invention of an Ohioan. Those Who Have Used It Declare It To Be The Greatest "Invention of The Age."

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and with only the head outside, may have all the invigorating, cleansing



CABINET OPEN—Step in or out



FOLDED

and purifying effects of the most luxurious Turkish bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

A well-known physician of Topeka, Kansas, E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved West, and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinets, two of which referring to

RHEUMATISM AND LA GRIPPE

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a pain since. My doctor was much astonished and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe and cured herself entirely in two days. Another neighbor cured eczema of many years' standing, and her little girl of measels. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had been long afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

WELL-KNOWN CHRISTIAN MINISTER

Of Una, S. C., Rev. R. E. Peale, highly recommends this Cabinet, as also does Mrs. Kendricks, Princ. of Vassar College; Congressman John J. Lentz, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

REDUCES OBESITY

It is important to know that the inventor guarantees that obesity will be reduced 5 lbs. per week if these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

CURE BLOOD AND SKIN DISEASES

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their system with more poison by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

THE GREAT FEATURE

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forcing out by nature's method all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and the lungs and cause disease, debility and sluggishness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel 10 years younger. With the bath, if desired, is a

HEAD AND COMPLEXION STEAMER

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions and

CURES CATARRH AND ASTHMA

L. B. Westbrook, Newton, Ia., writes: "For 45 years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me and two weeks' use cured me entirely, and I have never had a twinge since."

WHATEVER WILL HASTEN PERSPIRATION,

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

QUAKER FOLDING THERMAL

Vapor Bath Cabinet was patented May 18, 1897, and is made only in Cincinnati, O. This Cabinet, we find, is durably made of best materials. It is entered and vacated by a door at the side. The Cabinet is air-tight, made of the best hygienic water-proof cloth, rubber-lined, and a folding steel-plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet; also valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when traveling—weighs but five pounds.

People don't need bath-rooms, as this Cabinet may be used in any room. Thus bath-tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick-room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

SO-CALLED CABINETS

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer $50 reward for a case that cannot be relieved.) Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headaches, gout, sciatica, piles, dropsy, blood and skin disease, liver and kidney troubles. It will

CURE A HARD COLD

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

CLEANSING AND INVIGORATING BATH

known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

HOW TO GET ONE

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low, space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 488 World Building, Cincinnati, O., and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is $5. Head Steaming Attachment, if desired, $1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real genuine health, vigor and strength.

Write to-day for full information, or better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible. Capital, $100,000.00, and fill all orders promptly upon receipt of remittance.

Don't fail to send for booklet, as it will prove very interesting reading.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to good agents, both men and women—upon request.

Suggested by Tissot's "Christ."

BY J. S. WRIGHTNOUR.

There never was a song so sweet
In music, rhyme and metre,
But there was need of hidden tears,
To make the music sweeter.

There never was a pictured Christ,
Or sermon, grand, sonorous,
Which needed not our penitence
To bring the Lord before us.

—*Selected.*

Greatest Railroad Center in the World.

Chicago is the greatest railroad centre in the world. With twenty-eight terminal trunk lines, the number of through express and mail trains arriving and departing daily is 284; accommodation and suburban passenger trains, 694; merchandise freight trains, 288; grain, stock and lumber trains, 100, making a total of 1,366 regular trains of all classes in and out of Chicago daily by way of all lines.

One hundred and fifty thousand suburbanites are brought in every morning over the steam roads, and one of these lines,—the Illinois Central,—transports 15,000,000 passengers every year over its admirably conducted system. The total tonnage of dead freight carried East in 1898 aggregated 6,000,000 tons.

From the West the big trunk lines brought in nearly 270,000,000 bushels of grain, over 4,000,000 barrels of flour, 205,000,000 pounds of cut meats, 60,000,000 pounds of lard, and 9,000,000 live hogs. The in and out freight amounts now to 950,000 cars annually. From figures furnished by the respective Boards of Trade it has been demonstrated that Chicago handles yearly fifty-three per cent. as much wheat and corn as that received and distributed by New York, Boston, Philadelphia, Buffalo, Cincinnati, St. Louis, Omaha, St. Paul, Denver and New Orleans combined.—*The Saturday Evening Post.*

The Southern Soldier.

In the Blue Ridge Mountains, where there had been some calvary fighting, we were marching along one day on our way to Virginia. As we came along I heard a voice to the side of the road plaintively pleading:

"Oh, mister, please don't take my boots."

I looked up and saw a badly wounded Yankee cavalryman lying on the ground, with a Confederate soldier sitting beside him.

"I have given you my word that I wouldn't take them," replied the Reb, "and I won't; but as you are going to die and don't need them, and I am barefooted and can't walk over these rocks without them, I think you might give them to me."

"Mister, please don't," pleaded the Yankee.

"Well, I won't," promised the Confederate, "but I will sit right here patiently until you die, and then—the boots are mine!"—*Sunny South.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

Children's Pets.

Here you are, most of you, with a dog or cat or other live creature. I hope they will not get to fighting before this meeting is over. Grady Maxfield, do tell me about this shepherd, with his long, brown, shaggy hair; he seems to have met with some accident. "His name is Bruno. I think I have the smartest dog of any one. He enjoys going for the cows; he bites their heels every step. Last summer he jumped in front of a mower, and three of his feet were cut almost off. We thought he would die, but now he can go on three legs. I am going to have my picture taken with him, and I will send you one." I shall be very glad to get it. No member has ever sent me a picture, yet all have seen mine (or what purported to be mine)! I see Helen Ross has an English pug. Have you had him long? "Ever since my twin sister and I were two he has been our constant companion. Lots of times people ask us if we put his tail on curl papers the night before. He was seven years old Valentine's day. When we have candy or cake we have to hide or he will beg it all away! If people lay their hands on us, even in fun, he will spring upon them." Here are two dogs: one black and white, the other black and brown. They belong to Cecil and Mildred Hughes. What are their names? "Heck and Rover; and we have great times with them. Heck sits up, when asked to do so, and shakes hands." Fay Funkhouser has a shepherd with her; it is her uncle Jim's, and lives in the country. What is his name, and how does he put in his time out on the farm, where there are no street-corners to loaf upon? "His name is Charlie, and he knows when it is time to go for the cows. When my brother (J. B.) and I go out there, he plays with us; we throw sticks, and he gets them and brings them back to us."

Look out! here is something dangerous. Anna Loons, what makes it look so curious? "It is a fit-cat! One time when I was at grandma's it took a fit, and it ran everywhere, and under the sofa, too! And my grandma shook her skirts around and said, 'Put it out! put it out!'" I should think so! Ella Evans, your cat seems more respectable. It's not a cat yet, either, but a black kitten with soft hair and a long tail. "When it comes into the house, my little brother gets it and puts clothes on it, and has it for a baby, and it never scratches him." That kitten has a noble disposition. If *I* were a cat, and somebody were to try to put clothes on me and have *me* for their baby, I shudder to think what the consequences might be! Charlie Mountain, your cat is grown. Is he a useful animal? "I have a cat whose name is Jerry; when he eats he eats in a hurry. But this is not all: he sleeps in the barn, and catches rats that might do us much harm." Poetry, upon my word! Minnie Snyder, what of this white and brown Dash of yours? Can he inspire you with rhyme? "We roll the hoop and have a big race, then play hide and seek from place to place. When the ground is covered over with snow, and I take my sled and a-coasting go, he's determined to keep right by my side, and I really think he would like a ride. Away I fly with shout and laughter, and Dash, like Jill, comes tumbling after. Alas! too soon I reach the goal, and stand there shuddering in the cold. Dash sees my trouble—with a spring jumps over the sled, takes hold of the string, trots up the steep hill like a spirited 'hoss,' while I walk behind and act as boss. He's an awful big coward (how I hate to tell!), but the sight of a strange dog does make him yell." Edna Fulghum, I see your dog is a brown lady with a black nose. Her name? "Fannie; she sleeps down in the cellar. She never will go down there unless some one holds a light, so she can see." To be sure! Now, men-dogs are not afraid of the dark.

What's this? Hold your cats! Pigeons! How many, Robert T. Davis? "My brother and I have nineteen, and two eggs. There are two young ones. They are great pets." Florence Seavitt, this cat has a very wicked eye, I think. My! tell me his history, for his very whiskers speak of a tragedy. "The name of this yellow cat is Tom. He has the catarrh, I guess. Last spring we had a jack-rabbit. One night my sister and I slept upstairs, and in the morning when it was just a little dark yet, he (I mean the rabbit) jumped upon our bed and began licking my face and woke me up. We had him about a month, but he got out doors, and old cat Tom killed him." Children, cannot you see that scene in the early dawn, poor jack-rabbit licking his mistress' face with loving tongue, and old cat Tom, no doubt, sitting on the fence even then, meditating the downfall of the new favorite! But Mabel Gunther, where is your pet? "Once our neighbors gave me a canary for taking care of it; I called it Dicky. Sometimes when I went to feed him, he would flap his wings and bite my fingers. At first I was scared, but at last I knew he was playing, just pretending he was mad. When I let him out of the cage, he would perch on the window and sing. As all birds do, he grew old and did not sing much the last year and a half. I had him six years, and one morning he was found dead, and of course I miss him." Don't I hear clucking, Myrtle Blanchard? Are these your chickens? "Last summer a lady gave me a hen and ten little chickens. After they were weaned, we set her in the granery; and when the the chickens hatched papa went to get them, and he found that the hen and four chickens had got on the other side of a board two feet high. We couldn't think how she got them over the boards. May be some of the children can explain. Now one of the first little chickens wants to sit, and when I get enough eggs I will have some more little chickens." Children, do you think the mother flew over the board with each chick in her bill? Or perhaps they climbed upon her back, and she humped up her back real sudden and tossed them over. But this is too big a mystery for me; call in a detective! Here is a black dog with a white breast. Ulie Stewart, surely such an intelligent animal is not doomed to pass through the world unnamed? "His name is Nero, and he helps me get in my wood. One day he was given a bone in the house. He did not want to put it on the floor, so he slipped into the kitchen, got a frying pan, put the bone in it and began chewing. Once when my sister scolded him for bothering, he ran to the woodpile and brought a stick, as if that would make matters right." Florence Smith, who are these two? "This very smart dog is Major McKinley; he was raised in St. Louis in a cellar. Major can jump a six-foot gate without touching it. Sometimes he steals meat from our neighbors, and hides it until hard times. My other dog is William Jennings Bryan. He is not as smart as Major, but he will drive the cows up in the evening."

Agnes Matteson, you have neither dog nor cat. Were you always so unfortunate? "When I was four we moved to California, and my little dog, Duke, kept under our seat. One night a passenger went by, and Duke up and bit him! This the gentleman did not like, so Mr. Duke had to be put in the baggage car. After we reached our destination, my father and mother went on to San Francisco. My brother shut up Duke so he couldn't follow, but he wailed so we soon let him out. When they got to San Francisco, whom should they see but Mr. Duke on the platform! This is how Duke got to see the Pacific Ocean. When we moved back to Omaha we left him with some kind friends, but I can still remember how he cried when we went away." Poor Mr. Duke! Who will say that dogs have not their sorrows; and sheep as well? Hear Vetura Collings: "I had a pet lamb; I raised her on a bottle; her name was Nannie. We taught her to run the chickens; she would never run me. She ate off the rose bushes so bad I had to sell her." Have you a dog, Frank Reid? "No; but every morning as I go to school I stop at a neighbor's to warm, where they have a little dog named Hobson. One day he got hold of my teacher's overshoe and gnawed it. I think him a bad little dog." I wonder if this dog was named Hobson because he was averse to kissing? But does this nautical-looking curly dog belong to you, Julia Cox? "It is my couisin's, and its name is Dewey. Dewey will open doors and hunt for things to eat. If a cat is in the room, he will growl at the cat and the cat will growl at him. They are afraid of each other."

I must save the other pets till two weeks, but I will see that they are fed and watered. The very best thing about these letters, children, is that they are written just as you would talk, and not as if you were writing in your Sunday clothes and afraid of mussing them. Honor List: Delta Rosencrans, Grace E. Taylor, Ulie H. Stewart, Grace Stewart, Maude E. Kilmer, Jas. D. Morgan, Hazel Gilmore, Myrtle Soward, Lola Gilmore, Nina Martin, Vetura B. Collings, Cecil Hughes, Emily Riley, Eva Clore, Madge F. Daily, Madge Masters. Next week, continued story; two weeks, pets, new names, letters, Honor List. Whenever you have something interesting to write about, send it to our department.

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Sunday School.

HERBERT L. WILLETT.

THE LORD OF LIFE AND DEATH.*

Not long after the discourse of Jesus in which he spoke of himself as the light of the world, which we recently studied, he departed from Galilee, which had been so largely the scene of his ministry, as we are informed in the Synoptic Gospels, and crossed the Jordan into the district of Perea, where much of the remaining time was spent up to the moment of his final entry into Jerusalem. This period of ministry in Perea, the record of which is preserved only by Luke (9:51; 18:14), seems to have been interrupted by two hasty visits to Jerusalem and its vicinity; the first at the feast of dedication during the winter (Luke 10:38-42; John 9:1;10:42), the second in response to the message from Mary and Martha telling him of the serious illness of Lazarus, their brother. In the village of Bethany, about two miles over the hill east from Jerusalem, was the home of Lazarus and these two sisters. This home seems to have been regarded by Jesus as open to him in a special sense, the beginning of which relation with its inmates may be found in the visit to Bethany, recorded in Luke 10:36-42. The two sisters were strikingly different. Martha, probably the older, was a typical housekeeper, industrious and anxious for the welfare of her guests, and scarcely able at times to understand the indifference of her more quiet and reflective sister Mary when the duties of hospitality imposed unusual tasks on the household. Of Lazarus we have almost no description, but the fact that Jesus found welcome and love in the little home in Bethany speaks volumes for the character of its inmates as well as for the really human and sympathetic character of our Lord who delighted in the association of such choice friends.

While Jesus was teaching in the district beyond the Jordan, avoiding the vicinity of the capital in order not to complicate too rapidly his relations with the authorities, he received word from the sisters that their brother was dangerously ill. He communicated the intelligence to the disciples with the remark that this sickness was for the glory of God, and the certification of his own ministry. He did not mean that Lazarus would not die, or that the disease from which he was suffering would be interfered with, but that the whole episode would furnish occasion for the strengthening of their faith. After a delay of two days he notified the disciples of his determination to go into Judea. They were surprised and alarmed, knowing the danger to which he was exposed from Jewish hatred, and when he alluded to Lazarus' death, they understood that he meant that the sick man had at last fallen into slumber which they insisted would be good for him, and make it unnecessary for Jesus to expose his life by undertaking the journey. But when he finally told them that his friend was dead and that it was his purpose to go, the loyalty and courage of Thomas rose equal to the occasion and he urged the rest, if it was the will of the Master, to go and die with him. These loyal and fearless utterances of this disciple, so often called the doubter, ought to be weighed in estimating his character.

When Jesus arrived with his disciples in the vicinity of Bethany he found that his friend had already been buried four days. There could be, therefore, no question that hope was extinguished so far as human means could avail. The usual scenes of mourning and the attempts at consolation were taking place. These were well calculated to arouse the deep indignation of a soul as sensitive as Jesus. Perhaps no event offers greater opportunity for misapplied zeal and clumsy condolence than a death in a fsmily. If one is often shocked in modern days by the ostentatious shows of sorrow on the part of those to whom the death of a distant relative or acquaintance is scarcely more significant than an opportunity for the display of false sorrow, the practice of antiquity was far worse. It was the custom of the neighbors to pry into the inmost recesses of the family sorrow by an uninterrupted attempt at consolation, allowing no moment of seclusion for the wretched victims of this imposition. To add to the horror of the occasion hired mourners, whose business it was to increase the noise and confusion by mournful songs and shrieks of woe, plied their vocation in the house of death according to the law of custom, which is more difficult to break than statutes. Against all this barbarism a nature so sensitive as that of Jesus would revolt, and it is not strange that his indignation struggled with his sorrow and pity as he came upon the scene of the bereavement at Bethany.

In accordance with the Jewish custom the body of Lazarus had been deposited in the family sepulchre on the day he died. To this spot, some distance from the house, the sisters came frequently to mourn, followed, of course, by the industrious friends who felt it their duty to keep them constant company. When Martha learned of Jesus' arrival she went out to meet him, exclaiming that if he had been with them Lazarus would not have died. But she had no thought that the vast disaster could now be remedied, and even when Jesus assured her that he was the resurrection and the life she assented to his words without seeming to understand their significance. Feeling, however, that her sister should know of his coming, she went and called her, and when Mary came she fell at his feet with the heart-broken cry with which Martha had met him. The sight of her grief, the knowledge that it was only one example of that universal human anguish through which all the children of men must pass, and the contact of that respectably mournful group of curious and prying Jews who stood near under the pretense of friendship, filled the heart of Jesus with profound sorrow and indignation. But his love was greater than his anger, and when, in response to his question where his friend was buried they pointed the way and started for the tomb, Jesus' feelings of love, sympathy and sorrow overcame him and he wept. The volume contained in this shortest verse of Scripture is one that every troubled, suffering child of man may read with inexpressible emotion. Jesus accepted for the moment the situation of one who mourned over his lost friend. No one thought of the coming resurrection; even those who knew that he had raised the dead before, could not think that one so long buried could be brought to life. Martha and the rest supposed he wished to look again upon the face of his friend, and she sought to dissuade him. But Jesus knew his purpose and after a moment of prayer he spoke in a voice heard across the stretches of death, "Lazarus, come forth!" No voice like that had ever spoken; no power could resist its omnipotence. The dead came forth, bound with the customary cerements, which Jesus commanded them to remove. The marvel spread on wings of wind. Many who had wondered why Jesus did not save his friend from death as he had healed the blind man now bowed in silent faith. Those, however, who had already refused to believe in him and had sought his destruction deemed the miracle only a new indication of a power that menaced the Pharisees and must be crushed. No miracle can persuade a man against his will. He would not believe though one should rise from the the dead.

No word has come across the years telling of the mystery of those four days of death. The world has never learned the secret of the grave, and we may well be thankful that this is so, for it is not with the grave that human life has to do. It is rather with the expansion of the soul into new joys and opportunities after that narrow portal has been passed that the Christian concerns himself. But, meantime, the resurrection is a fact of the life of the Christian here and now. Dying to sin and to self, he rises with Christ to seek the things which are above, and the miracle of that life which he lives by faith in the Son of God is more wonderful by far than the return of Lazarus from beyond the gate of death twenty centuries ago.

Berlin.

*Sunday-school Lesson for April 2nd, 1899—The Raising of Lazarus (John 11:32-45). Golden Text—I am the resurrection and the life (John 11:25). Lesson Outline—1. The heart of Jesus (32-26); 2. The confidence of Jesus (37-40); 3. The power of Jesus (41:45).



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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 2.

THE BIRTHDAY OF HOPE.

(1 Peter 1:1-9.)

Peter is called the apostle of hope and his letter the epistle of hope. Was it not this ardent, eager quality which made him the leader of the rest?

Hope inspires activity. No one can work in despair. Hope is the life-buoy. One can keep his head above water for a time, perhaps, without it, but ultimately must cease swimming. Hope is wine to the heart, a steady stimulant to action.

Hope is one of the three things that abide. It springs eternal in the human breast? Yes, it stands with faith and love, unchangeable, the three greatest things in the world.

It is hope, more than any other principle, which is the spring of activity. In the well-known picture of these three that is seen in almost every household, Faith looks calmly, quietly up toward heaven with folded hands. Love leans trusting and quiescent upon Faith's breast; but Hope looks straight out before her and starts foward into immediate action.

"All hope abandon ye who enter here!" is the legend written over many a hell, and perhaps no deeper punishment of hell than this of hopelessness could be devised. It is more than a cancer; it is a void, an emptiness. No outlook, nothing but darkness, to sit and nurse one's head upon one's knees!

We are all forward-looking creatures, especially, perhaps, the young. The old look back a great deal for their best days; yet, all in all, for the most part, we turn our eyes to the future. Anticipation, how it gilds the east of expectation! Hope leading us on to the ends of to-morrow's rainbows! Sanguine expectation making all enterprises possible! If it were not for this youthful, overhopeful quality, where were all our great undertakings, surmounting insurmountable barriers?

One of John Smith's Sermons.

The Christian-Evangelist of Jan. 26 had from me, what the editor was kind enough to to call "An Interesting Letter," in which I said: "I would give a good round sum for even one of John Smith's sermons. Has even *one* of all he preached been preserved?" In the Christian-Evangelist of March 2nd Bro. Aaron Prince Aten answers my inquiry by saying that Bro. Smith preached a sermon at the state meeting at Chillicothe, Mo., in 1867, and that by request of the convention, he and Bro. Jas. A. Berry and W. C. Rogers took down the sermon as it was being delivered. Bro. Aten says: "After he closed we conferred together and compared notes. . . . The result was a complete transcript of one of the greatest sermons to which I have ever listened."

It was published in the Christian Pioneer, then published in Chillicothe, by Bro. D. T. Wright, probably in the September or October number, of the year 1867.

Now then, I will consider it a great favor to hear from any one who has a copy of the Christian Pioneer containing that sermon; or from any one who can tell me who has the old files of the Christian Pioneer.

Frank W. Allen.

Stanford, Ky.

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BETHANY C. E. READING COURSES.

Jesus and Other Teachers.

For the reason that there are so many religions in the world it is natural that Jesus should be brought into comparison with other teachers, and that men should seek to understand the reasons for his unique influence and for that supremacy which is being more fully recognized each decade. In studying the sayings of Jesus it will be seen that others had taught many things similar to those which he uttered. He repeated many truths spoken by the prophets of the Old Testament, and parallels to some of his sayings can be found in utterances of Hillel, Gamaliel and other Jewish teachers who lived before his day. Similar resemblances have also been discovered between his sayings and those of such religious teachers as other nations have produced. Confucius, the Chinese sage, whose maxims constitute the moral law of that people, gave expression to many beautiful and elevating sentiments. Prince Siddartha, the Buddha of India, sitting under the bow tree brooded over the distresses of mankind and devoted himself to a life of humility and philanthropy, seeking to benefit men by his teaching and to bring to them the blessing of a common sympathy and service. Zoroaster, the Persian philosopher and moralist, instituted the religion called after his name and still held by the Parsees in the south of India. His thought was elevated, and traces of his system have been suggested as constituent elements of the Judaism which prevailed in the days of Christ. Mohammed, the founder of the religion of Islam, which is the belief of a great number of the earth's inhabitants to-day, lived some five hundred years after our Lord, but having seen only the poorest and least worthy representatives of Christianity and Judaism he dreamed of a religion that should supplant both and lift Arabia out of the degradation of polytheism into the light of monotheism, and placing himself at the head of the list of prophets, among whom he reckoned Abraham, Moses and Jesus, he formulated the watchword of his followers, "God is one God and Mohammed is his prophet," and went forth to convert the world by force, if need be, to the new faith.

There was a time, not so long ago, when these various teachers were regarded as fanatics and impostors who had deluded vast multitudes with pernicious teaching and had sought only their own selfish aggrandizement. It was believed by Christian apologists that the only way to prove the supremacy of Christianity was to emphasize the degraded character of the faiths it has passed or supplanted in its progress. But a truer and larger knowledge of these religions shows them to have been the result of earnest and honest endeavor on the part of their founders and others who contributed to their spread, to find the truth and to uplift the races to which they were given. They were not false, but partial religions, and the willing acceptance of this fact is a sure step to the appreciation of the true grandeur of our holy faith as superior to them all, and our Master as beyond all comparison with these teachers who followed him afar whatever the age in which they lived. Those were religions for a single nation; his was a gospel for the world. Those were faiths largely stationary and unprogressive; his is a message that continually urges to new achievements and fresh attainment. His supremacy lies not so much in the new truth he uttered concerning the duties of man toward his fellowmen, for all morality is essentially the same in character. The power of his message lay in the unfolding of of the character of God, himself being the expression of God in terms of human life. He was thus the example of all he taught. He did not hold up an ideal impossible of realization, but first of all made it a living reality in himself and urged all men to a similar attainment. He saw the absolute truth as no teacher had ever seen, and when he spoke of God, of man, of himself, of righteousness, of sin, of immortality, men's hearts were thrilled, for they felt that he spoke the utter truth. But greatest of all, he gave men "power to become the sons of God." All he exhorted them to be he is ready to aid them in becoming, and thus he stands forever the embodiment of the divine message in its fullness—the Son of God, the Savior of the world.

The Sunday Newspaper.

The Chicago Record prints to-day, from its staff correspondent, the following "special cable" message: "London, March 16, '99.—The announcement that the Daily Telegraph will issue a Sunday edition has already called forth strong remonstrances in various quarters and from the religious press especially. A British weekly paper of widespread influence says to-day: 'We never heard two opinions as to the effect of Sunday newspapers in America. It has been altogether bad and undoubtedly greatly hindered the progress of Christianity in that country.'"

It is well known the Chicago Record is one of the very few great dailies of America that does not issue a Sunday edition; which fact undoubtedly goes a good way in accounting for its immense and increasing circulation.

W. P. Keeler.

Chicago, March 17, 1899.

Marriages.

BERREY—BLUM.—March 8, 1899, C. H. Strawn officiating, Mr. Thomas N. Berry to Miss Rosa May Blum, both of Audrain county, Mo.

BOTTS—RUTHERFORD.— At the bride's home at.Meadville, Mo., Feb. 26., Mr. Frank S. Botts and Miss Agnes Rutheford, both of Meadville; G. E. Williams officiating.

CARTER—BYERS.—At the home of the bride's parents, Balinda, Ia., on Feb. 22, 1899, Mr. Wm. E. Carter and Anna R. Byers, both of Marion county, Ia.; B. L. Kline officiating.

SMITH—WILLIAMS.—At the residence of the bride's parents, March 9, 1899, by C. H. Strawn, Mr. Eugene L. Smith to Miss Maud Williams, both of Monroe county, Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BAUGHMAN.

Eliza Baughman, a pioneer and faithful soldier of the cross, departed this life Feb. 23, 1899, at the ripe old age of 86 years, six months and 24 days. Her father and mother first met at the famous Cane Ridge meeting. In 1841 she moved to Cuba, and in 1845 was married to Henry Baughman, whom she has survived by 25 years. She was a live member of the C. W. B. M. For 62 years she has worked in the Christian armor. "Blessed are the dead that die in the Lord." She leaves an only daughter, Mrs. C. C. Riley, like herself loyal to the Master. Surely her works do follow her even in this life. WM. DRUMMET.

Cuba, Ill.

BROWN.

Winfield Ayres Brown was born Sept. 2, 1864, at the old homestead where he died March 7, 1899, at the age of 34 years, six months and five days. He graduated from the Oskaloosa College in 1890. He was chosen immediately to the principalship in the schools in Pomeroy, Washington. After one year's work there he entered the law department of the Iowa State University. Two years' work here and his health failed him, and in April, 1894, he submitted to a surgical operation, which was unsuccessful and left him a hopeless invalid. He united with the Church of Christ when he was 14 years old, and was a hopeful, courageous Christian man. Before his death he chose the following couplet to be inscribed upon his gravestone:

"He gave me life and it was beautiful;
He gives me death and I can trust him."

Ethel Brown Garrett, now a missionary in far-off China, is a sister. His funeral service was conducted by the writer; also Bro. Moore's funeral occurring at the same hour and at the same place. B. W. PETTIT.

Indianapolis, Ind.

DELAPORTE.

August Thomas DeLaporte was born at Caen, France, Sept. 4, 1821, and died at the home of his son, Leon, in Hannibal, Mo., March 5, 1899. He came to America, landing at New Orleans in 1848. He came to Hannibal in 1855. In 1857 he and his wife became members of the Christian Church in this city. Mrs. DeLaporte passed to her reward in 1889. Bao. DeLaporte was an earnest follower of Christ and loved to attend the services at the church. He was a citizen of such integrity that he will be seriously missed. Four sons and one daughter survive him. They were all at the funeral, which was largely attended. LEVI MARSHALL.

JONES.

Anna Shepherd Jones was born in Lafayette Co., Mo., Aug. 12, 1872, and united with the church at the age of 13. She was married to J. H. Jones, pastor of the church at Garden City, Mo., Oct. 19, 1892. She died March 8, 1899. Sister Jones was a model preacher's wife. She was a woman of earnest piety and Christian culture and literally followed her Lord in going about doing good. She leaves a husband and two daughters to mourn her departure. Funeral, March 10th. Interment at Hume, Mo. A large number of relatives and friends witnessed the obsequies.

S. MAGEE.

Nevada, Mo., March 11, 1899.

MATHES.

Willard A. Mathes was born in Pike County, Ill., and died in Hannibal, Mo., March 1st, 1899, aged 26 years. He resided in Hannibal only a year, having come from Quincy, Ill., but in that brief time by his strict attention to business and the expression of a high Christian character, he had here many warm friends who will sadly miss him. He had struggled with ill-heath for several years and was hopeful through it all. He was a faithful Christian and rejoiced in his Savior. His devoted mother and uncles were at his side when he departed. Services were conducted by the writer in Hannibal and the remains were taken next day to Illinois and placed in the village cemetery.

LEVI MARSHALL.

MOORE.

Albert Russell Moore, was born in Fayette county, Mo., Feb. 24, 1872, and died March 6, 1899, aged 27 years and 12 days. He united with the United Brethren Church, Nassau, Ia., in 1886. After coming to Indianapolis he united with the Church of Christ in 1888 under the pastorate of Elder Ames. Thus another one has fallen from the ranks of young manhood. He leaves a father, mother and brother to mourn his death. May the Lord bless his dear old parents. B. W. PITTIT.

OLIPHANT.

Andrew S. Oliphant was born in Union, Ind., July 29, 1848, and died in Columbus, Kas., March 9, 1899, aged 50 years, 7 months and 10 days. He was married to Miss Lizzie Mullikin in Bloomington, Ind., in 1872. Ten children resulted from this marriage, seven of whom are living to mourn the loss of a father. In 1882 Mr. and Mrs. Oliphant came to Columbus, Kas., the second time after marriage, and have made this their home since. He was a quiet, inoffensive man, a peaceable citizen, a kind husband father. May God comfort and console the widow and children in their bereavement. O. H. DERRY.

SETTLE.

Died, on March 3, 1899, at the home of his oldest child (Mrs. M. A. Pyle) two miles east of Renick, Randolph County, Mo., George Austin Settle, being 85 years, 1 month and 19 days old. For the last 25 years he was an elder in the Christian Church and had been a citizen of Randolph County for 64 consecutive years. He was ready and anxious to go and meet his wife who had preceded him to their eternal home by 21 years. W. W. SETTLE.

Mexico, Mo.

SMITH.

Sister Flora Smith was born in Granville county, N. C., Nov. 8, 1857, obeyed the gospel August, 1874. She was married to Bro. M. A. Smith Jan. 16, 1879, and for 20 years they fought the battles of life together, but on the 3rd of March, 1899, death came into the home of this happy family and claimed a loving wife and mother for its own. The writer offered a few thoughts at the funeral from Rev. 20:11 to 21:14. Oh, how pleasant it is when we have to give up our friends, or we ourselves are nearing the crossing, to be permitted to look with an eye of faith into the home of the soul, where there is no more sorrow or tears. G. B. OWEN.

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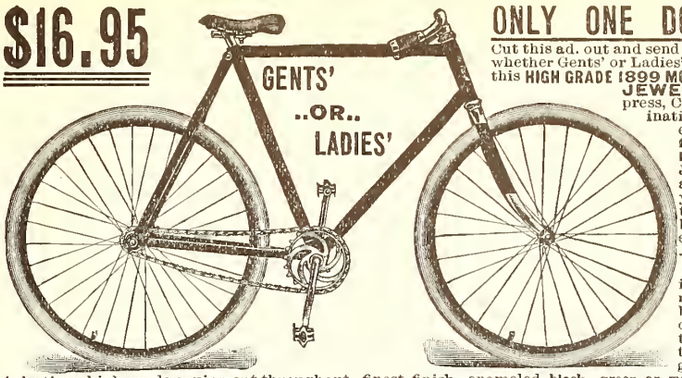
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Oh, the wonderful tidings, go tell them abroad,
The tomb it is empty, the stone rolled away,
From the dead he hath risen, our crucified Lord,
And the wide world rejoiceth this glad Easter day.
—*J. J. L. England.*

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CURRENT EVENTS.

The government printing office has just issued a bulky volume, entitled "The Report of the Major-General Commanding the Army." This is the most comprehensive report of the military operations of the past year that has yet been published. It contains the reports of all general and regimental officers who were in command in Cuba, Porto Rico or the Philippines during the war. Among the topics which receive treatment in the report is the work of the commissary department. It is a surprising fact, in view of Gen. Miles' charges, that, although the use of canned roast beef as a ration is frequently mentioned, it is not seriously criticised except by one officer. Lieut.-Col. Garlington, inspector general, comments adversely upon several features of the equipment, and among them the canned roast beef. It will be remembered that Lieut.-Col. Garlington has been engaged lately in collecting evidence in support of Gen. Miles' charges. There is no hint anywhere in the report that chemicals were used in preparing the meat, although it was the business of the inspectors-general to mention the fact if they noticed it. Whatever may be said in general about the use of this ration, apparently the chemical theory was an afterthought which was suggested when complaints began to come in. The investigation commission is proceeding upon its tedious course, and it is the ardent hope of all good citizens that a decision will soon be reached so that the wearisome controversy can be buried along with the noxious beef.

Theoretically, all the territory of the Philippines, except Manila and vicinity, is a Spanish possession until the ratifications of the peace treaty have been exchanged. Claims for damage to foreign property growing out of the insurrection must, therefore, be presented to the Spanish Government, if to any one. It would not be good form for the United States to embarrass Spain, with whom we are now practically at peace, by raising a disturbance for which Spain would be theoretically responsible. Perhaps these technical considerations have not been altogether without weight in restraining Gen. Otis from beginning his general aggressive campaign against the Filipinos. Of considerably more importance, probably, is the fact that reinforcements are on the way, and the beginning of the general campaign may well be postponed until their arrival. The campaign to the east of Manila last week was but a foretaste of what will happen on a large scale when the general aggressive movement begins. Admiral Dewey expresses himself as very hopeful about the situation. He says: "I believe that the Tagolos insurrection is already breaking up. General Wheaton's column could take Malolos, the insurgent capital, by a good dash. The main part of the insurrection lies between Manila and Malolos. There is practically no opposition to the United States authority in the southern islands. The natives there hate the Tagolos, and are really anxious to welcome us."

The Cuban Assembly, by its ill-timed efforts to assert its supreme authority, is in danger of consigning itself to an oblivion even more dense than that which has hitherto enshrouded it. Having impeached and degraded Gen. Gomez, through whom the United States authorities had arranged to distribute the $3,000,000 bounty to the Cuban army, it has simply forfeited every claim which it had to even an informal and friendly recognition. Gen. Maso, formerly President of the so-called Cuban Republic, has been chosen by the Assembly as commander-in-chief, vice Gomez. Prabably Maso is in sympathy with the Assembly in its demand for more than three million, since that was the issue on which he was chosen to succeed Gomez. It is not possible, therefore, to distribute the money through Maso, because he would be afraid to receive it and because it would involve the recognition of the authority of the Assembly. It is not possible to distribute it through Gomez, as matters stand now, because he is not actually in command and because the muster rolls are in the hands of the Assembly. The army is evidently in favor of taking the three million. Six of the Cuban generals, after consultation with their subordinates, have agreed to accept the money for the soldiers and undertake the reorganization of the Cuban army under American control. This is of course an act of direct insubordination to the Assembly. The truth is the Assembly cuts very little figure in Cuba. So far as the United States is concerned, it does not exist.

John Sherman, ex-Secretary of State, was reported dead, but is alive. Mr. Sherman was a passenger on the steamship "Paris" (late United States cruiser "Yale"), which is cruisng among the West Indies with a pleasure party visiting the scenes of the late war. He became dangerously ill and, as the only means of getting him back home, a goverement vessel which was not far away was dispatched to take him off the Paris. An inaccurate observation, leading to the belief that the flag of the Paris was at half-mast, was the only ground for the rumor that Mr. Sherman was dead. Later reports indicate that he is doing well and that there is every probability of his recovery from this at-

tack, although his advanced age and the generally precarious condition of his health forbid the belief that he will completely regain his strength. Mr. Sherman and Mr. Kipling may congratulate each other upon the enjoyment of the somewhat rare privilege of reading their own obituaries. In the case of Mr. Kipling the enterprising dailies went only so far as to estimate his life work and say what a pity it was that he should not live to fulfill the promise of his youth. But Mr. Sherman may have whatever satisfaction is to be derived from reading the account of his death and the final summary of his career.

The British House of Commons has voted an appropriation amounting to $10,000,000 for the establishment of a national telephone service in connection with the post office department. The telegraph is already owned by the government and operated as a part of the postal service, and the general logic of the situation, as well as the force of particular events, favors extending the arrangement to the telephone. The English telegraph service is excellent and cheap. The telephone service, as now conducted by a single company which has a monopoly, is earning immense dividends and giving the public the poorest possible accommodations. A number of years ago, when the telephone was first being introduced and when the telegraph had just passed into the hands of the government, a decision of the court declared that all methods of transmitting messages by electricity were included in the government monopoly. Not being prepared to operate the telephone business under the postal department, franchises were granted to several companies which ultimately united in one. It is acknowledged all the time that the telephone service belongs to the post office, the government sublets it to the National Telephone Co. The franchise expires in 1911 and the government is preparing to take the business entirely into its own hands at that time. When this is done the company will be relieved of its twenty per cent. dividends, the public will be relieved of the objectionable features of the service and the government will be relieved of its fear that the development of the telephone system will interfere with the profits of its own telegraph.

The Chinese immigration question will come to the front again when the ratifications of the peace treaty are exchanged and the treaty becomes a law of the land. Until that time Porto Rico and the Philippines are foreign territory, and the Chinese are excluded as a matter of course. But when these islands become United States territory there will be ground for claiming the right of immigration. As far as Porto Rico is concerned the problem will not be serious, for there are but few Chinese there, but there are more than 200,000 of them in the Philippines. Congress has taken no action to prevent a Chinese invasion from this source, and their exclusion will depend upon the interpretation of the relation of the Philippines to the United States. If the interpretation is that the islands are subject to the sovereignty of the United States, but are not a part of the United States, then the prohibition of Chinese immigration from the Philippines will not be contrary to the treaty which was made during the Cleveland administration. This seems to us the reasonable view of the situation, and the one which will probably be taken. In regard to Chinese immigration from Hawaii, the case is slightly different, for the Newlands annexation resolution contains a clause providing for the exclusion of the Chinese in Hawaii from the United States. There is still room for a question as to whether this provision is consistent with the clause of the treaty which gives to the Chinese in the United States all rights given to citizens of the most favored nations, except the right of naturalization. This would include, of course, the right to migrate from one part of the United States to another. But so far the Chinese have been excluded under the Newlands resolution, and no test case has been brought before the courts.

The International Disarmament Conference is to meet at The Hague, Holland, on May 18. Great Britain will have among her representatives Sir Julian Pauncefort and the British Minister at The Hague. Following the example of Great Britain and most of the other nations which are to participate in the conference, the President will appoint as our representatives the American Minister to the Netherlands, Mr. Newel, and one or two of our other diplomatic representatives in Europe, probably Ambassadors White and Tower. The expectation has been expressed that the immediate result of the conference will not be any instantaneous decrease of navies and standing armies, but will be the adoption of a plan for a general court of arbitration by which most if not all of the disputes between nations can be settled without recourse to war. Something of this sort must necessarily precedes any considerable reduction of military and naval forces.

Trusts and combinations of capital for the restraint of trade cannot be controlled by the Federal authorities unless they affect interstate congress. This is a decision stated by Attorney-General Griggs in a recent letter replying to a question as to what the national government intended to do about the trusts. The decision is not a new one, but it corrects the current mistaken belief that the Sherman anti trust law gave the jurisdiction over the entire matter into the hands of the Federal courts without regard to the interstate question. As the matter now stands, it is clearly understood that any action for the restriction of trusts must come from the action of state courts and legislatures.

Reports from Manila indicate that an active campaign against the insurgent forces under Aguinaldo was inaugurated last Saturday. The advance began early on Saturday and was pressed forward vigorously on Sunday and Monday with hard fighting and stubborn resistence, but resulted in the dislodgement of the insurgents from every position, in some of which they had strongly intrenched themselves. A number of towns were taken, some of which were fired by the insurgents before retreating. The insurgents at this writing are reported in a disorganized state and fleeing towards Malolos. MacArthur's brigade is north of Polo, which was capturud in the Sunday's battle, and the reports add that within forty-eight hours MacArthur and Wheaton will be fighting before Malolos. Aguinaldo has issued a proclamation from Malolos threatening to punish with death all who refuse to fight. One officer and twenty-five enlisted men were reported killed in Sunday's battles and 140 wounded. The insurgent losses are reported to be very heavy. The insurgents taken prisoners begged for bread, saying they had been on short rations. There are still some insurgents south of Manila and some bushwhacking, but the heavy fighting is on the north, about Caloocan, Malabon and Polo. There was no disturbance at Manila during the fighting. Aguinaldo's hopes of an uprising in Manila and his promises of success to his followers were all in vain and indications at this writing are that he is at his extremity and must soon give up the battle.

The latest word from General Otis before going to press is that MacArthur's command is at Bulacan, six miles from Malolos and that he will soon attack the insurgent capitol. MacArthur's division has led the advance since Saturday, having been in almost constant engagement with the insurgents for three days, and as a result of his gallantry and judicious management of this campaign the War Department has determined to promote him to the rank of brigadier-general in the regular service. General Lawton remains in command of the district south of Manila. Other divisions are north of Manila and moving toward Malolos where what is hoped to be the final battle will occur and end this unpleasant affair in the Philippine Islands. The general estimate of casualties to our troops during the last three days' battles are 300, one-third of whom are reported killed, but more definite reports will come later.

One of the sad results of the fighting near Manila last Sunday was the killing of Colonel Egbert, of the Twenty-second Infantry. He was shot in the abdomen and lived but a short time. Col. Egbert was a native of Pennsylvania and was appointed from that state to be First Lieutenant in the 12th Infantry, Sept 23, 1861 and served with that regiment throughout the Civil War. His military service covers a period of almost 40 years. He was wounded at the battle of San Juan Hill and it was for his distinguished conduct in the engagement at San Juan Hill that he was made a Brigadier General of Volunteers, which office he held until Dec. 1, 1898, when, in the reduction of the volunteer army, he was honorably discharged from his volunteer rank. He was re-enlisted in the regular army as Colonel of the Twenty-second Infantry and sailed from New York with his regiment on Feb. 1, arriving at Manila March 4 in time to participate in the recent operations which General Otis has been conducting. Colonel Egbert was universally respected, both in the army and out of it, and his loss will be felt keenly, not only by his own men, but by the service generally, and especially by the Twelfth Infantry, with which he was identified so long. Col. Egbert was well known in Washington, having married in that city. His wife joined him on his way to Manila and is believed to be there now.

THE RISEN LIFE.

Christ's resurrection may be regarded as a fact and a force in human life. As a fact no event of history is attested by higher proof. Perhaps the crowning evidence of Christ's resurrection is the church, whose origin dates back to within fifty days of his crucifixion, and which was founded by men who knew him best and who were witnesses of his resurrection from the dead. That church has had a continuous existence in the world from that time to the present, and is a far more potent factor in the life of mankind to-day than in any previous age of the world. Jesus Christ himself is steadily rising to the zenith of his influence, and is to-day by far the most majestic figure in the world's history. If effects must be assigned to adequate causes, then the resurrection of Christ is an assured fact, and his claim to be the Son of God is forever established.

Assuming this to be true, what are some of the legitimate results on human life and conduct? It is the practical phase of this question that should most concern us now. Infidelity has utterly failed in every effort to overthrow the foundations of our faith, but has the average Christian life been such as Christ has the right to expect, in view of the fact that he has, by his incarnation, life, teaching, death and resurrection, "brought life and immortality to light?" Is there not a yawning hiatus or chasm between our logic and our lives? If we believe in the resurrection of Christ, then we ought to live the risen life. "If ye, then, be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God." If we have, indeed, been touched by the divine life which is in Christ, and have become partakers of it, let us manifest it in our conduct and character.

Think of it! If Christ be risen from the dead, as we most assuredly believe, and as must be true or all history is an enigma, then we have not proof simply, but demonstration of the reality and glory of the spiritual world and of the future life. This life we now live in the flesh is only a prelude to and a preparatory discipline for an unending life of bliss and of progress. The existence of the spirit in this earthly body is only a transitory phase of its history. It is to live on forever, when this body of clay shall have dissolved, and will clothe itself or be clothed with an immortal body, suited to its new conditions and enlarged activities. These celestial bodies will be free from the limitations that attach to these bodies terrestrial. They will be like the glorified body of Jesus Christ. For we shall see him as he is and be like him. It is God's predestined purpose, so Paul tells us, that those who believe on Christ shall be conformed to his image. Splendid destiny! Inspiring outlook!

What a magnificent career opens up before the believing soul, in the white light that shines from the empty sepulcher at Jerusalem! Not mere everlasting existence, but glorious progress in knowledge, in moral achievement, in the capacity to appreciate and enjoy the wonderful things of God and in likeness to Him who is our soul's delight. We have had only a taste of life here. We shall have it there in all its divine richness and fullness—a "river of life." Here we see things dimly, partially; "we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." The toys of this present life—its riches, its palaces, its offices, its honors, its pleasures—will give place to royal gifts, to eternal realities and glories. Here we rejoice if we may but catch a glimpse of the divine glory, in the supreme moments of our life; there we shall behold Him with open vision, and shall dwell in the sunshine of his presence forever.

To realize, in some good degree, the glorious prospect opened to us by Christ's resurrection is to live under "the power of the world to come." It is to "know Christ and the power of his resurrection." It is, indeed, to live a risen life. For no man into whose soul these great realities have come by faith can ever live the same old life of bondage to sin and to material things. He has risen with Christ to a nobler, truer view of the meaning of life. He has been freed from an undue attachment to the things of the world, and henceforth seeks those things which are above. He will look upon all material blessings as means, not as ends, and will use them to glorify God and help his fellowmen. He weighs all values in the divine balances, and uses his time, talents and means accordingly. He sows here in view of the harvest that shall be at the end of the world.

The risen life is marked by supreme devotion to the kingdom of God; by the spirit of helpfulness toward all our fellowmen, especially to those who most need our help; by brotherly love; by charity toward all men; by a conscientious use of wealth, time and talents; by the love of truth, and the willingness to suffer, if need be, that it may have free course; by the joyful anticipation of future blessedness; by a keen appreciation of all the pure and beautiful things in this, God's world; by placing emphasis on the *spirit* of worship rather than on its forms, and upon the inner life rather than upon outward ceremonies; by the peace which cometh from childlike trust, and by the faith which rises above all obstacles.

Such are some of the characteristics of the risen life. Happy will we be, if the recurrence of this Easter time shall serve to remind us of the reality and supreme value of spiritual things, and lead us to a life in better correspondence with our faith.

A RED LETTER YEAR.

There are red letter *years* as well as *days*. This year of our Lord, A. D. 1899, should be such a year in the history of the American Christian Missionary Society, which celebrates its semi-centennial in October next. It is the Jubilee Year of this foster mother of all our missionary organizations. This completion of a half-century of honorable service and of memorable history deserves and should receive some notable recognition. It would indicate a sad lack of appreciation if we allowed the year to pass without some action that would mark it as a memorable year in our history.

In what way can we best show our gratitude to God for His blessing upon the society during the half century of its existence, and our appreciation of the service which the society has rendered to our cause and to the work of missions? This, we take it, is the only question that any loyal-hearted member among us can ask in relation to this Jubilee Year. This question is worthy of our thoughtful and prayerful consideration. We have already decided to celebrate the year, and some features of that celebration, especially as regards the National Convention, have been agreed upon. It remains, however, for the local churches and individual members to determine what shall be the real character of this jubilee celebration.

First of all, and more important than all, there should be a new and fresh consecration to God of our hearts, our talents, our means, our time and our energies in the work of advancing the kingdom of God. We have abundant reason to say to God, "Thou hast blessed our feeble efforts in co-operative mission work during the past half century, so graciously and so abundantly, that we feel ashamed that we have done so little. We, therefore, encouraged by the tokens of Thy approval, do pledge ourselves to live more truly, to pray more unceasingly, to work more diligently and to give our money and time more unstintedly that this great country and people may be brought under the divine leadership of Jesus Christ." To the extent that we may share this feeling and give it adequate expression in our deeds and lives will the celebration of this Jubilee Year meet with the divine approval and call down upon our efforts the larger blessing of God. Unless we come to feel that what we have done for the evangelization of this country, during the past half century, is a very imperfect expression of our appreciation of the truth He has committed to us, and of His blessing upon our work, we are not likely to rise to the demands of the new opportunities and responsibilities of the present and the future.

Next to consecration is organization in the accomplishment of any great achievement. If it is really in our hearts to make some fitting and worthy offering this Jubilee Year for the work of missions in our own land, we must plan for it, and all our

forces must be mobilized and organized for effective work. As the annual offering for Home Missions is set for the first Lord's day in May, the time is short for the necessary preparation. Some means should be devised—and we know the Acting Board is working at this problem—of enlisting a large number of noncontributing churches. This is a most opportune time for laggard churches to join the holy crusade with their brethren to take this country for Jesus Christ. Much may be expected from wisely directed efforts in this direction. But more, perhaps, in the direction of doubling our annual offering so as to make it a fit jubilee offering, may be expected from an organized effort to reach each individual member in the churches already contributing, and by securing specially liberal donations from individual members because of the jubilee occasion. All this should be intelligently planned for. Every preacher or church leader should now become a general, planning, organizing and leading on his forces.

There should, of course, be a great Jubilee Convention at Cincinnati next October. This is being planned for, but its success will depend upon the work that is done between now and the assembling of that convention. The churches and individuals that have made no sacrifice in order to mark this Jubilee Year as a red letter year in our history, will hardly feel that they have any part or lot in this matter. They will lack that enthusiasm which helps wonderfully to make a great convention. If our secretaries are unable to report something like the sum we are seeking to raise, and it is seen that the churches and members have not been lifted up to any lofty heights of self-denial, but are moving along on the same old plane, no amount of religious oratory or jubilee music will inspire any great enthusiasm. It requires *deeds* more than *words* to make this a year memorable in our annals.

Hour of Prayer.

THE SPIRIT OF MISSIONS.

(Uniform Midweek Prayer meeting Topic, April 5th.)

(Acts 4:13-20; Rom. 1:13-16.)

CENTRAL TRUTH: *The spirit of missions is the spirit of heroism and gratitade to God, manifested in service to othres.*

This meeting is the monthly concert of paryer for missions. The Scriptures seclected indicate what is the true spirit of missions. When Peter and John were charged "not to speak at all, nor teach, in the name of Jesus," their reply was, "whether it be right in the sight of God to harken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard" (vs. 18-20). Notice the force of the supreme imperative urging these men to preach the gospel in the face of imminent peril: "We cannot but speak the things which we saw and heard." In other words, we must be loyal to the light we have received. We must discharge the obligation that rests upon us because of the great facts we have witnessed and the great truths we have received. The danger of being false to their consciences and hence to their God was infinitely greater than any danger which men could inflict upon them. This is the secret of missionary heroism, of all true and loyal service.

Have we been especially favored of God? Have we experienced the power of Christ's redeeming love? Have we come into possession of knowledge concerning Christ and the secret of true life which a large part of our fellowmen have not received? If so, these facts create the same obligation on our part to communicate this knowledge to others. Nor should the fear of persecution and the sacrifice of worldly ambitions and sensual pleasures deter us from engaging in this service.

This truth is especially emphasized in the second quotation cited above. Paul was a man exceptionally endowed of God, not only with natural ability, but with treasures of spiritual knowledge, having himself experienced the marvelous power of the gospel of Christ to revolutionize a human life and turn all its purposes and energies in new directions. He felt the sense of infinite obligation resting upon him to share this experience with others. "I am debtor," he exclaims, "both to Greeks and barbarians, both to the wise and to the foolish. So as much as in me is"—that is the true measure of responsibility—"I am ready to preach the gospel to you also that are in Rome" (Rom. 1:14, 15). Here was the true altruistic spirit. He was debtor because he had received from God through Christ. This implies that the reception of divine favor of any kind imposes the obligation to share it with others. If this principle were universally recognized, what a revolution it would work in human society! The strong would share strength with the weak; the rich their abundance with the poor; the educated their knowledge with the ignorant; the redeemed of the Lord their salvation with the lost, and so the whole world would be lifted up to a higher level.

What is the measure of our obligation in the work of missions? Our ability, whether of means or of moral and intellectual resources. If freely we have received, freely must we give. And the thing that we are to seek to give to the world is that which alone can save it: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (v. 16). Having recognized in the gospel this power of God to lift us out of our low life of sin into the new life of holiness, our highest aim, our strongest impulse, or deepest sense of obligation should be to communicate it to others. This is the spirit of missions.

PRAYER.

We thank Thee, O Father, that Thou didst so love the world as to give Thine only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life. May the sense of gratitude to Thee for this unspeakable gift lead us to continual sacrifices in order that others may share in the blessings which have gladdened our lives. Forgive, we pray Thee, the indifference which the church has manifested in the great work of missions and grant us a revival of that spirit of missions which animated the apostles and first Christians; and may the whole earth soon be filled with the knowledge of salvation, through Jesus Christ our Lord. Amen!

All the increased light of the present age of the world on the great religious and moral problems of the day only exalt the inapproachable grandeur of the character of Christ and the glory of his religion. More truly than of old can we now say, "To whom can we go? Thou hast the words of eternal life."

Editor's Easy Chair.

Thank God for sunshine, flooding the valleys, glorifying the distant hilltops and bringing warmth and good cheer to all living things! For clear, blue skies that bend above the earth, melting away into the infinite azure and suggesting the eternal. For hills and dales and mountains and deep winding valleys. For trees with stately trunks that lift their branches high in the air, for rugged rocks, for cool, gushing springs, for clear, sparkling rills that laugh along their way as they ripple over the smooth stones. For the tender, young spring flowers that peep out among the dry leaves in response to the warm breath from the Southland. Yes, in spite of a recent criticism of an Eastern preacher, we can still sing of our country and its natural beauty,

> "I love thy rocks and rills,
> Thy woods and templed hills,
> My heart with rapture thrills,
> Like that above."

It is a shallow sort of criticism that sees nothing but materialism in love of "rocks and rills and woods and templed hills." They are but visible expressions of an invisible Power, that not only "makes for righteousness," but for beauty, for grace and loveliness. Whose hand reared these hills, scooped out these hollows, established these springs and caused the tender flowers and grass to spring from the bosom of the earth? Are not all these things intended for man's use, and designed to minister to his higher nature as well as to his lower? There is, of course, a class of people who see nothing in these works of God but their material uses. They belong to that class of persons of whom the poet sings:

> "A primrose growing on the brim
> A yellow primrose was to him,
> And nothing more."

But there are others who recognize that man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

There are three methods by which visitors at these Springs may visit places of interest in the neighborhood—by hack, carriage or tallyho, on horseback or on foot. The first is best suited to old people and invalids, the second is most popular and the third has its advantages to those who love the pedestrian art. It permits one to pursue certain paths where even a safe-footed pony would hardly venture. But this sort of exercise produces weariness of the flesh, even with the aid of a staff, and after one has tried it a few times he feels inclined to resort to horseback or carriage. We have found the blending of these three modes of locomotion to be the most satisfactory. But, as for us, we are partial to the horse and we are glad he is coming into fashion again. He may be a "vain thing for safety" in time of war when the trust is in him rather than in the God of battles, but he is a very reliable beast to carry one over these mountain roads, and we never feel more at home than when astride of one, if he be a noble specimen of the genus *equus*, and well gaited.

On a little jaunt over one of these mountains to-day, afoot, we noticed that nature was making her preparation for Easter.

own under the leaves we found the white otlets of several early flowers, getting ady for their advent in a few days, with beauty of apparel and a delicacy of agrance unequaled by Solomon in all his lory. All through the autumn and winter ey have been dormant and buried out of ght, but the warm kiss of these early ring days is waking them into life and eauty again. Is this not nature's proph-cy of the resurrection? Paul reinforced is argument for the resurrection by eferring to the familiar phenomena of egetable life. "That which thou thyself west is not quickened except it die: and at which thou sowest, thou sowest not e body that shall be, but a bare grain, it ay chance of wheat, or of some other kind; ut God giveth it a body even as it pleased im and to each seed a body of its own." odily dissolution which men call death is o argument against the life hereafter, as s shown by the life processes of nature, r even the grain you sow is not quicken-d into a larger and more glorious life xcept it die. And as to the body, God ill attend to that. Just as he gives to ach seed when it springs into new life a ody of its own, so he will give to man a ody suited to the new conditions of the fe hereafter. The God of nature is the od of grace and revelation. If He thus ares for the flowers and for all forms of egetable life, will He not much more rovide a body for you, O ye of little faith?

Current Religious Thought

A recent number of the Observer, this ity, contains the following strong vindica-ion of the rights of the people against rusts which are forming with such rapid-ty in our land:

Every morning it is announced that some ew trust has been organized with an enor-ous capital. Stock is watered and distrib-ted to legislators who agree to keep still hile the corporations rob the helpless people. here are now about two hundred trusts in the nited States which control all the necessities f life. The hard earnings of the people are axed to fatten the purses of millionaires who lready have more than they can use. It is stimated that a thousand millions of dollars ent last year into the pockets of the members f unlawful trusts. It costs every man, woman nd child in America at least ten dollars each o support the trusts of the country. While uch gigantic wrongs are practiced on the eople the politicians elected to make laws ave simply acquiesced in the iniquity. No onder many of the best and most thoughtful en in the country are getting alarmed. Our stitutions are undergong a strain that is esting them to their foundations. The right o live is a sacred right, and the time is com-ng when men will rebel against legalized rime. Red-handed anarchy may set the orch to the piles of riches which have been eaped up by unjust means. The insatiable reed of the rich is cultivating a spirit of atred in the hearts of the unfortunate, and hat hatred cannot be restrained always. In-ustice is always resented by a brave people. he poor of this country do not ask for equal-ty; they simply ask for justice. The honest ard-working people of the United States will ot long endure the burdens now laid upon hem by unlawful combinations. They will ot continue to pay tribute to trusts for their aily bread.

Here is Dr. H. A. Stinson's opinion of f the Catholic Church and its future as xpressed in an article in the Independent, few weeks ago:

I have long believed that it is the purpose f God in his own time to revive and renew ae great historic churches, however corrupt r dead they may now be. They are churches of Jesus Christ; they bear his name; they have each filled a large place in the unfolding of his kingdom; despite many accretions of false doctrine and corrupt practice they all hold firmly the great essential truths, and in this respect are quite as near to us as we Protestant Christians are to one another; and strenuous and just as has been the contest we have often been compelled to wage with them, and eager as has been the propoganda we have sought and in some directions are even now seeking to carry on against them, I do not believe that God is going to suffer their candle to be put out, or ever to make them over as Protestants.

James S. Stevens, professor of Physics in the University of Maine, doubts some of the positions of psychical scientists. Here is a paragraph on the subject from an article in a recent number of the Independent:

I know it may savor somewhat of the question asked by the Pharisees concerning the teachings of Christ, nevertheless I am going to ask: "Have any of the physical scientists believed these teachings?" I admit at the outset a strong pfejudice, but I am bound to state that investigations along this line may be conducted more satisfactorily by those who are in the habit of making quantitative measurements than by those whose department is speculative science. After the test has been made and the existence or nonexistence of the phenomena in question has been settled, then the physiologist is pre-eminently the man of authority in developing a satisfactory theory of their operation. And unless I am very much mistaken the great majority of physicists, astronomers and chemists would disavow a belief in these supra-natural phenomena, if indeed they did not affirm their disbelief in them. For example, I am permitted to quote from two letters—one from a man who has received greater recognition abroad than any other American physical scientist, and the other from a younger man who is without doubt one of the leading exponents of modern mathematical physics in this country. The former says in substance that such phenomena as telepathy, mental control of matter and the like are unverified; the latter that the general position taken by physicists is that there is yet not sufficient evidence to justify them in the belief in such phenomena as telepathy or the direct control of matter by the mind. And while there are a few exceptions, these opinions are representative.

The Literary Digest for March 25th quotes at length from the Church Economist, severely criticising ministers *et al.*, who receive letters of inquiry with stamp enclosed, but make no reply. The ratio of return letters are first stated, then the Church Economist's advice in the matter as follows:

"The proportion of answers varies, of course, but the approximate returns are pretty well known. For every 100 letters sent out, supposing the inquiry to be a simple one, from 30 to 50 will come back if the letters are addressed to Methodists, 15 to 40 if addressed to Presbyterians, Baptists, Congregationalists, Disciples of Christ, or Lutherans, and from none to 10 or 12 if to Episcopalians or Roman Catholics. Now suppose I send out 10,000 letters—this is a big country and one cannot do small things and succeed among 75,000,000 people. In one lot this fall we sent out 1,600,000 letters.

"Let us say in a 10,000 lot I enclose a two-cent stamp in each. There is $200. The receipt of 4,000 replies, even to a simple inquiry, where no money was asked and nothing inconsistent demanded, would astonish me. I would call it a high-water mark. There is $80 accounted for. What becomes of the other $120? Or if I had been compelled to and had addressed Episcopalians, what becomes of the other $175? Incidentally Methodists may here see why they receive more inquiries than do ministers of other churches. Incidentally, too, you may ask why this difference? I can not answer. I only know it to be universally true. I never heard of a man in an occupation similar to mine who did not find it so. And I may add that, contrary to the general opinion, ministers located in large cities answer quite as generally as those located in small towns. Ministers in the South are usually obliging, if there is any difference in parts of the country.

"We know to a limited extent what becomes of stamps sent out by us and that never come back to us. We have a way of 'keying' them, and while we cannot trace very many, we can trace some, and they are enough to show us that our stamps do not reach the waste-paper basket and are not burned up.

"Speaking for our house alone our postage bill, during a season of three to four months, incurred for circulars which call for a reply, may reach $10,000. At the most favorable consideration we lose $6,000 of it. We are a reputable business house. Our inquiry was, we believe, a proper one. We trust ministers with $6,000 of our money—and lose it! That is the fact which we see.

"What ought ministers to do? I have no right to say what ministers ought to do. But I know what they might do, and by the doing of it they would change the opinion held concerning them by a large nnmber of people. Within the last year or two a number of houses in all of the cities in the East are paying an additional $1 per 1,000 to copyists for writing the name of the person to whom the stamped return envelope is sent in the upper lefthand corner of the enclosed envelope in question. This involves expense other than for the address, since additional time and care are required to get the right envelope into the proper enclosure. This envelope could and in my view should be dropped into the mail, not used for other purposes. If the recipient of inquiries does not find his name on such envelope, or such postal card, he would help the minsiterial reputation if he wrote the same upon it, and, sealed or not, dropped it into the mail. Barring the inevitable losses in the mails, wrong addresses, etc., all of my money would then be accounted for. The receipt of the empty envelope would tell me that the minister did not care to reply. I would know that it was essential to try another man in the same town.

"I freely grant the right of ministers to throw away the rubbish which I know they receive by the ton in the aggregate. But I question any one's right to appropriate property to his own use, even if it is only a two-cent stamp. I furnish an easy way for him not to do so, and yet tell me, at no trouble to himself, that he can not comply with my request."

William D. Chisholm, in an article in the New York Observer, on "The Meaning of Easter," presents the idea of the spiritual necessity of the resurrection of the dead thus:

To call death rest strikes us as a mere comforting figure of speech. Rest implies existence—only with suspended mental cognizance and bodily relaxation. How can that be rest which knows no waking? There can be no waking unless it be a spiritual as well as a corporeal reanimation in the world beyond the grave. The resurrection thus opens the gates of life and lifts those who partake in it beyond the poor honor of being links in an infinite chain. The resurrection is a spiritual fact first and foremost, and it can only be made plain to a true spiritual comprehension. Saint Paul, the most acute of logicians, pointed out its difficulties to the natural and carnal mind. The utmost reaches of mere philanthropy or altruism, the keenest moral sense, the inspirations of a life of rectitude and usefulness, would not roll the rock away from the gates of death.

None of these could project that splendid vision of the parted tomb in the reddening dawn—nor could they open to the imagination of any a similar vision, as the reward of life's toils and hopes. The resurrection has its analogy in nature, it is true, and especially in the springtime, in whose course this feast of universal meaning always comes throughout most of the civilized and Christian world, save in lands far beneath the southern tropic. But the natural analogy is a mere adjunct to the spiritual revelation. The resurrection means what it does, not merely or first of all because the world needed the hope of immortality, but because in the counsels of Heaven the hope of immortality was thus decreed. Like everything else in true theology, it is a specific fact, with a specific bearing upon the Christian life in this world, and not merely the carrying out among the Caucasian races of to-day of similar hopes that may have animated Plato or Aristotle or Confucius or Buddha.

This is the true meaning of Easter. The analogy is poetic, is beautiful, is linked with all that is dearest in bud and bloom, and dying storms and unlocked fountains. But the analogy is secondary, the spiritual fact is primary in importance. "I am the resurrection and the life," were the words of Christ. An Easter of storm and snow would still bear out the splendor of the analogy. For it is death that we escape, as well as life and youth that we gain. It is the rainbow of promise foreshadowsd in faithful Noah — the olive branch of promise wreathed around the cross and blooming in Arimathea over the empty tomb.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

SECOND DECADE.

OUR FIRST FOREIGN MISSIONARY.

B. B. TYLER.

After the selection of the people and the field, with whom and in which to begin work, there was no difficulty in securing the services of a man eminently qualified by nature, education and grace to work among the Jews in Jerusalem. This man was James Turner Barclay. Dr. Barclay was born in Hanover County, Va., May 22, 1807. He was of Scotch-Irish descent on his father's and English on his mother's side. His father was Robert Barclay. Miss Sarah Coleman Turner became the wife of Mr. Robert Barclay, Jan. 1, 1800. The father of our Dr. J. T. Barclay died when the future missionary, preacher and author was but a small boy. The lad received no special religious training, although his mother was a Baptist and an excellent woman. In the course of time the widow of Robert Barclay became the wife of Captain Harris, a wealthy tobacco planter of Albemarle County, Va. Captain Harris was very kind to Mrs. Barclay's sons—Thomas and James. He caused them to be educated in the University of Virginia. Thomas studied law and James, after graduating from the University of Virginian, graduated in medicine from the University of Pennsylvania. He was, however, never deeply interested in his profession. He was by nature religious. He appears to have been a born missionary. His passsion was to be good and to do good.

When James T. Barclay was twenty-three years old he married Miss Julia Ann Sowers. She was at the time of her marriage less than seventeen years old. Her father was an elder in the Presbyterian Church and a gentleman of property. Miss Sowers' education and social manners were those of a high-bred Virginia lady. She was a fit companion of the noble man whose wife she became.

At the time of their marriage neither Dr. Barclay nor his wife were professed Christians, but by and by they confessed Christ and united with the Presbyterian Church in Charlottesville, Va.

Mrs. Barclay was a missionary enthusiast. When she was yet a young woman she sent her jewels, among which were her diamond engagement ring, her set of pearls, a set of cut coral and a handsome diamond pin to Dr. Converse, of Richond, Va., to be sold for the benefit of the missionary cause, while they were members of the Presbyterian Church. Dr. and Mrs. Barclay offered themselves to the Presbyterian Mission Board to serve as missionaries in China. Thomas Barclay a short time before this was drowned in the James River while bathing. James was, therefore, the only son of his mother. Against his departure to a Foreign Mission field she, therefore, protested with great earnestness. Her tears and entreaties prevailed; James decided, at least for the present, to remain at home.

Dr. Barclay after this heard R. L. Coleman, a prominent preacher in those days among the Disciples in Virginia, preach the "ancient gospel," as it was called. Under the preaching of Mr. Coleman he became convinced that infant baptism had no foundation in the New Testement, and that the baptism of believers was required by the teaching of Jesus and his apostles. He also learned that baptism—Christian baptism—is the immersion in water of a penitent believer in the name of the Lord Jesus, and into the name of the Father, and of the Son, and of the Holy Spirit. He and his wife were, therefore, baptized in the James River and identified themselves with the Disciples of Christ.

This was an occasion of great grief to their parents. His mother said that though she had lost two husbands and a son, the fact that James had become a "Campbellite" was the occasion of the greatest grief she had ever experienced!

In the selection of Dr. James T. Barclay to go as a missionary to Jerusalem there was the choice and devotion to a most holy service of the best of the flock.

His paternal pedigree ran back to Robert Barclay, the Quaker, of the seventeenth century, known as the author of the "Apology" or defense of the persecuted Friends. His grandfather was a personal friend of George Washington and Thomas Jefferson. When the former was President and the latter was Secretary of State, Mr. Barclay was appointed Consul-General to France. He was also sent to Morocco, and later was sent to Tangiers as Consul-General.

Dr. and Mrs. Barclay, six years after the death of Thomas Jefferson, purchased Monticello, where they resided three years.

Dr. Barclay was an enthusiast in science as well as in religion. He devoted much time to a study of chemistry and metallurgy with especial reference to the prevention of counterfeiting and loss by abrasion in handling of our hard money. The value of his services was recognized by those who were in a position to understand them. In 1857 he was appointed by the President of the United States in special charge of the Philadelphia mint. The results of his experiments were endorsed by Professors Rogers and Vatheck, eminent scientists of Philadelphia, who who were appointed by the President to co-operate with him. So far was the value of his work in this department recognized that a bill was introduced in Congress to pay him $100,000, but failed by one vote to pass—that of Senator Mason, of Virginia. It is said that this was on account of a grudge that Mr. Mason entertained against Dr. Barclay—a feeling which had its origin during their student days in the University of Virginia. But the failure to secure this snug sum of money was chiefly on account of the Doctor's enthusiasm for the Jerusalem mission. Had he remained at home and looked after the business, as a shrewd man of the world would have done, the bill doubtless would have passed both houses of Congress and received the signature of the President. He seems, however, to have been utterly indifferent, personally, to the value of money. Dr. Barclay w liberal almost to a fault. He gave hi self very literally with all that he posse ed to the work of the Master.

When he tendered his services to t American Christian Missionary Socie the offer included his family—Mrs. Barcl his sons, Robert Gutzlaff, aged eighte John Judson, aged sixteen and his daug ter Sarah, aged thirteen—who became t wife of the Hon. Augustus Johns United States Consul at the Island Cyprus. At the time of the organizati of the society he and his family beca life members by the payment of t stipulated fee. He also assisted by mon contributions to make others members the society. The abiding missionary i terest of Dr. and Mrs. Barclay is seen the names of their sons—Gutzlaff a Judson.

On the fifth day of October, 1848—mo than a year before the organization of t American Christian Missionary Society Dr. James T. Barclay addressed a letter the corresponding secretary of the Chri tian Bible Society, organized in 1845, Cincinnati, in which he said: "Should yo deliberations result in the establishment a Foreign Missionary Society or depa ment, or should it be deemed expedient engage seriously in the cause of Forei Missions, on any scriptural plan, which t good Lord grant." . . .

"In my estimation the time has co when we not only *may*, but *should* a *must* attempt immediately to dissemina the truth as it is in Jesus among t benighted pagans, both by colporte operations and regular Foreign Missio Would that I had the wealth of a Crœs to convocate to this all-important ente prise! But of silver and gold I have lit —very little—yet have I a heart to attem whatever such feeble instrumentality c be expected to accomplish, and should organize a missionary body, as I trust will, and some be found in our ranks wi ing to 'hazard their lives' for the purpo of declaring the name of the Lord Jes Christ to them that 'sit in the darkne and in the shadow of death,' cheerful will I say, '*Here am I; send me.*'"

THE FUTURE LIFE DEMONSTRATED

A BELIEVER.

Of the three sources from which ev dences of a future life are drawn, that revelation is the most satisfactory. If t evidences of a future life drawn from t moral and physical universe were su ciently strong to establish such a faith men before the revelation of holy prophe and apostles was given, or to whom su a revelation was unknown, how much sure then, must be the basis of one's faith w to all past testimony can add that of the holy men of God.

We cannot now speak of all the ev dences of a future life to be found in t Holy Bible, but only of that one which the mind of the greatest of the apostl superseded all others, and that was and the resurrection of Jesus Christ from t

ad. This is the climax of all testimony on this point, for if Christ be not risen, en there is no resurrection and the dead ave perished.

The only other attempt to assure the quiring mind upon this point is that ade by what is commonly called Spiritual m, or more properly, modern Spiritism. But, however worthy their attempts in is direction, it cannot be said that they ave furnished any absolute or direct testiony upon this subject. All the phemena peculiar to this school of thought an be explained upon other theories than iat of communications and visitations om the spirit-land. The resurrection of esus Christ from the dead, therefore, reains the chief testimony upon this subct.

Of the more than five hundred witnesses ho are mentioned in the New Testament s having seen Jesus after his resurrection om the dead, three of these at least bear irect testimony to us on that subject. Vhat the others saw is good testimony, ut it is more in the nature of hearsay vidence. But Paul and Peter and John ach tells us that he saw Jesus alive after is crucifixion.

In order to appreciate the strength of ese three witnesses let us take that of aul in 1 Cor. 15:8: "Last of all he was en of me." In this statement there is ut one person between us and Christ, aul. This man tells us that he saw the ord alive after his crucifixion. The only uestion is as to the authenticity of this pistle. If this can be fully established, en all the intervening centuries are reoved and we stand in the presence of ne who saw the Lord alive after his pason.

Now it may happen that some of the ooks were not written by the persons hose names they wear, but if the testiony of scholars may be admitted, there is ot the shadow of doubt about the authenicity of the two Corinthian letters. They ere absolutely written by the apostle aul. The unity of scholarly criticism is ot more concurrent upon the authenticity f any other book of the Bible, neither of ny other historic document. Here, then, s a written statement from an eyeitness fully competent to testify on the act in question, and his testimony has reained unshaken to this day.

Now of this grade of testimony we have appily two others, John and Peter, each f whom with the same positiveness delare that they saw him alive after his rucifixion. "That which we have seen nd heard declare we unto you," says John 1 John 1:3). Peter's language differs, ut the fact assertsd is the same: "Begotn us again unto a live hope by the resurection of Jesus Christ from the dead." Vhat these men say that they saw is trongly corroborated by the history of heir sermons and their ministry in the cts, by Luke.

Our faith in the existence of a future fe, then, does not rest upon spirit visitaons from the unseen world, neither upon ny message, oral, written or otherwise om the spirit-land, but upon the more ositive testimony of the return of Jesus hrist from the land beyond the river of eath.

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THE WOMEN OF CALVARY.

T. H. BLENUS.

"And there followed him a great company of people, and of women, who also bewailed and lamented him." In the midst of that sanguinary and ferocious crowd that surrounded Christ on Calvary, one group is found which is "afflicted in all the afflictions of Jesus." It consists of some devoted women who, full of admiration for his excellencies and of gratitude for his benefits, many of which they had been the partakers and the witnesses, follow this innocent victim to the altar of sacrifice, and offer him all they have to offer, the tribute of loving hearts and tearful eyes. Matthew informs us that among them were Mary Magdalene, Mary, the mother of James and Joses; and the wife of Zebedee, to whom John and Mark gave the name Salome. These women at the cross give the most important lessons to all Christians, and especially to their own sex, of which we must ever hold them as at once the ornament and the model. They followed their Lord with faith, and love, and courage. The faith that Jesus was the Son of God induced these women to follow him from Galilee to Jerusalem, and eventually to trace his bloodstained footprints to Calvary. Their faith was of that permanent nature, incapable of being destroyed by the melancholy and terrible scenes passing before them, which shook the confidence of so many who once "trusted in Jesus, that it was he who would redeem Isreal." It was an enlightened faith founded, not on a blind prejudice or a chimerical hope, but on the solid rock of the instructions of the Savior, and an experience of his grace and power. Seated at the feet of Jesus, they had listened attentively to his doctrine, had seen its glory and excellence, and had felt its transforming influence. They beheld, it is true, Jesus betrayed, accused of blasphemy and sedition, condemned to the most infamous punishment, and led to the cross amidst the maledictions of priests, the scoffs of the great and the reproaches of the multitude. But all this did not shake their faith in and love for the Savior. Touched with the excellence of his divine teaching, that lively sensibility of heart and soul with which woman is endowed was purified, ennobled, augmented, and there was produced a complete and unalterable devotedness of affection. They had opened their hearts to to him, and with them all the resources which the state of humiliation that he condescended to assume rendered necessary. He was poor, and they supplied his wants; hungry, and they gave him to eat; thirsty, and they gave him drink; had not where to lay his head, and their homes were opened to him. They leave Galilee, their country, to "minister unto him," and having thus shown him during his life those attentions which active and warm sensibilities inspire, they come to his cross to show their sympathy and their grief. These true women displayed an exalted courage and a wonderful magnanimity. The men who had been the companions of the Savior's labors, the witnesses of his virtues and his miracles, and who, from the habitual and intimate communion in which they lived with him, ought to have acquired the most inviolable devotedness and the most heroic courage; yet, how far inferior do they now deport themselves in comparison to these devoted women. They are terrified, nonplussed, disconcerted; they fly, and abandon the Lord. One single one dares to follow him to the house of Caiaphas, but at a distance, and then only to deny him and blush to be called his disciple; and this is the one who had declared he would follow him to prison and to death. What Peter promised, these devoted women did. And yet, how many temptations and trials they had to overcome, because they were women. Besides the dangers that were common to all who showed themselves the disciples of Christ, great obstacles were before them through the weakness and timidity of their sex, and by the maxims and customs of the world. What apparent rashness it was to expose themselves to an unbridled soldiery and a bloodthirsty and furious mob. What seeming indecorum, to display before a whole nation their strong and affectionate attachment to a man condemned by the voice of the people, as well as by the sentence of the ruler, and who is now to terminate his life by a most infamous death. What fanaticism it seemed to divide the ignominy of the cross by the tears they were seen to shed. To ordinary souls, these would be specious reasonings, they would be delicate and strong temptations, but Mary and her companions were not ordinary souls. Animated by that faith which subdues the world, and by that love which casts out fear, they overcame all these obstacles and braved all the dangers. Their hearts had been too profoundly impressed by the sublime life and lessons of their Master to fear them that can only kill the body, but who cannot kill the soul, not to prefer the reproach of Christ before the blessings of earth; and these hearts which had been entirely devoted to their divine Lord during his life, resolved to display that devotion to him till his last sigh, and at the foot of the cross, and thus show themselves faithful even unto death. What a salutary emulation does the example of these holy women inspire in every human heart. Our Creator has endowed woman with greater warmth of feeling and sensibility of heart than man, qualities most wonderfully favorable to the reception and cultivation of religious impressions. It has been most truly said that "if Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators or the throng of busy men, we should find her last and purest retreat with woman at the fireside; her last altar would be the female heart; her last audience would be children gathered around the knees of a mother her last sacrifice the secret prayer escaping in silence from her lips and heard, perhaps, only at the throne of God."

Halifax, N. S.

DOES GOD CAUSE DEATH?

GEO. T. SMITH.

"Man is immortal till his work is done; therefore Garfield will not die," enthusiastically declared one of our preachers in the summer of 1881. Did God take him from us? When a little child, an only child, dies, is it fair to say that God saw that he was idolized and took the child in order to draw the parents to him? That such result may follow is a legitimate prayer.

A young, zealous preacher held a meeting for two months. Up late at night, visiting all day, he felt worn out two weeks before he stopped. At a funeral, in the

goodness of his heart, he wished all to hear, so he stood in the door, with a raw wind blowing, took brain fever and died. Did God in his inscruitable providence remove him? He lets John L. Sullivan, Corbett, Fitzsimmons, Ingersoll live.

It might be said that since God is the Creator and Ruler of the world, nothing can occur without his permission, therefore he does all. Be careful; you make him to be the author of sin. When a cyclone kills men, is the proper funeral resolution to be, "God has taken our brother?" What about the wicked man who was killed at the same time? Who took him?

The Wisdom of Solomon says (chap. 1, v. 13), "God made not death, neither hath he pleasure in the destruction of the living." But the Wisdom of Solomon is counted an apocryphal book by Protestants. The Roman Catholic can argue from that Scripture; we cannot. Yet it may be a true saying.

When the tower of Siloam fell and killed eighteen men, it was not a judgment for their sins. When Pilate killed some Galileans, they were not sinners above others who lived on. Do not these two classes include all causes of death? Nature's laws and violence. God did not kill Alexander Hamilton through the pistol of Aaron Burr.

By sin death came into the world (Rom. 5). By man came death (1 Cor. 15). Jesus came to destroy him who has the power of death, that is the devil (Heb. 2). The devil was a murderer from the beginning (Jno. 8:44).

The devil bent a woman over, made her so weak that she could not lift herself up for eighteen years (Luke 13). How did he afflict that woman? Not by putting his hand on her and bending her over, but by causing the race to sin, by introducing disease, pain and death among men.

The good man dies because he violates nature's laws, the sinner lives to a hearty age because he obeys the voice of God in nature. These laws usually do not cross. In one sense, in a very important sense, it is true that the devil digs every grave that billows the green earth. That word "usually" destroys the symmetry of the argument.

During the French Revolution atheists in the streets of Paris at noonday shook their fists at the blue vault above and challenged God to prove his existence by striking them dead. On the other hand saints, heroically staying by the yellow fever sufferers, have met an early death. Usually man receives according to his compliance with law in its different realms. But corporations have no immortality. For transgression they are punished in time, and on earth. That involves the innocent in the whirlpool of death. "Shall there be evil in a city and the Lord has not done it?" Yes, if it be moral evil. Punishment of a city for its sins is clearly meant.

In a parable Jesus tells of a selfish man to whom God said, "Thou fool, this night thy soul shall be required of thee." That looks decisive. Luke describes the impiety of Herod Agrippa, taking the glory due to God, and says that an angel smote him so he died. Josephus says his death followed the praises of his parasites, says it was in pain and after five days' sickness. His account would coincide with a death caused by trichina. That would be, then, some imperfectly cooked pork. Luke says he was eaten with worms. In the Hebrew phraseology any natural agent could be called an angel of God. But the evident lesson from the Acts is that it was a judgment sent upon him. Then God sends death. The only relief seems to be that of the Hegelian, who always rises to higher synthesis. He would tell us that all these cases where death comes are cases of the wicked, that death is the wages of sin, that God is a God of law and justice and kills no one. Sin alone slays men.

Since "he giveth his beloved sleep," and "precious in the sight of the Lord is the death of his saints," pious souls will continue to see in the death of every good man the angels of God standing around ready to bear him away as they did Lazarus to the abodes of the blest.

Albia, Ia., March 6, 1899.

THE PERSONAL CONCEPTION OF CHRISTIANITY.

GEO. PLATTENBURG.

A score of years ago Dr. Phillips Brooks, discussing "The Pulpit and Popular Scepticism," used these words: "If there has been one change which above all others has altered our modern Christianity from what the Christian religion was in apostolic times, I think beyond all doubt it must be this, the substitution of a belief in doctrine for loyalty to a person as the essence and the test of Christian life." As to the question of a revival, he says that it must needs be one that "makes Christianity strong against the enemies which beset her, and clear in the sight of the multitudes who are bewildered about her; it certainly must be the recoronation of her personal idea, the reassertion of the fact that Christ is Christianity, and not to hold that this or that concerning him is true." Long before Phillips Brooks became known, Alexander Campbell and other men of daring thought and heroic mold made the personal idea of Christianity the center of a restoration movement which has phenomenally grown into a mighty force among men. They turned from the modern church that "enthroned a creed," to the apostolic one that "enthroned a Person." For the sake of distinctness I look at the case from two points of view:

I. The personal idea as emphasized in the ministry of Christ.

Christ came to the "lost." This condition is variously described. In the life of the lost there is a deprivation, a lack of something; hence, the class is described, not as suffering only, but as intensely craving that which meets its recognized emptiness. Hunger, thirst and such words are used as convey the complex notion of pain and craving. Jesus, bleeding and torn by scourge and twisted thorn at the crown of his agony, with pale lips cried, "I thirst!" The Master puts in the mouth of the prodigal who, seeing the fullness of his father's house and his own lack, these words of pain and craving: "And I perish with hunger." This recognition of want is the first step towards that condition described as "hungering and thirsting after righteousness." Christ comes to this hungering race, not with some theory of goodness, but simply to gather men about his own person. Hear him: "I am the bread of life: he that cometh to ME shall never hunger; and he that believeth on ME shall never thirst" (Jno. 6:35). The singular intensity of this personal conception in the mind of Christ is expressed in these words: "So he that eateth ME, even he shall live by ME" (Jno. 6:37). Among the indestructible cravings of the human soul is the desire of continued being—eternal life. Hear him again: "He that believeth in ME, though he were dead, yet shall he live: and whosoever liveth and believeth in ME *shall never die*" (Jno. 11:25, 26).

These are very large claims, nor is it strange that his hearers wondered at these words of Joseph's son (Jno. 6:42). If Jesus was conscious of being no more than the natural son of Joseph, how is it conceivable that he could make such claims for himself? Was he self-deceived? Was he consciously practicing a deception upon others? Either affirmation would be at war with the transcedent purity and holiness of his life and character as depictured by the evangelists. Could he make these lying pretentions and at the same time be what even Strauss concedes, "The highest model of religion within the reach of our thought?"

II. The personal idea in the apostolic ministry.

The article of Dr. Brooks, to which reference has been already made, says: "It is the glory of the earliest church that it had for its people no demanded creed of abstract doctrine whatever. They had no creed but Christ. Christ was their creed." A few instances of apostolic preaching will suffice to show the leading assumption of this paper, and how unlike their preaching was too much modern discourse, so styled. This is a good place to say that the Disciples of Christ are to-day the only people who make it their distinctly avowed mission to proclaim the Person of Christ as the only authorized foundation of the church (1 Cor. 3:11) and the sole bond of union.

1. On Pentecost, the natal day of the Messianic reign, Peter proclaimed facts simply—how Jesus was crucified, how God raised him from the dead, how he ascended and was crowned both Lord and Christ.

2. Philip sent to the eunuch, found him reading in the prophecy of Isaiah, and he "opened his mouth and began at the same Scripture and preached unto him JESUS" (Acts 8:35).

3. Paul, immediately after his conversion, "preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). Again, at Thessalonica, Paul "reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is the Christ." He preached "whom" and not what. Then it was in whom do you believe; now it is what do you believe. Then it was belief in a Person; now it is the conception of a theory. This great man, in the fullness of his ministry to that Gentile Gomorrah, Corinth, "lulled by luxurious pleasur's languid strains" into abysms vile and reeking with the foul dregs of every land, wrote in no "Philonian allegories," nor in the enticing words of man's wisdom, but in impassioned simplcity, "Christ and him crucified."

4. John, looking back to the Master's own saying, exclaims: "Whosoever believeth that Jesus is the Christ is born of

God" (1 Jno. 5:1). I am here constrained to quote a sentence from Neander, in his introduction to this first epistle of John: "The central point of the conflict between truth and error was the PERSON OF CHRIST; and it became more and more evident that a full and complete conception of Christianity in its relation to faith and life must be based on a full conception of the Person of Christ himself." Every spiritual truth of the New Testament comes from this personal conception as from a center of radiation. From the city of Destruction to the illuminated summits of the Delectable Mountains, above the whole "race that is set before us," it is ever "looking unto Jesus." The way is oftimes "dark and thorny," and toiling on with unshod feet we are sustained by him "who for the joy that was set before him endured the cross, despising the shame." Gloomy mountains may rise before us with their ragged escarpments, but we struggle upward from ledge to ledge of flinty sharpness with bleeding fingers, and yet not despairing, for we know that beyond the crest lies Beulah, "the land of corn and wine" and—rest.

IS IT DEATH, OR A CHANGE?

MARGUERITE LEIGH BURR.

Since that sad day when just outside the garden of Eden the great tragedy of jealousy and hatred was enacted, and the cry that death was in the world rang out o'er the earth, man has stood appalled before the mystery of the life that now is, and that which is to come.

True it is that many who "walk by faith and not by sight," who honestly and truly feel that they can read their title clear to the inheritance of the saints, pause shudderingly before the dark curtain that divides the life that now is from the untried life of the soul.

"It is all unknown to me!" the human heart cries, shrinkingly, and so indeed was this life unknown to us when born into it. The life of the unborn child and the change that comes over its senses when ushered into this world are doubtless great, but no more wonderful than the change that comes to the soul in embryo in this life when ushered into the fuller, freer life prepared for the people of God.

The tiny babe has gradually and responsively to its parents' emotions taken on the characteristics of the parent, until when born into this strange new world, it rests naturally and peacefully in parental arms, while breath of violets and song of birds welcome it into a higher, larger life.

"I am come," said Jesus, that ye might have life and have it more abundantly." So, doubtless, shall they who are "begotten by the Word of truth," in that spiritual embryonic life where all growth is of character, and drawing all life from the Spirit of God, "grow up unto him in all things," "unto the measure of the stature of the fullness of Christ."

"For as we have borne the image of the earthly, we must also bear the image of the heavenly." And having this life within us the change will be but a pleasant transition from the life that now is into the one for which all spiritual growth has been preparing us. And we, too, doubtless, like new-born babes, ushered into that glad, new world, will find our natural and blissful resting-place in the everlasting arms until our unaccustomed eyes grow accustomed to the grand, sweet light that comes from the throne of God; and, angel-guided, we come to understand the mysteries and opportunities of the richer, larger life of the soul.

"Forever with the Lord,
Amen, so let it be!"

De Lassus, Mo.

THE CURSED FIG TREE.

W. H. BAGBY.

And seeing a fig tree by the wayside he came to it, and found nothing thereon but leaves only; and he saith unto it, Let there be no fruit from thee henceforward forever.—*Matt 21:19.*

Jesus and his disciples had spent the night in Bethany, probably the guests of Lazarus and his sisters. Having risen early and taken their departure before the the first meal of the day, probably, they were returning to the great city. On the way the Master became hungry and seeing a fig tree standing alone by the wayside, approached it in the hope of finding some fruit thereon; but he was doomed to disappointment, for he found nothing but leaves only. Gazing upon the barren tree he said: "Let there be no fruit from thee henceforward forever!" then went on his way. The stirring scenes of the day drove the incident from the minds of the disciples. Their interest in it was reawakened the next morning when, as they were passing that way again, they observed with astonishment, that the tree had withered to its very roots. Then Jesus sought to impress upon their minds the important lesson, to receive which the incident was meant to prepare them. Not for their benefit alone did he speak, but for future generations as well. We can pause in our walk with the Master and learn the lessons taught by the withered leaves of the tree and the wonderful words of the Christ.

Standing there alone by the wayside, stripped of its foliage by the mocking winds, and withered to its very roots, it tells the sad story of the inevitable end of the unfruitful life. The curse pronounced upon the tree did not simply condemn it to perpetual unfruitfulness; it doomed it to death—eternal death. There are doubtless many to whose heart it would not strike terror to be destined to lead forever the lives they live in time—lives of empty show and shameless sham. How many there are in the church whose faith is only foliage, and whose love is but leaves. The faith that will not work and the love that will not give are but counterfeits of essential Christian graces. These are the crucibles in which we can test the genuineness of our professions. Does my faith allow me to live an idle, unfruitful life? Then it is not genuine, and it will count for naught in the day when the Master comes for fruit. Does my love allow the world's cry for sympathy and help to go unheeded? Then it is a counterfeit. Am I satisfied with a mere outward show of spiritual life? Then I am a barren tree and nigh unto cursing. Does my Christianity allow me to stand aloof from my brethren, alone and self-sufficient? Then there is something wrong with it, and I may well raise the question, If Christ should come to me for fruit, would he find aught but leaves? There is significance in the marginal reading: "And seeing a single [lone] fig tree by the wayside, he came to it and found nothing thereon but leaves only." Close inspection reveals the fact that the man who stands aloof from others has mistaken conceit for conscience, fancy for faith, petulance for piety, stubbornness for strength and ignorance for inspiration. Full-foliaged in these fancied fruits of the spirit, he glories in his shame till blighted by the curse that rests upon the unfruitful, always and everywhere.

The other lesson we get from the incident is that faith is the secret of power. To the disciples, astonished at the miracle, Jesus said: "Verily I say unto you, if you have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." The lesson was a most impressive one. The withered tree stood before them full proof of the power of their leader's word over inanimate nature. It said to them: "Him with whom you have to do is infinite in power." Jesus said to them: "By faith you can possess yourselves of this same power." And this he said, not to magnify miracles, but to magnify faith. Take care of faith and the power will take care of itself. It is not of the victories that during the past year have crowned the arms of the American people we should feel proud, but of the valor, the intelligence and the virility that gave us the victories. The power to do is the thing to be sought. The disciples learned this. We do not find them laying stress upon the miracles. On the contrary, we hear Paul saying: "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . Now abideth faith, hope and love." One who saw the withered fig tree said: "This is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Salt Lake City, Utah.

Recent Faculty Elections in Eureka College.

At a meeting of the trustees of Eureka College, held on Monday, the 20 inst., Prof R. E. Hieronymus, so long the incumbent of the Chair of English Language and Literature, was re-elected to his old position, and it is fully expected that he will begin service in the college again next September. Prof. R. A. Gilchrest was at his own request transferred to the department of Philosophy, and Prof. B. J. Radford was elected Dean of the Bible department. Prof. Emerson W. Matthews, an alumnus of Butler College, who has been for several years engaged in advanced work in Leland-Stanford University and in the University of Chicago, and who is now finishing his advanced work in Harvard University, from which he will graduate in a few weeks, was elected to the Chair of Latin and Greek to succeed Prof. E. D. Schoonmaker, who will spend next year in advanced study in the University of Chicago. Prof. S. H. Goodnight, now studying abroad, will return to take up the work in Modern Languages next autumn. It will be seen from these announcements that the faculty of Eureka College is to be exceptionally strong in all of its departments next year. We are working diligently, not only to build up the finances of the institution, but—which is equally important—to develop to its highest possible strength the college itself.

J. H. HARDIN, Pres.

Eureka, Ill., March 24, 1899.

Our Budget.

—Christ is risen.

—The bars of the grave are broken.

—Life and immortality have come to light.

—The kingdoms of this world must now be brought to Christ.

—The mission of Home Missions must now be brought to the front.

—Let every Disciple of Christ lend all aid possible to the largest possible offering on the first Sunday in May.

—Preparation is the key of success for the Home Mission offering; do not depend upon "the-spur-of-the-moment" action.

—Read the literature on Home Missions in this paper and prepare for the best missionary offering in the history of your church.

—It will require all the reading, preaching, praying, talking, acting and enthusing possible to raise the May offering for Home Missions to a point worthy of our plea and of our people.

—The Board of Church Extension recently received $150, part of the net proceeds of sale of lots and foundation located near Garfield University, and belonging to our disbanded West Side Christian Church at Wichita, Kas. It was the desire of the last remaining members that this amount should go into our Church Extension Fund to do perpetual work. This is a wise decision. Though the West Side Church is no more, this $150 will go on building a church every five years and will in time redeem what would have been done had the West Side Church been in existence.

—D. D. McLean, of Bowling Green, Fla., expresses his great pleasure in the disposition of the CHRISTIAN-EVANGELIST to give both sides of great questions in the political and religious world. He says that he would not exchange the "Current Events" department for any strictly political paper known to him, for reliable information. Another party writes, "I think the first page worth the price of the paper."

—The University of Indianapolis hopes to maintain every spring and fall vesper services, at which all students are especially urged to be present, and to which the public is cordially invited. The services, conducted usually by the president of the University, will be largely musical, with short addresses of fifteen or twenty minutes by eminent men. For the present, until a University chapel is erected, the vespers will be held in the central churches; and this spring the speakers will, for the most part, be the pastors of these churches.

—Mattie Pounds, national superintendent, informs us that a large number of Intermediate or Junior Societies and mission boards throughout the states will make a self-denial offering on or near Easter. Sister Pounds is doing a grand work in educating children in the virtue of self-denial, as well as in missionary work.

—Recently a splendid entertainment was given by the scholars and teachers of the Tripp Avenue Christian Church, in Scranton, Pa., in honor of the formal opening of the new wing, which has been added to the auditorium for the use of its kindergarten and the Endeavor Society. The new room, which is 24x40 feet, is connected with the main edifice by a large arch behind the pulpit, the same being tastefully draped with olive-green tapestry. A fine baptistery has also been constructed.

—If $100,000 could be raised this year for Home Missions, and it can be, the impulse which it would give to our churches throughout the United States would be the strongest and the most perceptible forward movement since the organization of this society. New churches would spring up in new fields, weak churches would become strong, and the older and stronger ones would reap larger harvests and make larger offerings for missions. Every effort possible, therefore, should be put forth to raise the $100,000. If only one-half the calls upon our Home Board could be met the cause we plead would go forward with such leaps and bounds that all eyes would be astonished. Let us remember that it is the mission of the church to build missions, and this cannot be done without the means. And now that an opportunity for a general offering for Home Missions is at hand, let us make it one worthy of the cause we plead and of our ability as a great religious body in the world.

—Now that the springtime has come and house-cleaning is the order of the day, our editorial sanctum is undergoing the renovating and redressing process. For a week we have been at the mercy of the painter, the paperer and the janitor, whose chief delight seemed to be to break the monotony of our editorial duties for a while at least. But now that we are more cheerfully environed we will not complain of the past interruptions and hope to find our task easier and our heart lighter under the influence of our renovated and renewed rooms.

—While we are being criticised upon the one hand for publishing the article on "Barrier to Christian Union," by Rev. Jas. M. Campbell, we are vindicated for it on the other and that more abundantly. Whether such an article in our columns will do good or not depends upon the reader. There are some, it appears, who do not know how to read an article nor how to use it, but not all. One preacher says, "I am much interested in 'Barrier to Christian Union,' by Rev. J. M. Campbell, and have a friend who is a Congregationalist minister that I want to read it. Would you kindly mail him copies of the CHRISTIAN-EVANGELIST containing the article." This is not the only request of this kind we have had and with which we have gladly complied. There is a request also that the article be put in tract accompanied with a brief and courteous rejoinder, for just this kind of work. If the demand was sufficient our publishers would take pleasure in tracting the article for missionary purposes.

—The convention of the West Tennessee churches will be held at Newbern, April 18-20. Great preparations have been made for a great spiritual feast. All interested in the cause of Christ in that part of Tennessee are urged to be present and to have their friends present. For further information address W. W. Phares, Newbern, Tenn.

—Owing to the protracted meeting at the Compton Ave. Christian Church, this city, their Easter offering for the Christian Orphans' Home is postponed to April 16th, at which time they are expecting to raise $100 for it. The churches of St. Louis always do well for the Home in all their offerings.

—The Yearbook for 1899 is the handsomest yet issued. The binding, paper and print all looks better. A full-page picture of the hall in which the Jubilee Convention is to be held appears on first opening of the book. The bulletins of the various missionary societies contain a vast amount of information with which the public is yet unfamiliar. The entire church could profit greatly by a perusal of these pages. The fly-leaf between each two pages of the preachers' list is a new and convenient feature. Changes can be noted on these blank pages, and thus aid in securing greater accuracy in the list from year to year. For a copy of this very valuable little book send to Benj. L. Smith, editor, Cincinnati, Ohio, or subscribe for the American Home Missionary.

—The receipts for the first 23 days of March amount to $25,323.50, or a gain of $3,845.14 over the corresponding 23 days of 1898. The gain in the offerings for the week ending March 23 were $2,285.24. Fewer churches have given to date than for the same period last year, but the amounts from contributing churches are larger.

—If only the preachers who have expressed willingness to Secretary Smith to take a offering in their churches, respectively, wer active in this work, our offering for Hom Missions would be far less than they hav been. It ought not to be regarded an hono for a preacher to be so minded. The fact tha he has a pulpit in the Christian ministry ough to be positive assurance of his fellowship i this work. If there is a preacher not so mind ed he is the man whose name ought to b published; not to his credit, but to his shame

—The Cuban Industrial Relief Fund, with general office at 75 Tribune Building, Nev York, has published for free distribution a book, paper cover, 64 pages, setting forth the distressing industrial condition of Cuba and calling upon the public for donations for the relief of the same. This fund has behind it the names of responsible men and the endorsement and co-operation of the government. For further information send to above address for the tract and other literature.

—The opening of the second decade of our history, which began last week, by B. B. Tyler, happily coincided with the opening of the campaign for our Home Missionary offering. Much of Dr. Tyler's paper this week is devoted to Dr. Barclay and much of what he says about Dr. Barclay is new—has never before been published. A similarly interesting feature will characterize Dr. Tyler's next paper concerning our first missionary to Jamaica. We are receiving marked evidences of the high appreciation of these historical papers, and the interest in them will increase unto their end.

—The rapid growth of trusts in the United States since the close of our war with Spain is marvelous and not without dangers of corresponding magnitude. The authorized capital of trusts organized since Jan. 1, 1899, is said to exceed a billion dollars, and at their present rate of growth it is estimated that they will have a total capital of more than six billion dollars by the close of the present year. There is a reported coal trust recently organized with a capital of eight hundred million dollars and talk of a copper trust being formed with a billion dollars capital. While there may be some things said in favor of such methods of business it must be admitted that they are attended with very grave and far-reaching dangers. Among these numerous trusts there will be found those that were formed for purely speculative purposeses, which means disaster to investors at no distant day. A financial business based upon fictitious values, as are many of these trusts, means ruin to somebody sooner or later. Another feature of trusts in general is the excess of authorized capital stock to that of actual cash invested. This means at least a tax on the consumer that is unjust. They are thus compelled to pay a profit of stock that represents "good will," water, wind or moonshine instead of actual cash. It is not an "honest-dollar" business. The excess of authorized stock over actual cash invested is said to be usually two, three and four dollars in stock to one dollar in cash, and in some instances from five to ten to one, or more. But still another danger, and that not among the least, is the influence of such aggrandisements of capital upon the legislation of our country. There is great danger of our government becoming a government of the trusts, by the trusts and for the trusts. Then again, if the formation of trusts are to continue it means the revolution of our entire industrial system. Wages as well as prices will be dictated by trusts, competition will be removed and the opportunities for men of small capital to go into business will be greatly curtailed if not wholly destroyed. At all events the growth of trusts is becoming a serious problem quite independent of political party doctrines and should have the serious consideration of every true American citizen.

—Those who have seen the Easter number of ır Young Folks, edited by W. W. Dowling d published by the Christian Publishing Co., ll agree with us that it is a credit to both the itor and the publisher. The cover design esents only the symbols and evidences of e, and is pleasingly appropriate alike to the ason and to the day it celebrates. The erature of this number beautifully em-asizes the resurrectoon of Christ and the fluence of this fact upon the world. The oung Folks stand at the head for wide-awake, -to-date literature for our young people and stly merits the popularity to which it has tained in our Endeavor Societies and Bible-hools.

—The prohibitionists and anti-saloon people Iowa are stirring themselves in the interest temperance, purity and better government. ee notice of a call for state meeting of the wa Anti-saloon League, at Des Moines, next eek, in this paper. They are coming to the scue none too soon for the interests of tem-erance against the saloon in that state. The hristian preachers of Iowa, as in other states, ill, of course, be found at the front in the rocession against the saloon.

—The Prohibition Union, of the Christian nen of St. Louis, have planned for a mass meet-ng at one of the churches of this city, for every ight this week, with strong speakers for each neeting. John G. Woolley will speak on Friday, April 7th, but the place has not yet een designated for his meeting. The cam-paign against the lawlessness of saloonkeep-rs and for better things for all mankind in the ity is thus opening out in earnest. It in-dicates "war to the hilt." It is a fight for urity and our homes as well as for the dignity f the law.

—The General Board of the United Society of Chirstian Endeavor is determined that no criti-cism shall be heard from any quarter of our rotherhood this year in our representation upon the program of the next national conven-tion at Detroit. We are informed that to date B. A. Abbott, of Baltimore; J. H. Banton, of New York City; H. O. Breeden, of Des Moines; A. McLean, of Cincinnati; Chas. B. Newnan, of Detroit, and J. H. O. Smith, of Chicago, have each accepted an invitation to a place on the program. In addition to this list every one of our trustees in the board will also appear on the program. This will certainly not only pre-vent criticism from any of our people or papers, but put the entire brotherhood under great ob-ligations to the leaders of the Endeavor move ment for such favorable recognition in Chris-tian fellowship and work. Let us not forget that this honor also carries with it great re-sponsibilities and pray that these men may use their opportunities to the best interests of Christ's kingdom on earth.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. Moore.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

—Bradley, South Dakota, wants a good Homeopathic physician—a Christian man. A good practice is certain. Correspondance should be addressed to P. S. Rhodes.

—The new church in East Columbus, Ohio, by the assistance of our Church Extension Board has purchased a lot and will proceed to build a house of worship. Bro. Freer, the pastor, is greatly pleased with the outlook and is a strong believer in the Church Extension work.

—Special dispatch to the CHRISTIAN-EVANGELIST:

Our meetings are stirring this city; one hundred and seventy five already added. Scoville and Huston are grand evangelists.

J. E. LYNN, pastor.

Springfield, Ill.

—The few Disciples of Christ at Maywood, Neb., not being able to support a preacher, have also discontinued their Bible school and Endeavor Society. We regret to hear of such events and hope the opportunity for continuing these Christian activities may return. Cannot some preacher in reach of that field, or some traveling evangelist, or the Nebraska State Board help them to at least keep house for the Lord at that point. Write to Mrs. J. T. Twiss.

—And let me thank you for getting up this "Nine Decades of History." It is a much-needed, much-merrited work—merited by our heroes now resting from their labors, and the later toilers also. * * *

Eureka, Ill. ELMIRA J. DICKINSON.

—The sum of $500,000 has just been raised in this city as an additional endowment for Washington University. This makes a total of $1,100,000 which has been raised for this University within the last few years. Of this amount $900,000 has been raised since Feb. 12th. A new site has been purchased and new builings will be erected as rapidly as possible. The site and buildings will cost $600,000. Among the recent liberal donors is Mr. Brookings, who has contributed $200,000; also Ex-Gov. D. R. Francis, Mr. Hitchcock and Mr. Samuel Cupples. Washington University was incorporated in 1853. The first chancellor was Dr. Hoyt, who was succeeded by Chancellor Chauvenet, the eminent mathematician. Then came Dr. Elliott, the Unitarian divine, and in 1891 Chancellor Winfield S. Chaplain. Washington University now includes the College and School of Engineering, Smith's Academy, Manual Training School, St. Louis Law School, St. Louis Medical College, Missouri Dental College, St. Louis Art Museum, Henry Shaw School of Botany and Mary Institute. The future usefulness of the University is to be greatly enlarged by the recent movement and enlarged endowment. The University will not be under the control of any distinct theological school, but is to be nonsectarian in its character. The men who are behind the present movement, it is intimated, are contemplating much larger things for the University than it has yet known.

—The return of balmy days, singing birds, croaking frogs, young grass, bursting buds and new flowers have an invigorating influence upon both the mind and body of the people just emerging from another winter and the machinery of the industrial world begins to move with accelerated speed. There is an impulse of new life in nature's resurrections imparted to man and to his industrial affairs at each returning spring not felt again in the journey of the year nor equaled from any other source. New hopes, new aspirations, new courage are more characteristic of men at this season of the year than any other. Whatever the hardships of the winter, the trials and failures of the past, men lay hold upon the opportunities which come with spring with new hopes and new energies, and it is well that it is so. It drives away the clouds of despair and lets in the sunshine of happier days. We trust, therefore, that the dawn of a happy, prosperous period for all is at hand.

ROYAL

BAKING POWDER

IS THE BEST.

A pure, cream of tartar powder. Greatest in Leavening Strength. It makes lightest, sweetest, most wholesome food.

ROYAL BAKING POWDER CO., NEW YORK.

Christ the Lord is risen again,
Christ has broken every chain;
Hark! angelic voices cry,
Singing evermore on high,
Hallelujah!—*Winkworth.*

PERSONAL MENTION.

W. W. Blaylock has located with the church at Larned, Kas., for full time.

Samuel Gregg, assisted by Prof. Sweetman, singer, is conducting a protracted meeting in the Christian Church at Sioux City, Iowa.

C. H. Hilton and wife, Olathe, Kan., were given a donation party recently by the members of that church. Mrs. Hilton's birthday was the occasion of the very enjoyable visit.

C. M. Hughes, singing evangelist, who for some time has been disabled from work on account of sickness, is now ready for work, and can be had for a meeting. Address him at Lexington, Ky.

F. G. Tyrrell, who has been at Cincinnati for some time, assisting A. M. Harvout in a protracted meeting, was in his own pulpit again on last Sunday and was greeted by large audiences.

W. W. Herold, for over 20 years an elder in the church at Sedalia, Mo., and a reader of the CHRISTIAN-EVANGELIST from its beginnihg, also some of its predecessors, has been unwell for a time and starts for Menard Wells, Tex., April 4. He speaks highly of Bro. Putman and also of the work at Sedalia.

J. G. M. Luttenberger and wife, of Dorchester, Ill., paid their respects to this office during a flying trip to this city last week. The roads in Illinois in many places at present are not most favorable to protracted meeting work, and yet not a few good meetings are reported from that state each week.

A. R. Moore, of Memphis, Tenn., is assisting his brother, S. B. Moore, in a protracted meeting at the Compton Heights Christian Church, this city, this week. He came last Saturday and is to remain over next Sunday. J. Q. McCanne, of the First Christian Church, is their chorus leader. They are having a good meeting and hopeful of large results.

G. Halleck Rowe has accepted a call to the church in Salem, Ill., and has just entered upon the work. While employed for the church he says that he will be allowed to do some evangelistic work. He speaks well of Bro. Black's, his predecessor's, work. Salem is the home of Charles E. Hull, State Senator, who with his wife are members of the Christian Church.

H. James Crockett, pastor of the Christian Church at Mankato, Minn., was recently tendered a novel reception. At the close of a prayer-meeting service at which almost the entire congregation was present, he was presented with a "beautiful golden oak office chair." He reports all departments of the work in the church at Mankato in a prosperous condition; 55 young men and women in his Bible class, mostly students and teachers. Outlook hopeful for the church.

Earle Wilfley, for three years pastor of the church at Wabash, Ind., has resigned that he may accept a call to the work of an evangelist in the City of Pittsburg, Pa. During Bro. Wilfley's pastorate at Wabash he has made a most favorable impression upon the people of that city and greatly endeared himself to his congregation. It is with great reluctance that they consent to his departure for another field, but the prospect of enlarged usefulness leads them to submit. He will enter upon his work in Pittsburg June 1. The already strong pulpit staff of Christian ministers in Pittsburg will receive another man of marked ability, thereby further strengthening its power for good.

W. H. Harris has been called to remain with the church at Grant City, Mo., for an indefinite period. He has been with the church two years already and the church has grown in all departments of its work under his ministry.

G. E. Ireland has closed his work at Princeton and removed to Wabash, Ind., where his family has already gone and where he expects to make his home. He will be glad to correspond with churches within reach of Wabash needing supply or part time preaching.

W. H. Kern, for a little more than five years the pastor of the Fourth Christian Church, of this city, closed his work there on last Sunday. He has accepted a call to the church at DuQuoin, Ill., and will enter upon the work there at once. His family, however, will not remove from St. Louis for some time yet.

Otha Wilkison, of McLoud, O. T., has accepted a call to succeed J. A. Tabor at Enid, Okla., and is already at work. Bro. Tabor resigned to enter the field as an evangelist and is now in a meeting at Geary, O. T. The church at Enid commends Bro. and Sister Tabor highly for their work there.

T. F. Weaver, of Texarkana, Tex., writes encouragingly of the work in his new field. Among the additions to the church there since he began two months ago was an Episcopal rector, George Kirkpatrick, of whom he speaks well as a man of ability and usefulness. He is now in Aakansas lecturing on "The Origin of Denominationalism."

Joseph I. Irwin, of Columbus, Ind., has given $25,000 for the Bible College of Butler University, provided that $75,000 more can be raised. That the $75,000 will be raised the trustees confidently affirm. President Jenkins is pleased with the turn of affairs in relation to Butler College, the Bible Chair and the University of Indianapolis.

WEBSTER'S INTERNATIONAL DICTIONARY is commended by educators and philologists almost without exception. The definitions are clear and explicit, the different meanings are given in the order of their development, the pronunciation is indicated by the ordinary diacritical marks taught in the public schools. It is the safe guide of all who would speak and write the English language correctly.

On last Sunday Prof. W. E. Adams, Principal of the School of Oratory, Ft. Wayne, Ind., preached at the First Christian Church, this city, on last Sunday morning and at the Mt. Cabanne Christian Church on Sunday night. Prof. Adams is a graduate of Hiram College, a pleasant, attractive, interesting speaker and a good soloist and chorus leader. All who heard him were pleased with his visit. Dr. Dungan of the Mt. Cabanne Church preached at the First Church on last Sunday night, Bro. Fannon, the pastor, not having yet sufficiently recovered from his recent sickness to preach. He hopes, however, to be out soon, again.

CHANGES.

C. F. Stevens, Leon, Ia., to Trenton, Mo.
A. D. Richards, Canton, Mo., to Montrose, Iowa.
G. M. Goode, Lexington, Mo., to Normal, Ill.
C. J. Palmer, LeRoy to Wilsey, Kan.
Ira Billman, Saginaw, Mich., to Evansville, Ind.
C. O. Burton, Boxley to Sheridan, Ind.

"See, darkness and doubt are now flying away;
No longer I roam in conjecture forlorn:
As breaks on the traveler, faint and estray,
The bright and balmy effulgence of morn.
See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom!
On the cold cheek of death smiles and roses are blooming,
And 'Glory' eternal awakes from the tomb."

Comparative Statement.

Comparative statement of receipts to the American Christian Missionary Society for the week ending March 25, 1898 and 1899:

No. churches contributing	2	4	2
" C. E. S. "	3	5	2
" L. A. S. "	1	2	1
" individuals "	11	5	6x
" other contributions	1	3	2
Contributed by churches	$27.65	$68.13	$40.43
" " C. E. S.	7.75	22.50	14.75
" " L. A. S.	10.00	4.00	6.00x
" " Indiv'ls	270.00	25.00	244 00x
Other contributions	770.00	50.00	720.00x
Annuity		18,000.00	18,000.00
Total	$1,085.40	$18,169.63	$17,034.23
Loss x			

$2,000 of the above annuity was turned over to the Foreign Christian Missionary Society and $8,000 to the Church Extension Fund.

BENJ. L. SMITH, C. C. SMITH. } Cor. Secs.
Y.M. C. A. Bldg., Cincinnati, O.



Some persons say they are never influenced by an advertisement.

It is not expected that any one will buy Ivory Soap solely because it is suggested by an advertisement.

If you have never used Ivory Soap, you may be induced to ask some friend about it; should you find—as you probably will—that she is enthusiastic in its praise, then you may try it.

Millions of people use Ivory Soap; they use it because they like it. You too will like it. There is a difference in soaps.

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Notes from the Foreign Society.

M. B. Madden reports four conversions in Fukushima, Japan. The Christians are all aroused and united for good work.

A building has been rented at Osaka. R. L. Pruett will carry on the work. Osaka is a city of a million people.

Miss Kate Johnson, of Tokio, Japan, made $35 for the support of a girl four years of age.

Mr. and Mrs. Arnold and Dr. and Mrs. Osgood are at work in Chu Cheo, China. Mr. Arnold reports a great change for the better since he left that place. The change is owing largely to the influence of the life of A. F. H. Saw.

W. P. Bentley, of Shanghai, China, reports four conversions and six inquirers. Two of the converts are scholarly men. One is a doctor.

Mr. Bentley has been requested by the Chinese government to take the presidency of the proposed Agricultural and Scientific College at Shanghai. It is his purpose to start the work only. Meanwhile, he will carry on his missionary work as usual. This new college is expected to prove a blessing to untold millions.

Dr. C. C. Drummond has performed 16 surgical operations in Hurda, India, within three weeks.

Miss Mary Thompson left for Australia on the 20th of February on furlough.

David Rioch has been helping the English work at Hurda, India. Dr. Rioch has been attending to some of the sick. They are giving most of their time to the study of the language.

M. D. Adams reports four baptisms in January in Bilaspur, India.

G. L. Wharton and family expect to come to America this year on furlough.

A. MCLEAN, Cor. Sec.

March Offerings.

Joplin, Mo.—Our offering for Foreign Missions over $20.—W. F. TURNER.

Centralia, Mo.—Our apportionment for Foreign Missions, $60, raised but for the storm would have done much better.—H. A. DENTON.

Carrollton, Ill.—Best collection this church has ever taken for missions. I think when preachers do their duty mission money will easily come.—J. S. SMITH, pastor.

Lynnville, Ill.—Our apportionment of $50 for Foreign Missions was raised and will be augmented.—D. F. SEYSTER.

Taylorville, Ill.—March offering reached $50; apportionment, $25. Last year $12.57.—GEO. L. PETERS.

Carrollton, Mo.—Carrollton raised $112 for missions yesterday and this sum will be enlarged before we remit. There was no begging and no teasing—simply giving.—J. T. OGLE.

Sloan, Ia.—Notwithstanding blizzards two successive first days in March, took the offering, $20.50. One-third more than apportionment and one-half more than last year. We go forward.—WM. B. CLEMMER.

REDUCED TO $3.50.



To place our new improved THERMAL VAPOR BATH CABINET in every home, we send them complete for 30 days, with alcohol stove, directions, formulas, to any address, upon receipt of $3.50 each. Head steaming extra, 75c. extra. Order to-day. Ours the best Cabinet made. Rubber-lined. Latest improvements. Cures without drugs a hard cold with one bath, rheumatism, lagrippe, female troubles, all blood, skin, kidney and nervous diseases. Guaranteed as represented or money refunded. We're responsible. Ship promptly. Descriptive Book FREE. Special Wholesale Prices to Agents. Address, TOLEDO BATH CABINET CO., Toledo, O.

Correspondence.

English Topics.

THE ANGLO-SAXON DESTINY.

Who can read contemporary history and not preceive that a mysterious force is impelling this great Anglo-Saxon race ever on and on to some stupendous end which will shape the destinies of the whole world? During the last twenty years the British Empire has actually been enlarged by four million square miles! Think a moment what this means. History knows nothing like it. And let it be remembered that mere earth-hunger has not anything at all to do with this colossal development. And just as it seemed to most Englishmen time really to try in some way to stop making the empire bigger, and to concentrate the national purpose on seeking to make it better, then steps in America to undertake a magnificent imperial destiny, by annexing the splendid colonies which Spain had ruined. And the process thus continued by Britain, and now begun by America, is only just beginning. Providence is at the helm in directing these vast issues. The two nations which are at the head of Christendom, and have made the Bible the keystone of the arch of national triumph, are elected by that divine grace which gives prerogative and power to peoples, to command the earth. Whether they wish to do so or not, and whether the other nations like it or not, there will be no escape. America and Britain are to dictate terms to the rest of the world in the 20th century. But it will be at the cost of many a vast sacrifice. The Bear will lay his mighty paw on the two ends of Asia. One paw is already poised over Pekin and the other over Jerusalem. Mark this, that there will be no actual crisis of trouble with Russia till that wonderful Trans-Siberian railway is completed. Then will come the hour of difficulty. Meanwhile God is piling up a heavy bill which the wicked "Beast Powers," the great military despotisms, will have to pay. And the bill will be paid in blood. Sin in nations is punished in this world. Armenia cries unto God, and he hears. Apostate Christendom is one vast, shameful, spiritual sham. It is the Babylon on which the Beast is riding on to apocalyptic doom. Easter is again at hand, and once more the heathen mummeries of mock Christianity will be enacted in St. Isaac's Cathederal, at St. Petersburg; in Seville Cathederal, with the boys in white and blue silk dancing "before the Lord;" and in St. Peter's at Rome, with the vast crystal cross flaming in the glorious dome. A grand reformation will come; a new age will arrive; the end of this era is not far off; but every era ends with the crash of doom on the blasphemers who have mocked the truth and set up their citadels of pomp and pride in refuges of lies. Europe is one vast museum of these mockeries under the name of Christianity, and all Europe will ring with the signals of coming retribution.

THE MUTINY OF THE HIGH CHURCH.

England is seething with excitement which is not likely to subside, but will grow more and more intense. For this tremendous commotion is not political, or social, or civil, but religious. Every careful student of history is aware that there is something about the spiritual which "will not down," and which, therefore, differs altogether from the many secular agitations which follow each other in passing and soon forgotten gusts of national passion. The world makes light of spiritual truth, and yet the world in spite of its own pretended contempt for the spiritual is unconsciously and unintentionally stirred and fascinated by the great conflicts which concern the human conscience. This nation is throbbing with indignation at the doings of the arrogant Ritualists, under the bold lead of Lord Halifax. A few days ago over 1,000 High Church clergy and laity, all men, gathered at St. Paul's Cathederal at eight in the morning for early communion. The Bishop of Argyll and the Isles, a very pronounced Ritualist, assisted by eight clergy, communicated this throng. Then on the same morning this crowd, with many more, assembled at the great assembly hall in Cannon Street Hotel, to discuss a manifesto, which was quickly carried, and has been issued for the benefit of the country. It will be a historic document, for it actually defies the Queen, and Parliament, and the national ecclesiastical courts to interfere with the rules and practices in the Established Church, although that church only exists by the authority of Parliament, and is subject to the authority of the courts. All this is seen by most people to be heading direct for disestablishment. But the distracted Church of England is simply like a ship drifting before stormy winds and along uncertain and irresistable currents, without a pilot, or captain, or rudder, or compass. And, unfortunately, dissent is too much divided to be able to give any clear, united and certain sound to aid the masses of the people. What a glorious chance is at hand for work like that which our own simple Churches of Christ have been these past few years pioneering! The crisis is surely at hand in which we shall be recognized as having a function to fulfill which will be understood at last.

A WONDERFUL BOOK.

No book lately issued in England is more intensely interesting than one which lies at my elbow as I write. It is a large volume by a versatile clergyman, the Rev. Henry William Clarke, on the "City Churches," meaning the churches of London proper. This work is extraordinary, because it is a simple and lucid array of facts as they are in our mighty metropolis, our wonderful and beloved London. There are forty-seven of the fine old churches left in London. The vicars and rectors of most of these parish sanctuaries are very highly paid, and now have nearly nothing to do, as the congregations have gone to live away in the distant suburbs, and the greater part of the city is on Sundays and on every week evening a vast wilderness of closed warehouses, which teem with crowded activity all the day till Saturday afternoon. Now, these clergymen have accomplished the gradual conversion of many of the city churches into concert houses by their eagerness to attract congregations, especially in the week days. The organists urge on this work for the sake of advertising themselves on leaflets, posters and in newspapers, and as a means to get private pupils. Then professional paid singers are employed. The whole cheap concert business has thus taken the place of prayers and preaching and for the amusement of the city clerks when they are out for their midday luncheons. Where the concerts are held, congregations of 300 can be attracted; whereas, for prayers and preaching, except in cases of very popular and sensational preaching, not more than from two to twelve can be got to attend. The other great attractions in these London churches are in Lent and Advent, when the "monks," like Father Ignatius and Father Dolling are invited to occupy some of the city pulpits, who by their powerful preaching create much enthusiasm among the city men. But the most objectionable feature of these services is, that their collections are devoted to the support of their monastic establishments, and besides their garments remind the people of the monastic orders in pre-Reformation times.

A MOUNTEBANK MINISTER.

One of the most earnest but eccentric of living London clergymen is rector of one of these old city churches. The Rev. W. Carlile, who is the celebrated founder of the "Church Army," is rector of St. Mary-at-Hill, the church close to the Monument, and London Bridge and Billingsgate. This is a poor parish, in which many people still live in the courts and bystreets. He has made a new departure of the most revolutionary kind, and so draws throngs of people, more than a thousand every Sunday evening, as indeed so could any man who could descend to similar means, simply for the sake of coaxing in a great crowd. The preaching and praying are unworthy of the name, as Mr. Carlile's brother clergymen candidly declare, and as Mr. Clarke frankly says in this book on "City Churches." Inside the church early on Sunday evenings you will see a band of seven fiddlers, two trumpeters and a number of concertina women dressed in surplices and college caps, who play for the edification of those who are pouring into the edifice from all parts. During this time the clergyman and his curate are marching round the parish at the head of a brass band, which consists of about twenty-eight men dressed in surplices and college caps. This procession stops at every public house and the drinkers are invited to come to church. The church is always in darkness. Religious pieces are put on the screen by means of a lantern. This is done during the hour of service, which shows how truly comprehensive the Church of England must be. The people merely come to be entertained. Their unseemly behavior shows this as soon as any devotion begins. They do not want any preaching or praying, but only to see and hear what will divert them, and the people in the parish itself do not attend at all, in any number beyond about a dozen, the whole crowd coming by train or tram from distant suburbs. Thus are we beginning to be taken back to the rude days of the miracle plays in the Middle Ages. The subjects of these Sunday services are such as these: "The Maidstone Plague," "The Labor War," "Better in Gaol," "Tammanay's Lord Mayor." The rector a fortnight before this last Christmas announced that the next Sunday the usual doll service would be held, and held it was on the Sunday preceding Christmas. The church was a strange sight. The altar steps were covered with dolls and packages of sweets. The object was a purely excellent one. The dolls were distributed amongst the poorest of the thousands of poor little children in the East End slums.

W. DURBAN.

43 *Park Road, South Tottenham, Lnodon, England, March* 10, 1899.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexions clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

New York Letter.

An interesting course of lectures are announced to be given at Union Theological Seminary in April by the Rev. Thomas C. Hall on "The Social Significance of the Religious Revival in England in the 18th and 19th Centuries." The lecturer is a son of the late illustrious Dr. John Hall, of New York. For many years he was pastor of a Presbyterian Church in Chicago, and recently was elected a professor in Union Seminary. His program is as follows: "Beginnings of Methodism," "The Methodist Movement," "England's Condition and the Evangelical Party," "Evangelical Party rnd Social Reform," "The Broad Church School and Liberalism," "The High Church Reaction." These are popular questions and are likely to create considerable interest.

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The Disciples of Christ in the North Atlantic States, south of New England, are planning to hold a missionary conference May 9th, 10th and 11th, at the First Church, Philadelphia, to inaugurate such movements as will tend toward more rapid evangelism (in the broad sense) in this territory. A number of topics will be considered, such as: City Evangelization in the the East; The Open, or Institutional Church; Sunday-school Missions; A Ministerial Training School; General American Missions; Foreign Missions, etc. Our Eastern forces need co-operation and concentration. It is to be hoped that the beginning of such work is now in sight. Bro. J. S. Myers and the First Church have invited all who will come to be their guests The program of the conference will be published soon. Let all the preachers of these states plan to be present.

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"Our Messenger," bulletin No. 3, by the Executive Committee of the New York Christian Missionary Society just issued, states that the next convention will be held at Tully, Sept. 19-22. Evangelist J. M. Morris has had 122 additions to the churches since August, 105 being by baptism. He is now in a meeting at Lansingburg with Bro. C. M. Kreidler. Bro. J. R. Tolar, Jr., has resigned from the 2nd Church, Rochester, and S. J. Corey, a student in the Rochester Seminary, has succeeded him. The two congregations of Elmira have separated, forming independent congregations. C. C. Crawford ministers to "The First Church" and a Bro. Morrison, of West Virginia, preaches at the "West Side Church." F. W. Norton resigned at Niagara Falls, but that church knows a good preacher, hence refused to let him go. N. Tonawanda Church has opened a mission Sunday-school which promises much success. The deficit in the state treasury is $770.00. The churches of the state should cancel it at once.

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"Home Missions to the Front?" Yes, to the tune of a $100,000 offering before the Jubilee Convention in October. The American mission field is ready for the seed of a full, pure gospel. Let us plant Sunday-school missions all over the land, and sow the field deep with clean, strong, clear, Christian literature, setting forth the plain way of salvation. The planting must be done; but much of the field is white already with ripened harvests. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest. Yes, let us pray for this. In this request our Lord asks us to pray for a definite thing. Judea was never whiter with harvests awaiting Christian reapers than is our own beloved home field. How will our Lord send forth laborers into his harvest? By us? Yes, by his people alone. We have the pure gospel which the people will accept, we have the men who can preach it, we have the money to sustain them while they labor. Will we not give it? It's the Lord's money; we are his stewards. Oh, let us honor him with our substance. The missionary spirit is the solvent of all the problems confronting us in Christian work. alone will bring America to the feet of the Crucified. If we will win this land and people for Christ he will give us the whole world through American Christianity.

S. T. WILLIS.

1281 *Union Ave.*

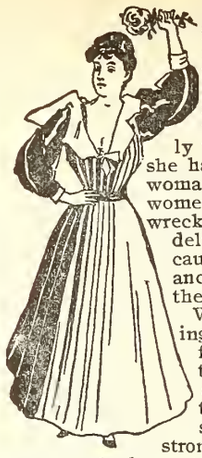
Florida Letter.

It is a very common thing to declare that "corporations have no souls." We have very lately here in Florida had ample evidence that if this is the rule there are striking exceptions. Mr. H. M. Flaglor, a gentleman worth many millions, and who is largely interested in some of the finest hostelries in the state, and a large owner in the Florida East Coast Nassau and Havana Railroad and Steamship Company, distributed, after the last frost, thousands of dollars to the fruit and truck gardeners to enable them at once to proceed to make other crops, as the cold had destroyed the one just ready to be marketed. We do not believe this timely act of Mr. Flaglor has a parallel in history; certainly not in the history of this country. In addition Mr. Flaglor has offered to provide the poorer settlers along his line, of more than three hundred miles of railway, with groceries and fertilizers and such other things as they may need till the next shipping time comes. This gentleman, with this magnificent public spirit, is proving himself a public benefactor, and certainly deserves the greatest credit. I think now, as I often have thought, the tendency to abuse the wealthy is too common. I am personally acquainted with a number of wealthy men and women who are the noblest of earth.

Mr. W. W. Howard, general manager of the Cuban Industrial Relief Fund, passed through Jacksonville yesterday on his way to New York and gave us a sad picture of the condition of affairs on the islands. Among other things he said that the condition of the widows and orphans of Cuba is heartrending. There are thousands upon thousands of these poor creatures scattered over the islands. They have neither homes to live in, food to eat nor clothes to cover them. One cannot think of their future without a shudder. Mr. Howard said he was especially concerned for the poor little orphan girls who roam the streets scantily clad, asking for a bit of food with which to keep their bodies and souls together. "What," he says, "will become of these girls?" We believe their future for good or evil lies with this country. Mr. Howard informs us that among the widows and orphans mentioned he saw as lately as last week individual cases of destitution and physical emaciation worse than anything that he saw in Armenia during his two years of relief work in Armenia. To have these wrecks of humanity live under and look up to the stars and stripes waving over the public buildings is enough to give one a queer sensation. Mr. Howard does not believe that a generous American public, if informed properly on this subject, would long suffer this condition of affairs to exist. As it now is, it is a reproach to this nation and a blot on civilization. The waving of "Old Glory" should mean something to the homeless, helpless orphans and destitute country people of Cuba. It was not the intention to include the care of widows and orphans in the work of the Cuban Industrial Relief Fund. But as it is not being attended to by others the Industrial Relief is making it a part of its work. As rapidly as possible homes are being found for these destitute ones, especially among the farmers and planters, who are being supplied with seeds, teams and agricultural implements. I am glad to know that our own brethren are becoming alive to the work of evangelizing Cuba and are planning to immediately establish mission centers in important cities and towns where for centuries the people have been under the heel of political despotism and a priestly hierarchy as foreign to the spirit of civilization and Christianity as hell is foreign to heaven—a condition where man was deprived of liberty, religious and civil; where dungeons were fetid with the stench of the dead, whose sole crime was a desire to exercise that freedom sanctioned by the Almighty. We have at our doors an open opportunity to sow the seeds of a pure gospel, the growth of which will shed a benign influence over a hitherto benighted people. We cannot occupy too soon. We must prepare ourselves by careful study to deal, not only with the mental and moral attributes of this people, but also with that powerful and deeply seated influence which long years of superstition has made on them.

"There have never been so many tourists in Florida before," was the answer given to the the writer yesterday by a railroad man, when asked concerning this season's travel. Although we have had some exceptionally cold days this winter for Florida, with two killing frosts, our reputation as a splendid health resort has not suffered, and thousands have hied themselves here to escape the extreme rigor of our sister Northern states.

A prominent United States official was introduced to us the other day and in the course of our conversation he remarked, "Wife and I are members of the Christian Church when we are at home." He spoke more wisely than he thought, and the statement accounts for the nonattendance at either Christian Church while here. But this is by no manner of means the rule with all our visitors. We frequently have half a dozen states represented at our services. We have a most excellent opportunity afforded of becoming acquainted with some of our best and most prominent brethren through this means. There is something in the tie that binds us to our brethren



The bud is more easily blighted than the full-blown rose. A young girl is more susceptible to weakness and disease that will wreck her in a womanly way than she is after she has attained to healthy womanhood. Thousands of women have their lives wrecked by troubles of this delicate description because of their own ignorance and the prudery of their mothers.

Whenever the wandering demon of ill-health finds a ship adrift upon the sea of ignorance, he steps on board, takes the helm, and steers straight for the maelstrom of death. The young woman who has not been taught the necessity of taking care of her health in a womanly way is a ship adrift upon the sea of ignorance. Diseases that will wreck her future happiness will soon assume command. Young women who suffer from weakness and disease peculiar to their sex live under a terrible nervous tension, and if they escape death are always threatened with insanity. The whole nervous system is affected by the constant drag and drain upon the delicate and feminine organs. Dr. Pierce's Favorite Prescription is the one perfect and unfailing specific for every derangement and disorder of this description. It fits a woman for wifehood and motherhood It is the best of all known nerve tonics. It is the discovery of one of the most eminent and skillful specialists in disease of women.

"I was troubled three years with female weakness," writes Miss Ellen Otey, of Bedford City, Bedford Co., Va. "I had two physicians, but neither did me any good. I was troubled with pains in my left side all the time. When it was time for my monthly periods I thought I would die with pains in my back and stomach. I also had chills. I could not get up without fainting. Finally I took three bottles of Dr. Pierce's Favorite Prescription and two of his 'Golden Medical Discovery.' I do not have any pains at all and am in better health now than I ever was in my life."

How to preserve health and beauty are told in Dr. Pierce's Medical Adviser. It is free. For a paper-covered copy send 21 one-cent stamps, *to cover mailing only;* cloth binding, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

extremely beneficial to our better natures. The great commandment of our Lord to his disciples was that they were to love one another. We are united in such intimate bonds of union as to become members of one body. We are fellowheirs of the same grace of life, fellowexpectants of the same heavenly rewards.

T. H. BLENUS.

Adams St. Christian Church, Jacksonville, Florida.

Iowa Letter.

For some weeks Iowa readers of one of our Des Moines dailies have been following a discussion between a Methodist pastor and a Catholic divine—Dr. Eaton and Father Nugent, both of this city. It closed in a dramatic way. Dr. Eaton offered Father Nugent $100 a line for Scripture proof warranting apostolic succession. Father Nugent responded by offering $1,000 a line for Scripture sustaining infant baptism. Interest in this discussion has deepened and widened so that an oral discussion has been arranged. It will take place in April, in the city of Des Moines.

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Ex-Gov. Larrabee, of Iowa, is and has been an uncompromising enemy of the saloon. He is now chairman of the State Board of Control. This board has charge of all state institutions which receive aid from the State Treasury. Both the prisons and the colleges are under this board. The crowded condition of our two state prisons has raised the question of building a third. Mr. Larrabee takes the new prison as a text, and preaches a prohibition sermon. I condense it as given in the Des Moines Leader of March 10th. He takes his date for comparisons Dec. 31st, 1889, or Jan. 1st, 1890. He considers his facts under the heads, "Before" and "After." Because at that time began the present tide in favor of the liquor interests. Also, because prohibition had half a chance for four or five years, ending at that date. In the four years ending with this date the convict population *decreased* seventeen per cent. In the five years, beginning with this date, the *increase* was forty-six per cent. Both the decrease and the increase are steady from year to year without a break. It holds good whether you take the number of inmates at a given date in such year or the total months of imprisonment for such whole year. The increase from that date to the present is more than double—from 543 to 1140 inmates. He further says, "The insane asylums, the institutions for reformation of boys and girls, the statistics of police and district courts, poor farms—every institution that has occasion to study crime in its relations to the habits of the individual—all show like results." This increase began before the hard times. It continues after the hard times are gone. Therefore it is not due to hard times. It is due to the political machines and to voters.

***

The Iowa Lectureship or Eastern Iowa Preachers' Institute meets in Marion, March 28th to 30th. T. J. Dow, of Iowa City, presides. G. W. Burch is secretary. The following persons are on the program: W. R. McCrea, W. A. Moore, I. H. Fuller, G. T. Smith, J. M. Rudy, B. S. Denny, W. S. Lemon, A. M. Haggard, E. A. Hastings, W. W. Wharton and C. C. Rowlison. The three evening addresses are "The Higher Criticism," "The Scientific Method of Thought" and "The Place of the Church." A large attendance is expected.

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In looking over the lists of reports from Iowa churches for March 5th I miss some names. It is not too late yet to complete and send in your offering for the Foreign Board.

***

W. F. Briney, of Valley Junction, Wisconsin, has issued a historical chart. I insert a few words concerning it because he is an Iowa man by birth, if I mistake not, and without doubt is a product of Iowa schools. His chart is for the vest pocket; is forty inches long, but neatly folded in morocco covers. It represents the prominent men and the chief events in proper chronological perspective. On one side is presented the centuries B. C. and on the other the A. D. centuries. It is entitled, "Sunday-school Teachers' Chronological Chart." One splendid feature is its wide margins upon which to enter the results of special readings in history.

***

Pastor I. N. McCash is in Ann Arbor, Michigan. He is in a meeting in that great educational center. His pulpit will be filled on March 19th by one of the livest, largest-hearted men in America, C. C. Smith, of our Home Mission Board. He will also speak in the college chapel and at a special gathering of the Bible students.

***

C. C. Rowlison, the Marshalltown pastor, has been once more to our capital city to lecture in the Institutional Church for Pastor H. O. Breeden. The young men and women of the Bible Department were fortunate in securing him for an hour on the subject of "Church History."

***

Last Sunday the superintendent of the University Place Church received a written question from one of the classes, and called the writer to answer it. "Was the blindness of this man (John 9:2) caused by the Heavenly Father?" Perhaps my answer will be helpful to others. The language of Jesus does not say who caused this blindness. It only says that the two causes suggested are not correct. It implies a third cause, but does not name it. If it is God, the text does not say so. If it is Satan, it does not say so. It says something very practical: "I will cure him that the works of God should be made manifest in him." In like manner we should feed the hungry, visit the sick, relieve the famine-stricken and reform the drunkards, that the works of God should be made manifest.

***

The Christian Index Publishing Co., of Des Moines, has put out a booklet of about 200 pages, entitled "Revolution of Atlantis." The writer is Bro. J. W. Cameron, of Sioux City, Ia. The volume contains an essay on Christian union by G. L. Brokaw, editor of the Index. I have not yet examined the work, but I know and esteem the men and expect something good in this book.

A. M. HAGGARD.

SPRING TIREDNESS is different from the weariness caused by labor. The last is cured by rest; the first requires a few bottles of Hood's Sarsaparilla to cure it.

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The Jew and the Holy Land.

The late W. E. Gladstane said: "The Jewish nation is a strong evidence of the truth of the Bible." The writer, during a visit to Palestine, was impressed with the fact that God has kept these people in the world, yet as a race distinct and apart.

There are about 85,000 in Palestine, about one-half living in Jerusalem. They outnumber both Christians and Moslems, three to one.

Just as the Chinaman looks forward to a final residence in the flowery land, so the sons of Jacob look forward to a home in which he may spend the evening of life—a home near to the city of David.

The Jew is watched by the jealous eye of the Turkish official; notwithstanding, the people are returning and repeopling the land of their fathers.

One well informed by a long residence there writes: "Many of these more progressive ones look to the great republic across the Atlantic, and as soon as they have money enough to pay their passage, thither they go. I have met many of these, but among them have never known one who was leaving without the intention to return."

It is said that the Jews are purer, as a race, than any nation. There are reasons for this. The Jew reverences law, and the law takes cognizance of every detail in life. Through this has the Jew maintained his racial individuality. They cohere by the power of a common religion.

Many ask: "Will Palestine be repeopled by the Jews?" The signs of the times seem to point that way. The Jew has no country but that; he is not wanted elsewhere. Centuries have not united Jew and Gentile politically, geographically or socially.

Slowly, but surely, the Jewish tide flows in. Previous to 1890 "the increase was phenomenal." In both the old part and the new of Jerusalem the Jew is in the majority. In forty-five years there has been a "tenfold increase." "There are obstacles in the way which will not be removed to-day or to-morrow: that they can be removed is enough. There is coming a time when Israel shall no more be termed forsaken, nor his land any more termed desolate."

"He shall assemble the outcasts of Israel and gather together the despised of Judah" (Isa. 11:12). "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own country" (Ez. 36:26).

A. M. GROWDEN.

Missouri Christian Lectureship.

The meeting of the Lectureship at Huntsville this week was the first to be held under tha new arrangement of time. Heretofore t has met in July, and the heat has been almost intolerable, greatly decreasing the pleasure and profit of those who attend it, and doubtless making their entertainment at the hands of the local church much more of a burden. The change to March gave us delightful weather, while the shortening of the time by one full day relieved us from any fears of weariness. The attendance was larger than for the past two years, and there was but one voice as to the helpful and interesting character of the lectures and discussions. The church and citizens of Huntsville entertained the delegates in most hospitable fashion, while they shared most generously in the intellectual and spiritual feast which the Lectureship brought them. The church buiing was crowded to overflowing at every evening session, while the audiences were by no means small during the day. Bro. J. A. Grimes, the beloved pastor, had so completely planned all things for the occasion as to meet every want without the least noise or friction. Bro. Grimes, whose health has been breaking for some time, has been granted a vacation by his congregation, and will seek in rest to recuperate his strength for further service. In this effort he will have the prayers of his devoted church and his brethren throughout the state.

One serious disappointment awaited the Lectureship in the sickness of Prof. Herron in Chicago, which made it impossible for him to fill his engagement. This would have gone far to make the entire session a failure had not the other lecturers given us such splendid addresses. It has been many years since we have had anything superior to them, if they have ever been excelled. Those who were absent have lost a most delightful and inspiring experience. The minutes of the Lectureship, and of the Ministerial Association that succeeded it, will be published by the secretaries, so that I shall content myself with a few informal comments.

"Christ as Presented in Modern English Literature" was the title of the first lecture, delivered on Monday night, by Bro. Geo. H. Combs, of Kansas City. His treatment of this theme was vigorous, eloquent, learned and entertaining. His division of the theme is suggestive. He classified the lecture concerning Christ and his religion into that of silence, of revolt, of sadness, of pessimism, of faith. Under the first class he named, as typical writers, Burns, Scott and Kipling; under the second, Shelley and Byron; the third, Froude, Clough and Matthew Arnold; the fourth, Swinburne, Geo. Elliott and Carlyle; the last, Tennyson, Whittier, Lowell, Coleridge and Browning. The last class he declared to be the largest and most influential of all, and to embrace those writers whose work is putting the world forward toward its noblest life and achievements. It is impossible in any brief sketch to even suggest the eloquent rhetoric, subtle analysis, flashing wit and tender pathos that made this lecture so charming to all the hearers. Bro. J. P. Pinkerton, of Jefferson City, in an exceedingly well-written paper, reviewed this lecture to the entire satisfaction of all, and ably opened the eager and helpful discussion that followed.

Pro. A. M. Haggard, of Drake University, delivered the second lecture, his subject being, "Scientific Thought, and its Application to Some Modern Problems." He took the liberty, however, of confining the lecture to one of these problems, that of the resurrection of Christ; and proceeded to weave a most ingenius and convincing argument for the resurrection of Jesus Christ, upon solely scientific grounds. His reasoning was occasionally a little too philosophical for some of his hearers to follow him, but for the most part it was clear and convincing to all. The Missouri preachers were all delighted with this introduction of Prof. Haggard to our Lectureship, and his strong presentation of this fundamental fact of our holy religion was like placing an added bulwark to the tower of their faith. He will meet with a hearty weclcome, should he return to our state at any time. His lecture was reviewed by Bro. J. B. Briney, of Moberly, and followed by a most helpful discusion.

The lecture of Pres. Clinton Lockhart, of Christian University, on "The New Testament View of Prohecy," was pronounced by all one of the best ever delivered before our Lectureship. As it will be published in the Christian Quarterly, I need say but little about it. Every preacher who may not be taking this publication could well afford to subscribe for it, if only to secure Pres. Lockhart's lecture. It was a fresh and original treatment of a most vital theme, and avoided undue conservatism on the one hand, or rash radicalism on the other. Many difficulties were cleared away, some luminous definitions suggested and the whole atmosphere of biblical criticism purged of something of the mists that have probably obscured the thoughts of many. Bro. A. B. Phillips, of Fulton, gave us an interesting review of the lecture, his partial disagreement with which opened the door to an animated discussion.

The following officers were elected for the ensuing year: E. B. Redd, Platte City, president; Edmund Wilks, California, vice-prsident; W. S. St. Clair, Columbia, secretary; J. P. Pinkerton, Jefferson City, and S. D. Dutcher, Mexico, executive committee. Palmyra is the place of the next meeting, and with such a crop of officers we may look for the best time we have ever had, next year.

I have but space for a few words regarding the Ministerial Association, which followed immediately upon the close of the Lectureship. A larger proportion of ministers stayed to its sessions, showing that it is growing in favor with them. The opening address of Pres. J. B. Jones, of Fulton, on "The Ministry of the Twentieth Century," was a strong plea for the manly facing of the present and on-coming problems of Christian civilization on the part of the ministry, who must be leaders in every effort to uplift the race. This address will be published. Pres. Clinton Lockhart made a stirring appeal, in his informal address as president of the Association, for a higher ideal for the Missouri ministry. Bro. H. F. Davis spoke on "The Ministry and the Bible-school;" Levi Marshall, of Hannibal, on "The Ministr's Library," and L. J. Marshall, of Palmyra, on "Studies of Uneducated Preachers." These were all interesting and helpful, the papers of the two Marshalls being especially helpful in suggesting to the preacher some principles and methods by which he might better equip himself for his holy ministry. It was a grand and inspiring meeting throughout. Every Missouri preacher ought to have been there.

W. F. RICHARDSON.

Kansas City, Mo., March 24, 1899,

BITTER TASTE.

It Aids in the Detection of Unwholesome Food.

Daniel Webster in the famous White trial in Salem, Mass., years ago, declared that "murder will out." This maxim has been found applicable to many other things besides murder. Housewives know it to be true when there is alum in baking powder. A bitterness in the bread at once betrays the alum's presence. It can't conceal its true nature. The alum bitterness "will out," and because it will physicians, who understand the harmful effect of alum on the system, are at a loss to know why people continue to buy baking powders containing it. All baking powders sold for twenty-five cents a can and less contain alum. There is surely no economy in using these cheap powders. For a pure cream of tartar powder, as Dr. Price's was shown to be at the World's Fair, goes so much farther and gives so much better results, there is no doubt of its being more economical in the long run.

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Jubilee City Letter.

UNIVERSITY SKEPTICISM.

At the last meeting of the Evangelical Alliance, of this city, a resolution was passed nominating a committee to investigate the alleged skepticism taught in the University of Cincinnati. There has been some little stir among the orthodox over the question. Dr. Work, of the Presbyterian Church, has been a leader in the agitation, and speaking upon the resolution did not hesitate to say he thought heretics were all prevalent abominations, and remarked with about all the emphasis his six foot physique could muster, that "damnable heresies" were being taught in the scientific chair of our University, citing Peter as authority for such language. The committee was appointed, and there will no doubt be the story of a terrible storm in a coffeepot when its report is in. The McMicken will, by which the school was endowed, specified that the instruction should be moral and religious in nature and influence, though there is no Bible School in connection with the University. Several charges have been made in sermons and interviews, but it remains to be seen how many will be submitted in writing for the committee's consideration. It will probably develop that some teachers of science are quite as dogmatic and intolerant as some preachers of theology.

CHURCH NEWS.

The "revival" season is fast drawing to a close. Good meetings have been held in most of the churches, though none were attended with remarkable ingatherings. Bro. Frank Tyrrell is now with Bro. Harvout at the Central with seventeen accessions the first week. Bro Pine has begun a meeting with his congregation at Eastern Ave. Evangelist Allan Wilson is at Madisonville. It is not out of place here to note that Bro. Wilson's meeting with Bro. Geo. A. Black, of Hamilton, in January, was remarkable, resulting in one hundred and thirty accessions. Bro. Hill, of Indiana, has taken the Fergus St. pulpit and Bro. J. K. Hester, ex-pastor, has closed a successful meeting at Sherwood, O., and will next go to Rat Portage, Canada, about one hundred and thirty miles east of Winnipeg, for a meeting under the auspices of the home board. Robt. T. Mathews, of Louisville, takes the pulpit of the Central, Newport, vacated by J. A. Erwin, now our missionary in Porto Rico, and thus is added to our ranks one of the brightest minds of the brotherhood. It was with many regrets that we gave S. D. Dutcher to Missouri again. He was the leading pulpit power among us in the city and well beloved for his quiet, dignified and sympathetic manhood. His place has not yet been filled. Bro. Tyrrell gave one of his ususal energetic and thoughtful addresses before the ministerial association the 13th inst.

The reports from the foreign missionary offerings of our churches indicate a decided gain over last year. That missions pay is well certified in the offering of the Norwood Church, itself until this time receiving help from the district board. Yet, giving almost one dollar per resident member in this offering is six times its apportionment.

Committee meetings for the coming Jubilee Conventions are the order now for all times and seasons, and plans are already far progressed.

ALVA W. TAYLOR.

Norwood, Cincinnati.

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"Of Water and of the Spirit."

EDITOR CHRISTIAN-EVANGELIST:—In your issue of February 23, 1899, is a question, "Why is it that water precedes Spirit in John 3:5? by Discipulus. The answer given to this question is a popular one. But I differ from the views set forth in it. And as we live in a country of free thought, and Jesus tells us that the truth makes us free (John 8:32), I ask a place in your columns for a brief answer to said question according to my understanding thereof.

Two births are represented here, "Born of water and of the Spirit." The reason why Jesus put water before the Spirit here is, because it occurs first. The water birth I understand to be the natural birth, or as Jesus puts it in verse 6, "Born of the flesh." If you turn to the Apocrypha and read Eschoras 8:8 you will find a key to this idea.

Baptism is never called a birth of water. It is called a burial, "Buried with him [Jesus] into death" (Rom. 6:4; Col. 2:12, 13). As to what Nicodemus knew about John's baptism, the Book is silent. He may have been baptized for aught we know, for he was friendly toward Jesus, if not a disciple (see John 7:5; 19:39). But we do know how he understood the Master, for he said: "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" (verse 4.) This shows that he understood Jesus to refer to the natural birth as the first birth, which was of the flesh, or of matter. But he did not understand what Jesus meant by the birth of the Spirit. So Jesus told him plainly, saying: "That which is born of the flesh [or of water] is flesh, and that which is born of the Spirit is spirit" (verse 6).

There can be no birth without first a begettal. So James says: "Of his own will begat he us with the Word of truth" (1:18). So it is by faith in the gospel, or Word of truth, that we are begotten of God. In this way we are the children of God in embryo, and then grow to the birth by adding to our faith the virtues written by Peter, in his first epistle (1:4-8). So that in God's due time in the regenesis we may be born again, or of the Spirit, by the power of God. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ" (1 Pet. 1:11). This is the kingdom of God that Jesus was talking about (not the church), for the word kingdom here is from the Greek word *basilicia*. So Jesus then said, "Marvel not that I said unto thee, Ye must be born again" (verse 7). Then Jesus instructs him concerning the evidence of the new birth: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so [like unto] is every one that is born of the Spirit" (verse 8).

Up to the present time none but Jesus has ever been able to do this, to come and go as the wind. Whenever a person becomes visible to us (even after his baptism) we can always discern from whence he came and whither he goeth. So it was with Jesus when he made his appearance among the people: they could always tell whence he came and whither he went, until his resurrection from the dead. After that he appeared and disappeared in a way that none could trace; for "he vanished out of their sight" (Luke 24:31). And so it will be with the true disciples of Jesus, when born of the Spirit as he was, at the resurrection, for "we shall be like him" (John 3:2).

So the water birth precedes the Spirit birth, because there can be no Spirit birth unless there is first a water or natural birth.

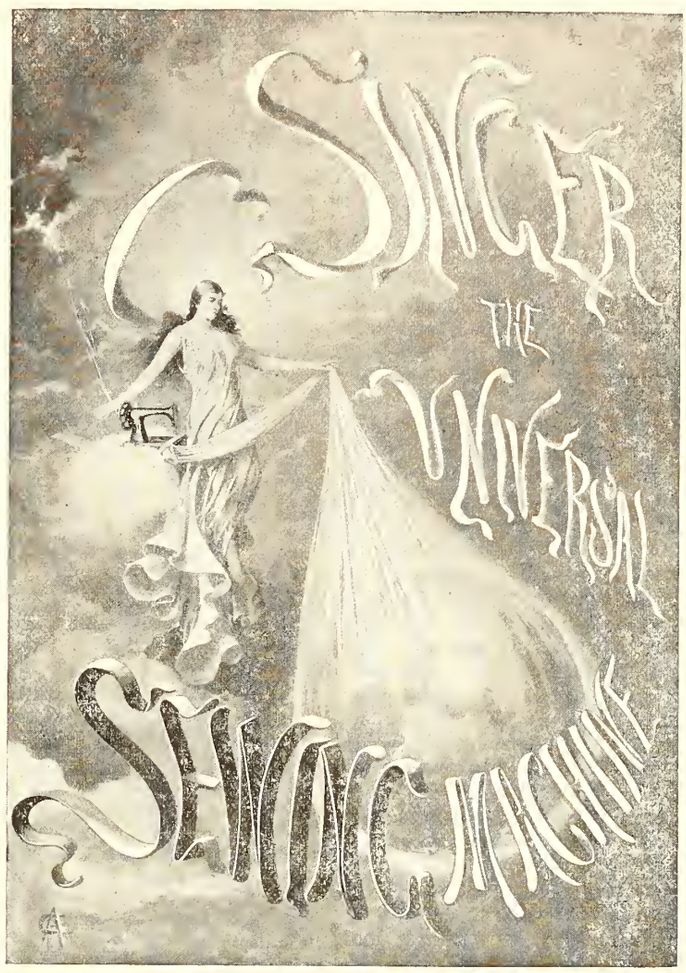
J. B. COX.

Indianapolis, Ind.

[The position taken in the foregoing article has been advanced a number of times by different men, but it has not become any more tenable by the occasional new advocate which it finds. The interpretation given of the language of the Savior seems contrary to the plainest principles of interpretation and puts the passage out of harmony with every other passage on the same subject. There is, indeed, a reference to a *first* birth, but it is in the phrase "born *again*" or "born from *above*." What Jesus subsequently says is in relation to that second birth which is "of water and of the Spirit." The incongruity of having Jesus insist that a man must be born of his mother and of the Holy Spirit before he can enter into the kingdom of God ought to be apparent to every one. Jesus never concerned himself with teaching unborn souls the necessity of being born into this world, and surely there was no need of his teaching those who had already been born that it was a condition of admission into the kingdom of God. The idea that the birth of the Spirit refers to the resurrection of the body is equally untenable and contrary to the teaching of the Scriptures. Jesus is teaching human duty, and neither one's birth into this world nor his resurrection from the dead can be called a divine command or a human duty. This interpretation takes the language of Jesus, therefore, entirely out of the sphere of practical teaching concerning duty and life, and makes the entrance into the kingdom of God depend upon acts with which the individual has nothing to do! The strange thing is that such a theory has ever found an advocate among intelligent Christian people.—EDITOR.]

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That is a strange question to ask. A work through which thousands have been led to Christ; hundreds of churches and Bible-schools have been organized, and houses of worship have been built by the hundred; 'tis strange that any one should ask such a question about such a work. This very year the state board spent $50 at a small town where two railroads crossed. The few members who lived here, on account of previous failures, were disheartened and discouraged. This small sum of money not only gave them a preacher for one-fourth the time for a year, but has built them a house of worship that cost $2,100, reorganized, organized a Bible-school and added 36 members. Stop such a work in view of the fact, too, that there are hundreds of just such openings in the state? Every one says no. This work must continue. Now one thing is certain, if it does continue you must support it. This is the Lord's work, and if you are the Lord's child you will make it a part of your work and do all in your power to support it. Write T. A. Abbott now and let him know what you and your church will do in the support of the work that is redeeming Missouri.

Fraternally yours,

G. A. HOFFMANN.



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Impressions of a Newcomer to the Hiram House.

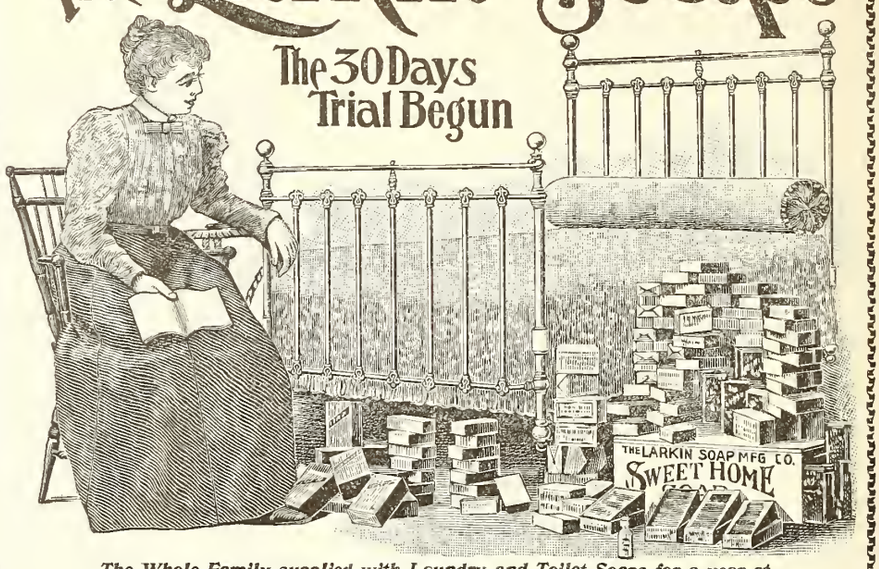
Going into a social settlement opens up a new world to one who has never lived in such a place. One object of the settlement is to make it a home; but the peace and quiet which usually prevail in the home atmosphere are largely wanting. Much of the home comfort which might be enjoyed by the residents is given up that a greater amount of good may be done. One is impressed by the work done by the settlement with limited facilities. The nursery rooms are used for class rooms, the kindergarten for a club room and the living rooms for clubs and games. Even the dining room comes in at times for its share of occupation.

The settlement supports a nursery, kindergarten, evening classes, clubs, elocution class, music class, gymnasium, etc. For most of these privileges a small sum is charged that the recipient may not feel that he is receiving charity. The clubs and classes give a chance of a higher education to some who would never attain it in any other way. The kindergarten and nursery care for children, some of whom would otherwise have to remain at home, perhaps without a fire, while their mothers work. One little baby is brought here about six o'clock, these bitter winter mornings, to stay while its mother earns their bread. Many of these children are made much more comfortable by donations of clothing from kind-hearted people. Most of the people here do not belong to the very poor class, to whom charity must be given to enable them to exist at all, but they are people who receive small wages or have iittle work and must be assisted in order to live with any degree of comfort. There is a call for donations of clothing and quilts and comforters. According to the general rule, not to give charity, a small sum is charged for these, the proceeds going to help keep up the nursery. Thus for a small amount of money these poor people may obtain clothing which they otherwise could not buy. If the need is pressing, the clothing is given to them. One little child told how mamma put their wearing apparel on the bed, placed the pillows over them and then put her arms around the child to keep her from freezing during some of the bitter cold weather. In every community could there not be found old clothing and bedclothing which people would give to these poor people if some person would only take the time to collect it? If the community does not feel able to pay the freight charges, the clothing may be sent C. O. D. and the settlement will pay them.

It certainly is not the most desirable kind of a life on Orange Street. The building we occupy is not the warmest, and it is heated by stoves which are not the most desirable way of heating a building. So the residents are liable to suffer from cold. Another thing which is very disagreeable is the dust and dirt. If cleanliness is next to godliness and the latter is as hard to maintain as the former, the inhabitants of Orange Street ought to be congratulated if they possess even a limited supply. City life is not very healthful at the best, and in a locality like this the very air is laden with disease and death. Disease germs lurk in the dust ready to be breathed by the passer-by, while the air is rendered stagnant and unwholesome by houses standing in two close prxoimity for its proper circulation. If the sanitary conditions of the place are a menace to the health of us who have had the advantage of growing up under healthful conditions, how much more so must they be to those who have lived all their lives in these or similar surroundings. Their bodies are weakened by the unsanitary conditions and disease readily finds in them a victim. One is impressed by the atmosphere of culture which pervades the Hiram House. Its residents are people of refinement among whom it is a pleasure to live. Sometimes when we hear the discussions at the table it is hard to realize that we are only in a little oasis in a desert where want and misery are common conditions. Although Hiram House has its disadvantages, it is not without its comforts, some of them homely enough it is true, but where people of culture are gathered together with books and a few comforts, life may be made endurable and even pleasant under adverse circumstances. E. C. C.

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The Larkin Idea saves you half the retail cost of your soaps, and doubles the purchasing value of this 50 per cent. saving in a premium bought for you below usual cost of making. One premium is **A White Enameled Steel, Brass-Trimmed, Bow-Foot Bed.** Brass top rod at head and foot, and heavy brass, gold-lacquered trimmings. Malleable castings that never break. Detachable ball-bearing casters. 4½ or 4 or 3½ feet wide. 6½ feet long. Head, 4½ feet. Foot, 3½ feet high. Corner posts, 1 inch in diameter. Very strong and will last a lifetime.

AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit $10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the ***Soaps*** *or* ***Premium*** *disappoints. Safe delivery guaranteed. The transaction is not complete until you are satisfied.*

☞Many girls and boys easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the $10.00 needful to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating 20 Premiums sent on request.

THE LARKIN SOAP MFG. CO., Buffalo, N. Y.
Estab. 1875. Incor. 1892. Capital, $500,000.
☞ *READ NOTES BELOW.*

Our Great Combination Box.

Enough to last an Average Family One Full Year.

This List of Contents Changed as Desired.

100 BARS "SWEET HOME" SOAP. Gold Medal Winner. For all laundry and household purposes it has no superior.	$5.00
10 BARS WHITE WOOLLEN SOAP. A perfect soap for flannels.	.70
12 Pkgs. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20
5 BARS HONOR BRIGHT SCOURING SOAP	.25
1-4 DOZ. MODJESKA COMPLEXION SOAP. Perfume exquisite. A matchless beautifier.	.60
1-4 DOZ. OLD ENGLISH CASTILE SOAP	.30
1-4 DOZ. CREME OATMEAL TOILET SOAP	.25
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25
1-4 DOZ. BORATED TAR SOAP. Unequalled for washing the hair.	.25
1-4 DOZ. SULPHUR SOAP	.25
1 BOTTLE, 1 oz., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.35
1 JAR, 2 ozs., MODJESKA COLD CREAM. Soothing. Cures chapped skin.	.25
1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
1 STICK WITCH HAZEL SHAVING SOAP	.10
THE CONTENTS, Bought at Retail, Cost	$10.00
THE PREMIUM, Worth at Retail	10.00
All for **$10.** (Premium gratis.) Actual Retail Value	$20

From *Mid-Continent, St. Louis:* The offers made by the Larkin Soap Mfg. Co., as above, are most generous. The terms are such that no fair-minded person can object to. We know the firm. Members of the staff of this paper have purchased and used the Soaps, and are glad to say that everything is as represented. The Soaps are excellent, the premiums wonderful.

From *Word and Work, St. Louis:* How they do it, giving honest value in a combination box of "Sweet Home" Soap, we can't tell, but they do it every time, and have for years.

We desire to call the attention of our readers to a slight error in the advertisement of Maker-to-Wearer Hosiery Co., which accurred in our issue of March 9th. It should have read, "Six pairs *Gibraltar Brand Guranteed* 25c. *Hosiery* for One Dollar. The figure "2" was omitted by accident, thus making it read "5c. Hosiery." These goods are a bargain at the price offered. See their advertisement in this issus on page 414.

The Best Railroad, With the Best Trains, Through the Best Country.

PULLMAN CARS—DINING CARS

The Southern Railway, in connection with The Queen & Crescent Route, forms the great short-line Highway from Louisville and Cincinnati to principal points in Tennessee, Alabama, Georgia, Florida, Louisiana, North and South Carolina, with direct Steamer Connections for Havana, Cuba, Nassau, N. P., and Key West. Double daily trains with through sleepers. Only 24 hours to Jacksonville; 54 hours to Havana.

All Agents sell tickets via the Southern Railway. Round-trip tickets to principal Southern Resorts.

Ask your nearest Ticket Agent for rates and other information, or write to,

C. A. BAIRD, Trav. Pass'r. Agent, LOUISVILLE, KY.
J. C. BEAM, Jr., N. W. Pass'r. Agent, 80 Adams St., CHICAGO, ILL.
Wm. H. TAYLOE, Assistent Gen'l. Pass'r. Agt LOUISVILLE, KY.

Notes and News.

The Educational Conference, called for the brethen of this state, seems to me to be a move in the right direction. Our colleges and universities must be the arsenals from whence we draw our supply of human strength in the great conflict waged against the powers of darkness. J. H. STARK.

Virginia, Ill., March 20, 1899.

Convention and Conference.

The state convention of the Iowa Anti-saloon League will be held at the Plymouth Congregational Church, Des Moines, on Monday and Tuesday, April 3, 4, and the Ministerial Association of Des Moines has called a conference of the ministers of Iowa, of all denominations, at the same time and place, for a free consultation with a view to united action in temperance and prohibition work throughout the state. Monday evening and Tuesday forenoon will be occupied by the League Convention and Tuesday afternoon and evening by the Ministerial Conference. Rev. H. H. Abrams, superintendent of the State League, will speak at the opening session Monday evening, and Dr. E. L. Eaton of the M. E. Church at the closing session Tuesday evening. On account of the shortness of the time until the convention, it is not expected that every local league can meet and appoint delegates, but active workers can come from every league and from localities where there are no leagues. Every active worker of every temperance or religious organization, who will come and act in harmony with the league, will be cordially welcomed as a member of the convention. The vigorous campaign, now in progress by the league against the saloon and dram drugstores of Des Moines, call for the help of every earnest temperance man and woman in Iowa, to rescue our capital city from the dominion of the liquor power. Come in time for the first session, Monday evening. Don't wait for a personal letter of invitation.

By order of committee.

ALLEN HICKEY,
Sec. I. A. S. League.

W. C. T. U. Notes.

Mrs. Lillian M. N. Stevens, of Portland, Me., president of the National W. C. T. U., and Miss Anna A. Gordon, vice-president, will attend a series of W. C. T. U. conferences, which are being arranged for them in the coast cities. Their tour will begin at Guthrie, Okla., and will cover the larger cities of Colorado, New Mexico, Arizona, California, Oregon, Idaho and Montana.

The presidents of these states are working up the meetings and large audiences are promised to meet their representatives. The conferences will tend to awaken an interest that will materially extend the influence of the next convention to be held at Seattle, Wash., and the first to go to the coast cities. Mrs. Stevens and Miss Gordon will be at headquarters, Chicago, largely in April.

The signature of the lieutenant-governor of Illinois has been affixed to the bill which has passed both Houses of the legislature to place a statue of Miss Frances E. Willard in Statuary Hall, Washington. Each state is entitled to place the statue of two of their distinguished citizens, and Illinois does herself proud to thus honor their greatest woman citizen.

The observance of the first anniversary of the death of Miss Willard has been almost universally observed by more than eight thousand local auxiliaries of the W. C. T. U. in the United States. Responses from these meetings in the shape of a gift of $2.00 to the national treasury are being received by the treasurer, giving promise of a great advance in broadening the work in needy and sparesely populated states.

A representative of the National W. C. T. U., Mrs. Angie F. Newman, of Lincoln, Neb., is on her way to Manila to look after the work there. She will stop at Hawaii en route to give assistance and welcome to this new American territory and its well organized societies. Other organizers are planning to visit Cuba and Porto Rico.

W. C. T. U. SECRETARY.

Trade-mark
Criss-Cross CEREALS
Ask dealers for them—see that packages have these criss-cross lines. Pamphlet and our sample offer mailed free.
Special Diabetic Food, for Diabetes.
Gluten Flour, for Dyspepsia and Constipation.
Barley Crystals, for Kidney Troubles.
FARWELL & RHINES, Watertown, N. Y., U. S. A.

The Evansville Meeting.

"The greatest revival ever held in Evansville by any people" closed on Wednesday evening. Bro. Scoville began the meeting at Bethany Church by dedicating our new building. He continued with this little church of 33 members during the next two weeks, with packed houses, in spite of the fact that Evansville had the coldest weather ever known in our history—below zero all week, as much as 15 degrees at times. At the end of two weeks we went to Evans' Hall, the largest in the city, and began with an audience of 2,500. A baptistery, surrounded with plants, was built on the stage in one day, and the preaching, by word and example, continued. At the last service 51 were added, 57 the last day, 134 the last week, with a total of 234 during the meeting. The meeting in the hall was carried on in conjunction with the First Christian Church—a central committee being appointed to man, age the whole service. This committee carried out Bro. Scoville's directions to the letter, without regard to expense; hence the great results. Ten thousand cards were distributed in one day, and street cars and stores were placarded. This made the whole city talk about the meeting; the boys along the street whistled the songs that were sung. Prof. Huston had charge of the singing, with Miss Nona McCormick as soloist. Though but sixteen years old, this young woman did as much by her contact with the people as by her marvelous voice. Hundred's waited patiently their turn to meet her, and she was keptbusy shaking hands. The additions are largely from sectarian families, the young people leading the way, the parents, with few exceptions, making no objection, though some of these held positions of honor in other churches. This proves that Bro. Scoville knows how to preach the truth in love. "Read your Bible and do what it tells you," was the constant command. And the Bible was never read in this city as it has been during the past month. Many of them were German Bibles, too.

But once or twice did he use the name of a sectarian body, and then it was in praise. In consequence, nobody went away angry, but hundreds did go away convinced. He did not preach a single sermon on baptism, but at every baptism he would say in substance: "This sister has gone down into the water just as the Eunuch did. She will be buried in baptism, just as Paul was, and will rise to walk in newness of life, as he did." His chart showing every case of conversion and what they did was copied and taken home "to see if these things were so." His cards showing the Bible way of baptism were distributed by the thousand and studied by the people. There is scarcely need to say that we all love Bro. Scoville for doing so faithful a work for the Lord under such discouraging circumstances.

In conclusion, I am curious to know how often in our brotherhood the last night's service of 51 additions has been exceeded.

J. E. J. WHISTLER.

Interesting to Teachers and Students

Carr-Burdette College, Sherman, Texas, is attracting the best teaching talent from the North and East. Climate delightful. Send your DELICATE daughters to Carr-Burdette for *health* and *education*.

MRS. O. A. CARR.

Educational Conference for Illinois.

The trusees or Eureka College have determined to call a conference of the Churches of Christ in this state at Springfield, Ill., May 15, at 10 o'clock A. M., to continue one day and evening. A program will be published in due time.

This call is not to sound any note of alarm; on the contrary it grows out of the belief that there are larger and better things ahead for the college. The trustees are planning for enlargement, but feel that they cannot carry the college forward to the high success which awaits it, without the united counsel and co-operation of the whole brotherhood.

A new era has dawned upon the educational progress of our country. Millions of dollars are being appropriated out of the taxes paid by the people for the support of universities and normal schools. Millions more are being poured out of private purses to endow and equip great denominational institutions. The self-sustaining college, and the endowment of only a few thousands of dollars, are things of the past. We cannot longer succeed by employing the means and methods of the past, however adequate they may have been for their day and generation. Our people must arouse themselves and prepare to meet the demands made upon them by the new order of things or else fall hopelessly out of the possession. The conference hereby called will be to help us adjust ourselves to the larger efforts which must now be undertaken.

We hope to have a large attendance. Everybody will be welcome. The Springfield church, with characteristic generosity, has invited us to be its guests. Such entertainment as may be required, they will furnish; and they express the hope that they may have a very large number of the brethren visit them.

Every one of our preachers in the state ought to go if possible. We especially desire to see a large number of the leading business men and women of the churches. I hereby urge all of the ministers and church officers to bring this matter before their congregations at the earliest possible moment, and have delegates appointed who will pledge themselves to attend. Send me, on a postal card, the names of those appointed.

Let it be distinctly understood that the meeting will not be for the purpose of asking those who attend for money. Nothing of the sort will be done. *We want counsel, prayer, plans, the formulation of the proper policy, and not to bleed those who come.*

We hope to see present every former student of the college that can possibly attend, both from this and other states.

Now, brethren, let us do our utmost, one and all, to gather together a great company. Let the brethren leave their farms, their stores, their shops and their homes for one day in order to help plan for the larger success which is sure to come whenever we are ready to receive it. J. H. HARDIN, Pres.

Eureka, Ill.

13.25 BUYS THI S ELEGANT ARM CHAIR.



It is substantially constructed, has finely carved panels in sides and back, and is given a highly polished finish, spring edge and seat, tufted upholstered back; seat and back upholstered in F silk damask; imported silk damask costs $1.50 more. This is an exceedingly beautiful design, and must be seen to be appreciated. **E. H. Stafford Co., Chicago, Ill.**

Ask for office or household furniture catalogue if you are interested.

This offer is open to every subscriber in the United States

86c

PAY IF YOU'RE PLEASED
If not, Return the Spoons
NO MONEY WANTED IN ADVANCE



High Grade Silverware at One-Third Jewelers' Prices.

WARRANTED TO WEAR FOR FIVE YEARS.

The Quaker Valley plan of selling direct to the user, without the intervention of middlemen, will save you jewelers' profits of 200 per cent on the highest grade silverware made. To test the truth of this statement will cost you one cent. Send us your name and address—a postal card will do—say you're a subscriber to this publication (this is important) and that you accept our Teaspoon Offer. Immediately, we'll send you, all charges prepaid, a FULL SET OF SIX OF OUR FINEST QUADRUPLE SILVER-PLATED TEASPOONS, full size, William Penn pattern, as shown above, warranted to wear five years with reasonable care and use. Certificate of warranty accompanies spoons. If you find them just as represented, entirely satisfactory, and actually worth $2.50 at retail, remit EIGHTY-SIX CENTS, as payment in full in 30 days; if not entirely pleased, return the spoons immediately. All that you risk is the price of a postal card. We give you 30 days to test the spoons. QUAKER VALLEY MFG. CO., 357 W. HARRISON ST., CHICAGO.

The strongest guarantee ever written: "Pay if you're Pleased"

Arkansas Mission Notes.

The churches at Nashville, Prescott and contiguous congregations are arranging to employ a preacher. A good move.

The work at Pine Bluff is a standing monument to the wisdom of co-operation. Bro. Crutcher, notwithstanding the severity of the weather, has raised the money and paid the first note due Church Extension. Few men under the circumstances could have done this. Bro. C. is recognized as a power among the religious forces at Pine Bluff. He is receiving about one-half what his talents would command in many places. God rewards the faithful, but we cannot afford to neglect them.

Bro. Kincaid is doing a splendid work at Hot Springs. He has assisted in organizing a meeting of the preachers of the city. He reports for the quarter: Sermons, 24; additions, 9; pastoral calls, 290; raised for all purposes, $170; Sunday-school and Christian Endeavor active.

Fredrick Wyatt, Mena, reports: Days, 40; discourses, 11; baptisms, 1; other additions, 16; additions Y. P. S. C. E., 11. Attendance increasing.

Bro. Allhands, Arkadelphia: Good work done. Baptized a young lady, a student at Quachita College, Feb. 19th. There has been decided improvement at Arkadelphia during the year past.

Bro. Jones, Amity: Good work is being done through all his field. He preaches at Amity and Mt. Ida, at each of which places one hundred students are brought together, and "Bro. Joe" is popular with them. A house of worship will be erected soon at Mt. Ida.

Bro. Stainer has raised good interest at North Little Rock. He has large congregations. The house has been improved very much in appearance and much good has been done. Appointment has been made for the organization of the Stuttgart district. Bro. Jordan's work at Rogers is progressing favorably.

The writer is now assisting Bro. Jones in Caddo Gap district. Has visited Nashville, Hope, Prescott, Mena, Hot Springs, Camden, Arkadelphia, Mt. Ida, Amity and Caddo Gap recently.

Will all Arkansas churches work for a liberal contribution to home work the first Sunday in May?

The home board is helping us and let us show our appreciation. No matter how weak, let each church give something. Don't hesitate to send to B. L. Smith a little if you can not make it large. God's blessings be with all.

E. C. BROWNING.

Cotner University Rescue League.

Recently a very strong article appeared in our national journals from the pen of F. A. Bright, president of our state mission board, entitled, "A Supreme Opportunity in Our Educational Work." Bro. Bright stated plain facts. Our opportunity is supreme. Seven thousand dollars will now save this property.

Through the concessions and subscriptions of creditors and the friends of Christian education, an indebtedness of $62,000 has melted away until $7,000 more will claim this trophy for the Churches of Christ.

All that has been gained hangs upon the raising of this balance by June 1st, '99, as we no longer have this chance after July 1st, the latest date of settlement.

We pray for a quick response from brethren everywhere.

Ten years of splendid educational work stands to the credit of the school. Some of our best educators have been in charge of our courses of study. Now Cotner is a member of the State College Union by virtue of her courses of study and the quality of work done. This Union is headed by the State University.

At present we have a body of ten consecrated teachers, led by Pres. W. P. Aylesworth, who are working nobly to hold this work.

This is a strategic point for our educational work. Scores of young people have already gone out from Cotner. This year, besides general students, thirty-three are preparing for gospel work at home and abroad.

Let all friends of Christian education join in this great struggle. We have been diligently at work in a field full of difficulties, and have received an earnest response; but drought for years makes the victory impossible to us single-handed. A failure just at this point means untold loss to the Lord's work in this great Northwest, and shame reflected upon a people who fail to grasp such an opportunity. We extend our hands toward Kansas, South Dakota, Colorado, Iowa, Missouri and the brethren in every direction. Aid us immediately in this critical moment, and help us crown with success a work so well begun.

Send me a postal card or a letter with either cash or pledge of one dollar or more for the Trust Fund, which is being sacredly kept in a vault, until the glad day comes when we have enough to pay over and get a clear title to this valuable plant. All pledges due on or before June 1st, 1899. A few days since I received a one hundred-dollar pledge by mail, and some smaller pledges have come in response to Bro. Bright's article.

"That thou doest do quickly." May these words come with force, not leading to the betrayal of the Master's work, but to the honoring of our Lord in the extension of his kingdom.

Greater and greater interest is being shown. Seven thousand Disciples could settle this matter speedily. Brethren, come forward. Here are a few words from those who are deeply interested in this undertaking.

Shall we allow this opportunity to pass by? This property cost one hundred thousand dollars. Without ownership of the property the school cannot be conducted much longer. This is needed to prepare young men for the ministry. Our cause will be put back fifty years in this state if we lose this school. It cannot, it must not be.

F. A. BRIGHT,
Pres. State Mission Board.
Beatrice, Neb.

What if there have been mistakes? Those mistakes are all being retrieved by this last move, and this is our golden opportunity to reap the benefit of this retrieving. Other colleges have made mistakes, if possible worse than Cotner has made. But strong men, with true and faithful hearts, took hold of them and saved them from sinking.

Many of our churches owe almost their existence to Cotner. The Fremont Church—whatever that may be now or in the future—owes its being very largely to Cotner.

MRS. W. A. COLLINS,
In Christian News.
Fremont, Neb.

Cotner must certainly be saved. The good it has done amply repays all that has been spent in the enterprise. The good it can do is not to be compared with the amount it will take to place it upon a firm foundation. I will pay twenty-five dollars.

DR. C. C. DRUMMOND, Class '96.
Hurda, India.

Join the League immediately. Send in cash or a pledge, payable June 1st, for one dollar or more, and rejoice in final victory.

Earnestly yours, J. W. HILTON, Sec.
Bethany, Neb., via Lincoln.

Missionary.



Jubilee! Jubilee!

America should lead the world in civilization and religion. "HOME MISSIONS TO THE FRONT" is in strict harmony with the principles of substantial development. The restoration, of primitive Christianity is the restoration, not only of the primitive faith of the church, but of the primitive work as well—world-wide evangelization. America is white unto the harvest, the Master calls for laborers, the laborers are worthy of their hire. $100,000 for Home Missions in 1899 is possible and should by all means be actual from our million people in the United States. Count me as one who will strive to do all he can in 1899 to arouse greater interest in and more loyal support for Home Missions. W. H. WAGGONER.

Eureka, Ill.

The American Christian Missionary Society is Worthy of Our Support.

While the history of the Society's past has on account of meagre support contained far fewer successes than we have wished and prayed for, it is still an honorable one. Many



WM. F. COWDEN.

Sunday-schools and Endeavor Societies and churches, from Boston to San Francisco and from Minneapolis to the summer sea of the Southland, have received its timely, Christly help. By no means least among the things it has done is the fact that it has fostered throughout our mighty myriads with the voices and pens of its earnest secretaries and its faithful friends that spirit of missions which is to us increasingly as the breath of the Omnipotent.

Its present plans and undertakings are equally honorable. Twenty-eight state boards and twelve new stations are now promised the Society's support. That these burdens will be carried, even triumphantly, there is perhaps no better pledge apart from the divine promises than the occupancy of the secretarial offices by Benj. L. and C. C. Smith.

But other and higher things than these proclaim the Society's right to our support. I mean the multiplied and vital interests and the glorious ideals for which it stands, the purification, preservation and divine renewal of our country by the salvation of her citizens, the swift evangelization of the whole world whose remotest ends are daily more represented among us, and finally and not least, the strengthening of the hands and the beautifying of the face of the church with the strength and beauty of her Lord.

The American Christian Missionary Society deserves and cries aloud by these holy things for our largest and best gifts!

H. D. SMITH.

Hopkinsville, Ky., March 26, 1899.

Best Way to Take the May Offering.

Collection implies the willingness and the ability of the congregation to give. No worthy success can be achieved at any time without previous preparation. The gathering of fruit, ripe, rich and luscious, is an easy task compared with the work of setting out, tilling, pruning and developing the orchard. Order and system secure the easy, speedy and complete saving of all the fruit. But what is more



R. W. HOPPER.



F. B. SAPP.

important than all things is that the fruit shall be on the trees ready for the hands of the gatherers.

Let the preparation that extends through the whole year, previous to the taking of the offering—sermons, prayers, songs, prayer-meeting talks and house-to-house, earnest, faithful presentation of the great needs of the waste places in our own land—go before complete success.

Never has there been such a demand for generous contributions to home work. The Pacific Coast and the territory intervening between the Sierras and the Mississippi Valley are calling for help. The strategic points in cities present and future must be seized and



held by the advocates of pure, primitive Christianity.

Our plea, freed from sectarianism and bigotry, must stand out in its full-orbed power. Calls are heard for the most generous gifts from the noble souls who have hitherto sustained our soldiers as they achieved the victories in the West. Ten thousand new contributors are needed to swell the tide of helpfulness.

We assume that the people are thoroughly posted in all that is going on under the direction of our General Missionary Board, that they are in deep sympathy with the work and the workers, that they are able to give and willing to give. This being the case, the best way to take the May offering from the congregation is, we think, first, that all the hymns and the prayers and the sermons be filled with the whole enthusiasm of missions and that the conscience be fully aroused for the work, that pencils and paper be previously prepared and that where the cash is not in hand every member present be induced to make a pledge, and if the people are sufficiently cultivated in giving, to allow some generous soul to take the lead by a large contribution, that others may be induced to fall in line by making gifts or pledges.

Christians may provoke one another to love good works. Corinth stimulated Macedonia. One church may provoke another to generosity. One generous heart may spread the contagion of philanthropy to a hundred souls.

If there be first a willing mind it is accepted according to what a man hath, not according to what he hath not. The willing mind comes from cultivation, the unwilling mind is surrounded by obstructions that must be rooted out.

No man is so poor but that he can afford, no matter how many other obligations he may have, to lend his hand to make the May offerings exceed all past liberality. Our nation is ripe for great missionary enthusiasm, our opportunities are greater than ever before, and we feel sure that with the proper effort the church will surpass all expectations in its benevolence. J. B. JONES.

Fulton, Mo.

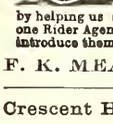
On Thirty Days' Trial.

The offer the Larkin Soap Mfg. Co., of Buffalo, N. Y., make our readers in this issue of our paper, is made possible by the fact that they deal directly with the consumer, wiping out all middlemen's profits. We know the Soaps they make are good. That the Larkin Co. have faith in the quality of their soaps and in our readers is evidenced by the offer they make of a thirty days' free trial of their goods before the bill is payable. Then if you are not satisfied with the soaps, or the premium, you need only to notify the Company and they will take the goods away, making no charge for what you have used. The price of the box and the premium is only the ordinary cost of the soaps alone; the premium you get costs you nothing. If you prefer, you can have the soaps alone, that is you forego the premium and get double the quantity of soaps, or $20.00 worth for $10.00. The Larkin Idea is, by saving the middlemen's profits and expense, to double the purchasing power of a $10.00 bill. No one need hesitate to sent a trial order to the Larkin Co. under the conditions they make.

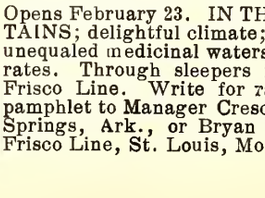
PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.
BLUINE CO., Box 3, Concord Junction, Mass.



8000 BICYCLES

Overstock: Must be closed out. '98 MODELS $9 to $18. Shopworn and second hand wheels, good as new, $3 to $10. NEW '99 MODELS $11 to $30. Great factory clearing sale. We ship to anyone on approval and trial without a cent in advance.

EARN A BICYCLE

by helping us advertise our superb line of '99 models. We give one Rider Agent in each town FREE USE of sample wheel to introduce them. *Write at once for our special offer.*

F. K. MEAD & PRENTISS, Chicago, Ill.

Crescent Hotel, Eureka Springs, Arkansas,

Opens February 23. IN THE OZARK MOUNTAINS; delightful climate; beautiful scenery; unequaled medicinal waters. Cheap excursion rates. Through sleepers from St. Louis via Frisco Line. Write for rates and illustrated pamphlet to Manager Crescent Hotel, Eureka Springs, Ark., or Bryan Synder, G. P. A., Frisco Line, St. Louis, Mo.

Evangelistic.

ONTARIO.

Northwood, March 17.—Two additions at No. 9 since I last reported.—GEO. T. CAMP.

IDAHO.

Brisi City, March 19.—Twenty-three added to date and fine interest prevails.—LAWRENCE WRIGHT, evangelist.

VIRGINIA.

Roanoke.—Just closed a meeting of one week at Shilo with eight confessions. Am at Pine this week.—J. O. SHELBURNE, evangelist.

WASHINGTON.

Palouse, March 13.—One baptism and one added by letter —E. C. WIGMORE.

Palouse, March 22.—One addition last Lord's day.—E. C. WIGMORE.

DISTRICT OF COLUMBIA.

Washington, March 24. — Our meeting at 9th Street Church continues with increasing interest. Fifty added to date. House is filled at every service. We have an illustrated solo the last thing at each service.—C. E. MILLARD, singing evangelist.

GEORGIA.

Savannah, March 15.—Our meeting starts off very well. Seven additions to date.—H. A. NORTHCUTT.

Savannah, March 22.—Our meeting moves on nicely. Twenty-seven additions to date. —H. A. NORTHCUTT, evangelist, E. A. BOZWARTH, pastor.

PENNSYLVANIA.

Connellsville, March 14.—Meeting of John E. Pounds cut short at two weeks and 20 additions, by his being compelled to return home.—WM. R. WARREN.

Scranton, March 23.—Meeting at Tripp Ave. Christian Church; 15 baptisms at last report.—*Daily Republican*.

OREGON.

Rosebury, March 13.—W. V. Boltz closed a four and a half weeks' meeting with us last evening with 36 additions; 27 by baptism.—W. A. WOOD, pastor.

Baker City, March 20.—Two have been added since our last report. We are expectivg others.—W. W. PEW.

OHIO.

Ada, March 14.—D. F. Harris, a student in the O. N. U. here, has just closed a meeting at McGuffey with 105 additions; 80 by baptism. This was the greatest meeting ever held in this place. Bro. Harris has only been preaching about three months and this was his first meeting. He has the making of an able evangelist. He will preach every Sunday at McGuffey from now.—AUSTIN HUNTER.

TEXAS.

San Antonio, March, 22.—I baptised three Mexican brothers last night. Several women are to be baptized Thursday night and more Saturday night. We will organize a Mexican mission immediately. I reccived five into our fellowship last Sunday from the Mexican Baptists. We are trying to get Bro. Hoblit, of Monterey, Mex., to hold us a meeting. Our Central Church work is thriving. One baptism Sunday night. We have ten thousand dollars worth of real estate to sell. Finest in the city for residence purposes. Write to us, brethren.—GEO. B. RANSHAW.

INDIANA.

Indianapo.is.—Our meeting at the Central Church closed last Sunday with 72 additions. A number of others will come as a result of the meeting —ALLAN B. PHILPUTT.

Elkhart, March, 23.—Just closed a short meeting at Vistula, with 22 additions; 17 baptism. John Miller, of Hillsdale, Mich., will most likely preach for them.—ALLEN MAX LAIRD.

Emporia, March, 23.—I am evangelizing in this state again. Two additions to the church at Manilla and two at Wilkueson.

Indanapolis, March 25.—I assisted Bro. J. D. Carson, in a meeting, at Remington. There were 46 additions.—J. M. CANFELD.

KANSAS.

Olathe, March 20.—One addition here and a splendid feeling in the church. Audiences increasing at each service, and our apportionment for Foreign Missions raised.—C. H. HILTON.

Iola, March 25.—In a meeting here one week old; five added to date. Pray for us.—L. W. KLINKER.

Kingman, March 20.—S. S. McGill and A. B. Ingle are in a good meeting here.—H. C. CLARK.

Ft. Scott, March 2.—Closed at Liberal, Kas., with 35. We begin at Dodge City next Lord's day.—E. M. CARR, pastor, V. E. RIDENOUR, singer.

OKLAHOMA.

Enid, March 19. — One addition from the Methodists.—OTHA WILKISON.

Norman, March 24.—Report one addition Lord's day, March 19. The Foreign Missionary work was presented, and the brethren responded with 125 per cent. of our apportionment. We have the foundation laid for one of the strongest churches in the territory of Oklahoma. Norman is a city of about 3,000 people, and is the seat of the University of Oklahoma. Students are here from all over the territory. We consider that Oklahoma has a great future before her. She has wonderful resources in her broad, fertile prairies. We must take Oklahoma for Christ.—W. A. WHERRY, pastor.

WEST VIRGINIA.

Huntington, March 24.—We have just closed a 10 days' meeting at Mt. Hope, Fayette Co., with 29 added. There was no church organization when the writer went to them, but they are now fully prepared to carry on the Lord's work in a scriptural manner. Bro. C. C. Brown, one of the elders, and a godly man, gave a lot for a house of worship and placed the deed on record. Sisters Sarah Smith and F. C. Caverndish have solicited $400 for the building, and they will begin work on the house as soon as the weather permits. They have begun right, as they have already taken the collection for Foreign Missions and the money is in the hands of F. M. Rains. They will also take the collection for Home Missions in May. A proper starting will be to this congregation a proper ending, *i. e.*, the blessings of the Lord for sending the gospel of his Son into all the world. Address Elder C. C. Brown, Mt. Hope, W. Va.—A. E. ZEIGLER.

MINNESOTA.

HURON S. DAK., March 20.—Our cause is now established at Dundee, closing our meeting March 12. Bitterest opposition existed. We used the Presbyterian church for our meeting. Several prominent members of that church took a stand for the Bible alone and united with us. Bro. Atwood, of Luverne, Minn., will preach for this congregation two nights every two weeks until fall. Those people are grounded in the faith, and will carry it on to victory. Bro. Vandewalker, late pastor of the Christian Church, Sioux City, Iowa, did the preaching, and presented the simple gospel truths in a firm, fearless way. Seed was sown for future development. Bro. S. T. Crawford and his brother were the only members when we began. They were faithful financially and otherwise. Greatcred it is due them. The music was heartily entered into, and had its effect. Pray for Dundee.—F. HOWARD SWEETMAN, singer.

IOWA.

Bloomington, March 22.—We have just closed a three weeks' meeting with 21 accessions; 19 by obedience. Sister Pearl Pemis, of Thorntown, Ind., had charge of the music and did most excellent work. I take pleasure in commending her to all pastors and churches as a splendid helper.—T. J. Clark, pastor Kirkwood Ave. Christian Church.

Henderson, March 21.—We began meeting here the 12th with Bro. and Sister Brickert, of Red Oak, and the first week we had eight added by confession; two by statement. Bro. B. is earnest and powerful in his teaching and Sister B.'s solos and the way she sings them are sermons in themselves. Bro. A. C Downing has taken the work here.—M. FAYE HARLAN.

Mason City, March 22.—Our meeting of three and a half weeks at Onawa closed last Thursday night with 39 added; 38 confessions, 24 of them the last five days. Sickness at home required me to leave just when the meeting promised the largest results. One confession here Sunday night. About 10 will be baptized at prayer-meeting to-morrow night. SUMNER T. MARTIN.

NEBRASKA.

Broken Brow, March 3.—Two more confessions at prayer-meeting; seven baptisms last Lord's evening and two next; 13 last month at regular meetings.—JESSE R. TEAGARDEN.

Elmwood, March 14.—Closed a meeting at Manley with 43 additions, and purchase of the M. E. Church building.—E. J. EMMONS.

Unadilla, March 15.—We have just closed a four weeks' meeting with 20 additions; 16 by baptism. J. B. Johnson, brother of the late B. W. Johnson, of the CHRISTIAN-EVANGELIST, did the preaching. He organized this church years ago and has been its pastor two or three times. The church was greatly strengthened by this meeting, notwithstanding storms and sickness. Bro. Johnson brings to his work such breadth and depth of culture, and such energy and power for the cause of Christ, that we can count ourselves indeed fortunate to have had his services. He and Sister Johnson are greatly beloved for their work's sake. Their lives preach forth the gospel. Bro. Johnson's last pastoral work was at Colorado Springs, where B. B. Tyler now ministers. His present address is 204 Brace Building, Lincoln, Neb. No church desiring pastoral or evangelistic work can do no better than to write him.—OSCAR SWEENEY.

MISSOURI.

Kansas City.—Closed a short meeting at Sheffield Church, 11 additions; 10 by confession. At Westport Christian Church, five additions this week; three baptisms.—THOMAS J. DICKSON.

Waco, March 16.—I baptized to day a sister 68 years old. She has been a member of the M. E. denomination all her life.—W. O. BREEDEN.

Kansas City.—Seven added to Westport Christian Church. Two confessions at Sheffied Church last Sunday.—THOMAS J. DICKSON.

Cameron, March 20.—Five addltions yesterday, all adults, from four families. Bro. B. F. Clay, of Kansas City, will occupy our pulpit Easter Sunday.—S J. WHITE.

Montgomery City, March 19.—H. A. Denton, of Centralia, closed a two weeks' meeting with me at this place last night. There were five added to the church. His preaching was logical and scriptural and greatly strengthened the church.—C. C. HILL.

Shelbina—I organized the Fairview congregation with 33 members in February. They have a new house and will be ready for dedication soon. This is their first Sunday-school and they hope for great things. I preachfor them on Sunday afternoons twice per month. —J. H. WOOD.

ILLINOIS.

Normal, March 20.—Four added.—E. B. BARNES.

Williamsville, March 20 —One addition at morning service yesterday.—W. W. WEEDON.

Murphysboro, March 20.—Four confessions las evening; one over 50 years old.—W. H. WILLYARD, pastor.

Arcola, March 21.—Six added in the last two weeks at regular services. It is nothing unusual to have two or three confessions at midweek prayer-meeting.—J. A. CLEMENS.

Berlin, March 21.—Seven made the good confession since last report; 13 in all last week. We had to close our meeting on last Lord's day, but I expect to begin again soon.—LEWIS GOOS.

Decatur, March 20.—Our great Tabernacle was packed last night and many were turned away. Nine added yesterday; 60 to date. S. M. Martin is proving himself what I have long believed him to be—one of the greatest preachers of the age.—GEO. F. HALL, pastor of the Christian Tabernacle.

Lynnville, March 20.—Two confessions here last Lord's day.—S F. SEYSTER.

Lincoln, March 23.—Five additions since last report; two by letter, three by baptism.—ALBERT NICHOLS.

Flora, March 25.—Coombs and Hunsaker are in a meeting at Flora. W. Bedall, of Flora, is setting things in order and conducting a meeting at Cowden, same state. C. D. Purlee, of Irving, is in a good meeting at Tower Hill.

Tower Hill, March 24.—Ellis Purlee my brother from Pawnee Rock, Kas., is now assisting me in a protracted meeting. We continue indefinitely; five added to date.—CHAS. D. PURLEE.

LaHarpe, March 22.—There was a seeming discrepancy in the reports of our meeting in last week's CHRISTIAN-EVANGELIST. I reported on Tuesday 58 and on Thursday Bro. Clements returned and preached in the afternoon at the baptizing at which two more came forward making 60 which he reported after that meeting. This is how there appeared different reports.—K. C. VENTRESS.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
Prof. J. H. Lawrence, 114 W. 32d St., New York

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A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You Save Doctors' bills and get well. Good Agents wanted. Write to-day. Address
EGYPTIAN DRUG CO., Box O, New York.

Family Circle.

Easter Song.

ADELIA P. BRANHAM.

Out of fair Easter's sweet, mystic beauty
Cometh a blessing divine.
Angels waiting, on sentinel duty,
Bring message of love sublime.
Stars of the morning blend their glad voices;
Earth's saddest heart in hope now rejoices.

Heartsease in fragrance breathe the gladstory;
Lilies of purity sing.
Hyacinths sweet reflect the bright glory
Of Him who is crowned their King.
Roses resplendent in diamonds of dew
Now overshadow the myrtle's dark hue.

Out of the rock-bound tomb in the garden
Comes forth the glorified Lord.
Finished the deed that now seals our pardon—
His hand holds the blest reward.
Alleluiahs of praise, grand anthems sing,
To join with the choral the angels.

Lift up your hearts to the Kingdom of Light,
Where Seraphim host now stand;
For Christ has illumined the grave's dark night
With halo from Glory-land.
Waft the sweet melody, breezes afar,
Up to the City with white gates ajar.

Greenfield, Ind.

Who Shall Roll Away the Stone?

BY ANNE D. BRADLEY.

I never begin to write but there is the feeling in my heart that the page may meet the eye of one who needs a whispered word of comfort. To-day the conviction was strong upon me, and caused me to anxiously seek for a theme.

And first I wrote, "God is good." I recalled the multiplied days of gladness that have crowded into my life, and my grateful heart softly re-echoed, "God is good." But I know there are lives more burdened than mine, and though they would fain hush every murmur, still it is sometimes hard, with weary frame and aching hands, to clasp the heavy load and whisper gladly, "God is good."

And next I wrote, "Father, I thank thee." But not far from me is a heart aching and bleeding from fresh wounds that will take a long, long while to heal. Sitting 'neath their heavy shadows, nursing their grief and refusing to be comforted; blinded by their tears so that they cannot see that love still guides—how can their white lips force the words, "Father, I thank thee?"

Another, because I was so helpless, I prayed for ever so tiny a light that I might flash its beams across the path of some weary or some struggling one, and cause the way to seem less dreary.

In every path there are seeming obstructions. In every heart there is some doubt or fear of what may come. Every one of us long to press on, yet shrink back because we are sure our feeble strength will not suffice to do the work that is so needed. From every willing but forboding spirit the cry arises, "Who shall roll away the stone?"

Oh, troubled soul, glance backward! As together we review our past we each will find that stones, heavier far than those which menace us to-day, have often frowned upon us, but as we pressed on, lo! the mightiest ones all disappeared. An angel hand had been before us and rolled the stone away.

In the years now safely passed I recall how I was wont to wonder and vex my soul with ceaseless questions as to how I, so helpless and so weak, could fulfill the duties that pressed about me. Often and often I could only see a single step at a time. In my eager impatience to press on I could not see that light for one step at the time was quite enough for me. I forgot that I needed no more; that even if I had light for all my journey I could not possibly take more than just one step at a time.

Again, I did not understand—how could I? for my spiritual eyes were not well opened—that it was truest mercy to hedge my way on every side, and only leave a single step exposed to view. The single step—all else shut off—explained to my dull sense the very way God would have me go. I could not, even if I would, wander from the way when only one step was allowed to me.

I think of the vast army of overworked brothers and sisters all over our land. Some of them are almost too tired to pray to-night, almost too discouraged to remember that "God is good." They can only pause in their obstructed path to gravely question, "Who shall roll away the stone?"

Oh, sister, so tired of the daily, humdrum, weary hours of common toil; oh, brother, so discouraged with the heavy burdens, the sad heartache—a Friend so gentle and so full of pity draws very near to you and me, and begs us to trust his shielding love; to fear no evil; to have no anxiety for the morrow; to cast our every care upon him.

"But the obstructing stone is so great," we sob. "I know," whispers tenderly our willing burden-bearer, "but my strength is so much greater. Child, thy smallest care is watched and felt by me. Never a heartache but my own heart comprehends; never a sigh but it finds echo in the bosom which always throbs with tenderest love for thee. Always about thee are my everlasting arms, which never can grow weak and weary. I love thee, I guide thee, I shield thee. My presence wards off every evil that dares assail thee; my arm upholds thee wherever the way is rough; my omnipotent strength rolls every hindering stone away that would obstruct thy path."

Now, listening to the voice divine, faith grows bright and strong, and fear lies dead before us. No longer do we question, "Who shall roll away the stone?" for we know in whom we have believed. Though we may not fully comprehend why this or that need be, still can we trustfully whisper, "God is good." And, because as we approach the stone we find that it has been rolled away, we can exclaim with gratitude, "Father, I thank thee!"

Ft. Worth, Tex.

Love, amid the other graces in this world is like a cathedral tower, which begins on the earth, and at first is surrounded by the other parts of the structure. But at length, rising above buttressed wall and arch, and parapet and pinnacle, it shoots, spire-like, many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So love here is surrounded by the other graces, and divides the honors with them; but they will have felt the wrap of night and of darkness, when it will shine, luminous, against the sky of eternity.—*Beecher.*

Rheumatic Pains

with their excruciating torment need no longer be endured, since an effective, prompt and sure remedy can be secured. The majority of cases are due to the impurity of the blood. Take

Dr. Peter's Blood Vitalizer

the Swiss-German remedy which was discovered by an old German physician over a hundred years ago, but advertised only within recent years.

It restores purity and life to the blood, strengthens the entire system and builds up the general health. Seldom fails to cure all diseases caused by impoverished blood or disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to **DR. PETER FAHRNEY,**
112-114 South Hoyne Ave., Chicago.

Awake! thou wintry earth,
Fling off thy sadness!
Fair, vernal flowers, laugh forth
Your ancient gladness!
Christ is risen!—*Blackburn.*

Eggs and Easter.

The custom of sending presents of eggs at Easter is a very primitive one. From the earliest ages the egg has been regarded, not only as the type, but as the origin of life. It was, therefore, natural at this season of the year, when Christ's resurrection life was commemorated, our fathers should have embodied that idea in the sending of presents of eggs to their friends. In the book that records the household expenses of Edward I. one of the items of expenditure for Easter is, "450 eggs stained and covered with gold leaf." One of the Popes sent Henry VIII. an egg in a silver case. As early as 1589 eggs were in Russia the most treasured of exchanges at Easter. People went about with their pockets filled with colored eggs, and exchanged them with their friends. The Druids regarded the egg as the symbol of the sun, and believed it hatched from itself the earth and all other planets. The Chinese, the Burmese, the Syrians, and some other ancient and modern nations believed that all things sprang mysteriously from an egg. They do not seem to have troubled themselves much with the question, "Where did the egg come from?" To them this was a small matter, but the idea that the egg was the origin of life probably accounted for the custom of making presents of eggs at Easter—the time of the year at which new life begins, and at which people are more particularly reminded that the life they now possess need never perish. The legend about the bird hatching her eggs in a tree overlooking the sepulchre in which Christ was buried, and singing hopeless dirges until she saw the angels come and roll away the stone and saw Christ come forth, is well known; but it is not so well known that the very early Christians neither observed Easter nor Christmas, nor any other festival, but only endeavored to promote a life of piety and blamelessness.—*Preacher's Magazine.*

The Resurrection.

BY EVELYN SMITH.

Twice had the darkness covered the earth,
  Clear and moonlit was the midnight hour,
The world was wrapped in a peaceful hush
  By a living God of almighty power.
The body of Jesus lay in the tomb,
  Guards stood by with helmets and spears;
The hearts of His friends were sunk in sorrow
  As the morning star in the east appears.
After His death the third day had dawned,
  A great earthquake had shaken the place,
When lo! an angel of God descended
  With snow-white raiment and radiant face.
The guards shrunk back from that glorious sight,
  Frightened and trembling from foot to head.
As the angel rolled the stone away,
  They fell to the ground as men who were dead.
The Son of God walked forth from the grave,
  The Man who by His foes was crucified
Came back to earth from the spirit-land,
  Redeeming the world for which He had died.
God looked down from the Heavens above
  And saw His work, that it was well done;
He saw that His world was again restored
  Through the gift of His love, His beloved Son.

Nilwood, Ill.

The Risen Christ the Life of the Bible.

L. A. BANKS, D. D.

That which keeps the Bible always up to date, making it the most live book in the world, is the ever-living Christ who lives in it. As we come to love him, and are risen with him, the Bible becomes precious to us. I have heard of a very cultivated literary critic, a lady, who reviewed a book of a certain author, and was very severe in her criticism of it, pointing out many flaws. A few months afterward she became acquainted with the author of this book, and married him. Then she reread the book, and said: "What a beautiful book! what a nice book! there are some mistakes here and there, but they ought to be overlooked." And she began to recommend that book to every one. The book was just the same as it was before, but her relation to the author was changed. Before, he was a stranger, now he was her husband; but when she began to love him, she began to love his book. When we come into fellowship with the risen Christ, the Bible becomes the most live and precious of all the books in the world to us.—*Selected.*

The Easter Symbol.

CHARLES KINGSLEY.

"Consider the lilies of the field." We must not take our Lord's words exactly. He is speaking of the lilies, of the bulbous plants which spring into flower in countless thousands every spring over the downs of Eastern lands. All the winter they are dead, unsightly roots hidden in the earth. But no sooner does the sun of spring shine upon their graves then they rise into sudden life and beauty, as it pleases God, and every seed takes its own peculiar body. Sown in corruption, they are raised in incorruption; sown in weakness, they are raised in power; sown in dishonor, they are raised in glory—delicate, beautiful in color, perfuming the air with fragrance, types of immortality fit for the crowns of angels.

"Consider the lilies of the field, how they grow." For even so is the resurrection of the dead. Yes, not without a divine providence, yea, a divine inspiration, has Eastertide been fixed as the season when the earth shakes off her winter's sleep, when the birds come back and the flowers begin to bloom, when every seed which falls into the ground and dies and rises again with a new body is a witness to us of the resurrection of Christ, and a witness, too, that we shall rise again; that in us as in it life shall conquer death; when every bird that comes back to sing and build among us, every flower that blows, is a witness to us of the resurrection of the Lord and of our resurrection.—*Preachers' Magazine.*

"Lovest Thou Me?"

(John 21:15.)

Lovest thou me? O, hear the Master say,
  Lovest thou me?
  Lovest thou me?
He gently asks. What hast thou done to-day,
What kindly deed to cheer some pilgrim's way?
  What sin-sick soul
  Has been made whole,
O'er whose dark path has shown some guiding ray?
  What ear hath heard
  Some cheering word
In gentle tone by which some heart was stirred?

O, Christian, hark! Thy Master calls again,
  Lovest thou me?
  Lovest thou me?
How sweet that voice; let it not sound in vain.
Cans't thou, lone heart, respond in words so plain,
  "Thou knowest all?"
  I hear Thy call,
O, doubt me not, tho' long I've idle lain,
  Tho' oft I may
  From Thee go astray,
O, Lord my God—Thou know'st my love to-day.

Lovest thou me? Then *feed my scatter'd sheep.*
  Go bring them in,
  Their love to win
From error's paths; their falt'ring steps to keep,
And thwart the foe whose eyelids never sleep.
  Yes, show thy love;
  By *service* prove,
Thy love for me is full, and pure, and deep.
  In *service* free
  Thy love I'll see,
And thus I'll know in truth, thou lovest me.

—*Rev. T. L. Bailey, in the Preacher's Helper.*

The Tallest Office Building in the World.

Towering high above the other "sky scrapers" in New York City is the Park Row Building, which lifts its twin towers 390 feet into mid-air, and unfurls its two flags over the city at a height of 447 feet above the sidewalk.

This monster structure, of twenty-nine stories, contains 950 offices, has 2,095 windows, and cost $2,400,000. It weighs 20,000 tons, and has a foundation the depth of which is 54 feet. The estimated number of occupants is 4,000.

The Park Row building is considerably the tallest commercial building in the world; and it may surprise many of our readers to know that it stands upon a foundation of sand.—*The Inland.*

"I find them the best preparation for colds, coughs and asthma."—MRS. S. A. WATSON, Temperance Lecturer.

BROWN'S Bronchial Troches

OF BOSTON

Sold in boxes only—Avoid imitations.

2 3 ?

"Three from two you can't," says the schoolboy. Right! Three from two you can't, either in dollars or dividends or sarsaparilla. It takes the best sarsaparilla root to make the best sarsaparilla extract. The best sarsaparilla comes from Honduras, C. A., and the Dr. Ayer Co. practically controls the entire product. Yet others claim to be making "best" sarsaparilla. They must be making it out of the remainder left after subtracting three from two. But, "three from two you can't." You can't make the best sarsaparilla without best root. You only get the best when you

Get Ayer's Sarsaparilla

which is made wholly from the best root imported from Honduras.

The Length of Human Life.

"According to M. I. Holl Schooling, of Brussels," says Cosmos (February 18), "there is an old rule for finding the length of a man's life if the present age lies between 12 and 86 years. This is the rule: Subtract the present age from 86, and divide the remainder by 2; the result will give the number of years you have yet to live. This old rule was discovered by the mathematician De Moivre, who emigrated to England from France in 1865 and became a member of the Royal Society. The curves given by M. Schooling are interesting to examine. A first diagram shows the chance that every man has of living one year longer than his present age. At birth, this chance is 5 to 1; at five years, 119 to 1; at ten, 512 to 1; at fifteen, 347; at twenty, 207; at twenty-five, 156; at thirty, 129; at thirty, 120; at thirty-five, 97; at forty, 78, etc. M. Schooling affirms from his calculations that of 1,000 individuals of 60 years 599 will live to be 70, 120 to be 80 years, and 17 to be 90; while of 1,000 nonagenarians, four will reach their hundredth year. We may add that for men of 65, the average expectation of life is 10 1-3 years."—*Translation made for The Literary Digest.*

Hail to the Lord's anointed!
  Great David's greater Son;
Hail to the time appointed!
  His reign on earth begun!
He comes to break oppression
  To set the captive free;
To take away transgression,
  And rule in equity.—*Montgomery.*

Justice to the Bear.

L. R. HORNISH.

Rumors of wars and wars have been;
Now let the peace voice enter in.
Millennium must come, must dawn,
When arms and armaments are gone.

Nor comes this voice from craven lands
Or pleading suppliant, who stands
With "tired hands and tottering form,"
Fearing to breast the battle's storm.

Land of Tolstoy and Turgenef!
Or Stepniak and Gortchakof!
How puny sounds the scoffer's name
Beside the synonyms of fame.

From continent to continent,
From Orient to Occident,
From tropic zone to polar sea
Goes forth the royal ukase.

Ah, who may disregard the call?
Respond, ye nations, great and small,
When he whose grandsire freed the serf
Sends peaceful challenge to the earth.

For, with the frankness of youth,
Nicolas beareth the message of truth,
And 'neath the symbol, the guise of the bear,
Breatheth the spirit of Nazareth there.

Coward is he that searcheth to find
Evil intent in the Nobility's mind.
Then, God of the nations "Be with us yet,
Lest we forget, lest we forget"—

That when our nation, torn and bleeding lay,
It was "the Lion" reached out paws to *prey*,
While "Ursa Major," the land of the Czar,
Stood staunch and true as the Polar star.

To Columbia fair, her hands stained with blood
Fresh from the battle, the sea's seething flood,
There cometh the dawn, the first beaming ray,
"The Star of the East," the Czar's ukase.

This, this to us is "the Truce of the Bear;"
Shall we scoff at his message? Beware!
The millennium *is breaking*, though storm-clouds draw nigh,
Sweeping o'er eastern continent, flashing o'er Eastern sky.

Well, one battle more, foretold in "the Book;"
Then sword turns to plowshare and spear to pruning hook,
And the nations of earth, glad from war's release,
Shall have but one ruler, the Prince of Peace.

Washington, Ill.

Ave Maria.

A clergyman was once staying at the house of an English working man. He happened to see an image of the Virgin Mary standing over the mantelpiece, which struck him as incongruous. By way of making talk, he asked how it got there.

"Well, you see, sir, it cum' do' this way," replied his host, "I was a-coortin' o' two sisters—Sally an' Maria—an' I wasn't just sartin which I was to 'ave. One day, as I wor a-starin' into a shop winder, I saw that 'ere statoot, with 'Ave Maria' underneath. That came right 'ome to me, so I med up me mind right off to 'ave Maria; an' we was spliced. She's bin a reet gude wife to me, an' so I bought t'image to keep it in mind."

So it appears that images are useful in more ways than one.—*The Christian Endeavor World.*

Sweet, refreshing sleep is given by Hood's Sarsaparilla, which feeds the nerves, tones the stomach and cures all dyspeptic symptoms.

THE FAMILY DOCTOR.

Thousands Of Families Have One in The House at All Times.

The Same Exceptional Opportunity Offered Here to All Readers of This Paper.

A prominent citizen remarked recently to the editor of the CHRISTIAN-EVANGELIST, "It may seem surprising to you, but in my house we have a family doctor there all the time. Nor am I the only one who has this great blessing," said he. "I know of many families who have this same doctor always on hand, always within reach."

"Do I mean a man, a physician, in flesh and blood?" he asked. "No, not exactly that; the family doctor that I refer to is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy. We have not had to call a doctor to our house since we have used it."

This is the testimony of thousands who know Swamp-Root for what it is. This famous medicine is the absolute conqueror of kidney and bladder diseases, and many a man and woman who walk the streets to-day in the complete possession of health owe their lives to the power of this great discovery over kidney and bladder ills and uric acid disturbances. In diseases of the blood, no matter from what source they arise, Swamp-Root goes right to the source of the trouble, and cures by first removing the cause, and sends the blood leaping and bounding away in quest of bright eyes and rosy cheeks.

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None but those who have made a study of the subject realize what an immense amount of work the kidneys perform every day. They are the sewer of the system, and once they become clogged up, poison runs riot and disease has full sway. Just as a choked sewer breeds pestilence in a city, so do weak and unhealthy kidneys breed disease in the human body.

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Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST, who have not already tried it, may have a free sample bottle of Swamp-Root, and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail, postpaid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

This great remedy is for sale at most drug stores in fifty-cent and one-dollar sizes. Don't make any mistake, but make a note of the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghampton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle be sure to mention the St. Louis CHRISTIAN-EVANGELIST when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Submarine Telegraphs.

The submarine telegraphs of the world, and especially the practicability of a submarine telegraph across the Pacific, are discussed at considerable length in the January number of the Summary of Commerce and Finance, just issued by the Treasury Bureau of Statistics. The statement shows that the submarine telegraphs of the world number 1,500. Their aggregate length is 170,000 miles; their total cost is estimated at $250,000,000, and the number of messages annually transmitted over them, 6,000,000. All the grand divisions of the earth are now connected by their wires, and from country to country and island to island the thoughts and words of mankind are instantaneously transmitted. Beneath all oceans, save the Pacific, the universal language which this system has created flows uninterruptedly, and man talks as face to face with his fellowman at the antipodes. Darkest Africa now converses with enlightened Europe or America, and the great events of the morning are known in the evening throughout the inhabited world. Adding to the submarine lines the land-telegraph systems by which they are connected and through which they bring interior points of the various continents into instantaneous communication, the total length of telegraph lines of the world is 835,000 miles, the length of their single wires or conductors 3,500,000 miles, and the total number of messages annually sent over them 365,000,000, or an average of 1,000,000 each day. Of the 170,000 miles of submarine telegraphs, about 150,000 belong to 35 companies operating the commercial cables, which number about 320; the remainder are mostly short lines controlled by governments, and connecting forts, batteries, signal stations, lighthouses, etc., the aggregate of government lines being about 1,150 and their total length about 20,000 miles. In addition to this, the governments of the world hold about 80,000 miles of cable in stock for war purposes, ready to be laid at a moment's notice.

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invigorates the nerves, stimulates digestion, and relieves mental depression. Especially valuable to tired brain-workers.

Only Trust Him.

A. R. ADAMS.

When the days seem dark and dreary
And the clouds o'erspread the sky;
When our hearts are sad and weary,
Then our Savior draweth nigh.

He can feel our deepest sorrow,
All our grief and all our pain;
Only trust Him and to-morrow
It will all be right again.

Blandinsville, Ill.

Illustrated Sermon.

BY CAL OGBURN.

TEXT.—We are laborers together with God.—*1 Cor. 3:9.*

SERMON.

The valley was parched and dry. There had been neither rain nor dew for many weeks, and everything was famishing for water. The cattle lowed plaintively as they drank from the stagnant, filthy pool, and begged for water. Men looked up toward the brassy sky and prayed for water—the harvest would fail without it—but none came. Thus the weary weeks dragged slowly by without any relief being afforded.

One day some small clouds passed over the valley, and, looking down, saw the awful famine that prevailed and heard the piteous cry that came up from every animate object for water. They pitied the sufferers, but did nothing more, for indeed what could they do? So much was needed that they could not possibly supply the demand. They wished they could do something to give relief, but it seemed utterly impossible. So they continued their journey to the distant mountains—the favorite trysting-place of the clouds—and there related their experiences and observations to other clouds, and enlisted their sympathy, and they all exclaimed, "Poor, famine-stricken valley! How we pity you!"

For several days the clouds stayed about the summits of the mountains, enjoying each other's society, until one evening there was a slight change in the temperature, which was very perceptible to the clouds, and the following morning there was not one of them to be seen in its original form. They had been turned to snow during the night, and now lay in great white heaps upon the mountains. The light, airy vapor, of which they had been composed, had been congealed. Though they had assumed a different form, they still felt a deep interest in the thirsty valley. But what could be done? They were so far away and so stiff with cold.

Just then the warm, genial sun came forth from his chamber, where he had spent the night, and kindly offered his assistance. He, too, felt an interest in the parched valley. He first embraced each feathery snowflake, for they had all complained of being chilly, and breathed his warm breath upon them all day long, from early morning till very late in the evening, and each crystal snowflake became a tiny drop of water. But none of them were any nearer the valley than before. So the sun sent three of his servants, Affinity, Adhesion and Gravitation, to assist in answering the prayer that was being offered everywhere in the valley for water. Affinity caused the little globules of melted snowflakes to have a greater longing for each other's society and to endeavor to come nearer together; Adhesion held hem in close contact, and would not willingly permit the slightest separation; while Gravitation gently, but firmly and persistently, pulled them down the mountains and far out into the parched valley—and the prayer of the famishing was answered. Each tiny speck of vapor that had once pssed over the valley as a part of the cloud that had at that time and afterward so feelingly expressed its sympathy, had done its part in bringing relief.

APPLICATION.

The cry of the needy is constantly ascending heavenward. There are many who are famishing for the water of life. We look about us and see the desolation and misery of the famine-stricken and hear their piteous appeals for relief, coming often from mute lips, and we stand appalled by the awful condition that prevails and our almost utter inability to render any needed assistance. So we pass on to enjoy each other's Christian society in some more congenial place, and thus try to forget our responsibility. Fortunate, indeed, are those who there or elsewhere are made to fully realize before it is too late that "we are laborers together with God," and to do their part, however small, in answering the prayer of those who are pleading for that water that shall be in them "a well of water springing up into everlasting life."

Phœnix, Ariz.

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With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Daily.

Miss Harriet Taylor, who was to take care of George and Jennie, during their parents' absence, was about fifty years of age, with hair fast turning gray, a voice soft and kind, and a way of making sweet-cakes that was the delight of her young cousins. After supper all sat in the sitting room, Jennie and Mildred working examples and George writing at the table, while Miss Harriett knitted on a red glove. Jennie was trying to reduce a fraction to the lowest terms, to see if it was the same as the answer, and she had already chased it half way across the slate, when she got to thinking about her absent mother. Suddenly a big tear stole down her cheek and blotted out her denominator.

"Did you get it?" Mildred asked, looking up suddenly. Then seeing the trouble, she put her arm about Jennie, who burst into tears, and said she wished she was grown, and then tried to laugh and couldn't. "Don't cry, Jennie," said Mildred, "haven't you got Aunt Harriet and me?"

"Yes, but that ain't papa and mamma," said Jennie. "They never went off this way before, and nobody knows when they will come back. And I am used to seeing their faces wheever I look up, and now—and now!"

"Since you see them so often," said Mildred, "I should think you could wait a little while."

"You think so because you don't know what it is to have a father and mother," sobbed Jennie. "You were a baby when yours died. But I know what it means, you see, and the more I have them the more I miss them."

"That's true," said Mildred; "it looks like every boy and girl has parents except me. And many of them don't seem to care if they have. If *I* had a mother, I would love her, and love her, *and love her*, with with all my"—here Jennie began to cry also.

"I have tried to be a mother to you, dear," said Miss Harriet, looking over her needles at Mildred, "but I know no one can fill such a place. Often I do not know just how to act, to guide you, and comfort you, and make you the splendid woman of my dreams." And tears came to Miss Harriet's eyes, because Mildred's lament caused her to feel that somehow she had failed.

"As for me," said George, "I took a big red apple to school and somebody slipped it out of my pocket and now I haven't any apple, and—boo, hoo, hoo!" He tried to imitate sobbing, but it sounded so much like a calf bawling that the girls began to laugh.

"If I *haven't* a mother," said Mildred, rising and throwing her arms about Miss Harriet, "I have the dearest and best old sweetcake aunt in the country and she isn't aunt to anybody but to me!"

"Just as soon as you people get through with your tears and congratulations," said George, "I have a plan here that will interest you. It is for us three to get out a daily paper, containing all the news; and we will save them up and let papa and mamma read them when they come home." He held up what appeared to be a small blank book. He had made it by folding together two pages of his scrapbook. There was a pin in the middle to keep the leaves together. He had headed the first page thus:

THE DAILY GLEANER.

No. 1. Nov. 12, Saturday, '98. Vol. I.

As the girls were interested, George continued: "This time I will write the first two pages, Jennie the next two, Mildred the next two, and we can finish up the last two somehow."

"I will write a continued story on the last two, if you want me to," suggested Mildred.

"Just the thing!" said George. "We'll have to divide up the news; this time I will write up school and town news, Jennie can do the home news and Mildred is to tell about what we leave out. Next day we will exchange our subjects. You don't want to bother over arithmetic any more on Saturday, do you!"

"I was just working ahead in the book because I hate it and had the blues," said Jennie. "But you must unpin the leaves, so I can be writing while you are writing."

"What can I be doing?" said Mildred. "I can't be writing on one side the paper while you are writing on the other side!"

"That's so," said George. "We'll have to have twelve pages, and each write four; but we will cut down the pages so they will be small. Nobody wants to get tired of writing. Now I'll fold up *three* sheets and hand 'em out. In this way every other leaf will be written by a different person. When you get to the bottom of your second page, and you haven't run out, write, 'Continued on page so-and-so,' and then go ahead. Afterward, we'll pin 'em all together and have quite a magazine."

All were soon busily engaged. On the first page George wrote big headlines:

"INTERVIEWED!!!

END OF THE TROUBLE REACHED!!

TONY TALKS!

"Late this afternoon George Weston had an interview with Tony Scrubbs, the secretary of the Advance Society. Tony said, 'I will write the minutes for our next meeting and leave out all the foolishness. I am not angry with Jim Dancy. I will keep the five resolutions.' . . . We understand that Tattie Marsh is fixing up a delightful corner in her mother's sitting room. She is now at work on the cushions to fit on her seats." The rest of his writing was devoted to a highly sensational account of his meeting with the robber.

In the meantime Jennie had written in great capitals the heading, "GONE!" "Why Jennie!" said Mildred, "you can't write any on the page, if your headlines take up so much room!" Jennie added under it, "MYSTERIOUS DEPARTURE!" "The headlines are the most important thing about it," she said. "I feel like making them a mile long!"

Presently Mildred appealed to Miss Harriet. "Aunt Harriet, do you know of something that kills a man about a week after he has taken it, so gradually that he doesn't know he has been poisoned?"

"Dear me!" said Miss Harriet. "Certainly not!"

"I want to kill my villain," said Mildred, complainingly, "but I don't want to shoot him or anything common like that."

"What do you mean, Mildred Taylor?" demanded Miss Harriet, who had been so absorbed in her own thoughts that she had not noticed their enterprise. "What villain?"

"Alphonso De Vandeville is his name. That's a good long name and takes up over a line just by himself."

"Listen!" said George. "Wasn't that a footstep on the front walk!"

"Mildred," said Miss Harriet, "tell me instantly what you mean by this talk of shooting and poisoning!" Before she could reply, a knock sounded at the door. Miss Harriet went to the door and demanded through the crevice, "Who is there?"

"A gentleman to see George Weston," said a man's voice.

"This is a very late hour for any one to see George," said Miss Harriet, who was very much afraid of dark nights.

"I know it's late," said the voice, "but that's the Lord's doings and not mine."

"George," said Miss Harriet, "come here and see if you recognize this voice." George came. "Why don't you open the door, Cousin Harriet?" he said.

"Because I am in charge of this house, and I shall take care of it. Now sir! speak up, so you can be identified."

"Hello, George," said the man. Miss Harriet demanded in a trembling tone, "Do you know him?"

"Yes," said George, who had turned pale, "it is Washington Shaw!"

"Who is Washington Shaw?" demanded Miss Harriett. "Don't you remember?" said George. "It is the—the robber." At this moment Horace Greeley from his woodhouse home caught a whiff of the tramp and began to bark indignantly.

Next week another Honor List. I cannot print anybody's name who does not send me the names of the books they have read. Several have written that they have kept the rules. This is not enough. I must know what you have read, and how much. Children, the Advance Society Honor List means a great deal. You would be surprised to learn how many tried to keep our five simple resolutions and failed. Let all such start again with new courage. Children, we now have 342 members. We must make it 400. What do you say? Help me bring it about.



Don't boggle

Boggle—To hesitate, as from doubt or difficulty; to hold back, etc. (Standard Dictionary.)

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586

Millions NOW USE Pearline

Sunday School.

HERBERT L. WILLETT.

THE SUPPER AT BETHANY.*

From his retirement in the district of Perea across the Jordan, which had been occasioned by the dangers surrounding his work in Judea, Jesus finally made preparations to take up his journey toward Jerusalem as the Passover season approached. The teachings of this period, which are so fully set forth in the third Gospel, culminated in the incidents connected with Jesus' arrival at Jericho, where he healed the blind man and brought spiritual awakening to the heart of the publican, Zachæus, at whose home he was entertained. Continuing his journey he came to Bethany at the close of the week preceding the final week of his ministry, and here on Saturday evening, after the close of the Sabbath, which ended at sunset, he was entertained in the house of Simon, called the leper, who had perhaps been healed by Jesus of this dreadful disease. As Simon is not mentionmed in the narrative of the supper and is only alluded to by Matthew and Mark as the owner, present or perhaps past, of the house, it may be that he was dead and that he had been related to Lazarus and his sisters in some manner. Be that as it may, the three friends of Jesus were present at the supper, and as events proved, were perhaps the most conspicuous persons there.

Certainly no one would attract more attention than Lazarus, and perhaps to most who were present he was invested with a unique and mysterious importance by virtue of his recent resurrection at the hands of Jesus. They could not fail to be touched with awe in looking upon one who had passed through the mystery of death and had come back to the world and human society. Many must have been the questions pressed upon him by his friends as to his experiences during those strange days of his absence. That he could tell much of these experiences is scarcely probable, for the life beyond life cannot be phrased in words that human lips can frame. But if Lazarus' person was the object of awe and curiosity it was equally a time of danger for him. The Jews who saw the growing influence of Jesus and knew that the circumstances connected with the raising of Lazarus had immensely increased the reputation of the Gallean were intent upon the removal of Lazarus by fair means or foul, and thus his life was compressed with conspiracy. Whether he knew of this or it only developed in subsequent transactions we are uniformed, but perhaps nothing but the early departure of Jesus from Bethany and his entrance upon more conspicuous tasks gave safety to Lazarus.

The second figure of this interesting group of people gathered at the supper was Martha, the older sister of Lazarus, who seemed to have played the part of hostess, or at least to have assisted in the function of hospitality. Martha has long been the type of the scrupulous and provident housekeeper, and perhaps has often been misunderstood as too intent upon the purely practical concerns of life and has thus been misjudged in contrast with her more quiet and thoughtful sister Mary. But the words of Jesus in Luke 10:41 do not rebuke her carefulness and industry, but rather the overanxiety about entertainment, which Jesus regarded as sufficiently insured by the simple provisions which always awaited him in the Bethany home. Certainly his words convey no emphasis upon the superiority of the meditative, reflective character over the practical and industrious. Both types are liable to exaggeration, and it is the exaggeration which disutrbs the symmetry and beauty of any character.

*Sunday-school Lesson for April 9th, 1899—The Anointing at Bethany (John 12:1-11). Golden Text—She hath done what she could (Mark 14:8). Lesson Outline —1. The supper and the spikenard (1-3); 2. Judas and Jesus (4-8); 3. The priests and the people (9-11).

The figure of Mary is put in strong light in this story of the Bethany supper. There was much for which she was grateful. The friendship and love of Jesus for herself and her brother and sister constituted a blessing of inexpressible value. But the recent restoration of her brother from death called, as she felt, for some unusual expression of gratitude. She had purchased a jar of the costliest perfume the age afforded, and seizing the only occasion offered she came at the moment when the feast was nearing its conclusion and when it was customary to bestow garlands upon the guests, bringing her offering, which was only an outward expression of the rarer treasures of her gratitude and love. The odorous ointment she poured upon his head and his feet, as appears from a comparison of the three narratives, and wiped his feet with her hair, while the odor filled the apartment like incense. Mark even asserts that she devoted the beautiful alabaster cruise to its final and sole consecration to Jesus by breaking it in the act of anointing. Viewed from the angle of utilitarianism this act seems at first like a misappropriation of money that might have been more usefully employed. But such construction would only reflect the spirit of a Judas and would not express the true element of devotion which Mary felt in her heart. The story of her love has been told in every land where the gospel is preached, just as Jesus said it would be. She was giving the most eloquent expression to her nature and her gratitude. Every nature must express itself in its own way. She had done what she could. Already Jesus saw in her act the significance of a preparation for his burial, whose near approach no one but himself could discern. It was a beautiful and fragrant offering by one who could have expressed her sentiments in no more appropriate manner.

But Judas was there also, and his attitude may be well understood. It is customary for us to quickly accept the judgment pronounced upon him by the evangelist in the light which came to be subsequently thrown upon his character. The dishonest purposes of his life and his ambitions were already manifesting themselves in such cavils as here found utterance. The money might better have been given to the poor, he said. It represented the results of many days' labor. It was not practical to spend it in that manner. That such sentiments did not emanate solely from a man who was a thief and was soon to become a traitor, but were shared by some of the disciples, as the other evangelists assert, shows how cold and barren a view of Christian life may be taken by a so-called "practical" nature. There are men who study political economy without ever perceiving that the factors which make up the conditions of human life, the markets and their values, are not exhausted in terms of corn, horses and land, but that human sentiment and conscience are to be reckoned within any true and comprehensive theory of human relations. It is, after all, the crass and meagre soul that complains because beautiful and artistic offerings are made to the cause of Christ in the form of architecture in churches and other Christian institutions. No less is ever provided for charity or for preaching the gospel in the regions beyond because Christians out of their abundance erect to God monuments of devotion which are the lasting memorials of a sentiment as beautiful as that which filled the heart of Mary of Bethany. The so-called practical man who insists that no money shall be wasted in the finer services of art and music as connected with religion, generally ends by giving nothing to the poor or to missions. It is the glory of our Christian faith that it not only leads us to think of the unfortunate, but it refines and ennobles the whole nature, sensibilities and emotions, and leaves the lasting impress of a purer esthetics and a nobler art.

Berlin.

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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint

National Lead Co., 100 William St., New York.

IN FEARFUL TORTURE.

DANEY, WIS.

To be flayed alive is a terrible ordeal, and yet this is almost the experience of Mr. Chas. Lisans, one of our citizens. He relates it to Dr. Peter Fahrney, of Chicago, Ill., as follows: "I must write and tell you of a remarkable cure which your Blood Vitalizer has brought about. My whole body was covered with a skin eruption, which itched terribly. I was in such agony that I would scratch and tear the skin to pieces, and sometimes cut it with a knife until the blood would flow. This would give me relief for a short time but I would soon be as bad as ever. Last fall I happened to get hold of your paper, the Surprise, wherein I read about your Blood Vitalizer. I sent for a trial box. I had used the medicine but a short time when a clear skin formed. I began to feel better, and in three weeks my whole body was covered with a clear skin. I have been well ever since. Accept my heartfelt thanks for what your Vitalizer has done for me. I shall always have one thing in mind, and that is to recommend your remedies to others."

Dr. Peter's Blood Vitalizer is not a drug store medicine. Only special local agents sell it. For particulars, address Dr. P. Fahrney, 112-114 South Hoyne Ave., Chicago, Ill.

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 9.

"THE HOLY GARMENTS."

(Eph. 4:20-24; Rom. 6:4.)

"Put on Christ," is an expression frequent in the writings of Paul. He would have us clothed with Christ, so endued with his Spirit as to be encompassed by him. Putting on Christ in baptism—perhaps the expression has reference to the pure, white garments in which the candidate in the early church was clothed before entering the water. Christ is put on as the whiteness of a garment.

Seeing how beautiful and how full of meaning is this symbolic ordinance, ought we not to be extremely careful regarding even our outward accessories of it? Endeavorers, if your minister and committee on baptism are not careful to choose for the candidates beautiful garments, try quietly and humbly to influence them to obtain white garments; they are inexpensive and beautiful.

The very ordinance itself—in which one is clothed with the cleansing element as with a garment, and in which clothing process one is symbolically born anew, made alive from a death to an old life, to a holy newness—is full of meaning. Paul sees in it a picture of that close and intimate union between the believer and the Lord Christ, which he calls putting on Christ, being in Christ, a new creature, being one with Christ.

Clothing does not make the man, but clothing goes a long way toward showing what the man is made of. As a man's clothing, though it may be poor, must be clean, so must the clothing of his life be spotless. How can this better be accomplished than by making the clothing holy—even by being clothed with Christ.

"Clothed with light as with a garment," would be true even of poor mortals, such as we, if we were clothed in him, for is he not the light of the world?

To be clothed with light—what a joy to poor, blind mortals, groping and yearning for enlightenment and truth. "*Mehr licht! Mehr licht!*" cried the German poet, as he died, and "more light! more light!" is the cry that comes up from human hearts everywhere. Put on Christ, the holy garment, and thou shalt dwell in unending light.

The priests put on, at certain times in the services, certain sacred garments, and at certain most holy moments they employ still more sacred garments. To us all moments are most sacred, and at all times we can wear the most holy garment—clothed with Christ. At no time let us lay him aside.

Even the outward cothing—our flesh—is called the sacred temple of God. Let us be careful never to defile it.

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 2 oclock P. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

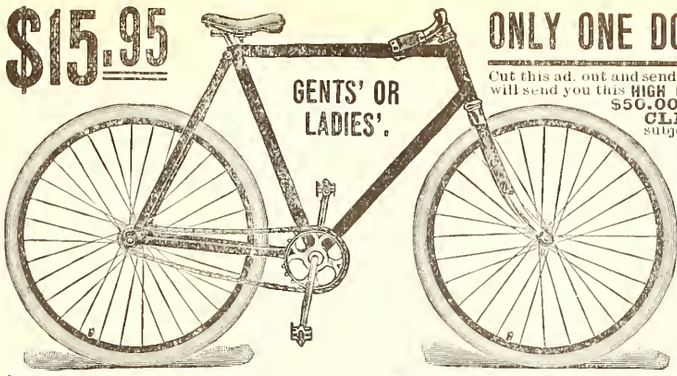
1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors.

JOHN Q. McCANNE, Sec.

F. M. CALL, Pres.

$15.95



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Cut this ad. out and send to us with $1.00 and we will send you this HIGH GRADE 1899 MODEL $50.00 VICUNA BICYCLE by express, C. O. D., subject to examination. Examine it at your express office and if you find it a genuine 1899 model HIGH GRADE $50.00 VICUNA, the grandest bargain you ever saw or heard of and you are convinced it is worth $10.00 to $15.00 more than any wheel advertised by other houses up to $25.00, pay your express agent the balance, $14.95 and express charges.

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IS COVERED BY A BINDING GUARANTEE. Frame is 22 or 24 inch, made from best seamless tubing, finest two-piece Denton hanger, finest full ball bearings, Mason arch crown, enameled black, green or maroon, highly nickel finished, Delhi padded saddle, up or down turn handle bars, best Doyle pedals, HIGH GRADE GUARANTEED REGAL PNEUMATIC TIRES, fine leather bag, complete with all tools and repair outfit. ORDER TODAY. YOU CAN MAKE $50.00 EVERY MONTH SELLING THESE WHEELS AT $25.00. (Sears, Roebuck & Co. are thoroughly reliable—Editor.) CATALOGUE FREE.

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FOR $1.00 we furnish a Gas Lamp, the exact same lamp as is now being widely advertised as a premium with a bicycle as a Regular $4.00 Acetylene Gas Lamp, but we do not guarantee or recommend it.

BETHANY C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

Our Opportunities.

By W. J. Lhamon, *Director*.

"America is another name for opportunity. Our whole history appears like the last effort of divine Providence in behalf of the human race." This language is attributed to Emerson. Every year brings emphasis to these thoughtful, thilling words. The year 1898 surpasses all others since Emerson wrote in the burden of opportunity it has revealed to American Christians. It is for our statesmen to say what shall be done politically with the new lands leaning upon us; it is for Christians to say what will be done with them morally and religiously. While Cuba, Puerto Rico and the Philippine Islands are making their special appeal to both our piety and our patriotism, they are, in reality, but joining the grand chorus of appeal that comes to us from Africa, Turkey, India, China and Japan. In short, that vast portion of the world still sitting in darkness and in the region and shadow of death appeals largely to our own great country for light and life. If from the view-point of the merchant, the statesman and the patriot America means opportunity, so likewise from the view-point of the Christian Africa means opportunity, and Japan means opportunity, and China and India, and almost all the pagan portions of the earth have the same meaning. If once, in prophetic vision, Ethiopia was seen stretching out her hands towards GOD, to-day in plainest, absolute pleading, easily seen by all open-eyed Christians, the whole world stretches out her hands Christward. And since with pitiful eyes the lowliest are ever looking up to the loftiest, those who, by Christ, have been in any degree exalted, are bound to reach down with helping hands to the helpless ones. In proportion as we are Christly we must and will hear and heed the calls for help, even as Jesus himself heard them and we must answer, saying in Pauline fashion: "We in Christ's stead pray ye, Be reconciled to God."

Our opportunities are therefore as numerous and far-reaching as the vast fields of paganism. And they are not exhausted by those vast fields. We run the rounds of the world and come back home to find many a field untilled. Our North, our West and our South, our country districts and our city slums are all appealing to us with tremendous force and awful warnings. Red men, black men and the foreigners among us, from all lands, have their peculiar claims upon the Church of Christ, and they make us their debtors in the same way that the whole world appealed to Paul, causing him to cry out, "I am a debtor both to the Jew and the Gentile."

Our circumstances give emphasis to our opportunities. Our ability is the measure of our responsibility regarding them. Surely, never was a people more able to rise up in answer to the calls of God and say, "Behold, Lord, here we are; send us." A few summary hints of our ability are in place.

1. We are a well-schooled people, and God and the nations are claiming our culture.

2. We have the highest civilization, and all its instruments and resources should be held at the command of Christ and the calls of those for whom he died.

3. We are an immensely wealthy people, and our gold belongs to our Lord. We are not so much as tithing our means for him. If we were we should even now be seizing many of the opportunities that are slipping away from us.

4. We have intercommunication and commerce with the whole world, and if Christians will to do it they can build a church wherever an American tills a field, and set forth the Lord's Table wherever a civilized man sets up a counter.

5. We speak a language that is rapidly getting hold of countless millions of people and that bids fair to become "the language of the earth." Our sweet and noble English is unrivaled, both as regards its literature and the number of people who speak it. And wherever our letters go they carry their rich treasure of Christly thought and sentiment. In many a land the English-speaking evangelist has pioneered the way for the English alphabet, and in turn the English alphabet is preparing the way for many an English-speaking evangelist.

Opportunities, possibilities, the commands of Christ, the calls of the nations are unitedly constraining us to an enlargement of our efforts. We must all be expansionists if we would be Christly. We must expand with our gifts the treasuries of our societies, home and foreign. We must expand with our prayers and pleadings the churches of which we are members till they know no other theme than that of Christ's commission. We must expand, some of us at least, with the gifts of our own lives, the forces that are in the fields; and lastly, we must exalt this whole theme till it expands through all souls of all churches and fills the whole earth with its magnitude and glory.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Literature.

DOCTRINE AND LIFE. By G. L. Brokaw. Christian Index Co., Des Moines, Iowa, publishers. Price, postpaid, $1.50.

This book is a compilation of sermons from some of the leading preachers of Iowa and, we are glad to know, is selling rapidly. The themes treated in these sermons are largely evangelical and treated in a logical and scholarly way. Some of them are what might be called doctrinal or polemical sermons and intended to throw light upon some problems about which many are honestly troubled, but there is a strong presentation of the practical side of the Christian life in them as well. As this book is the first from the press of the Christian Index Company, its make-up mechanically speaks well for its publishers, who have informed us that the second edition is about completed, the first being already exhausted.

THE REDEMPTION OF AFRICA. By Fredric Perry Noble. Fleming H. Revell, Chicago, publishers. Two Vols., 450 pages each, 8vo., cloth, $4.00.

It would be difficult to overstate the magnitude of the work accomplished in the above-named book or its importance to the literature of the world's missions. Not until one has read these volumes can he realize their grasp upon the history of Africa and the battlefield that continent has been in the contest of its many religions for supremacy. Beginning with the dawn of religious history in that continent the author has carefully outlined every religious movement that has appeared upon its soil or figured in its civilizations known to history, and their downfall. The reader will be especially interested in the ancient missions of this continent, also the account of the overthrow of primitive Christianity by Islamism and the effort to regain the continent from its grasp.

While dealing with so many religions and of such dissimilar characteristics and strong antagonisms the author has displayed remarkable freedom from narrowness, bigotry and religious bias. He has conformed to the duty of a historian as fully as possible under the circumstances, displaying always the desire to deal fairly with his subject and to conform to the facts. His work, is therefore, thoroughly catholic in spirit and an important contribution to religious and missionary history as well as a great light shed upon that dark continent. This work is not limited to strictly religious missions, but includes also the history of educational, literary, medical and philanthropic movements and societies on that continent, closing with a directory of these agencies and missions. The numerous maps, diagrams and illustrations also greatly interest and assist the reader.

One of the evidently good results to come from this work will be the incentives which it furnishes for an enlargement of the missionary spirit. The numerous admirable sketches of missionaries, some of whom are among the world's greatest missionaries, will be an inspiration to many to become missionaries and of more to better support those now in the mission field. There is nothing dry about the work. Everything related sparkles with the enthusiasm of an interested author who sets forth his facts in an easy, pleasing style. The reader will probably learn more about Africa in this book than from any other volume of its size extant, and in addition a larger and truer knowledge of its dominant religions from the dawn of history to the present time; especially of the evangelical character of Christianity. It is a book of great value and will evidently take front rank as a text-book on missions in the world as well as in Africa. In view of the larger part that Africa is yet to play in the civilizations of the world no student of missions can afford to be without this work. It is the most comprehensive, concise and important missionary book that we have yet seen, ancient or modern.

THE GREAT REVIVAL AND THE LITTLE TENT MEETING; Or "Christian Experience" of To-day. By J. S. Lamar.

This is No. 1 of Vol. I of the Christian Tract Series, published by the Oracle Publishing Company, 358 Dearborn Street, Chicago. This story is so vivid and lifelike a description of two types of religious revivals, seen in almost every town and city, that it will be read with unflagging interest. The author is a most graceful writer, but he knows how to add a little vinegar, pepper and salt where he thinks these condiments are needed. The experience of Henry Manning has often been duplicated in the history of our religious movement. These tracts are to be published monthly, and the regular subscription price is 50 cents a year, but the company is making a special advance offer of 25 cents per year until further notice. At this nominal cost the Tract Series should have a large patronage. We are not doing half enough in tract distribution.

J. P. McCaskey, Lancaster, Pa., editor of the Pennsylvania School Journal, now in its 46th year, is also the compiler of a book of Christmas songs, hymns and cards with selections from Beecher, Wallace, Auerbach, Abbott, Warren and Dickens, and illustrated by masterpieces from some of the greatest artists of the world. The title of the book is "Christmas in Song and Story." The book is highly commended by the leading journals of the day. It contains 320 pages and is sold for $2.50.

MAGAZINES.

The Record of Christian Work for April is up to its usual standard of earnest, consecrated Christian literature bearing on practical Christian duties.

Admiral Sampson has written for the April Century an illustrated article fully describing the work of "The Atlantic Fleet in the Spanish War," and drawing its lessons.

"The Romance of Rome," by F. Marion Crawford, is the literary and artistic attraction of Frank Leslie's Popular Monthly for April.

The April Scribner is an Easter number, with a special cover in colors, designed by Maxfield Parrish; several poems, illustrated by McCarter and Glackens, and a story by Dr. Henry van Dyke.

TRACTS.

The following tracts have been received at this office:

"Christ in the Gospel of Mark," by William G. Ballantine, LL. D.; 32 pages, cover, medium size. International Committee Y. M. C. A., 3 W. 29th St., N. Y. City.

"Philippians: The Model Letter," by William G. Ballantine, LL.D.; 32 pages, cover, medium size. International Committee Y. M. C. A.. 3 W. 29th St., N Y. City.

"Glimpses of Asia Minor Apostolic Institute," by the Rev. Harutune S. Jenanyan, Principal; 24 pages, cover, well illustrated, medium size. 1301 Divinity Place, W. Philadelphia, Pa.

"Nickel Talk to the Churches of the United States," John Davey, Kent, Ohio, publisher; 32 pages, Manila cover, envelope size. Price, 5 cents.

"Uncle Sam in Business," by Daniel Bond, 64 pages, manila cover, small book size. Price, 10 cents. Chas. H. Kerr & Co., Chicago, publishers.

"In Hell and the Way Out," by Florence Kelly; 64 pages, manila cover, small book size. Price 10 cents. Chas. H. Kerr & Co., Chicago, publishers.

The following vestpocket tracts are published by the International Committee Y. M. C. A., 3 W. 29th St., New York City: "Peaceful Harry," "The Gospel Grain," "Little Phil," "Tom." These are interesting stories of railroad men.



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Marriages.

MONTAGUE — HAMIL.—Married in Lexington, Ky., Mr. W. H. Montague to Miss Emma Hamil, P. E. Cheek, of Bowling Green, Ky., officiating.

MORGAN—MILAM.—Married near Bowling Green, Ky., Mr. W. W. Morgan and Miss Elizabeth A. Milam, P. E. Cheek officiating.

PHILIPS—MOORE.—March 15, 1899, in Paris, Mo., C. H. Strawn officiating, Mr. Henry F. Philips to Miss Maud M. Moore, both of Monroe Co., Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ALLEN.

Elijah S. Allen was born near Harrodsburg, Kentucky, Nov. 4, 1810, and emigrated to Indiana when eight years old. On the 2nd day of August, 1835, he was married to Sarrah A. Field and to them were born three sons and three daughters, four of whom are living. He joined the Christian Church about 60 years ago and lived a faithful, devoted Christian life. His companion was called from labor to reward April 9, 1894. On the 20th day of March, 1899, he quietly fell asleep surrounded by his children and many of his friends. His youngest daughter with whom he lived during his last years is the wife of Bro. C. A. Manker, who has been one of our ablest defenders of the primitive gospel, but who is now almost entirely confined to his room by the ravages of disease. On the 21st inst., in the presence of a large concourse of sorrowing friends and relatives, we laid Bro. Allen's body in the grave.

E. F. CRAWFORD.

Scottsburg, Ind

ANDERSON.

Leona, daughter of Bro. Robert Anderson, passed into rest Tuesday, March 14, aged sever years and one month. She was the joy and hope of her parents, the pride of her Sunday-school teacher and the gentle, loving one among her playmates. Heaven is nearer now.

LEVI MARSHALL.

Hannibal, Mo.

COONS.

Mrs. Louisa Coons died in Pomona at the home of her daughter, Mrs. Sallie Dillman, March 9, 1899. She was born in Kentucky in 1823. She united with the Christian Church at the age of 14. She was baptized by John L. Gano. Her husband died in the Lord 30 years ago. Three sons and two daughters had gone on before her to the better land. There remains on this side a son, David Coons, of St. Louis, and four daughters, Mrs. Lizzie Herman and Mrs. Sallie Dillman, of Pomona, Mrs. Mollie Rhorer, of San Francisco, and Mrs. Orrie Dillman, of Oakland. Grandma Coons was one of God's elect women.

F. M. DOWLING.

Pomona, Cal.

FRYMIRE.

Judge Jasper Frymire departed this life March 16, at Higdon, Mo., after a continued illness of many months. Bro. Frymire was one of our most worthy and respected Christian workers, holding many places of trust bestowed upon him by the people. He served as judge for two terms, as justice two terms, was an elder of the congregation at Marble Hill, Mo., for many years. At the time of his death he was engaged in general merchandising at Higdon, Mo. A large gathering of friends paid their last tribute to the remains of one whose life was made up of noble deeds. A devoted wife will miss a companion, a daughter will miss a father, an only son on the distant battlefield will no longer have the counsel and advice that can be given by a father. May the good Lord lead us gently by his hand until we shall meet our loved ones who have gone on before.

F. L. MOORE.

HARMON.

Charlie, son of Charles and Ora Harmon, was born Jan. 25, 1889. He was taken suddenly and severely ill on Monday and died the following Tuesday, Feb. 21st, 1899, aged nine years and 27 days. Funeral services held at home on Main St., Salem, Ill., Wednesday, Feb. 22, conducted by the writer, after which the body was taken overland to Centralia for interment.

G. HALLECK ROWE.

PAUL.

Albert B. Paul, of Wilkinsburg, Pa., formerly of Hopedale O., died at Long Beach, Cal., March 4th, 1899, and was buried at Pomona. B. F. Coulter, of Los Angeles, conducted the services. Father and Mother Paul came to California about three months ago. They have two daughters at Pomona, Mrs. Annie Cason and Mrs. Bertha Dowling, and a son, Howard Paul, in Los Angeles. Two daughters are in the East, Mrs. Mattie Woolery, in Morgantown, W. Va., and Mrs. Florence Rodgers, in Wilkinsburg, Pa. A daughter, Mrs. Lucy Steele, died Aug. 1st, 1894. Father was a Christian from his youth up.

F. M. DOWLING.

Pomona, Cal.

RALPH.

Mrs. Elizabetb Ralph was born in Athens, Menard county, May 9, 1831, and died at her home near Cantrall, March 12, 1899. Her illness was of nervous disorder and was of about five weeks' duration. Her maiden name was Anderson, and one sister, Mrs. Eliza Stiles, survives her. Her husband and four children also survive her. When but a young girl she united with the Christian Church, and has "done what she could."

U. N. HIERONYMUS,
Pastor Church of Christ.

Cantrall, Ill.

SIMPSON.

Sarah Simpson, for over 25 years a consistent member of the Christian Church at New Franklin, Mo., has been called home. Sister Simpson had an acute attack of pneumonia, ending her earthly existence in five days. She was born at Shipley, England, May, 1810, and married Joseph Wingfield in 1842, who died in 1844. With her second husband, Bro. John Simpson, she came to this country in 1857, residing at New Franklin for nearly 35 years. Sister Simpson's love for Christ and his church was manifest to all who knew her.

G. F. ASSITER.

SLAYTON.

C. F. Slayton, born in Pottsdam, N. Y., long a resident of Lake and Geauga Counties, Ohio, and intimately associated with the pioneers in the Reformation, came to Iowa in 1861 and to Des Moines in 1885, and laid down the armor March 4th, 1899, aged 74 years. He leaves two sons, S. C. and H. H. Slayton; seven grandchildren and one great-grandchild, and a precious legacy of Christian fidelity, and goes to join a beloved companion, two daughters and all the host of the faithful.

S. C. SLAYTON.

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IN THE DAYS OF JEHU. By J. BRECKENRIDGE ELLIS. Beautiful Cloth, 189 Pages. Price, $.75. A Well Written and Interesting Bible Narrative, True to the Scriptures, Teaching the Fearful Results of Idolatry.

QUEEN ESTHER. By M. M. DAVIS. Illustrated. Elegant Cloth, 132 Pages. Price, $.75. The Graphic Life of this Patriotic Queen Beautifully Narrated. Many Rich Lessons are Gathered from the Life of this Wonderful Queen that Will Greatly Benefit the Life of the Reader.

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Publishers' Notes.

"Queen Esther," the late production from the pen of Rev. M. M. Davis, Dallas, Texas, recites, in a dramatic manner, the career of this Queen of Xerxes, and impressively brings out the grand lessons from her eventful life. The reader of this book will find that the author has shown Queen Esther in new and glowing light.

The preacher can find thought for the foundation for quite a number of sermons in this book. Many lessons are found in it that will apply to the women of the present time. It is a beautiful cloth-bound book of 132 pages, 12 mo. size, and the price is 75 cents, postpaid.

"I think the book may do much good in meeting the difficulties of young naturalists perplexed by the sophistries of agnostic or spontaneous evolution." Such is the testimony of Sir William Dawson of the McGill University, Montreal, Canada, concerning "Organic Evolution Considered," the late work by Prof. A. Fairhurst, of Kentucky University, Lexington, Ky. The book contains 21 chapters, 386 pages and the price is $1.50 per copy, postpaid.

T. W. Grafton's new book, "Men of Yesterday," is now on the press, and will be ready for delivery in a short time. This work is especially adapted to acquaint our church members with a brief history of the lives of a few of the prominent men among the Disciples of Christ, who have labored to promote the cause of the Reformation. Many have had the pleasure of reading "Life of Alexander Campbell," by Grafton, and for them to read "Men of Yesterday," will give them a knowledge of the history of representative men identified with the Disciples of Christ. This work contains a series of biographical sketches of the lives of the following prominent men: Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and Otis A. Burgess. It can be said of these men, "They rest from their labors, and their works do follow them." This book will be put up in latest modern style, and will be an ornament in the library or on the table. It will contain 281 pages, and the price is $1.00, postpaid.

We are working now putting into type a new book which we feel sure will be a source of delight to many students, teachers and preachers. We refer to the late literary production from the pen of Prof. H. W. Everest. He calls this book "The Science and Pedagogy of Ethics." No doubt this can truly be called the author's latest and best literary work.

"Mary Ardmore" is a religious story of a high order. The author is J. H. Stark, who gained quite a reputation as a writer of religious stories in his former production called "Hugh Carlin." The story in "Mary Ardmore is based on the importance of having clearly defined religious convictions and holding steadfastly to them. In the book will be found a lucid explanation of the teachings of the New Testament in conversion and kindred subjects. The price is $1.00, postpaid.

"Superior to any we have ever used," is what has been written us by those who have "Gospel Call" song books in their church and Sunday-school.

If your church or Sunday-school contemplates buying new song books, before finally deciding you should examine "Gospel Call." The immense sale reached by "Gospel Call" is convincing evidence of its popularity.

See this music book before making your purchase. Write the Christian Pub. Co., St. Louis, Mo., for particulars and price.

All students of the Old Testament know it contains many romantic narratives, but many who are familiar with the general history therein would like to study some of the prominent characters of the Bible as seen from the standpoint of a modern author. J. Breckenridge Ellis' late books, "In the Days of Jehu" and "King Saul," will present these Jewish kings in new light to the average student of the Bible. The author displays wonderful knowledge of Jewish history. The readers will find that the author has led them into new fields of thought in the study of Bible character and history.

The price of "In the Days of Jehu" is 75 cents and "King Saul" is $1.00.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi April 6, 1899 No. 14

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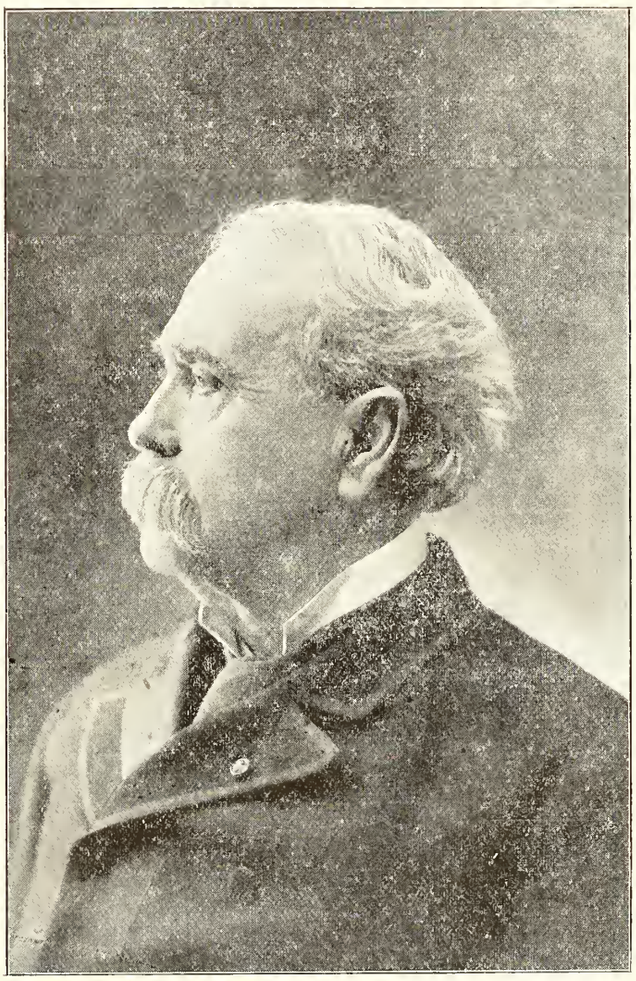
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EX-GOVERNOR F. M. DRAKE.

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J. H. GARRISON, EDITOR.

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Our waiting eyes shall see.

Announcements.

The tenth district of the Nebraska Christian Missionary Society will hold its semi-annual convention at Alliance, on the 13th, 14th and 15th of April, to which all the brethren are invited. It is hoped there will be a good attendance from all parts of the district. We need a number of good men in this district to preach the gospel, as there are numbers of brethren scattered all over this part of Nebraska who are as sheep without a shepherd. Come over in the tenth district and help us

GEORGE LEAVITT.

Gering, Neb., March 27.

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Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, April 6, 1899. No. 14

CURRENT EVENTS.

The capture of Malolos, the capital of the Filipino insurgents, marks the end of the first part of the campaign in the Philippines. We would like to believe that it means the end of the whole struggle, but the evidence now available does not warrant that conclusion. The past week was occupied by a steady advance from Manila into the heart of the enemy's country. Malolos, the seat of Aguinaldo's government, is north of Manila, with which it is connected by railroad, and on the coast, which is here fringed with islands separated from each other and from the mainland by shallow waterways available only for boats of light draft. The army has proceeded north, following the railroad and (less closely) the coast and driving the insurgents before it. The advance was a long intermittent skirmish, occasionally rising into brisk battle when the Filipinos made a stand at a river or a fortified town. The railroad was partially destroyed by the insurgents as they retreated and rebuilt by the Americans as they advanced, so that the latter maintained constant communication with Manila by rail and wire. The first formidable resistance was encountered at Marilas, which was taken on Monday after a fierce fight. On Tuesday the troops advanced on Bulacan, which was abandoned and fired by the Filipinos. Bocave was taken on Wednesday, and Thursday night the troops camped within sight of Malolos, which was captured after surprisingly feeble resistance Friday morning. Here as elsewhere the insurgents fired the principal buildings before leaving, and the inhabitants fled before the approach of the army. The insurgent army has retreated still farther toward the north.

What will be the effect of the capture of the insurgent capital? It must be borne in mind that it is only the seat of government which is taken, not the government itself or the army or its leaders. Aguinaldo is the insurgent government, and Aguinaldo is portable. Since the government had practically no power except what came from Aguinaldo's personal influence, it will perhaps suffer less than most governments would from the loss of its local habitation. A certain loss of prestige in the eyes of the natives must result from the capture of the capital and the burning of the palace, but apart from this the significance of the fall of Malolos is to be seen by viewing it, not as a cause of possible future developments, but as an indication of present conditions. The city was strongly fortified and as well suited for defense as any post the insurgents could hope to find. If the insurgents were in condition to make a stubborn resistance anywhere, surely it would be at this point, at once their capital and their strongest fort. The surrender seems to indicate, then, that the policy of the insurgents in the future will be to keep out of range and yield ground without decisive battles. This may mean that Aguinaldo's forces will desert him and make their peace with the United States, or it may mean that the army will break up into a multitude of guerilla bands which will continue a desultory, bushwhacking warfare indefinitely. General Otis, at least, does not seem to consider his work done, for he cables that he is "preparing for continued active campaign." We are inclined to believe that, while the fall of the insurgent capital may be considered as closing one section of the war, it lacks much of being the close of the war.

Three representatives of the Cuban Assembly are in Washington trying to present to the President the resolutions passed by the Assembly in regard to the $3,000,000. The difficulty arises from the fact that they want official recognition for themselves and the Assembly which sent them. As a matter of fact there is less ground for recognizing the legitimacy of the Military Assemby now than there was for recognizing the Cuban Republic before the war. The resolutions themselves (as is the way with such documents) are much more respectful in tone than was the debate out of which they sprang. After a resolution of gratitude to the United States for past favors, the second resolution proceeds as sollows: "To declare at the same time to the people and to the Government of the United States that the people in arms and the Assembly, as its legitimate representative, are grateful for the present of $3,000,000, with which the President of the United States wants to contribute to the aid and disbandment of our soldiers; but that, founded on the greater and more exact knowledge of the character and needs of the army and the agricultural and economic situation of our country, the Assembly of Representatives, because it wishes the peace and desires to contribute to the humanitarian ends of the policy of intervention, considers it its duty to declare that this sum, which for our honor we can not accept as a gift, but as a loan, is by all means insufficient, and so useless, and therefore asks of the President of the United States his necessary authorization to raise the funds which are indispensable, and which will be exclusively applied to the Cuban troops, so that they can be disbanded without difficulties or apprehensions—so that a definite and lasting peace may reign in the Island of Cuba."

If the members of the two wings of the Democratic party entertained any hope that the schism which divided the party in 1896 has been healed, the developments in connection with the Jefferson dinners in New York have dispelled the fond illusion. When the Belmont and Croker ten-dollar-a-plate dinner was projected it was with a view to exhibiting the restored harmony of the Democracy and incidentally calking any leaks which might still remain in the party ship. Croker and Belmont, both of whom favor expansion and oppose the financial doctrine of the Chicago platform, were willing to ignore differences of opinion on these minor points which do not, in their minds, constitute the party issue. The scheme was foredoomed to failure, for the only way to unite the two sections of the Democracy is to get their minds off of these topics, and that can only be accomplished by setting before them some issue on which they can all take the same side. Up to date no issue answering that description has been found. The attempt to unite silver Democrats and gold Democrats, expansionist Democrats and anti-expansionist Democrats, on nothing in particular but the exhilaration of a ten-dollar dinner, cannot be considered an exhibition of profound political sagacity. Mr. Bryan declined the invitation which was sent to him, and in his letters (several of them) to Mr. Belmont expressed his conviction of the uselessness of "political communion between Jefferson Democrats who stand upon the Chicago platform and the Republican allies who masquerade as Democrats between campaigns in order to give more potency to their betrayal of Democratic principles on election day." It will not do to say that Mr. Bryan has lost his following, and that the Chicago platform has no friends left. The evidence does not point that way. At the same time one cannot but believe that, as matters stand now, with the added expansion idea, the defection from Mr. Bryan will be larger in 1900 than it was in 1896. This Jefferson-dinner episode has widened and exhibited the breach within the party. By latest accounts four different dinners, ranging in price from one dollar to ten, are to be given to accommodate as many different elements of the party.

One of the darkest features of "Darkest Africa" has been the menace of war among the several enlightened nations of Europe who are jealous of each other's attempts to introduce the light of civilization. In particular, the relations of England and France in North Africa have for years afforded ground for serious apprehensions. Happily, an agreement has been reached by which each government recognizes the other's right to be in Africa and both agree upon the boundary of their spheres of influence. This is an event of importance in European history. It means that such exciting episodes as the French occupation of Fashoda and the consequent clash with Great Brit-

ain, followed by a series of diplomatic complications which seemed for a time to have no end but war and which perturbed the peace of Europe for months, will no longer be possible. The most important thing about the agreement is the very fact that an agreement of some sort has been reached and boundaries defined. Next to this in importance is the fact that France acknowledges the right of Great Britain to control the Nile from its source in the great lakes of Albert and Victoria Nyanza to the Mediterranean. France thereby abandons her idea of gaining a continuous strip of territory transversely across the continent from the Red Sea to the Gulf of Guinea. Major Marchand's Fashoda expedition was part of the movement for the realization of this plan. By the abandonment of it Great Britain is left free, so far as France is concerned, to work for continuous dominion from Cairo to Cape Town.

With the past few weeks there have occurred in Mississippi, Arkansas and Georgia a series of lynching outrages which, for brutal ferocity, utter absence of of justification or mitigating circumstances, rival anything to be found in the copious annals of lynch law. The incidents need not be rehearsed, but they have stirred the indignation of the civilized part of our country more deeply that anything that has occurred since the murder of the colored postmaster, Baker and his family, at Lake City, S. C., more than a year ago. We are happy to record that the trial of Baker's murderers is to be held this week at Charleston, S. C., before a United States circuit court. This is said to be the first case on record in which a federal court has taken up the trial of a case of lynching. The circumstances of this murder will be remembered as particularly atrocious. The post office (which served also as residence of the post master) was fired at night and Baker and his family shot down as they attempted to escape from the flames. The post master's offense was that he was unpopular in the community and refused to resign his office. Fifteen prominent citizens are to be tried, and there is a vast cloud of witnesses on both sides.

The bombardment of the Samoan Coast by an American warvessel seems at first glance to be an unwarrantable procedure. Later and fuller information may show that Admiral Kantz was fully justified in this action. Mataafa, the candidate for the Samoan kngship, against whom the Chief Justice and the British and American Consuls sided, has persistently maintained his rebellion and has organized a provisional government. Admiral Kantz, after consultation with other authorities, issued a proclamation calling upon him to dismiss his government and ordering his followers to return to their homes. The reply of the pretender was to intrench himself in a number of villages along the coast and make a hostile demonstration against the British and American consulates. It is stated that the German Consul, who has from the beginning of the trouble sided with the party of Mataafa, encouraged him to resist the summons of the American admiral. The violent manner of his resistance seemed to justify the attack upon his entrenchments as a mere police measure to protect the peace. Accordingly, the U. S. cruiser "Philadelphia" and the British cruiser "Porpoise" shelled Mataafa's villages along the coast. The threatening aspect of the affair appears at first sight to lie in the circumstance that England and America are arrayed against Germany. The assurance, however, comes direct from diplomatic officials of the highest rank that the three powers understand each other and that there is no danger of friction between them. Germany's suggestion for the appointment of a joint high commission to go to Samoa and investigate the whole affair will probably be accepted. The main point to be decided is the justice of Mataafa's claim to the kingship. That decided, the complications which have arisen since the Chief Justice opposed him will settle themselves.

It will be remembered that a plebiscite was held in Canada last year on the question of the prohibition of the manufacture and sale of liquor. The vote was not upon any particular law, but was merely an expression of popular opinion as a guide to the government in future legislation. The prohibition was put squarely, unmixed with any other issues. Out of a total registration of 1,233,349 there was a majority of 13,916 in favor of prohibition. Only about two-fifths of the votes went to the polls at all, so the vote in favor of prohibition represents only a little more than one-fifth of the registered voters. It has been anounced by the Premier, Sir Wilfred Laurier, that in consideration of the light vote and the small majority, the government will not undertake to enact any prohibition legislation. In general, the country districts favor and the towns and cities (especially Quebec) oppose prohibition, and it is felt that the rural sentiment would not help much in enforcing of a prohibition law in the cities where there is always most difficulty of enforcement. It is something of a triumph, however, to have gotten a majority vote, even though a small one, in favor of prohibition. Doubtless the majority would be larger in favor of some restrictive mesure, such as those in force in some of our states.

The Samoan Islands, which have recently attracted the attention of the world, are located about 2,000 miles south and 300 miles west of the Hawaiian Islands and 14 degrees south of the equator. They lie in an almost direct line between San Francisco and Australia and slightly south of the direct steamship line connecting the Philippines with the proposed Panama or Nicaraguan interoceanic canals. Their special importance, therefore, lies more in their position as coaling and repair stations on these great highways of commerce rather than in their direct commercial value, their population being small and their imports and exports of little importance. Especial interest attaches to these islands from the standpoint of the United States by reason of the fact that the Harbor of Pago Pago, in the island of Tutuila, the southernmost of the group, was ceded to the United States for a naval and coaling station, first in 1872, and afterwards confirmed by a treaty signed at Washington, January 17, 1878, and ratifications exchanged on February 13 of the same year.

THE ETHICS OF WEALTH.

No greater change has come over the spirit of our modern civilization, than the new interest which has been manifested in sermon and literature, during the last quarter of a century, and particularly during the last decade, concerning the ethics of property, both in its accumulation and use. Books, magazines and newspaper articles, sermons and lectures abound in which this subject is treated from a biblical point of view. The impulse lying behind this new movement is a growing consciousness of our social obligations, and a clearer understanding of the perils of wealth wrongly gained or selfishly used.

Nothing could be more timely or needful at the present time than this new interest in social problems, and this fresh agitation of the ethics of wealth. Never was wealth being accumulated with greater rapidity, and never was the contrast between the rich and the poor more sharply drawn in this country than at the present. When we remember the inspired warnings against the piling up of immense fortunes by a few at the expense of the many, and note how kingdoms and empires have gone down under the power of avarice, we can appreciate the value of this agitation to our individual and social salvation, and hope from it the most beneficent results.

One of the most recent and helpful contributions on this subject is "The Profit of the Many, or The Biblical Doctrine and Ethics of Wealth."* The author in the beginning defines wealth as "consisting of all objects ministering to human wants, which are produced by human labor." "In other words," he says, "wealth is the sum of the adaptations to the ends of intelligence which man makes in his physical environment." In this, the true economic sense of wealth, "the word is to be carefully distinguished from riches, which signifies private property greater than the average." This distinction is important in the author's discussion, which is not directed to the rich exclusively, but to all who have any property, or who control any of the means which minister to human wants. It is known to every one who observes that neither covetousness nor the misuse of property is confined to the rich.

Wealth is not necessarily sordid, but the disposition that regards it as means to a higher end, *is* sordid, and this disposition is unfortunately confined to no class. It is an all-pervading misconception of life's real meaning and purpose which has wrought havoc among nations and individuals in the past, and is to-day eating like a canker at the heart of modern society. Nor is the church of Jesus Christ exempt from its baneful influence. Covetousness is as prevalent in the church to-day, as it was in ancient Israel when the prophets of God uttered their burning words against it. There is wealth enough in the possession of church members to fill all the channels of religious activity, endow all the colleges that are doing Christian work, and support all the orphan homes and asylums needed to care for the fatherless, the widow and the friendless. But because the idea of Christian stewardship is as yet only a vague theory among Christians, rather than a vital reality, all these great interests of the kingdom languish for adequate support.

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*By Edward Tallmadge Root. Fleming H. Revell & Co., Chicago and New York. 1899.

The book to which we have referred sets forth in very clear light, the provisions in the Mosaic law for preventing too unequal a distribution of wealth, and for protecting the poor and the weak against the encroachments of the rich and the strong. But having done this the author adds:

The laws contained in the Pentateuch, whenever and however compiled, were designed for an ancient and Oriental people and adapted to their peculiar civilization. They are neither a model for the modern legislator, nor moral law binding on the individual Christian. Their value lies in the suggestiveness of the principles they embody. . . . These laws are economically defective in recognizing but one industry, agriculture. Such a code must either be outgrown or fetter progress, to which varient industry is necessary. If the premises of Chapter I are correct, to check progress is a moral and religious as well as an economical mistake. It is no accident, then, that Mosaism has been superseded by that mighty faith which has inspired our progressive Western civilization. . . . It [the law] certainly makes us realize with new vividness how opposed is human nature to a true religious and moral use of wealth, and how inadequate the best social system will prove without a change of human nature itself . . . The law was the standard by which prophet and psalmist weighed and found wanting the social life of Israel. But when men are changed by Christ, they need the law no longer only in the sense that its spirit now controls them That spirit is to guide both Christian individual and Christian state. The individual will recognize that wealth is God-given and therefore to be held subject to his claims, and made an instrument and element of personal and national holiness by such unselfish use that none may have excess and none lack."

It is refreshing to find a socialistic reformer who believes thoroughly in the necessity of the regenerative influences of Christianity in order to the realization of right social conditions. Nothing short of the transforming power of the gospel is adequate to redeem men from the control of selfishness and greed. As our author remarks, captivity cured the Jews of idolatry, but it was not sufficient to save them from the power of avarice and covetousness. Only the gospel can do that, and hence the gospel is the hope of society as well as of the individual.

MOTIVES FOR CHRISTIAN MISSIONARY EFFORT.

The economical ineerests of society are bound up with the reign of moral law. Let the moral convictions of society be disintegrated and the sanctions of morals lose their force and the right of the poor man to the rewards of his labor and the rich man to his wealth would vanish into air. The first manifestation of the decay of moral forces is in attacks made upon the right of property, then follows a repudiation of the obligations of marriage, and then rejection of the personal rights of others, and finally in the trampling upon the sacredness of human life. Christian doctrine, recognizing moral distinctions between sin and holiness, finds a response in Christian consciousness and, carried into social life, becomes the pillar and support of social obligation. The law of self-preservation demands that we maintain Christian consciousness in this land, that it may give security and value to all our other possessions. The best defense our religion can give is to be about the Father's business. No better answer can be made to skepticism than to win society to Christ; nothing so quickly drowns the sigh of despondency as the cry of souls redeemed for heaven. No skepticism can prevail against Christian living; "I, if I be lifted up will draw all men unto me," is as true and as real as that attraction which swells the tides of its orbit, and if we wish to answer infidelity we can do it in no better way than by aggressive mission work in advancing the kingdom.

This kingdom is the salt of the earth and the light of the world. It lies beneath and gives permanence to all material progress. Infidels and godless men contribute to the building of churches and the sending out of preachers, because they realize the economic value of a church and the teaching of the ministry to the moral order and material welfare of the community. It is well known that churches and schools in a town enhance the value and secure the tenure of property, and furnish the chief attraction for the increase of population. A churchless town, without a minister to conserve the moral and temporal interests of the place by his personal influence and faithful teaching, is a community where property depreciates, law and education are neglected and the orgies of wicked men drive and keep the best people away. The material prosperity of this country can not continue and increase without the gospel as the stay of moral order and the security of peaceful industry.

The financial value of a faithful minister of the Word to individuals and communities has only to be appreciated to fill our missionary treasury with money, leaving the higher motives of gospel preaching altogether out of the question. An illustrative instance came to the writer a few months ago. The only son and heir of a wealthy man was debauching himself and wasting his father's substance in riotous living. The end of this course was physical and moral ruin and impoverishment for himself. The father in great distress went to his pastor and besought him to intercede and try to save his son. The minister sought the young man out, and by his earnest appeals and prayers brought him to Christ. This saved the man and all the property his father had accumulated. Years after, when the returned prodigal had inherited his father's estate and more than doubled it, and was a man of high standing in the church and community, word came to him that the preacher who had saved him was old and poor. He said to his wife, "I owe my body and soul and every dollar I possess to that man of God, and now what shall I do for him? I would be the basest ingrate this side of perdition if I did not gladly share what I have with a man who did so much for me. He shall find a home in this mansion as long as he lives and I have a dollar in the world." There is a point here for both Ministerial Relief and Home Missions. Every man supported by a church or sent out by a missionary society is doing this kind of work on the moral and economic side of civilization, to say nothing of saving men's souls for eternity. The material and temporal as well as the spiritual side of American life and prosperity is wrapped up in this gospel message we are seeking to send to the people.

We owe this gospel to others; we are the inheritors of the great trust delivered to the apostles after the resurrection from the dead. The Lord has committed this treasure to earthen vessels; we hold the gospel in trust for all the people, and the more we give away the gospel the more of it we have for ourselves. In this Jubilee Year we should plan large things for the American Christian Missionary Society and give her great opportunities of doing God's will and work.

Hour of Prayer.

SEED TIME.

(Uniform Midweek Prayer-meeting Topic, April 12, 1899.)

(Eccl. 11:6; Matt. 13:3-9.)

CENTRAL TRUTH: *The seeds of truth and goodness should be sown at all times and in all places, leaving the results with God.*

So universally familiar are the phenomena of seed-sowing and harvest, that they furnish a favorite figure of speech in the Bible, in showing the connection between our actions and our own character and destiny, and the influence of our lives upon other lives. Let the following passages be read, as showing the use of this figure of speech: Psa. 126:5, 6; Gal. 6:7-9; 2 Cor. 9:6-10; Matt. 13:31, 32.

The passage cited from Ecclesiastes at the head of this lesson teaches that we are not always to be waiting for what we call favorable opportunities for sowing good seed; but we are to sow in the morning, and in the evening we are not to withhold our hand. We cannot tell which will prove the more prosperous. Often the best results come from labor on unpromising fields or under unfavorable conditions. One of the best meetings the writer ever held seemed to be a failure at the time. Sometimes the Word of truth, lovingly spoken, in an out-of-the-way place, in a country meeting house, or in the grove, finds a lodgement in the heart of some poor boy who becomes a preacher and wins thousands to Christ; or who becomes wealthy and devotes his fortune to the advancement of the kingdom of God. We cannot tell, therefore we must be "instant in season and out of season."

The parable of the sower teaches that the seed is the Word of God; that the soil is the hearts of those who hear, and that a great deal of the good seed sown will fail to bring forth fruit to perfection, because of the condition of the human heart and opposing influences. Nevertheless, we are bound to broadcast our seed and let it take its chances of falling on good ground. The parable also shows that there were then, and no doubt there are now, four classes of hearers: (1) Wayside; (2) rocky place; (3) thorny ground, and (4) the good-ground hearers—the hard-hearted, the superficial, the worldly-minded and the honest-hearted. To which of these classes do we belong? How would the Son of God classify us? "Let every man take heed how he hears." It is a very solemn thing to hear a great message from God. Our character and our destiny will be determined by the way we hear and heed such a message.

The lesson, then, teaches the duty of faithful sowing or teaching the Word of God, and of honest and earnest hearing or receiving that Word. The local church is

an organization for the purpose of teaching this Word to its own members and training them to observe it, and publishing the gospel to the world. In proportion as any church is doing this twofold work, it is fulfilling the mission for which it exists. But each individual must remember the divine law that "whatsoever a man soweth, that shall he also reap." The responsibility attaching to our individual acts is something that should make every one consider well his course of life.

PRAYER.

O, Thou who art the Lord of the harvest and the great Sower of the words of eternal life, we thank Thee that Thou hast spoken the wonderful words of life and that it has been our blessed privilege to hear and receive these words. May our hearts ever be open to receive whatever good seed Thou wouldst sow in them and may we be faithful in scattering the seed that has made our own lives fruitful, both in season and out of season, to the end that in the time of the great harvest home we may come with rejoicing, bringing our sheaves with us. For Thy name's sake. Amen!

THINGS IN CHICAGO.

The editor has just returned from a few days' visit to Chicago, including last Lord's day. It was our privilege Sunday morning and evening to attend services at the new South Side Church, meeting at 30th St. and Indiana Ave. Bro. J. J. Haley, of Cynthiana, Ky., preached for them morning and evening. As it was Easter Sunday most of the people went to the larger churches to hear the music and see the floral decorations. There was not a large audience, though the building is quite large and the audience would have been respectable in a smaller place. Bro. Haley, of course, gave two excellent sermons. This congregation is an offshoot in the main from the Central Church, of which Prof. Black is pastor. There is, no doubt, a field in that part of the city for a church, and some very excellent material is already connected with this nucleus. They are greatly in need of the wise and energetic leadership of a good pastor in order to develop the possibilities of the situation. Bro. F. G. Tyrrell, of this city, is to preach for the congregation next Lord's day.

On Sunday afternoon at four o'clock we had the privilege, in connection with Bro. Haley, and under the guidance of Bro. Van Kirk, to hear the Convocation Address at the University by Dr. Henry Van Dyke, of New York City. It was only through the courtesy of Bro. Van Kirk that we found admission to the crowded auditorium where the meeting was held. After impressive introductory exercises, led by President Harper, Dr. Van Dyke was introduced to preach the Convocation Sermon. The Doctor is a small man in physical stature and looks much younger than he is. His sermon was a masterly one, and held the attention of the vast audience from start to finish. His text was from John 10:9: "I am the door; by Me if any man enter in he shall be saved, and shall go in and go out, and shall find pasture." After an introduction, in which the speaker stated that Christ seized upon every beautiful thing in the world to illustrate the nature of his mission and work, he went on to speak of the significance of the figure of a *door*. The door is a means of ingress and of egress. It is that by which we enter into all the joys and security and pleasures of the home, and by which we pass out into the larger activities of the world. The door of a fortress is that by which soldiers enter into a place of security, and by which they pass out to conflict and victory. The door of the temple of worship is that by which we pass into a place of restfulness and worship, and by which we pass out into the service of man. The two great words of Christ, he said, quoting from Phillips Brooks, were "Come" and "Go." "Come unto Me and find rest and peace and security; go out into the world to work for its redemption. Come unto Me for the worship of God; go out through Me for the service of man."

The speaker then proceeded to show how through Christ our thoughts were set free, our affections were enlarged, and our activities widened and ennobled. He said he had no confidence in the religion of a man who refused to take hold of one end of a litter bearing a wounded man because a Roman Catholic had hold of the other end; he had no use for the religion of a professed Christian who refused to co-operate with a Hebrew in any good work; and he had no use for that kind of Presbyterianism which had no fellowship with the religious life and activities of other Christians of other names. No synopsis, however, made from memory, could do justice to this splendid sermon. Later we may give our readers some extracts from it when it appears in the University Record.

On Monday the preachers of the city and vicinity met in one of the parlors of the Palmer House, as usual, for their Monday meeting. An address was given by J. S. Hughes on some ideas concerning church identity which he has recently read. It was a characteristic address, which hit right and left and created a lively discussion, in which many participated. At noon a table was spread in the parlor where the meeting was held, and the preachers present, about twenty in number, partook of a bounteous repast while the discussion continued. It was a very enjoyable occasion, and it is gratifying to add that none of the foundations were removed out of their place. These Chicago ministers are an earnest, aggressive body of men, and our cause never had so bright a future in Chicago, we think, as at present.

Editor's Easy Chair.

One of the notable features in the vicinity of Eureka Springs is the Bennett Cave, four miles north of the place. The road leading to it passes over a picturesque country, crossing frequently the beautiful, crystal Leatherwood, winding over rocky ridges, through cedar and pine, and reaching its climax of grandeur at the Cave. A house has been built over its entrance and you enter the Cave through the basement of the building. Mr. Bennett, who occupies the house, is the guide to the Cave. The Cave has a wide mouth, flaring out toward the valley, and can be traversed with ease and comfort a distance of 400 yards. Its ceiling ranges from eight to twelve feet in height, we should think, and is composed of onyx stone, which forms beautiful stalactites and stalagmites, which often meet and form a mighty pillar from ceiling to floor. By the light of two lamps which we carried we could discern an occasional bear-bed which the guide pointed out which made one feel a little squeamish, although no bear had probably sheltered in this Cave for many years. At the extreme end of the Cave the stalactites and stalagmites are very thick, making a perfect forest of onyx spikes growing downward and upward. This Cave was discovered by a Mr. Allen over twenty years ago while he was squirrel hunting, and he has slept in the Cave ever since, on a cot near the mouth. The temperature is about 64 the year round in the Cave. It would be a very safe bedroom during a cyclone, but a very gruesome one for most people. Mr. Allen has got used to it, however. He looks like one of the original cave-dwellers, and one of our party was fortunate enough to get a picture of him.

A trip to Pivot Rock and Natural Bridge is one of the most enjoyable about Eureka Springs. The road there leads over one of the loftiest ranges of hills, and gives a magnificent view of the Ozark range of mountains, some of which in the far distance are clothed in a purple haze. The forenoon in which we made the trip was clear and bright. The atmosphere was perfectly transparent and seemed laden with the breath of the pines. It was a most exhilarating ride, aside from the natural curiosities which we went to see. Pivot Rock is a huge block of limestone, perhaps 20 or 25 feet in height, and from 10 to 12 feet in breadth, standing on a narrow pedestal which is gradually wearing away year by year. The Natural Bridge near by is where a huge limestone formation bridges a chasm 10 or 12 feet in depth and of some greater breadth. These natural curiosities were photographed from different angles by the amateur artists of our party. The return trip by a different route, through the wooded valley of the west branch of the Leatherwood, was no less interesting in its way than the road down the crest of the mountain. It was a little early in the season to get the best effects from the growing young leaves and dogwood blossoms, but there we reanticipations of spring in the bird-notes, in the few early flowers that were venturing out, and in some of the earlier budding trees. Returning from such a journey one is ready to comply with apostolic injunction—to eat what is set before him, asking no questions for conscience sake.

There is no boom in Eureka Springs, but in some of the new and susbtantial business houses that have gone up, in the splendid brick high school building, in some handsome residences, there is evidence of a steady growth and an increasing popularity of the place as a health resort. Our congregation there is at present without a regular minister, Bro. Trundle's time having expired a few weeks ago. We assisted the brethren in their worship on the two Lord's days we were present and in their Wednesday evening prayer-meetings to the best of our ability without interfering too seriously with our rest. Bro. Trundle still resides there, but is talking of locating at another place in Arkansas soon. He and his good wife are highly esteemed by the church and community. Eureka Springs is just now in the throes of an election canvass, and our

Bro. George C. Christian, with whom and his good wife our home was during our stay there, is the leading candidate for Mayor, and will probably be elected before this reaches our readers. If so, the town is to be congratulated on having a good Mayor. We regret that Sister Christian's health is very delicate, the result, perhaps, of overwork in the service of the Christian Woman's Board of Missions. Our readers, we are sure, will join with us in the wish and prayer that her health may be fully restored and her years of usefulness prolonged among us.

These lines are written in St. Louis where we are once more in our own easy chair, feeling much the better for our brief sojourn at the Springs. In truth, we have never visited the place without coming from it feeling improved in health and reinvigorated by our sojourn there. The place has proved a boon to thousands in the past, and is destined to prove an equal boon to tens of thousands in the future who may drink of its pure sparkling waters, breathe its invigorating atmosphere and climb its picturesque hills and mountains. We are grateful for the many kindnesses shown by members of the church, especially by our host and hostness Brother and Sister Christian, and to Mr. West, the General Manager of the Eureka Springs Railway for his kindly attention and courtesy.

Current Religious Thought

The Central Christian Advocate makes the report of Rev. Parkes Cadman's radical views the Bible as expressed recently in an address before the Methodist ministers of New York, the occasion for pointing out a tendency in the Methodist Church toward more liberal views on some positions heretofore held as orthodox views by that body. It says:

But while the extreme views attributed to Mr. Cadman are denied, and his reverent and positive affirmations of faith were ommitted in the report altogether, it is admitted that he did express views not in harmony with some traditional teachings concerning the authorship and inspired character of certain portions of the Bible. And it is admitted that some three or four other papers which have been recently read from the same platform agreed essentially with the positions taken by Mr. Cadman. -And it is not denied that the large majority o the preachers who listened to these papers, while they may have dissented from some particulars, in general heartily sympathized with the sentiments expressed. The New York Preachers' Meeting is unquestionably the most representative body of Methodist ministers in this country, and its expressions of opinion and the drift of its sentiments are of great significance as indicating the direction of present day thought in the church. And when we put in connection with the opinions which have been recently expressed before this meeting the fact that similar teachings on the points at issue have for some years been given in some of our theological schools and set forth in the writings of some of the professors in these schools, it is apparent that there is a tendency to modify some of the opinions hitherto held in the presence of the accredited and established facts of the scholarship of the present day. Whether we approve or condemn this tendency, we can scarcely fail to recognize it as a fact.

In a paper read before the Victoria Institute, London, England, in March, Prof. Beal, F. R. S., president of the Royal Microscopical Society, on Biology, he concludes with the following declaration of faith in the existence of "vital power" distinct from all other forces:

Having long thought over the evidence I have been able to obtain as regards the Nature of Life during the past forty years—from the study of the actual Living Matter, the Bioplasm, its characters, arrangement, and its relation to tissue as existing during its life, and shortly after death, in the case of organisms of very different orders, in various condition of vital activity, in health and disease, with the aid of very high magnifying powers (up to 5,000 linear)—I now feel it my duty to publicly advocate the doctrine of the constant operation in all life, throughout the whole living world, of Vital Power—power as distinct from all forces, potencies, and properties belonging to or derived from any kind, or resulting from any physical or chemical state, of Cosmic matter.

I have failed to discover any facts which would tend to cause a thoughtful student of Living Nature to hesitate as to the existence of Vitality, and so far I have been unable to discover or frame any hypothesis which could be advanced as a reasonable explanation of the facts of any kind of living matter without admitting the influence of Infinite Power, Prevision and Wisdom. All my efforts to obtain evidence which in reason could be regarded as adequate to account in some other way for the facts, have entirely failed. Looking from a purely scientific point of view only, it seems to me that the cause of all vital phenomena from the very beginning of life, in the present state of our knowledge can only be referred to the direct influence of an Almighty Power, and I feel confident that each succeeding advance in natural knowledge will be found to be, in the words of the Victoria Institute motto, *Ad Majorem Dei Gloriam*.

In a sermon in behalf of church consolidation, preached in the crypt of the Cathedral of St. John, New York City, Jan. 22, by W. R. Huntington, D. D., Rector Grace Church, he presented the following as the greatest hindrance to the unity of the professed churches of Christ in the United States. In this statement as relates to Protestant and Catholic Churches, the Rector is not far from the truth:

The really formidable gulf is that which sunders those who, by natural bent or bias, caused by education, incline to interpret religion from the view-point of the individual and in a mainly subjective, interior way from those who interpret religion from the view-point rather of the collectivist and incline to lay enormous emphasis upon the sacramental side of it. This is a difficulty which is serious, indeed, since it is rooted, not in the happenings of this or that century of the church's life, but in the nature of the human mind itself; it is none other than the ancient contrast of Catholic and Puritan—a contrast as old as Christianity.

In the same sermon Rector Huntington gave the following striking illustration of the need for unity in the religious world:

Everybody has been praising lately Gen. Kitchener's reconquest of the Soudan. And which was the particular feature of the campaign that called forth from competent critics the warmest commendation? It was the marvelous preparedness which characterized the whole process from first to last. So carefully were the different branches of the service coordinated, so thoroughly did each arm serve and support every other arm, that the invasion went forward with all the irresistible steadiness of a tidal wave.

Christendom is to-day moving upon heathendom with a zeal never before surpassed. But what of the methods and the strategy? Would you get the true answer to that question? Go not in search of it to the publications of the various missionary boards; go not to the missionary boards themselves; go not to the several legislative bodies, General Conventions, General Assemblies and General Conferences which stand back of the boards, but go to the actual forces in the field; go to the men and women at the front; they will tell you what the trouble is. They will tell you, and tell you with much warmth, that one of the chief hindrances to missionary progress is denominational rivalry; not rivalry there, but rivalry here; not a spirit of competition and eagerness for the pre-eminence among the missionaries themselves, but a spirit of competition and eagerness for the pre-eminence among secretaries, boards, conventions and committees in these United States. Once let American Christianity begin marching upon the heathen stronghold with that unity of method which the Sirdar showed in marching on Khartoum, and we shall see results worth scoring.

In an address on "The Ministry of To-day," by Rev. Chas. Cuthbert Hall, D. D., president of Union Theological Seminary, at the University of Chicago, recently, when speaking of the personal fitness of the minister, said:

With the deepest respect for those to whom the sacerdotal theory of the ministry is of vital importance, and who in furtherance of that theory would envelop the plain traits of the man in the mystical authority of the priest, I must express my conviction that the public eye is on the *man* more than it is on the *priest*, and that the public mind is more influenced by true manhood in the ministry than by the mystic claim of clerical authority. I am well aware that, as I speak, a movement toward sacerdotalism is proceeding in England with extraordinary intensity, and that that movement has many sympathizers on this side of the sea. Its sincerity and its devotion I do not question, whatever may be the measure of my dissent from its conclusions. Still less do I question that it shall not endure—that it shall be checked and restrained by a reaction of public opinion. For the growth of popular education and the independence of judgment that companions with intelligence, to say nothing of the prevalent secular distrust of religious institutions, may be relied upon to counteract sacerdotalism and to emphasize the demand that whosoever shall be a minister of religion shall first of all be a manly man. The church is sometimes accused of being overfastidious in choosing her ministers. But the church is simply true to her best institutions in demanding high grades of personal fitness in those who shall presume to lead a generation accustomed to submit itself voluntarily to lofty standards of strength, and gentleness and personal completeness.

The Religious World.

Of the Czar's treatment of the Finns, a people who number about 30,000, the Interior for March 30th says:

The present peace-loving Czar has played precisely the same game upon them that Kipling attributes to the Bear. Approaching them with clasped paws, as if in prayer, by one rake of his claws the face of Finland is gone. Finnish is discontinued as the language of the schools and of the Diet, and Russo substituted. The legislative power of the Diet is taken away in all but form. The representatives can initiate no legislation, its power being limited to approval of the decrees of the government. Its military can no longer be under the command of native officers. Its soldiers are merged into the general army. Every privilege is gone, and the Finns, a Protestant people, largely Teutonic, must live under an absolute despotism. This ends also their religious liberty. The nation is in mourning. A deputation of 200 went to St. Petersburg to plead their cause before the Czar, but were not admitted to a hearing. They are now looking toward the British Northwest, where the climatic conditions are much more favorable than in Finland. They are in all respects the people most desirable as colonists for the colder regions of British America—perfectly adapted to the climate, orderly, thrifty and physically hardy and strong. It would pay the British-Americans to bring them over—no large task to transport the 30,000. In a few years they would pay back the cost, and then become permanent contributors to the public treasury.

Once a disciple gave a cup of cold water to one of God's little ones, and won thereby imperishable renown. Once a woman broke an alabaster box for her Master, and lo! her deed has been like a broken vase, whose perfume has exhaled for two thousand years, and shall go on diffusing sweetness to the end of time. Last of all, after the rich men of Alexandria had cast their rattling gold into the brazen treasury, a poor widow cast a speck of dust, called two mites, and lo! this humble deed gave her enduring recollection. —*N. D. Hillis.*

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

SECOND DECADE.

OUR FIRST MISSIONARY AND HIS WORK.

B. B. TYLER.

The American Christian Missionary Society was organized October 26, 1849. At a meeting of the board November 12, of the same year, a letter was read from Dr. Barclay in which he expressed his willingness to go to Jerusalem, or such other field as the board may direct. With this communication he enclosed a certificate from the church in Scottsville, Va., the place of his residence at the time, in reference to his Christian character and qualifications for the work. This was characteristic of the man. Dr. W. H. Hopson said of Dr. Barclay that he was "criminally modest." His modesty would not permit him to assume that the members of the board knew his Christian character and eminent qualifications for the work to which he proposed to devote his life. After the reading of the letter and certificate it was resolved by the board "that we most cordially entertain the proposition of our beloved brother, and that the corresponding secretary be requested to inform him immediately of this expression of the board." At a meeting eight days later, James Challen, from the "Committee on Fields of Labor," reported in favor of "one mission on the foreign field, and to us, at present, Jerusalem would be the most desirable point." This action was, however, but a formal recognition and endorsement of what had been determined. The reasons for the selection of the people of Israel and the Holy City have been, in epitome, placed before the reader. At a meeting of the board held January 15, 1850, another letter from Dr. Barclay was read which, according to the minutes, was "favorable to the Jerusalem mission and expressive of a desire to engage in the benevolent and self-denying enterprise." The corresponding secretary was "instructed to write to Brother Barclay to ascertain what would be the expense of outfit and salary; and whether he could go by the first of next September, provided funds could be obtained." It was on the eleventh day of June, 1850, that James T. Barclay, M. D., was employed as an agent of the American Christian Missionary Society to engage in teaching, preaching and the practice of medicine among the Jews in Jerusalem. Our first foreign missionary was a medical missionary.

The following from a letter addressed to "the Board of the American Christian Missionary Society," under date of Oct. 30, 1849, four days after the organization of the Association, reveals so much of the man in whom we are now especially interested that it is inserted at this point:

"I have been a member of the Church of Christ about ten years, and during the greater part of that time an elder; but have only been engaged in the public proclamation of the Word during the past year. To be able to 'endure hardness as a good soldier of Jesus Christ' is deemed an indispensable requisite on the part of him who would lead the self-denying life of a missionary of the cross, and I bless my Creator and Preserver that, though I am not in the forty-third year of my age, my health is uniformly and unusually good; being blessed with an excellent constitution and great powers of endurance. I have some acquaintance with the Latin, Greek and French languages, and such an aptitude for the acquisition of foreign tongues that no insuperable obstacle exists on this score. I am a regular graduate of the medical profession; and although I have not been engaged in practice for some years, yet but little application would suffice to qualify me as a practitioner again. My acquaintance with the arts and sciences is quite extensive, and with some of them intimate—both theoretically and practically—possessing great artistic and mechanical tact. I mention this because such attainments on the part of the missionary are esteemed very desirable, inasmuch as they tend to procure a favorable access to the heathen.

"My wife, whose mind has long been exercised on this subject, cordially dedicates herself to the cause of missions, so far as her influence can be appropriately exerted.

"The children whom God hath graciously given us, consisting of two sons—the one aged eighteen, the other fifteen, and a daughter only thirteen years of age—desire also to go unto the heathen with us, and thus be fellowhelpers to the truth in their respective spheres. Having long since made our God their God, and our people their people, it is natural that they should desire to go where we go, lodge where we lodge and die where we die; but so far as can be ascertained, they seem to be actuated in making such a choice by higher motives than those that spring from mere filial affection. Their education having been early commenced, is now nearly completed on a somewhat liberal scale; and I am happy in the assurance that they possess more than an ordinary share of piety and zeal, and are perfectly willing to do whatever they can, either now or hereafter, in behalf of the perishing heathen.

"Such a statement I deem due alike to you, to the cause and to ourselves."

Much enthusiasm was excited among the brethren by the thought of beginning the work of missions in the city in which the gospel of the Son of God, in its fullness, was first preached. This finds echo in President Campbell's annual address in 1853. The mission has been inaugurated. The news from Dr. Barclay is full of encouragement. Some in the Holy City, under his instruction, have turned to the Lord. Others seriously contemplate this step. Under these circumstances the convention assembled in Cincinnati. Mr. Campbell said:

"We have but one Foreign Mission station—a station, indeed, of all others the most appropriate to our profession — the ancient city of the great King, the City of David, on whose loftiest summit Zion, the ark of God, rested—the 'holy hill,' once the royal residence of Melchisedec, priest of the Most High God—the sacred Solyma, the abode of peace. There stood the tabernacle, when its peregrinations ended. There stood the temple, the golden palace which Solomon built. It rested upon an hallowed foundation, Mount Moriah, a little hill of Zion. To that place the tribes of God went up to worship. There was the Ark of the Covenant, with its table engraven by the hand of God. The Shekinah was there; Calvary was there, and there our Lord was crucified, buried and rose again. There clusters every hallowed association that binds the heart of man to man. There Christ died, and there he revived. There the Holy Spirit, as the messenger of Christ, first appeared. There the gospel was first preached. There the first Christian baptism was administered. There the first Christian temple was reared, and thence the gospel was borne through Judea, Samaria, and to all the nations that ever heard it. Jerusalem, the City of the Great King, in the centre of all divine radiations—the centre of all spiritual attractions and, in its ruins, it is an eternal monument of the justice, faithfulness and truth of God."

* * * * * *

"One of the capital points of this Reformation is the location, in time and place, of the commencement of the reign of grace, or the kingdom of heaven. The Christian *era* and the commencement of *Christ's Church* have long been confounded by every sect in Christendom. The materials of Solomon's Temple and of Christ's church were mainly provided one generation before either of these was erected. The grand materials of Christianity, or the kingdom of Jesus Christ, are his life, death, burial, resurrection, ascension and glorification in heaven. This last event occurred more than thirty-three years after his nativity. So that the Christian era and the commencement of Christ's reign or kingdom are one generation—thirty-four years—apart. The Holy Spirit, who is the life, the bliss and the glory of Christianity, was not given till Jesus Christ was glorified. *Hence, John the Harbinger and Jesus the Messiah both lived and died under the Jewish theocracy.* A fact that has much moral and evangelical bearing on the Christian profession, as exhibited by both Baptists and Pedobaptists. This alone should give direction to all our efforts in all missions, domestic or foreign. It is the only legitimate standpoint at which to place our Jacobstaff when we commence a survey of the kingdom of heaven, or propose to build a tent for the God of Jacob—the Holy One of Israel, our King. Had we no other object than to give publicity and emphasis to this capital point, it is worthy the cause we plead, whatever the success may be, to erect and establish our first Foreign Mission in the identical city where our Lord was crucified; where the Holy Spirit first descended as the Missionary of the Father and the Son; where the Christian gospel was first preached and the first Christian church erected. As a simple monument of our regard and reverence for this soul-

emancipating position, it is worthy of all that it has cost us, and more than it will ever cost us, to have made our first Foreign Mission station near the cross, the mount of ascension of the Savior, and the theatre of the descension of the Holy Spirit as the sacred guest of the house which Jesus built."

These words were spoken when news of an encouraging character was, by every mail, coming to the board of managers from the Jerusalem Mission.

EDUCATION BY THE GOVERNMENT.

J. B. JONES.

That patriotic pride which fills the heart of every upright citizen will not rest content till the institutions of his own land are equal to the best that can be found in the world. Education as sustained by national, state or municipal aid involves the same high motives. Discontent rises out of the imperfect present and forms the ideal that must become the real, and nerve the patriotic soul to strive for the best educational institutions available.

Europe annually draws from our land thousands of young men who are not satisfied with the institutions in America. There is an honorable rivalry between the several states in furnishing the best educational advantages for the young men who aspire to render efficient service to their age. Michigan spends on her University $1,000,000 per annum. Missouri expends on hers about $200,000. Money cannot purchase capacity for students, but it does command the best intellect for teaching and furnish the best equipment for scientific research. No man comprehending the demands of the age can be content with the present educational equipment of this commonwealth.

But certain questions arise just now as to the relation which the state sustains to education. On what forms of education has the commonwealth the right to expend the public money? It may be impossible for the writer to defend the educational function of the government, but if he can quicken some more acute mind to supplement his work, he will not have written in vain. When Germany is conquering a footing in South America by her industrial system of education, and thus enlarging her sphere of usefulness, and whole empires are being revolutionized by rooting education deeply in the child-mind, our own state and nation should be slow to adopt a niggardly policy, or reduce its expenses where they should be increased. It is evident, however, that the function of civil government in granting educational advantages is limited by the purpose for which all government exists, by the income at its command, and by the effect that the peculiar education given may have upon its people.

The primary function of government is to protect the people in their right to life, liberty and property. Protection comes either from fear or love. Ordinarily fear is the chief motive to which government appeals. Penalty and law lie at the base of all government. But persuasion supplants fear by introducing the higher force, love. Hence, beginning with the kindergarten, the state may after awhile reduce the number of criminals, and this kind of protection, by preventing crime, is cheaper than that which armies and navies afford.

Whatever may be the kind of education furnished by the government as a gratuity, it must be granted by all that free education cannot be bestowed upon one class and withheld from another, unless the class thus educated does in turn furnish special or gratuitous service for the state or nation. Democracy utterly forbids that one profession should be educated by the state at the expense of another.

There is not a vocation which cannot set up a plea under some pretext for special appropriation. Physicians, dentists, lawyers, chemists, geologists, mineralogists, botanists, meteorologists, all can come in for special reasons that the groundwork of their respective vocations upholds and preserves the great commonwealth. Let us suppose that one of these is furnished what is denied to any one of the others; then, that far legislation and appropriation have wrought ruin to our principle—*equal advantages to all and special privileges to none.* All gratuitous education should be available to every citizen who has the capacity for development. Certainly all cannot be physicians, nor all lawyers, nor all dentists, nor all geologists, nor botanists, nor mineralogists. But in so far as any profession gets an advantage not shared equally by all others, there is just ground for complaint. The statesman who can draw the line in education where legitimate state aid begins and ends, and where paternalism asserts its baleful influence, will make therby for himself a name and confer untold blessings upon his constituants. None question the right of government to educate its citizens; but the writer does emphatically deny that the chief end for which the government does exist is that it may bestow gratuitous education upon its citizens, unless in turn the citizens give themselves wholly, and all emoluments derived from such education, to the government.

Teaching is a profession absolutely necessary to the existence of the commonwealth; but no one will admit that the state has the right to so richly provide for the education of teachers as to constitute them a privileged class. Moreover, there are those who question the right of the government to confer special favors upon the teachers which are qualified under its supervision and by its generosity. Wholesome legislation along this line will find a response in many consciences throughout the land. Certainly, there is reason to rejoice in the equipment of every noble soul for the high and holy task of educating our youth; but no man can defend the principle by which private and church schools must go down before an ever-increasing efficiency in state schools before a cheapness that defies all competition.

If the government has no right to compete with private enterprise in the manufacture of hats, shoes, lawbooks, histories and other products, where does it get the right to compete in the production of teachers?

If we admit any principle of government whereby church and private schools are swept away, then we in effect deny the right of church schools to exist, and at the same time we accord to the state the exclusive right to educate. Here we are confronted by a problem whose significance we do not fully appreciate. If Jefferson was startled as if by ringing of firebells when at night he awoke with his brain afire at the thought of the antagonism that must come between the slave and nonslaveholding states, then we need to be stirred to the very depths of our souls when we think of the state empowered to direct and control all education from the lowest to the highest form. There must be a limit somewhere along the line. Who will fix it? Who will save the private and church schools? Or has the day come when such institutions are no longer needed?

It may be too late to arrest the tide that threatens to overwhelm these institutions. But we cannot believe that they are useless, or that society or even government can exist without church or private schools.

It is admitted that no government that deserves the name can exist without morality, and it is certain that morality is impossible without the moral elements of religion. The commonwealth waives all right and obligation to teach morality. At least it must exclude all denominationalism from its schools. In doing this does it not exclude all power to teach morality? So we hold. Then some one must teach religion and morality. Who will do it when all private and denominational schools are dead? Here emerges the necessity for the movement on the part of the Christian Church, of Missouri, to establish a College of the Bible under the shadow of the University of Missouri, where it can take under its spiritual wings the young men and women from the homes of our people.

The wisdom of this generous purpose can not be questioned. If the state has conquered the right to educate our boys and girls and has almost made their education by institutions of our own impossible, then this movement is the best that can be made to solve the problems that confront us today. Even grant that Canton University shall receive an endowment adequate to put it on a plane with the best universities that are sustained by denominational and private beneficence, it remains that all who seek technical education and aim to master the highest and best scientific studies will attend the State University. Besides, many students will prefer the University because its richly equpped laboratories will always command respect. Certainly, very many pious parents will prefer that their children shall take their scientific knowledge from lips and hearts which have been consecrated to Him who in the beginning made all things. Canton will, therefore, be preferred till all the rudiments of science are mastered and the mind is matured and fitted to resist agnostic and atheistic tendencies. It is fondly hoped that each of these institutions shall receive all the aid contemplated by the resolutions passed by the recent conference held at Moberly. Let the brethren, one hundred and fifty thousand strong, come nobly to the rescue. Let us so richly endow schools that no state institution can in the least imperil their existence or dispute their right to educate the people in righteousness which exalts a nation and in hatred for sin which is a reproach to any people.

The Orphan School, of the Christian Church, of Fulton, will by the grace of God and the help of the noble souls which have espoused its cause, pay its debt, secure an ample endowment and accomplish its divine mission.

After all, the church needs, the state

needs a host of kindergarten teachers who shall be able to shape the childhood of the age, and thus from the very foundation lift society out of its corruption, unfetter its fossilized limbs, smite away the bands of insincerity and duplicity and breathe into its decaying body a life of holiness and spirituality. Let the Christian Orphan School become a plant for the equipment of women who dare to spurn the false ways of life and who live for the execution of the Lord's great order to his church. Endow it and the pulse of your liberality will make the earth throb with a new life.

Fulton, Mo.

THE EVOLUTION OF A DISCIPLE; Or, My Conversion to and from Methodism.

T. R. HODKINSON.

HOW IT CAME TO BE WRITTEN.

Three or four years ago, my old-time friend, T. S. Buckingham, of Ohio, asked me how I was led to forsake the religious associates of earlier days. After hearing the story, nothing would appease his persistency but its retelling before his congregation. At first I flatly refused. Had I not read of such personal exhibitions with a strong feeling of contempt? He quietly suggested that I might tell it "*for the glory of God.*" Did he not know how heartily I despised the whole clan of auto-trumpeters? He remained of the opinion that "*it would do good.*" I recalled a favorite "class meeting" quotation: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16), and also how Paul in the narrative of his conversion gives a noble precedent of egotistic humility; and then, seeing my duty, I straightway testified publicly.

Once only since that evening has the curtain been thus withdrawn from my past; but—at the bidding of Editor Garrison—you are now invited behind the scenes, whilst I "*relate my experience.*"

THE TIMES—1846-99.

Born in the heart of England—Staffordshire—where the ancient kingdoms of Mercia and Deira met, I am—through no fault of mine—a Saxon of the Saxons. As this occurred only fifty-two years ago, I am not yet past middle life. But the many and great changes during that period have been as marvelous in the Old World as in the New. Here the immense virgin territories have invited an expansion at which the world wonders. There a bloodless revolution has been accomplished eternal in its influence. The Squire has been displaced by Demos; for it is virtually as much a fact in England as in America that "*the people*" *are supreme.* The state church, after centuries of oppression and arrogance, has been forced to relinquish nearly all of her invidious distinctions, until she now stands upon the defensive. The public school—starved during generations of ignorance and then monopolized by the Episcopal parson during generations of bigotry—is now under popular control, and *education is compulsory and free.* Truly, the lives of those who have arrived at their fiftieth year, whether in America or England, have been spent in that momentous transition period between the vanishing of the old order and the foreshadowing of the "new earth wherein dwelleth righteousness."

MOTHER.

My earliest recollection is of a face, a blessed picture; yet it was not beautiful in the merely physical sense, but as the expression of a beautiful soul. The large blue-grey eyes were a blending of thought and habitual kindness with a rather dreamy, far-away look—for my deeply pious mother had just a tinge of the mystic.

In those days the Lord's people read the Lord's book—unscietifically perhaps, but very regnlarly; they hid it in their hearts, they *they talked it in their visits,* they leaned upon it in their lives. In those days the Lord's people communed with him in morning and evening prayer; they also retired for the quiet hour. They had "time for these things," or *they took time.* They were in no wise disturbed—after the fashion of some psycho-disciples—about the "mediate or immediate" influence of the Holy Spirit; and that profound poser, "Does God talk back?" would have shocked them by its seeming irreverence. But by some means—explainable or otherwise — *their lives had wondrous power for good.* Whoever is acquainted with George Eliot's "Dinah Morris" will understand what manner of persons are associated with my childhood's memories. My home was only two miles from the scene of "Adam Bede;" and here my mother's name is even yet "as ointment poured forth."

Until my thirteenth year she cared for the bodily and mental needs of her two boys, and was specially solicitous that they should forever be "*good.*" Then came my first feeling of utter desolation—the sight of her dead face, with the same sweet, placid expression. That sight was to me, for years afterwards, *the mightiest barrier against wrong-doing.*

FATHER.

My father had a different temperament. He was firm of will, very energetic, inflexibly upright, with a scorn of all meanness; yet full of cheery humor, tender-hearted, and godly without ostentation. Always retiring in public, he never degenerated into an ornamental panel in God's temple, but was for many years *one of the great supporting beams.* He removed to his eternal home in 1890. In the matter of parentage I had indeed "a goodly heritage."

A METHODIST "CIRCUIT."

I was "*cradled in Methodism,*" and in no danger of forgetting it. The followers of Wesley are a great power in England, and have a thrilling history. Throughout the length and breadth of the land, in every large town and village, and wherever a cluster of houses is found, there will be found also—unless state church landlordism has prevented—a Methodist "chapel." This vast evangelism would have been impossible without the mighty host of "local preachers." A large "circuit" would employ three salaried ordained ministers ("traveiing preachers"), and thirty or forty *unpaid locals,* to maintain *regular Sunday preaching in a score of places.* This was affected by circulating the preachers, through a system of "planned appointments;" and in order that all of the traveling preachers might keep in touch with all of the congregations, they preached—and usually slept—in a different place every night excepting Saturday, until the "round" had been completed. It was indeed hard work, which in more recent times has been considerably relaxed.

THE "PRIMITIVES."

In matters of doctrine the Methodists have had no schism, all accepting the teachings of Wesley—"*the founder;*" but there have been several divisions concerning clerical authority. During my boyhood the "Wesleyans" (parent body) were governed by the ministers alone; the "new connection" by an equal representation of ministers and "laymen;" and the "Primitives" by a proportion of one minister to two laymen. My parents were Primitives, our house was "the preachers' home," and many were the stirring tales to which I listened, of the struggles and successes of "the cause" in pioneer days. Our attendance at the little chapel at every service was regulated by Medo-Persian law. We loved Methodism fervently, we loved it exclusively, and *we honestly wondered how any sane person could possibly care for any other religion.* It must be admitted that some of the locals were rough, ungrammatical speakers; also that excitable saints would relieve themselves with hearty hallelujahs, etc. (that was before refrigerators were general); but many lives were blessedly changed, and Wesley's saying, "Our people die well," was authenticated again and again.

CONVERSION.

When twenty years old I "*gave my heart to God.*" It is a well-worn phrase, but it meant much more than that to me. I shrink from [illegible] recital, lest some well-meaning Nicodemus (to whom the unusual is the unthinkable) should mar its sacredness with his "How can these things be?" but for the honor of my Lord the story shall be told.

The old village life had been left behind, together with the wholesome home restraints; companionships—frivolous rather than vicious—had gradually absorbed my leisure, and I began to realize what it was to be upon the downgrade without the power to stop.

By chance—or (if you share my opinion, gentle reader,) by Providence—there came a "local," with his "band of helpers," to preach in our street, and he "pitched his stand" right opposite to my rooms. (All the denominations in England are earnest open-air missioners; but I have been told that *the American climate is unsuitable for "that kind of thing."*)

I first felt annoyed, and then suddenly conscience-stricken. No word of the speaker reached my ears, but at the thought that after a hard day's toil he should care more for the souls of others than I had cared for my own, I was pricked in my heart. Memories of a good father and a sainted mother rushed over me, and I passed the night in a semi-stupor of shame and distress. The next day with an assumption of gaiety I tried hard to shake off such "morbid fancies," but night brought an intolerable load of guilty consciousness. I could easily recall many texts of Scripture—*taught in the memorizing times*—and kneeling reverently I made the solemn resolve never to arise until I had definitely given myself to the Lord, and had been as definitely accepted. In addition to the Scriptures, we had from babyhood grown familiar with scores of hymns—(do not laugh, good Nicodemus)—and presently that comforter of

millions, "Jesus, lover of my soul," came to my mind. Line by line I slowly thought it through. You know it—

"Let me to thy bosom fly,
Other refuge have I none,
All my trust on thee is stayed,
Thou, O Christ, art all I want,"

etc. When the last stanza was reached, the line by line became word by word, with an instant's pause between each: "Plenteous—grace—with thee—is—found—grace—to—cover—all——my——sin." I never finished that hymn. Why should I? "As a little child" *I just trusted in Christ*, and MY SOUL WAS INSTANTLY FLOODED "WITH JOY UNSPEAKABLE AND FULL OF GLORY."

(TO BE CONTINUED.)

THE CALL TO A PERSONAL AND VITAL RELATIONSHIP WITH GOD THROUGH JESUS CHRIST.

C. C. ROWLISON.

(A SERMON.)

Text—Matt. 11:28-30: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

The religion of Jesus Christ is not a philosophy, but a personal relationship. It is not a system of dogmas and of rules for the regulation of life, but it is life itself. It is not a theory of God and of man and of the universe, but the Christian man is actually living in God's universe as his child. This morning I wish to dwell upon this important distinctive feature of Christianity—the call to the personal and vital relation with God through Jesus Christ.

I. THE OLD TESTAMENT CONCEPTION. While to the philosopher and theologian the chief significance of the Old Testament may be its account of the creation of man, of the origin of evil and of the rules by which God for centuries governed his chosen people, yet to the vast majority of men the charm of the Jew's Bible is found in the clear and beautiful stories of the personal relationship of man with his Maker. We may think that to-day we have passed beyond the conception of God as simply a man on a large scale, which is technically called Anthropomorphism; that we can no longer believe that God walks among men as he is represented to have done in the days of Abraham; that he can converse freely with man, giving him explicit directions how to escape from some dire calamity, as he did with Noah; that he sits the between the cherubim and talks face to face with his specially chosen servant, guiding as would a great general his army, as we are told he did with Moses, when he led the children of Israel through the wilderness. No, we cannot think of God in this human form. But, nevertheless, it is this personal relation with God so often repeated and illustrated in the lives of Old Testament saints: of Moses and Joshua, of Samuel and David, of Isaiah and all the prophets, which causes us to recognize this book as the Word of God and which will, no doubt, be its special charm to all coming ages.

Let me illustrate more fully this phase of the Old Testament conception. In the first chapters of the Bible, man is represented as in the image of God, as holding direct intercourse with him, speaking to him as a gardener in an Oriental paradise or park would speak with the lord of the province. Thus, walking in the garden at the cool of the day, God is said to have called to Adam whom he had put into his garden, "the garden of Eden, to dress and to keep it." When Adam ignores the special command of his lord not to eat of the fruit of a certain tree, he is driven forth like a disobedient servant, and a special guard is set to prevent his return to the house of his former Master. Thus in Oriental vividness we have pictured man's vital and naturally intimate relation with his God. And so long as the human heart continues to suffer anguish and disappointment it will recognize the fundamental truths of this story, namely, that man's natural home is in the presence or God, and that yet some way his sins have deprived him of communion with him.

Abraham is the divinely chosen "father of the faithful." He is not this, however, because he discourses learnedly on faith and expounds philosophy. The very thought is ridiculous. We have no record that Abraham ever once said, "I believe in God the Father Almighty, Maker of heaven and earth," or that he recited any other creed. He may or he may not have had a definite creed. But we are told that when he understood God to ask for the sacrifice for his son, "his only son," that which was dearer to him than life itself, he hesitated not to obey the command, believing that God knew best, and that in some way "all things work together for good to them that love God, to them that are called according to his purpose." Faith and obedience are in a sense one. We all agree with James when he says, "Show me thy faith apart from thy works, and I by my works will show thee my faith." And so this "obedience of faith" in the great patriarch has marked out for us the way of life, where the profoundest thought of philosophers has led us deeper into the darkness of uncertainty and dread. But this faith loses all its significance when we give up personal relationship to God. Then Abraham would be following only the unnatural impulses of a heated heathenish imagination. Perhaps all of us cannot accept all the details of the story of Abraham's life as actual history, or if we do, we may have to believe him largely influenced by the doctrines of human sacrifice practiced by so many peoples of his day; but his absolute sacrifice, his unhesitating obedience to the voice of God as he understood it, must ever be to us the type of truest faith.

But time would fail me to illustrate fully the way in which the Old Testament worthies, in their simple trust in God as their Lord, their King, their favorite Deity, who dwelt in their midst, even in the Holy of Holies, the Shekinah who lent to Israel her special glory, realized this nearness to God. When at last this personal relationship to God was given up, when theology became a system of religious ceremonies, and religion became the observance of empty formalities because it no longer expressed faith in the vital and vitalizing nearness of God: in a word, when Judaism became Pharisaism, it lost all its charm for men. No one but scholars knows or cares who Hillel and Gamaliel were, but the world will never forget the Carpenter from Nazareth who was their contemporary. The world knows and cares little about the bulky volumes of the Talmud which contain the disputes and commentaries of learned Jews upon the Old Testament; but no one will ever forget the song of the simple herdsman: "The Lord is my Shepherd, I shall not want. Thy rod and thy staff they comfort me." The endless amplifications and allegorical interpretations of biblical doctrines as found in the Midrash are an utter weariness to the flesh; but we shall always go for comfort and hope to Him who exclaimed, "Comfort ye, comfort ye my people, saith your God. Behold, the Lord God will come as a mighty one and his arm shall rule for him: behold, his reward is with him and his recompense before him. He shall feed his flock like a shepherd, he shall gather the lambs in his arms and carry them in his bosom and shall gently lead those that give suck." We turn to the writings of these men because we instinctively feel that they speak the truth in saying, "The Spirit of the Lord God is upon me; because the Lord hath appointed me to preach good tidings unto the meek; he hath sent me to build up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Their words are to us life and strength, because THEY were full of the divine life and strong in the divine strength. We go to them because it is *life* we want, not logic; it is truth we want, not philosophy; we must know the way to God, not the theological definition of his nature. The poet sings:

"'Tis life whereof our nerves are scant,
O life, not death, for which we pant;
More life and fuller, that we want."
—*Tennyson's The Voices.*

And it is because Jesus walked in the way of God and said, "Follow me;" because his words exemplified in his deeds are the truth which makes men free; because his life is the expression of Diety himself, manifested in the flesh, that he becomes the way, the truth, the life" to all who come unto God through him.

(TO BE CONTINUED.)

The Contents of this Paper.

As much is being said in regard to the proper manner of running the CHRISTIAN-EVANGELIST, I wish to put in my say. I like the make-up of it very well. It has a very judicious mixture of secular and religious matter that to me is very gratifying. I like its broad and generous views. I was much pleased to read Bro. Campbell's articles relative to infant sprinkling. If they will call it dedication, and not confound it with an ordinance always preceded by faith and repentance, there will be less wrangling in the religious world. I rejoice to see that a Congregationalist has taken the step he has, for it is a step forward. And I am glad that the editor met him with open arms. The more Bro. Campbell becomes acquainted with the teachings of his eminent namesake, the brighter the Bible will seem to him. Speaking of dedicating children reminds me of something: Wouldn't it be a good thing for the parents to dedicate themselves a little more and the babies less? I wish every one of our brotherhood would take and read this paper.

W. P. ROOT.

Edina, Ohio.

Our Budget.

—$100,000 for Home Missions this year.

—More laborers needed in the Master's vineyard.

—All of April needed to prepare for the first Sunday in May.

—The critical test of Christianity is yet to be made.

—Great battles have been fought and won, but greater ones have just begun.

—If Christianity be not well fortressed at home it cannot meet the demands abroad.

—If Christianity be not well fortressed at home it cannot stand the strain to which it is about to be subjected by social, civil and commercial interests.

—If Christianity be not well fortressed at home this glorious land of the free may be overrun with an enemy that shall recognize neither our religion nor our freedom.

—The future of our country more than any man can now tell depends upon the success of the religion of Jesus Christ. If that be not equal to the task our liberties are in a fair way to be lost. Home Missions to the front, is a veritable war cry, suited to the needs of the hour.

—We have an obituary of Sigal D. Lewis, who died at Bridgeport, Ill., Jan. 31st that is unsigned. If the writer will sign his name we will publish it.

—The annual commencement of the Medical College of Indiana, University of Indianapolis, was held at the English Operahouse, March 30th, 8 P. M.

—It has been discovered that the sale of beer has been clandestinely carried on in connection with the restaurant in the National Library Building at Washington, D. C., and the Reform Bureau is taking active steps to have this piece of lawlessness at least suppressed even if the lawless restaurant has to be suppressed or or removed from this beautiful building.

—The Bible-school of the Mt. Cabanne Christian Church, of this city, has outgrown its room capacity and on last Sunday about $1,200 was raised to put an addition on one end of the Sunday-school room. The Mt. Cabanne Bible-school is the largest one of any of our churches in this city, but with such men as W. W. Dowling, D. R. Dungan and others of like measure of effective work it is not strange that the church has to lengthen its cords and strengthen is stakes. Dr. Dungan's Bible-class of Bible-school teachers of the city continues to be an interesting and popular inter-denominational work.

—The three newest ideas in the world's progress of far-reaching consequences are (1) wireless telegraphy, (2) liquid air and (3) the law of temperature. These are revolutionary discoveries, and no man can now foresee their results. Their potentialities are simply marvelous and revolutionary. Liquid air has the appearance of having come to displace anæthetics in surgery, antiseptics in medicine and ice everywhere for refrigerating purposes; also to take the place of steam and electricity as a motive power in all places. The new law of temperature, of which an excellent account is given in the Atlantic Monthly for April, by its discoverer, T. J. J. See, seems to indicate on its face that our present theory of the origin of the solar system and history of the planets will have to be rewritten. Truly, are we living in a marvelous age of the world.

—We begin the publication of an article this week on "The Evolution of a Disciple, or My Conversion to and from Methodism," which we are sure will prove to be most entertaining and profitable. The article was written by T. R. Hodkinson, of Clarksville, Iowa, and will run through three or four numbers of the CHRISTIAN-EVANGELIST. It deals fairly with facts as seen by the writer, and is in good spirit from start to finish. We shall be disappointed if we do not hear a strong call to have this article in tract for circulation.

—"The Call to a Personal and Vital Relationship with God through Jesus Christ" is the theme of a most excellent sermon by C. C. Rowlison, of Marshalltown, Iowa, which we are glad to be able to furnish our readers beginning with this number. We regret that we could not have the space for the entire sermon in this paper, but it will appear continuously until finished. The sermon will bear a careful reading, and will supply spiritual knowledge and strength to the reader.

—DEAR BROTHER:—Among the beautful and helpful things found in the present issues of the CHRISTIAN-EVANGELIST, none are more beautiful or more generally appreciated and enjoyed than the able writer's series on "Preachers and Impressions," by Judge I. E. Barnum, of Denver, Col. The CHRISTIAN-EVANGELIST was never so rich in thought and never so sweet in spirit as at the present time.

REMLA SNILLOE.

Palmyra, Ill., March 29.

—The readers of the Bethany Reading Circle articles will be disappointed this week in the omission of the reading course article. The article failed to reach us and probably some urgent duty prevented Bro. Power from writing it. These articles have appeared with such regularity in our columns that the omision is the more emphasized thereby. The article for next week will appear as usual.

—The cover of the Christian Oracle last week was neat, appropriate and suggestive. The poem by the managing editor on the inside of cover is one of his best poetical productions. It is descriptive, reverent and pitched on a lofty spiritual plane. The cover of the number preceding Easter contained an excellent picture of the managing editor, A. O. Garrison. The Oracle is growing in size, beauty and subscription list.

—The church at Buchanan, Mich., E. R. Black, pastor, has begun the publication of a four-page journal, to appear monthly in the interest of the Church of Christ at that place. The initial number shows great care in its preparation.

—The Kellogg Christian is the name of a new paper published bimonthly at Kellogg, Ia., in the interest of the Christian Church at that place. F. W. Collins is the pastor of the church at Kellegg. No. 1, just to hand, shows that the editor has a mission to accomplish in the birth of this paper.

—In W. F. Richardson's account of the Missouri Christian Lectureship, published in last week's CHRISTIAN-EVANGELIST, there are two or three typographical errors which should be corrected. In the third paragraph the word lecture should read literature, as follows: "He classified the *literature* concerning Christ and his religion as that of silence, of revolt, of sadness, of pessimism, of faith." From the list of officers for the coming year the name of the chairman of the executive committee, Bro. J. B. Jones, of Fulton, was omited. The new set of officers are referred to as the "crop," instead of *corps*.

—Secretary B. L. Smith, of Cincinnati, informs us that over two thousand churches have signified their intention of making an offering for Home Missions on the first Sunday in May. This does not mean that those churches which have not so signified will not make an offering. But inasmuch as many do not make the offering for Home Missions, it is encouraging to know beforehand that so great a number can be relied on for their help. If these pledges could be taken for a number of years at least, but better still continuously, then there would be hope of getting the majority of our churches on such a subscription list in the course of a few years. But when churches have to be solicited every year and the same ones persuaded to resubscribe each year, the headway of our missionary secretaries is thereby greatly retarted. It is to be hoped, however, that this Jubilee Year will find about all our congregations in the procession for Home Missions. Let it be the most general and liberal offering of our history.

—We print in this paper a large amount of letters indicative of the work that has been accomplished by our Home Missionary Society in the United States. The testimonials come from every quarter and point to results of vast importance. But all that has been accomplished, great and valuable as it is, is but a tithe of what the society could have done with more means at its command and what it is now capable of doing if only larger offerings are made in the future. The power of the society to do work for the Master is limited to the amount of funds entrusted to its wise use; beyond this its hands are tied. If we would see greater movements on its part and greater results from its use and direction of missionaries of the cross we must enlarge our offerings. More churches must be enlisted and greater liberality shown on the part of those who are committed to this cause, not in word only, but by virtue of their relation to King Jesus.

—The result of the rally held on the 14th of March in the interest of Add-Ran University, as reported in the Courier of March 23rd was of a decidely encouraging nature. The unprovided indebtedness of the University is $21,000. To meet this and other expenses six per cent. ten-year bonds of the institution to the amount of $30,000 will be sold. One-third of this was subscribed at the rally. Financial Agent, Bro. Henry, will push the sale of the bonds the amount required. Great satisfaction is expressed at the call of Prof. Buxton to the position of chancellor of the University by its friends. The question of a new name for the University is laid aside for the present. "The announcement that Addison Clark will remain in the faculty was received with profound satisfaction by every friend of the institution."

—We ask attention of the Missouri brethren to T. A. Abbott's special appeal for a special case in a special field on a special base. Bro. Abbott's own liberality in this case is sufficient emphasis upon the importance of the case. Read and act.

—Now that you have seen our Easter number and perused its pages, we think that we can speak of its merits the more freely. The cover design will bear study, being strikingly suggestive of the day, the season and the great historical fact of Christianity and of the world—the resurrection of Christ. Each department also contains either a direct or a relative article on the same things. This, with the amount of church news, correspondence, missionary and other matters in the paper, made it a number of unusual interest and excellence.

—The editor of this paper desires to acknowledge the receipt of a box of choice sweet potatoes, express prepaid, from Bro. W. W. West, of Ozark, Ark. They are of the species known as the vineless yam or bunch yam, and are of the very finest quality in size and flavor. No state in the Union can excel Arkansas in the quality of its sweet potatoes.

—In the report of the receipts of the American Christian Missionary Society last week was an item calculated to fill the reader's heart with great joy. It was a gift on the annuity plan of $18,000. We do not know the name of the donor, but that will not hinder the value of the gift. Of this sum $2,000 was for the Foreign Missionary Society and $8,000 for Church Extension, leaving $8,000 for Home Missions. But it must be remembered that these sums cannot be used for current expenses; they go into a permanent fund in each society. And now that our brethren are beginning to make large gifts to our missionary societies, there is every reason for hoping that they will increase rapidly and that a brighter

day is dawning for our missionary societies and upon the work entrusted to their oversight. We shall hope to have the pleasure of reporting many large gifts for missions this year.

—Special dispatch to the CHRISTIAN-EVANGELIST:

SPRINGFIELD, ILL., April 2.
Two hundred and seventeen additions to date; to continue two days. Have had 821 additions in in the last four meetings.
CHAS. REIGN SCOVILLE, Evangelist.

—We are indebted to A. M. Haggard, of Des Moines, for the large number of Iowa personals in our Personal Mention column this week.

—The 17th session of the Central Illinois Ministerial Institute will be held at Lincoln, Ill., April 11-13. The program announces practical, living topics and strong men to discuss them. All who expect to attend this meeting are requested to send their names to Albert Nichols, at Lincoln, in order that entertainment may be provided.

—The preachers' meeting in this office on Monday of this week was of unusual attendance and interest. There were present as visitors A. J. Marshall, of Onawa, Ia.; J. H. Crutcher, of Sedalia, Mo.; H. A. Northcutt, of the United States, and A. R. Moore, of Memphis, Tenn. Bro. Marshall is here at the invitation of our City Mission Board in view of a call to the work of an evangelist in this city. He preached at the Tuxedo Church on last Sunday morning and at West End Church Sunday evening. At a meeting of the committee on Monday it was decided to recommend that the City Mission Board extend a call to Bro. Marshall, which the City Mission Board is likely to do at its next meeting. H. A. Nrothcutt is here to hold a meeting at the Beulah Christian Church. The meeting opened hopefully on last Sunday with one addition. A. R. Moore, of Memphis, Tenn., is here assisting his brother, S. B. Moore, in a meeting at Compton Heights Church. The meeting has been in progress three weeks with 25 accessions to date. J. H. Crutcher preached at Second Christian Church last Sunday morning. Easter services were held at many of our churches in this city on Sunday evening with collections for the Orphans' Home. One of the children of the Home, a little girl of about two years, died at the Home on Saturday, and was buried on Monday. W. D. Pittman, an active member of Mt. Cabanne Church, has offered to preach for the Second Christian Church, this city, without salary, and in additon pay the interest on their church debt provided they will raise what they can to pay on the debt. This is an exceedingly liberal proposition on the part of Bro. Pittman and worthy of commendation. F. G. Tyrrell, pastor of the Central Christian Church, this city has resigned. He has two calls, one to San Francisco and one to Chicago, but which he will accept is not yet known to himself. The church, the city and our preachers exceedingly regret his determination to quit St. Louis. He has been an active factor in our work here and accomplished a vast amount of work. W. H. Kern his closed has work at the Fourth Christian Church and E. M. Smith at Beulah Church. Bro. Kern has gone to Du Quoin, Ill., and Bro. Smith expects to go East soon. He may not accept another pastorate until fall, thus taking the summer for a rest. These are rapid changes for the St. Louis churches to undergo in so short a time. But since they must be, our prayer is that the Lord will use them to the glory of his cause and to the increased usefulness of his faithful servants who have laid down their burdens in this city for greater ones in other parts of his vinyard.

—We give another report of the Missouri Lectureship at Huntsville, last month, in this paper. The style of the writer is so different from that of last week that it will not appear to repeat even on the same points. Both are admirable reports of what seems to have been one of the best sessions of the Lectureship in its history.

—Certainly it was Archimedes and not Diogenes that jumped out of his bath tub when he had solved his problem, exclaiming Eureka! eureka! We are glad to know that when the editor nods in his "Easy Chair" there are scores of open-eyed classic scholars among his readers to call his attention to the error, as many of them have done in this instance. We never enjoyed a personal acquaintance with either of the Greek gentlemen above mentioned, and it is not strange that their personalities became a little mixed for the time. But of course it was Mr. Archimedes—the man who only wanted a fulcrum in order to lift the world—that is responsible for all the Eurekas!

—The Central District Christian Convention for Iowa will be held at Bondurant, April 17-20. See particulars next issue.

—All persons expecting to attend the Congress of the Disciples of Christ, to meet in the First Christian Church in this city Tuesday, April 22, are requested to send their names at once to F. O. Fannon, 3126 Locust Street, that entertainment may be provided. Lodging and breakfast will be furnished free to all who will come. Dinner and supper will be served at the First Christian Church each day at twenty-five cents per meal. All persons sending their names will receive cards informing them of their home, to which places they can go immediately upon their arrival in the city. The First Christian Church is at 3126 Locust Street. There is no street-car line on Locust Street, but one on Olive Street, one block south and on Washington Avenue, one block north of Locust Street. The nearest approach to the church on the street cars on either of the streets named is at Garrison or Compton Avenues, from which there will be a walk of at least two blocks. The program of this Congress was published in our edition of March 23rd, first inside page. It is useless to add that this will be an intellectual and spiritual feast of no ordinary character. Every preacher who can raise the money to get here will certainly not regret the cost. The hospitality of the churches of St. Louis will certainly be equal to the occasion. Come.

Box 884.

The Foreign Society has been compelled to secure a new P. O. box. The number is changed from 750 to 884. The old number has been used during the past sixteen years and has become quite familiar to our people, but it is small and the constant increase in the mail made it necessary to secure a larger box. The new number will be large enough to serve the society for the next quarter of a century or longer. Box 750 has rendered good service, and we make the change reluctantly. More than a million dollars have passed through it to go out and do service among the nations of the earth. The friends of the work will soon become familiar with P. O. box 884.

A. MCLEAN,
F. M. RAINS.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian church, Lowellville, Ohio.

Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier

Hood's Pills cure all liver ills. 25 cents.

ROYAL

BAKING POWDER

IS THE BEST.

A pure, cream of tartar powder. Greatest in Leavening Strength. It makes lightest, sweetest, most wholesome food.

ROYAL BAKING POWDER CO., NEW YORK.

Sketch of Ex-Governor Drake.

Francis M. Drake was born in Rushville, Illinois, December 30, 1830. His father was John Adams Drake, and his mother's maiden name was Harriott Jane O'Neill, both natives of North Carolina. He moved from Rushville, Illinois, to Fort Madison, Iowa, then to Wisconsin territory, in the fall of 1837. At that time Blackhawk and his tribe were located at that place. In 1846 what was called the "New Purchase" having been made, they moved from Fort Madison to Davis County, and founded the village of Drakevilie, and entered the mercantile business, with Drake acting as clerk in the store. In 1852 Francis Marion crossed the plains to Sacramento, Cal., with a train of ox teams. On the way, at the crossing of Shell Creek, Neb., the small company which he was then commanding had an encounter with a large number of Pawnee Indians, in which the Indians were defeated with severe loss.

He returned to Iowa after a fair success in California, and in 1854 recrossed the plains with a drove of cattle. On the 30th of September, 1854, he sailed on the steamer "Yankee Blade" from San Francisco, expecting to return home via Panama. The steamer running through a dense fog struck a reef running out from Point Aguilla on the Pacific Coast and was a total wreck. The vessel was entirely destroyed and many lives were lost. He succeeded in reaching a barren coast and was picked up five days afterwards and returned to San Francisco. Later on, he returned home and entered the mercantile business with his father and brothers under the firm name of Drake & Sons. From that time he was actively engaged in the mercantile, pork packing and livestock business until the Civil War broke out in 1861, when he enlisted and entered the service for the union. He was soon after elected captain of his company, afterwards promoted to major, then commissioned as lieutentant-colonel of the 36th Iowa Infantry, and from that was brevetted as Brigadier-General of United States Volunteers, serving more than four years until the close of the war. Was severely wounded in the service, thought to be mortally, and was in a great many severe engagements, and had a good army record. On his return home from the army owing to his wounds he was unable to resume the active business that he had pursued prior to the war, and entered the practice of law; afterwards in the building and operating of railroads. He engaged in the practice of law, first for three years associated with the Hon. Amos Harris, from 1867 to 1870. Again from 1875 to 1879, associated with the Hon. A. J. Baker, Ex-Attorney General of Iowa, in which in both instances he was very successful, and established a good reputation as a lawyer, especially as a criminal lawyer. He has been engaged thirty years in the railroad business, and has built and largely controlled five railroads.

At the instance of Prof. G. T. Carpenter, his brother-in-law, and Rev. D R. Lucas, he assisted in founding Drake University, of Des Moines, in 1880, in which institution he has taken a great interest and invested a large amount of money. It is a prosperous institu-

tion, and has accomplished great good in sending out its graduates filling the various professions and especially the preaching of the gospel.

In 1895 he received the unanimous nomination of the Republican State Convention, and was elected Governor of Iowa by an overwhelming majority, having received the largest vote ever cast in the state for that office. On the 22nd of June, 1997, while ascending the granite steps of the capitol during a beating rainstorm, he slipped and fell, striking an angle of the steps, striking at a place where he was wounded, bruising and battering the injured thighbone, and owing to the critical condition in which he found himself several weeks afterward, from the advice of his physicians he declined a second term for Governor. Since that time his health has been quite precarious, but he is now convalescing and is devoting some personal attention to his business affairs.

Gen. Drake's memory will be perpetuated in the University at Des Moines, which he has founded and so munificently aided. His gifts to our missionary organizations, too, will enable him to preach the gospel at home and abroad long after he has gone to his reward. We are glad to present to our readers a good likeness of this distinguished brother.

Expressed Apprecation.

C. J. F. Musgrove, the new energetic pastor of the Church of Christ in this city, has been here only six weeks, but during that time the church has been reunited and greatly strengthened. He has reduced the church debt $300, purchased a new bell, made some necessary repairs, met Foreign Missionary apporpriation in full, had five additions. His wife is a great help to him in the church work. She expects to soon organize a C. W. B. M. auxiliary. Lately the church and the Modern Woodmen of America together celebrated the fortieth anniversary of his birth, with a reception in the church. He was presented with a beautiful study chair and some excellent books for his library. The pastors of the other churches made short speeches and refreshments were served.

Outlook good for great work in Ashland.

W. H. WAGGONER.

Ashland, Ill., March 31, 1899.

Preachers Wanted.

We have places in Southern California for three or four active, capable young preachers with small families who wish to come to this state to stay. Salary to start with from $40 to $60 per month. They must be well vouched for as to character, general ability, etc. Address with stamp H. ELLIOTT WARD, Sec.

Passadena, Cal.

Beware of Impostors!

Word has come to us that a person by the name of Harrington has been collecting money in Davenport, Iowa, and Rock Island, Ill., claiming that he is authorized to do so for the benefit of the Christian Orphans' Home at St. Louis, Mo.

We wish to warn all the brethren and the friends of the Orphans' Home and Benevolent Association against this person. He has no authority to collect money or anything else for this Home. Our only authorized field agents at the present time are Bro. Joel Brown and Bro. J. D. Dillard. Any one claiming to be our agent should be made to show his credentials. The names of our agents will always be found on first page of the Orphans' Cry, the paper published in the interest of the Benevolent Association.

There should be copies of this paper, which is only 25 cents a year, in every congregation. The report of Easter collections will be found in its issue for April and May.

MRS. J. K HANSBROUGH, Cor. Sec.

5018 *Cabanne Ave.*

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.

PERSONAL MENTION.

G. E. Ireland has accepted a call to Wabash, Ind.

E. O. Sharp has accepted a call to Girard, Ill.

J. E. Wilson has engaged three-fourths time to the church at Burkesville, Ky.

E. A. Hastings, of Brandon, Iowa, is entering on his second year's work.

F. L. Davis changes from Dows, Ia., to Charles City, same state.

C. C. Smith, during his recent visit in Iowa, preached for H. O. Breeden in the Central Church.

C. H. White, of Clarinda, Ia., has been called to preach for the church at Galesburg, Ill. Began at Galesburg last Sunday.

George E. Platt, of Marion, Ia., began his work Dec. 1st, and reports 14 added in this brief time.

The call of O. H. Derry to Los Angeles, Cal., leaves Columbus, Kas., in need of a preacher.

M. L. Anthony and wife celebrated the 25th anniversary of their marriage April 5th, at Elkhart, Ill. They have our congratulations.

J. Madison Williams preached at De Soto on Sunday, March 26th. The occasion was very enjoyable and is well reported of.

C. H. Mattox, preaching at North English, Iowa, has reported 21 additions in the last six months. He hopes for a new church house. Mission apportionments are all accepted and will be met.

S. B. Ross, of Oelwein, Ia., reports prayer-meeting doubled, and D. A. Wickizer engaged for meeting in June.

W. A. Moore, of Webster City, Ia., dedicated the new basement room, 18x34 feet. The Boys' Brigade were the chief movers in this enterprise.

Joel Brown will preach for Pastor I. N. McCash on Sunday evening April 2nd. He speaks in the interest of the St. Louis Orphans' Home.

Pastor H. O. Breeden, of Iowa, will be one of six men to represent the Disciples at the Detroit convention of the Y. P. S. C. E. forces in July next.

An active, energetic young man, unmarried, who understands music and can lead in the song service and assist in personal work is wanted at Dorchester, Ill. Address J. G. M. L., P. O. Box 103.

Elder C. M. Rice, who has been serving the church at Medina, O., for the past year, has resigned and left an empty pulpit. H will probably go from Medina to Cleveland.

Arthur Holstein, Canton, Mo., can greatly assist any preacher using charts by his diagrams if called upnn. His work is said to be very fine.

M. L. Anthony who has been unwell for a time is now ready for service again. He will assist wherever called for a meeting. "First come first served," he says.

Cal Ogburn was called to Philadelphia, Pa., March 19th, to the bedside of his son who was there taking a course in dentistry. Bro. Ogburn found his son quite sick with typhoid fever, but improving. He will return to Phœnix, Arizona, instead of Riverside, Cal. Phœnix, Ariz., is his former field of labor.

I. N. McCash, of Des Moines, on Sunday, April 2nd, will address the State Normal School. His theme is, "The Position of Our People." He speaks on this subject by request of the managers of the school.

A. E. Cory has made a good impression in his new field—Oskaloosa, Iowa. Fine audiences have greeted him, and a number of additions are reported.

F. L. Davis has been called from Dows to Charles City, Ia. In the ten and a half months at Dows he reports 16 additions to the church, the building of a neat $3,000 house of worship, free from debt. The church at Charles City, he says, has suffered for want of a preacher since July last.

H. A. Northcutt began a protracted meeting at the Beulah Christian Church, this city, last Sunday. This will be his third meeting for this church; the first one gave birth to the chnrch.

A. C. Eaton, of Springfield, Ill., has reorganized the church at Mt. Vernon. The church is said to have largely disintegrated for want of a pastor. Bro. Eaton is holding a meeting for the new church.

Since his return to England W. Remfry Hunt has been busy arousing the English churches on the immediate and imperative claims of world-wide missions. He expects to return to his loved field of work in Central China in the fall. In the meantime he will be engaged on special studies relative to his future life work in the evangelization of China and the Chinese.



Dean H. W. Everest, after three months in the South, has returned to Des Moines, Iowa. The Bible Department expects some lectures from him during the spring term. He will continue his writing, which has progressed so well during the winter. His health is not all he or his friends hope for, but it is sufficient to result in some very valuable work.

The church at Princeton, Ind., on the removal of Bro. G. E. Ireland to Wabash, passed resolutions of esteem for him and his family, speaking in the highest terms of his work both as pastor and preacher, and testifying to the substantial growth of the church and the loss it would sustain by their departure. The Ministerial Association of the city, of which Bro. Ireland was recently president, also passed resolutions of appreciation and that of the community of Bro. Ireland personally and of his "very successful" work.

Bro. Fannon, pastor First Christian Church, this city, who has been sick for sometime, filled his pulpit on last Sunday, the first for six weeks. On last Wednesday night he baptized nine persons and on Sunday night seven more. There were 12 additions in all last Sunday. Bro. Fannon has gathered over 300 persons into that church since he began, fourteen months ago. This is by far the best record at ingathering of any pastor in this city for the same period. All were rejoiced that he is able to be at his work again, with his accostomed zeal.

On last Friday morning the editor of this paper, the managing editor of the Christian Oracle and Dr. W. E. Garrison, of Irvington, Ind., arrived in this city from Eureka Springs. Dr. W. E. Garrison proceeded on to his home and work at Irvington the same day, while A. O. Garrison tarried over until evening, when in company with his family and his father, the editor of this paper, he left for Chicago. The editor of this paper spent Sunday and three days in Chicago looking after business interests and returned to this office on Tuesday morning.

A tribute to the memory of A. F. H. Saw, written in Chinese characters, now hangs in the Chinese chapel at Chu Cheo, China. The writer of this tribute was Brother Saw's personal teacher and his tribute is strongly imbued with the Christian spirit, though he is not a Christian. The high esteem in which Bro. Saw was held by native Christians is also strongly characteristic of the tribute. We are told that a more permanent memorial is contemplated later on, but the present one does not lack in a full and deep expression of appreciation of his services, and as a testimony to the good of Foreign Missions its value can not be estimated in material wealth. That these hearts in China have been enlightened with the gospel of Christ through his now departed servant will be to him an unfading crown of glory and to a living inspiration to greater things for China.

Charles Reign Scoville, who is now in a great meeting at Springfield, Ill., has had remarkable success wherever called. The number of additions secured and the shortness of the time in which they are secured are phenomenal. He reports over 800 additions in the last four meetings. The pastors of the churches where he has held meetings speak highly of his ability, his methods and of the character of his work. So far as we know he has been the most uniformly successful evangelist in securing large additions that has yet reported from the field this year. A few evangelists at his rate of success would soon add the hundred thousand souls to the church wanted this Jubilee Year.

CHANGES.

H. G. Waggoner, Mt. Morris to Fulton, Ill.
F. W. Burnham, Pontiac to Charleston, Ill.
R. W. Stancill, Dixonville, N. C., to Fostoria, O.
C. E. Pomeroy, Marion to Caldwell, Kan.
Z. Mitchell, Civil Bend to Lock Springs,
E. O. Sharpe, Le Roy to Girard, Ill.
Chas. O. Burton, Boxley to Sheridan, Ind.
G. E. Ireland, Princeton to Wabash, Ind.
G. H. Rowe, Woodhull to Salem, Ill.

Correspondence.

New York Letter.

The Yale Volunteer Band, in their missionary work, spent most of one week recently in New York trying to arouse greater missionary interest in the Endeavor Societies. Meetings were held in various parts of the city, led by different members of the band, and all culminated in a great rally—a union meeting at one of the churches. One of the meetings was held in the 169th St. Church, and was addressed by Mr. A. B. Williams, one of the Band. The dominant thought enforced by him was the need and joy of sacrifice. It was an inspiring discourse, and led us all to believe the Yale Band is doing excellent service in the churches.

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Mrs. Bertha M. Place, murderess, was electrocuted at Sing Sing prison last week. Her crime was a shocking one. She took the life of her stepdaughter and attempted to kill her husband. Executions of this kind always occasion serious reflection on the part of Christian men, who are awake to their duty before God. We are glad to note that the sentiment against capital punishment is already strong and is rapidly growing. If an individual has no moral right to commit murder, where do 100,000 men (or any number composing a state) obtain the right? If I have no moral right to take human life, my neighbor and I together have no such right. But you say, "it is legal." What of that? If it is morally wrong it cannot be legally right. The State Legislature voted recently on a measure to abolish capital punishment, and without any organized effort to develop sentiment, or call out public opinion on the question, 49 votes out of 121 were in favor of it—40 per cent. of the legislators of the state are in favor of abolishing the death penalty.

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Much interest is being developed in the coming Peace Conference, at The Hague, next May. Prof. George Gunton, of Gunton's Magazine, and Dr. C. L. Thompson and others spoke in favor of the objects of the conference at a mass meeting in Broadway Tabernacle last night. The first speaker looks upon Russia's lead in this matter as auspicious and thinks the United States should stand in the very front ranks of the nations pleading for peace and a permanent international court of arbitration. Dr. Thompson said at the beginning of the century the Anglo-Saxon race was fifth in number and influence among nations, to-day it is the first, and most of that race is on this continent. We should plead for peace in national and international councils, and we should also deplore the spirit of militarism in our public schools.

***

Rabi Mendes, of this city, is leading the Jewish forces in favor of disarmament of the nations and the inauguration of worldwide peace. He advises the Jews to advocate the Hague conference and promote its objects on the condition that Palestine be restored to the full possession of the Israelites and that they be permitted to return and possess their ancient national home. What effect this appeal will have on the peace delegates at The Hague cannot be determined as yet, but if it should be granted it will appear to many biblical scholars as the apparent fulfillment of prophecy, and the preparation for the conversion of the Jews to Christ.

***

Rev. Dr. Richard Harcourt, a prominent Methodist minister, has just opened "The People's Church," in Baltimore. He and his friends appealed to Bishop Goodsell to transfer him from Philadelphia to Baltimore and allow him to open this independent church, but without success. Their "Band of Union" puts forth this card: "We believe in the Fatherhood of God, the Sonship of Jesus Christ and the brotherhood of man. We believe Jesus Christ to be supreme, and we also believe that no one else has the slightest authority over our personal freedom or religious rights." These truths are in accord with the New Testament Scriptures, and are popular.

1281 *Unoin Ave.* S. T. Willis.

Jamaica Letter.

Since I ended my wanderings in the "Old Countrie" and in the "New World" and returned to this "summerland," I have had "good intentions" with regard to writing a few lines to the Christian-Evangelist, but I have not seemed to have the time to carry out those intentions.

The last trip I made before leaving the States I found a very long one, as it took me from Indianapolis to Edwards, Miss., where I had the pleasure of visiting the Southern Christian Institute where our four "boys" from Jamaica are at work. I found that the school had not recovered from the break-up caused by the visitation of yellow fever. However, work had been resumed and I was delighted to see the deep interest of the teachers and the earnestness of the students in that work. I am glad to know that the recovery of lost ground has been going on and is quite satisfactory. I was satisfied that our Jamaica boys are receiving most valuable preparation there for their work here, and earnestly trust that our present experiment will prove a great success and that our young brethren will prove to be "workmen needing not to be ashamed." The fellowship with Bro. Lehman and other members of the staff was quite refreshing. That institution should accomplish great things in the Southland.

On my return to this place I had the pleasure of receiving a very hearty welcome. Everything had gone on well in my absence. With the valuable aid of my son and the brethren on the field and the help of some other brethren, all the services had been regularly kept up and good seed had been sown. Since then there has been some ingathering. Last Lord's day I had the pleasure of immersing seven persons at Kingston who, with one other previously immersed, have been received into our fellowship. There are also seven candidates at the branch church at Torrington. Last Lord's day, also, about sixteen dollars was brought in to pay for a new communion service which was then taken into use.

Last Wednesday I had the pleasure of attending a "harvest festival" service at Oberlin. There was a good attendance and a good spirit was manifested. The friends there brought in offerings in aid of the new church building that is about to be erected. Brethren McHardy, MacLeod and a Wesleyan brother also took part in the service. We were hospitably entertained by Brother and Sister Purdy in the mission house which they have recently erected. It is a good and commodious building, well and neatly finished, without any extravagance about it, situated on a fine and healthful site, commanding a splendid outlook and will prove a suitable residence for the years to come. There are some indications of our work being extended, but I will not prophesy.

Dr. F. E. Clark, of C. E. fame, is to pay Jamaica a visit next month. There are about one hundred societies, senior and junior, in the island with about 5,000 members. I believe we need stirring up and it is hoped that the visit of Dr. Clark, who will be accompanied by his wife, will be the means of effecting this.

The city of Kingston is just now in a very unsettled physical condition. The old street mule cars have been abandoned and the West Indian Electric Car Co. is laying down the lines for electric cars throughout the city and for some miles in the suburbs. Some have begun to run already, but generally getting about the city is very difficult as the streets are being reconstructed at the same time. But soon the city will be greatly improved as regards sanitation and means of locomotion. The service will, I suppose, be as good as is to be found in any city. The contractors and overseers are, I believe, all Americans.

What is true of Kingston physically is true of the island generally in matters political, social, financial, and I think I may say religious. We are having quite a turning up and turning over. Our financial troubles have brought to light the fact that we have for sometime been spending more than our income. The decree has gone forth that there must be both retrenchment, rearrangement and new imposts. The first will fall heavily on some and the last will fall heavily on many, for the people generally are in an impoverished condition. All departments are being cut down—educational, medical, judicial, post office, constabulary, public work, etc.—only the pruning knife has not been applied to the high-salaried officials. But the end is not yet. Our island legislative council meets next month and then we expect some stirring times. The last year of the century promises to be a memorable one for this island.

By the way, when I sat down to write this letter I had it in mind to say how our "*mission press* for Jamaica" appears to have got lost—at least I have seen nothing of it. You were good enough to undertake the responsibility of looking after it and I know that it is not through any want of interest on your part that it has not turned up. It is simply that necessary funds have not come in and the C. W. B. M. have not seen the way to draw on their general fund. In this I think they have been quite right. I hope they will not do so. We here did not anticipate when the request was made that the cost would be so high. We should hardly have ventured to ask for so much. Since the Chattanooga Convention there seems to have been a growing feeling that the amount to be raised this year for missions are very great and that it will need a great effort to raise the "apportionments." I should not like to feel that we are adding to so great a burden. So perhaps the Jamaica press can wait. As a matter of fact we have no room in any of our buildings to set it to work, and the amounts received can be laid aside till some more convenient season.

Just in closing may I venture to say that it must appear strange to some, that while expecting 100,000 conversions this year and reporting over 1,000,000 members in the churches, it should be thought such a hard task to raise 150,000 dollars for missions and to require such prodigious exertion. Surely if 100,000 are converted and have their wills brought into harmony with the divine will, most of them would willingly contribute one dollar at least and some much more for this work. Then what will be left for the remaining multitude? Have we begun to learn what is meant by attempting *great* things for God? When we do that we shall have no words left to describe the act, having already used up "great" and "grand" "noble" and such like common phrases. But then perhaps we shall be satisfied if the Master says, "She hath done what she could."

C. E. Randall.

Jamaica, Feb. 24, 1899.

Compel your dealer to get you Macbeth lamp-chimneys —you can.

Does he want your chimneys to break?

Write Macbeth Pittsburgh Pa

With Bad Drinking Water,
Use Horsford's Acid Phosphate.

Dr. E. G. Davies, De Smet, South Dakota, says: "It is one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

Washington (D. C.) Letter.

The officers of the Christian Endeavor Union of this city, who sucured Dr. J. Wilhur Chapman and Mr. Harner Gracia Smyth for a ten days' meeting in February, express themselves as highly gratified at the success of these special services. The fellowship of pastors and people of the various denominations in the preparatory meetings, the nightly services and personal work was one of the good features. The number of conversions reported as a result of these meetings is not large. Within eight minutes after the doors of the church were opened the auditorium would be packed, and of these it was estimated that at least nineteen-twentieths were church members. A number of cards were signed, but this does not mean a corresponding number of additions to the churches. Mr. Chapman possesses in a high degree the qualities characteristic of all the great evangelists. His preaching is simple, earnest and illustrative. We were greatly interested in his booklet sent to every pastor and worker in the meeting. This booklet contains suggestions to committees, methods of work, etc. The last chapter is entitled, "How to Aid Inquirers." "Always use God's Word," is the excellent advice given, and then follows selections of various passages to suit individual cases. He quotes freely from the prophets and epistles, hut not once from the Acts of the Apostles. But Mr. Chapman dwelt so forcihly upon the the "Indwelling of the Spirit," "Complete Consecration" and kindred topics, subjects which some of us may have failed to emphasize in our zeal to quote Acts 8 and 2:37, 38, that we did not allow this mistake upon his part to interfere with our enjoyment of the meeting.

***

The talk of Washington at this time is over the mistake made by the press in announcing the death of Hon. John Sherman, when that distinguished gentleman, in improved health, was sailing in the waters of the West Indies. The Washington Post says:

The most startling development attending the rumor occurred at a Spiritualistic seance in the northern section of our city. A number of devotes of Spiritualism had assembled to gather tidings from departed friends and loved ones. Messages and communications of various sorts were received from those who had gone to the other shore, and were heard and read with eagerness by their living friends and relatives.

The slate was again tied up, with the pencil placed inside. The usual scratching sound bore evidence that a message was forthcoming. When the medium opened the slate the whole company was thrown into a state of hysterical excitement to find there had been received a missive from the ex-Secretary of State. The company had nearly all read of his demise in the evening papers. The handwriting was indisputahly that of the ex-Secretary, even to the smallest flourish. The characteristics of his signature were pointed out as truly remarkable.

But, more startling still, while the company was exulting over this infallible test, the medium announced that Mr. Sherman had materialized before him. The spirit, he explained, had not had time to develop sufficient strength to appear to the uninitiated. The believers were satisfied, however, and went home with the consciousness that they now had proof enough to convert all the doubters in the world.

Yesterday morning their hopes received a crushing blow. The cruel morning papers came out with the announcement that the great statesman was alive and on a fair road to recovery.

Doubtles Mr. Thomas Jay Hudson, author of "The Law of Psychic Phenomena," will use this incident as the basis for some interesting reading matter in his forthcoming book on Spiritualism.

It may be of interest to the readers of the CHRISTIAN-EVANGELIST to know that Mrs. Hudson, the wife of the distinguished author, was baptized several years ago at the Ninth St. Christian Church, and is one of our devoted members. Mrs. Hudson has been of great help to her husband in his philosophical researches and hopes some day to have him take his stand with our people.

The particular event of interest the past week among "our folks" was the celebration, by Brother and Sister F. D. Power, of the silver anniversary of their wedding. Brother preachers from Maryland and Virginia and a host of friends in Washington and vicinity came to do honor to our bishop and his worthy helpmeet and to wish them many more years of happiness and usefulness.

***

The saints of Hagerstown, Md., are jubilant over the raising of $155 for Foreign Missions. They more than doubled their apportionment and secured contributions from 300 out of a membership of 400. So thoroughly have they enjoyed this experience that Pastor P. A. Cave says they must give $200 for the May offering for Home Missions. The increase in the March collection in this section means greater things for the May offering. Our churches are determined to do great things for the home work this Jubilee Year.

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Washington has lost Dr. T. DeWitte Talmage. This celebrated preacher never became closely identified with the aggressive Christian work of our city and will not be greatly missed here.

EDWARD B. BAGBY.

Texas Letter.

John Logan has held a successful meeting at Weimar. Circumstances were against him. During the last few years, strange to say, two-thirds of the membership had heen lost through death ond removals. That part of the state is overwhelmingly Catholic. The Protestant churches were weak in numbers and influence, but bitter and strong in prejudice against our people. And the weather was "simply awful." But in spite of all this, the meeting was a success. Six were baptized, the little band was lifted out of the "Slough of Despond," and Bro. Lingan, of Eagle Lake, was called to the pastorate for half his time.

Geo. B. Ranshaw is succeeding splendidly at San Antonio. Additions are frequent; all departments of the church are thrifty; the Sunday-school is four times as large as it was a year ago; they are preparing for a meeting; they raised their apportionment for Foreign missions, and they are planning for a Mexican mission. It requires a live church to make a record like this.

J. C. Mason is sustaining his fine record at Houston. Audiences good; ten additions during the last month; 186 at Sunday-school the last Sunday in February at the Central, and 100 more at the missions. This is good, especially when it is remembered that only a few years since, the work was begun as a mission point.

A. J. Bush, the veteran missionary, and a Missourian by birth, has at last found his final field of labor. It is Abilene and the surrounding country. He has built him a new home, and he coolly notifies the congregation that if any of them becomes dissatisfied with the preacher or the preaching he can move out, for the preacher is there to stay! Congratulations to both preachers and people.

C. W. Gibson, of Waxahachie, has recently undergone a severe surgical operation, and is doing well. Bro. Gibson is a busy banker, but he finds time to serve on the official board of his church, and also on the State Mission Board.

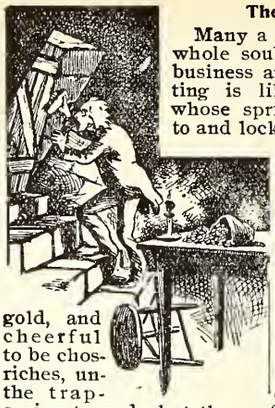
"Add-Ran Rally" at Waco, March 14, well advertised in the state, was a success. It was in the interest of our school by that name, and located at that place. The school has elegant property, the best of its kind in the state, estimated at $150,000; but it has a debt of $21,000. Some improvements are an absolute necessity, hence it was thought wise to try to raise $30,000, that the debt might be provided for and the improvements made. A fine beginning was made. About $10,000 was raised, and Agent Henry will take the field at once to complete the work. The question as to a change of name for the school was voted down, as was also one to change the character; it remains co-educational. President Clark goes out as president, hut we are glad to know, does not leave the school. He will devote his time to the Bible department and the chair of moral philosophy. Dr. Alhert Buxton, a Harvard and Brown man, of Nebraska, becomes Chancellor Buxton, and his wife will he a wonderful power for good, and not only Add-Ran, hut all Texas, will receive them gladly. Other teachers were re-elected: Miss Emma White, music; Miss Elizabeth Grannis, elocution; Miss Laura Yates, art; Miss Effie Rowe, primary; Prof. W. T. Hamner, academic; A. C. Easley, commercial, and W.B. Parks, natural science. The election of president was postponed till April 11. All in all, the outlook for Add-Ran is good.

The program for our next Texas missionary convention is about ready for the press. Those who ought to know call it good. Our work is better than it has been for years. The business outlook is better, the people are hopeful, and all things indicate the best convention for a long while. The Ft. Worth churches are stirring themselves in the matter of entertainment. Make a note of the time: June 5-8, and share it with us.

The last dollar of the Courier debt has been subscribed, and the editor seems beside himself. He confesses it, and asks his readers to be a little patient with him while he is adjusting himself to his strange surroundings, and not to hold him to too strict account during his peculiar experience. And we will, for we are proud of the way he has stood to his post during all the dark days of the Courier troubles. His heroism not only saves our paper, hut his noble example of duty will be a priceless lesson to the young men who have witnessed it.

M. M. DAVIS.

833 *Live Oak St., Dallas, Texas.*



The Miser.

Many a man with his whole soul immersed in business and money-getting is like the miser whose spring door shut to and locked him in forever. Men work and slave and worry and get sick and broken down, forgetting all the time that health is worth more than gold, and that a happy, cheerful home is rather to be chosen than great riches, until they hear the trap-door of disease spring to and shut them off from all the bright hopes they labored for.

A sick man cannot be happy; he cannot accomplish the work he has to do in this world; he loses the very money he is striving for; his ambition defeats itself. Any man who discovers that his strength and energy are giving way has an unfailing means of regaining his physical health and stamina in the simple yet all-potent restorative power of that wonderful "Golden Medical Discovery" originated by Dr. R. V. Pierce, of Buffalo. N. Y., the world-famous specialist in diseases of the nutritive organism.

Among the thousands who have consulted him by mail the case of Mr. Newton B. Blake, of Tiplersville, Tippah Co., Miss., as shown in the following letter indicates the remarkable efficacy of his treatment: "In December 1895 my health began to fail, I tried many different kinds of medicines and the more I took the worse the disease grew. Finally in April when I was busy with the farm work my health got so bad that I could not hold out to work one hour. My breath became short and I was weak and nervous, and oftentimes would spit blood. I was unable to work. I tried one of the doctors in the vicinity but failed to obtain relief. I seemed to grow worse. My father received a book from Dr. Pierce in which I read of a case similar to mine, and decided to write to Dr. Pierce. He recommended me to take his 'Golden Medical Discovery.' After taking six bottles of this remedy I can recommend it as one of the best medicines to build up the system. I am now enjoying good health."

Torpid liver and constipation are surely and speedily cured by Dr. Pierce's Pleasant Pellets. They never gripe. They regulate, tone up and invigorate the liver, stomach and bowels. No substitute urged by mercenary dealers is as good.

Preachers and Impressions—VI.

OLD HYMNS AND SPIRITUAL SONGS.

It is no matter when, it is no matter where, but the robin's evening carol was ended, the sweet-voiced thrush had gone to his slumbers, and over a small clearing in a great forest the evening shadows were deepening.

On the north side of an east and west road, through the clearing, its owner had erected a log house and was gathering around him the comforts and conveniences of a pioneer's life.

By the side of the house, at the east of the front door, there were large snowballs and flowering almonds, and on the west of the door there was a bed of lilies and a bush of roses, and a little to the west of the house borders of pinks and sweetwilliams were in bloom.

At the gate I turned from the road to the right and stepped into a path leading to the house through a grass-covered yard.

There was no one in sight and a quiet and lonely air rested upon the scene.

Hearing singing I stepped behind a little tree from which I could look through the open door into the main room of the house.

A woman was sitting at a little table on which there was a lighted candle, and standing by her chair was a sturdy blue-eyed boy about ten years of age.

It was Saturday evening, and the husband and father was away, and they were to be alone for the night.

The dim light falling over their faces revealed the fact that they were impressed with their loneliness.

They were softly singing:

"The day is past and gone,
The evening shades appear;
O, may we all remember well
The night of death draws near.

Lord, keep us safe this night,
Secure from every fear,
Beneath the pinions of thy love,
Till morning light appear."

They finished the song, and the boy says: "Mother, sing some of the hymns they sing at meeting." Handing him a book she said: "Select those which you wish me to sing." He understood the "index of first lines," and readily found the hymns and songs which had impressed his mind and heart.

Children's hearts are ever touched by the calm and beautiful in nature, and he selected a poet's picture of flowers, life and trust:

"By cool Siloam's shady rill
How fair the lily grows!
How sweet the breath beneath the hill,
Of Sharon's dewy rose!"

Inspired by the tenderness of the song, and quietly leading on the heart of her boy, she started grand old Ortonville:

"Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow."

The boy was in the habit of standing at the gate and watching heavily loadad stages and hundreds of wagons go hurrying by in the tide of emigration to the West. He took the book again, and led by his enthusiastic and roving fancy, selected—

"I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night."

Then, to Hebron they sang:

"Thus far the Lord has led me on;
Thus far his pow'r prolongs my days;
And ev'ry ev'ning shall make known
Some fresh memorial of his grace.

I lay my body down to sleep;
Peace is a pillow for my head,
While well-appointed angels keep
Their watchful stations round my bed."

She read the twenty-third psalm, after which the boy closed the book.

I passed by the window, and they were kneeling together. Her hand was upon his shoulder, and I heard his voice in childhood's prayer.

Not wishing to intrude on their evening's quiet, I passed out through the gate, and turned in the direction of my bachelor's cabin.

I was comparing the picture which I had just seen with memory-pictures which came to me from my boyhood days.

The woman's voice seemed to have come from out the past, and the boy's expressive eyes to have looked upon me from over the years.

A summer night's full moon was casting her soft radiance over my pathway, and I walked on through the light and the shadows, saying to myself and the trees, "There comes vividly to me a picture of my mother at her work, for it was then I so often heard her singing, and the rhythm of her life was flowing on with the music and sentiment of her beautiful song."

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.

After death its joys will be
Lasting as eternity;
Be the living God my friend,
Then my bliss shall never end."

The great psalms, hymns and spiritual songs of the church were written by men of deep spirituality, strong convictions, ardent emotions and profound sympathy with every heart, which is struggling out toward a better life in the light of God.

Those old poems have taught and admonished millions of people, and have been the highest and noblest expressions of their love, adoration and gratitude in the worship of the Almighty.

From lofty heights of inspiration the religious poets have caught and expressed for us our feelings and emotions which we could not utter, and touched in tenderness and power every chord in our nature, from the deepest sorrow to the most exultant joy and adoration. They have written for every condition in life, and the aged may sing:

"I would not live always; I ask not to stay
Where storm after storm rises dark o'er the way."

Those in youth's bright morn, and filled with a soldier's daring, may ring out:

"Through floods and flames, if Jesus lead,
I'll follow where he go
Hinder me not, shall be my cry,
Though earth and hell oppose!"

Vast multitudes are mightily thrilled and moved, as they sing to old Coronation that stately and majestic hymn:

"All hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

I entered the cabin and threw myself on the cot. I thought of the hopes and ambitions of my Western life; but memory would go back to other days, and familiar scenes and familiar faces would rise before me from out the "vasty deep," and I could not stop them.

I gave way to the fascination and followed Memory wherever she would lead.

I passed down a familiar road and stood at a well-known gate. I followed along a graveled walk and stood at the door of the house in which I was born.

The trees, the fields and the skies seemed to extend to me their hearty welcome. Four children were in our family; one was at the old home, one was in the West and two were waiting in the eternal home. From the steps where I was standing I could see over the homes of the children with whom I had played, and the scene was full of their faces and of their happy voices. One face rose bright and fair above all others, which I fondly hoped should soon honor and bless my cabin home. Before I was aware of the stealthy advance of sleep, I drifted into dreamland.

I turned from a flower-decked avenue and there stood, right before me, the familiar old meeting house.

The steps, windows, doors and front of the building looked just as they did when years before I left for the West.

I softly climbed the steps and looked in through the door, and there were my father and mother and many of my boyhood friends.

In mother's face I could read the story of her bereavement.

Father and mother were sitting in the seat which they occupied as I walked down the aisle when the people were singing:

"Come, humble sinner, in whose breast
A thousand thoughts revolve."

The leader had his tuningfork to his ear, they were ready to sing:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

That hymn they sang as a prayer from their hearts for their Savior's strength and protection.

A devout and earnest sister announced No. 441, and they sang:

"Awake my soul in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from thee,
His loving kindness, O, how free!"

The inspiration of the song aroused them and the little church rang with the music of their voices.

In the same exultant spirit they sang:

"My gracious Redeemer I love!
His praises aloud I'll proclaim,
And join the armies above
To shout his adorable name."

Mother called for some number; a peculiar silence fell upon them and in a moment, in a low sweet tone, they began:

"Time is winging us away
To our eternal home;
Life is but a winter's day—
A journey to the tomb."

I was looking at father's strong and expressive face when mother stopped singing and her eyes filled with tears. She saw me not; my heart was full and I walked down the steps, feeling that never again in this life should I look upon those dear faces.

When I awoke the air was tremulous with the music of the birds, and morning had thrown her rays of glory far up the eastern skies.

After many eventful years I saw the boy lay his mother to rest with his father on the beautiful hillside; and after bidding his boyhood a touching farewell he passed from my sight to his home in the balmy Southland.

ISAAC E. BARNUM.

Denver, Col.



No. 725—Stanhope, with lamps and fenders. Price complete with shafts $65. We guarantee it as good as others sell for $90.

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Between our Price and the Agent's and Dealers.

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No. 48—Single Strap Collar and Hame Harness. Price, with nickel trimmings $10; good as sells for $16.

ELKHART CARRIAGE AND HARNESS MFG. CO., W. B. Pratt, Secy., **Elkhart, Indiana.**

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

Notes and News.

Ministerial Institute.

The Central Illinois Ministerial Institute will be held at Lincoln, Ill., April 11-13. An excellent program has been prepared. Those expecting to attend will please notify Albert Nichols, Lincoln, Ill., AT ONCE.

E. B. BARNES, Pres.
A. A. WILSON, Sec.

Will All be There?

Every preacher and friend of Eureka College should attend, if possible, the conference to be held at Springfield, May 15. Pres. Hardin's call should bring a hearty response from the believers in Christian education. Now that the institution has been freed from debt and the faculty strengthened, let every one co-operate in the proposed effort for larger things.

E. B. BARNES.

Normal, Ill.

Educational Session of the Congress.

The Educational Conference, which has been previously held in July, will be merged into the Educational Session of the Congress of Disciples of Christ meeting at St. Louis, April 25th. The address will be given by President J. H. Hardin, of Eureka, on "College Endowment." The discussion is to be led by Bros. E. V. Zollars, Clinton Lockhart, G. P. Coler. It is hoped that all brethren directly interested in the cause of education will endeavor to be present.

HIRAM VANKIRK,
Secretary Board of Education.

Sixty-one Months' Pastorate.

Report of a sixty-one months' pastorate for the Fourth Christian Church, St. Louis, Mo., beginning March 1, 1894, closing March 31, 1899: Number on roll at beginning of pastorate, 148; number attending services regularly and irregularly, 110; number of additions during these years, 196; number dismissed by letter, death, removals, etc., 184; number on roll at present, 150; money raised for missions, $496.61; number of sermons delivered, 620; number pastoral calls, 3,700; number of funerals, 100; number cottage prayer-meetings, 200; number personal comfort counsels, 100; number poor assisted, 200; number specially comforted, 100; money received, $5,073.00; money donated to church, $397.00; number of weddings, 50.

There are some good people here. The field is one of the hardest in the city, being in the midst of a foreign population largely, and they need a self-sacrificing, consecrated, wise, painstoking shepherd, one who knows *how* to lead.

W. H. KERN.

Who Will Help?

Down in one of the most destitute if not the most destitute region of our state a young married man, native, "to the manor born," has been preaching faithfully the gospel of Jesus. His wages have been poor; ofttimes he has been with his family on the verge of actual want, yet he has bravely stuck to his post, doing the work of God in that needy field. Recently, however, the greater demands of a growing family have made it impossible for him to remain without help. He wrote of this to the board, but it is already burdened to the full measure of its receipts and more. It was a matter that needed quick, decisive action. It was a needy field. He was adapted to it. He is worthy, his character unblemished. What must be done?

I wrote him at once that I would be personally responsible for the amount asked for, $10, for one month, and I would try and find five others who would join me in giving the same amount, and this would keep him in the field till the convention in October. Who will do it? It is one of the very neediest fields. He is a good man. It is our own state. This is missionary work indeed. Who will join me in his support?

I will gladly publish the names of any who will do this. *Write at once.*

Yours in His name,
T. A. ABBOTT.

1123 *Kansas City, Mo.*

Our Educational Interests Are One.

It will be seen that the responses to Hiram's appeal are not confined to the state or sectional lines. The names come from the Far East and the Far West. Massachusetts, California, Texas and Minnesota are represented. In fact, almost every state in the union is responding. This is encouraging. It is teaching us a lesson that our colleges should not be looked upon merely as local institutions. While the state in which this college is located may be specially interested, it ought to be true that the entire brotherhood is interested in every institution that we have and will contribute to the support of any college that they may make an appeal. Why should it not be so? We are calling upon all our brotherhood everywhere in the firm belief that our appeal will strike a responsive cord regardless of geographical considerations. Of course we just push our interests especially in Ohio, but we hope and believe that the brotherhood of Ohio is large enough to give to other institutions besides Hiram when called on to do so.

"AWAKE! AWAKE! PUT ON THY STRENGTH."

The time has come for large activity and fuller response. The great movement is certainly launched before the brotherhood. Everybody who reads the papers knows what we are trying to do. Send in your name now. Do not delay a moment longer. Let not this great movement fail because of indifference or neglect. Address E. V. ZOLLARS.

Hiram, O, March 17, 1899.

Why Women are Nervous.

(*British Medical News.*)

The frequent cases of nervous prostration or utter collapse of the nervous system under which women "go all to pieces," as the saying is, have caused much thought and investigation on the part of physicians.

Certain inorganic substances are well known to cause various forms of nervous diseases which are readily traced to the poisons producing them. Further research leads to the belief that alum is a prevailing cause of so-called nervous prostration, for the symptoms it produces on the nervous system after its absorption into the blood are very remarkable indeed. Experiments physiologically made upon animals by Orfila, Professors Hans Mayer, Paul Seim and others, show that alum frequently produces no visible symptoms for many days after its introduction into the body. Then follow loss of appetite and other alimentary disturbances, and finally a serious prostration of the whole nervous system. The most prominent physicians now believe that "nervous prostration" and many affections of the nerves from which both men and women suffer are the continued absorption of alum into the system.

It is probable that many medical men are unaware of the extent to which salts of alumina may be introduced into the body, being under the impression that the use of alum in bread is prohibited. Alum, however, is still used surreptitiously to some extent to whiten bread, and very largely in making cheap kinds of baking powder. In families where baking powder is generally used great care should be exercised to procure only those brands made from cream of tartar. The alum powders may generally be distinguished by the lower price at which they are sold.

Allcock's
POROUS PLASTERS

Perhaps you sometimes use a porous plaster? But do you use the best one? And do you know which the best one is? The one whose reputation covers 40 years and whose record of cures and wonderful popularity gave birth to the scores of imitations. And which is this? Why, Allcock's—the plaster they all try to imitate, and the one you want because it cures. It cures by absorption and does not irritate the skin or cause any annoyance.

Hiram College Jubilee Endowment.

Th re is nothing more inspiring than the words of true friends. The messages of encouragement we are receiving give us large hope for the success of our Great Jubilee Endowment Movement. I submit a few of these encouraging words, trusting that they may be an inspiration to others:

"I am rejoicing still in all I see from Hiram and still congratulate you heartily in view of it all." B. H. HAYDEN.
Cleveland, O.

"Count me among the vast numbers who will help your 'Jubilee.' I have been watching with much interest this new movement of yours to endow Hiram College. I trust your success in this effort may soon be assured, for it is certainly most worthy." WM. H. CORD.
Hazel Green, Ky.

"Am interested in Hiram. Have already signed a card for the dollar or more endowment. You have my influence, prayers and best wishes for a grand success at your Jubilee. Hope I may be able to meet and rejoice with you on that occasion." L. SOUTHMAYD.
Akron, O.

"My name I forward you with the promise of aiding you as much as I can."
MARTIN KNUDSEN.
Oakland, Cal.

"I am heartily in sympathy with the plan of endowment by the people, and it shall have my hearty support, though that be very small."
J. E. DAVIS.
Valparaiso, Ind.

"I have long intended to join the Jubilee movement, but neglected writing. Put me down with best wishes." G. T. SMITH.
Albia, Ia.

"I am a widow of limited means, yet will try to give my mite to the Hiram Endowment Fund when required, and wish you abundant success." MRS. LIZZIE P. STOCKMAN.
Richmond Dale, O.

"I hereby agree to pay one dollar or more for Hiram Endowment, according to your plan in the Standard of Jan. 21st. You and your college are both strangers to me, but I want to have fellowship wilh you and your work."
W. F. HUNTER.
Goodland, Kan.

"Our brethren should respond to this call by the thousands and be ready next year to take another and another of our colleges until all are fully and safely endowed. Your plan is the climax of missionary work. First educate and secondly send out." JONAS W. BERKLEY.
Salem, Ind.

"I am deeply interested in Hiram's welfare, and it is with great pleasure that I hasten to join the movement. Kindly enroll my name in the Hiram army." JOHN W. MESSENGER.
Proctor, Minn.

The above are samples of scores of letters that we are receiving.

State Mission Notes.

The district convention, at Cameron, was well attended when you consider the awful weather and the fearful roads. The program also was marked by fewer absentees than is at all common. The sermons and addresses were all of an high order and had the ring of the pure metal in them.

One feature of the program deserves more than passing notice. It was in the hands of A. P. Terrell, and he skillfully handled it, of course: "Places for Missionary Work in the District," The word had gone out that there was no mission work to do in that territory and the presentation of this subject developed the fact that there were thirty three places in these countries that needed missionary work, and the field was not exhaustively considered either.

There is room for not less than twenty-five new churches in that territory. The churches in the Platte district are not made of the stuff of which I think they are if they do not at once furnish the means to put a live, strong evangelist in the field.

But here is the note; I want you all to read it. *This is true of every district in the state.* But how much more is it true of the great territory in the South part of the state! I wish I could arouse the indifferent ones among us. I don't fear the man who is in opposition, he is but few, but it is the indifferent, the neglectful ones that we must reach. The need of our work must be presented as never before. There are hundreds of churches in the state which simply ignore all appeals to help in the work of evangelizing Missouri. Why is it? Let the above figures give the answer. We have over 1,500 cangregations in the state, nearly 1,600; but this number can be doubled and still have mission work to do. We ought to have 300,000 people out of the 3,000,000 inhabitants; this would be one in ten.

I appeal to the ministry of the state for that fellowship in this work which alone will insure success. Without your hearty co-operation we must fail. Have the churches for which you labor done anything this year for this holy cause? Did you ask them to do it? If not, is the reason of your failure such as God will approve? The men we have in the field are needing their funds; the barren fields are calling for sowers and the ripe fields for harvesters, and our treasury is empty. We must act at once. Yours in His name,

T. A. ABBOTT.

1123 *Oak St., Kansas City, Mo.*

University of Virginia.

The deep significance and far-reaching import of the advance made in Bible teaching at this University cannot yet be estimated. The progress has been rapid beyond the most sanguine expectations of its friends. It is only three years since Dr. Willett was sent here by the C. W. B. M. The course continued six weeks, and was followed next session by a six weeks' course, offered by your staff correspondent, Rev. Charles A. Young. This session the courses were prolonged to three months, and Mr. Young was aided by short courses given by Dr. Sampey, of the Southern Baptist Theological Seminary, and Dr. Grammer, late of the Episcopal Theological Seminary.

When the work began three years ago there was no endowment specifically provided for it; now we have an endowment, paid and pledged, of about $12,000, and a bright prospect for completing the $25,000 endowment of the John B. Cary Bible Lectureship. When Mr. Young is not otherwise engaged he will devote himself to holding Bible institutes and raising this endowment.

But Mr. Young will have absorbing duties at the University next session, for he has been employed by the C. W. B. M. to teach the Bible here for nine months, and has been officially engaged by the University as instructor in Hebrew. This latter appointment will be of great value to the University: directly, in providing adequately for work in Hebrew; indirectly, by relieving the Professor of Greek and enabling him to offer for the entire session a course in New Testament Greek.

Next session, then, the University will offer New Testament Greek, and Hebrew English Bible. Mr. Young's Bible courses will be supplemented by short courses by Dr. Coke Smith, late of the Theological Department of Vanderbilt, and Dr. Moore, of the Presbyterian Seminary of Richmond.

The courses will be, as heretofore, totally undenominational, nonsectarian and non-theological. We are not competing in any wise with theological seminaries, but the candidate for the ministry of whatever denomination may acquire here all of his preliminary training, and the minister who wishes to review or supplement his previous studies may find here ample opportunities.

With Mr. Young's prudence, intelligent zeal and energy the promise and potency of the Bible work at the University of Virginia is incalculable. CHARLES W. KENT.

March 14th, 1899.

Eureka College Notes.

Eureka College people have been too busy to say much for some time, but the silence does not indicate that we are asleep. The second term of one of the most harmonious and busy sessions of the college is about closing. Our faculty and students are friends and harmonious colaborers. A healthful college spirit prevails. We have a good man to represent us in our next state oratorical contest in the person of Bro. L. O. Lehman. We have a good man, Bro. H. G. Harward, who will represent Illinois in the interstate contest, to be held in Lincoln, Neb., this year. Our young people have shown themselves worthy and their aspirations seem to be in the direction of higher culture, true scholarship and noble Christian character.

2. The next term begins March 28, and there are reasons to believe that it will be a splendid term, with good attendance. Our healthful location, moral influences, good building and excellent faculty are most worthy attractions to young people and patrons. The Preparatory, Collegiate, Biblical, Literary, Normal, Commercial, Classical, Oratorical, Music and Art Departments furnish ample room for all.

3. Professor Goodnight, now in Germany, is to go into the faculty next fall as the teacher of modern languages, for which he is so well prepared.

4. Movements are active towards the fuller endowment of the college which will add greatly to the usefulness and power of the institution. A cordial invitation is given to all our people of means to take a liberal hand in this work.

5. An educational conference, composed of all who are interested in higher Christian education, is called to meet Monday, May 15th, in Springfield, Ill. We ought to have a great meeting. Mark the date and plan to be present. The meeting is not for the purpose of raising money, but to discuss plans and unify our work along this great line of Christian effort.

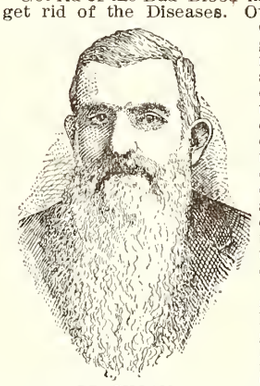
6. The field secretary travels over the state in the interests of the college. Among other things he desires to deliver a *free lecture* in every church on "Higher Christian Education." Usually no collection is taken, or public appeal made for money. These lectures are rather educational, prepared especially for the young people, but to which all are cordially invited.

BLOOD CURE SENT FREE.

A Cure for Blood and Skin Diseases, Eczema, Pimples, Scrofula, Blood Poison, Cancer, Kidney Trouble, Boils.

MEDICINE SENT ALL CHARGES PREPAID.

Get rid of the Bad Blood in your system and you get rid of the Diseases. Over 30 years ago Dr. Gillam, the distinguished Atanta specialist, discovered a scientific combination of remedies that had the effect of literally driving the poisoned, diseased matter out of the blood, bones and entire system, tus curing the disease and at the same time producing a fine constitutional effect, building up the broken down constitution.



DR. GILLAM.

This remedy is known as B. B. B.—(Botanic Blood Balm), and has gained a wide world renown, so that it is for sale everywhere. That every sufferer may test its wonderful curative powers, a sample bottle will be sent, free of charge, and prepaid, to anyone who writes for it. This is a liberal offer, to prove at our expense that B. B. B. cures all Blood and Skin Diseases. Thousands upon thousands have been cured, even after doctors and all other remedies had utterly failed.

If you have old, persistent sores, pimples, distressing eruptions of the skin, painful sores on hands, arms, or legs, itching sensation, irritating skin troubles, eczema, scrofula, ulcers, Blood Poison, fever sores, mercurial rheumatism, face covered with little sores, cancer or any blood taint—then give B. B. B. a trial, because B. B. B.—Botanic Blood Balm—is made for just such cases, and it cures, to stay cured, all stubborn blood diseases. That distressing affliction, Eczema, is always cured by the use of two to six bottles.

Deadly Cancer of the face, neck, legs, lip, eating cancer or sores, cured by B. B. B.—Botanic Blood Balm. B. B. B. cures by driving the deadly, virulent poison, which causes cancer, out of the blood. This is the only cure, and B. B. B. is the only remedy that can do this. In the same way B. B. B. cures Blood Poison, whether inherited or acquired, producing ulcers, painful swellings, blotches, pimples, copper-colored spots, falling of the hair, sores in the throat or tongue, scrofula. B. B. B. tested for 30 years. Large bottles for sale by all druggists for $1.00 or 6 bottles (full treatment) $5.00. For sample bottle address Blood Balm Co., 137 Mitchell St., Atlanta, Ga., and trial bottle and medical book will be sent, all charges prepaid. Describe your trouble and we will include free medical advice.

While he is glad to be invited he takes the liberty, as he represents a common cause, to go anywhere, sending his dates ahead, in economical order. It is often very confusing to try to change a date, so adjust to the time the best possible. Give the meeting large publicity, the people a cordial invitation to attend and the secretary will try to make the meeting useful and interesting. The meetings so far have been most excellent and appreciative. Let us cordially work together in the King's business. J. G. WAGGONER.

Eureka, Ill.

Foreign Mission Notes.

Baby Henry Stevens is working away earnestly at his trade, namely, making all happy.

Teizo Kawai is in Akita and is doing fine work.

Mrs. Chapman teaches a class in English in the school in Constantinople. Mr. Chapman is starting a night school in English for the young men and women.

Garabed Kevorkian reports two baptisms in Tocat, Turkey. He writes that some of the revolutionary Armenians are doing all in their power to oppose his work. They are trying to have his chapel closed. Lately three of the brethren were turned out of their employment. One was attacked by two men while going to church. He was insulted and smitten two or three times on the face.

LARKIN SOAPS AND PREMIUMS.—FACTORY TO FAMILY

Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth $10.00 each.

The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

OUR OFFER FULLY EXPLAINED IN CHRISTIAN-EVANGELIST, MARCH 30th.

What Has Been Done In Home Missions.



In the Great Northwest.

The American Christian Missionary Society has made its beneficent hand felt in the great Northwest, and considering the means entrusted to its care, what it has accomplished is simply marvelous. Many congregations assemble to-day and many spires point heavenward because of timely aid rendered by the society. J. W. JENKINS.

In Oklahoma.

The church at Stillwater, Okla., is a monument to the American Christian Missionary Society. I was sent there eighteen months ago. Now we have a church of 100 faithful, active members, also a Sunday-school of 100. We own the best church building in the town and our first missionary collection was $25.61.
VIRTES WILLIAMS.

In Minnesota.

I doubt if the Home Board has ever made a wiser investment than it made in St. Paul, Minn. A. R. MOORE.

In Nebraska.

We owe much in Nebraska to the timely aid and energetic assistance given by the American Christian Missionary Society, also for the kind of men sent to do the work. The place we hold would have been much behind the place we hold to-day, without her ministry. Let us rally to her support with a generous offering, that she may reach out into other fields with a sure hand. W. A. BALDWING.

In New York.

If the Board can put an evangelist in Buffalo for a year it will be amply justified by results.
JAY A. EGBERT.



S. R. HAWKINS.

In Kansas.

"Our plea" is peculiarly adapted to the Western country. People are free to break away from old creeds and old associations. Help us win Kansas and we will win the world for Christ. The churches are worthy of assistance. In the development of their respective fields, many have passed through fiery trials and without complaint. With just a little help they could accomplish vastly more.
O. S. COOK.

In Washington.

The church at Tacoma, Wash., now numbers 102. Last year it gave more than its apportionment to Foreign Missions. It gave for all purposes over $14 a member. The church grows yearly in influence and power. This church would have been lost to the brotherhood had it not been for the American Christian Missionary Society. We feel that we owe the Board a lasting debt of gratitude.
B. H. SINGENFELTER.

In the South.

For the past few years the Home Board has been turning its attention to the South as a mission field. This has been a paying investment on the part of the Board. Without such help our work in the South would not be in its present splendid condition.
M. F. HARMON.

In South Carolina.

In behalf of all the churches of South Carolina we tender our sincere thanks to the American Christian Missionary Society for



J. S. MCCALLUM.

their generous aid during some of the years of our greatest trials. Without this aid results with us would have been meagre. The outlook at present is encouraging. The fields are ripe, but our means are deficient and we must have help. We pray that every state and every church may rise to the full measure of responsibility, and that the results of the May offering will show that we really mean America for Christ. C. W. ERWIN.

In Oregon.

Previous to Jan. 1, 1898, the Pendleton Church had been struggling along for sometime, doing what it could toward keeping the work in progress. A brother had been acting as elder and preaching for them for several months with little or no compensation. The church had never been able to employ a pastor for his whole time.

On Jan. 1, 1898, the A. C. M. S. came to the help of Pendleton, and a missionary was employed for three-fourths time at Pendleton, the other one-fourth time being given to Echo, a little church some miles away where preaching had not been had for sometime. Since Jan. 1, 1899, Pendleton has been receiving the entire time of this missionary, and the Echo work goes on with a preacher for one-fourth time.

During the year 1898 Pendleton raised $125 for the salary of the missionary. For this current year Pendleton assumes $300 of the salary.

These results could not possibly have been accomplished without the help of the Home Board. The church is going forward slowly but surely, and at the rate of growth manifested in little more than one year will, ere many years, be able to support the preaching of the Word unaided.

Pendleton is indeed grateful to the A. C. M. S. for this help, and fully appreciates the work the Home Board is doing. These facts the church here presents as a testimonial of the good work being done by the Home Missionary Board. C. A. DOTSON.

Pendleton, Oregon, March 8, 1899.

In Chicago.

The Hyde Park Church of Christ was organized Oct. 7, 1894, by H. L. Willett, with thirty-two charter members. At the first anniversary, in 1895, there were fifty-eight names on the roll. At the anniversary of 1896 there were seventy three members. In 1897, eighty-three; in 1898, 115 members.

Through an arrangement with the Home Board H. L. Willett became pastor. The Home Board has carried the church from the beginning. The church has grown every year in numbers, in benevolence and in spirituality.

It grew out of a circle of students at the University of Chicago, and has been from the beginning in close touch with the work of the Disciples' Divinity House.

The church is situated in one of the most beautiful suburbs of Chicago, between Jackson and Washington Parks, four blocks from the University of Chicago, accessible by street car and railroad from every direction. A Church of Christ in Hyde Park was seen to be a necessity to provide the increasing number of students a temporary church home, and a church of their own faith to scores of families living in the community and constantly moving in.

The one thing that is hampering the growth and work of the church is the need of a church building. This is the immediate hope and effort of the church. It has been a liberal giver to all missionary enterprises, and has the enviable record for giving more per member than any other church in the brotherhood. The Hyde Park Church, standing in such a community, at the door of so great a University, testifying for the Christianity of Christ and his apostles, is the fruit of the Home Board. The church recognizes its debt of gratitude and will never forget the nurture and protection of its care-taking mother, now that it releases her from any further help. The child will now turn around and do for its mother, as a token of loving gratitude, to the extent of its ability.

Last year the church paid between $300 and $400 into the treasuries of the missionary societies. The first appropriation toward the church was $1,000. That amount has been reduced gradually to $600, at which point the



JOHN A. STEPHENS.

church declared itself self-supporting last November. ERRETT GATES, Pastor.

In Pennsylvania.

Our work in Erie, Pa., was organized on March 3, 1889, and is now a little over ten years old. E. L. Frazier was engaged by the State Board of Pennsylvania to come to Erie and start the work. There were thirty-four charter members, some of whom had lived in Erie for years. The work grew from the start. A lot was selected in a very central location costing $6,600. A brick tabernacle was erected on this lot at a cost of something over $6,000. A debt of over $5,000 still remains on the property. The lot has advanced in value, so that it is now worth about $10,000. The present pastor commenced work Oct. 15, 1898. The total enrollment of the church since its organization has been 351. The membership, however, has been largely a transcient one, and the larger part of this total has come and gone;

so that to-day, the effective resident membership is but little over 100. Among these we have many who are very faithful, and some who have stood by the work from the beginning at great sacrifice. The congregation on the whole is poor in this world's goods, however, and the work is maintained only by a struggle all around. We hope for better things in the future. There is now a revival of interest and a more hopeful and aggressive spirit in the church. We believe there is a good future before the work here and that the prayers and labors of the past and the present will find their fruition in a strong and flourishing church of the New Testament type in this beautiful city. M. B. RYAN.

In the Maritime Provinces.

In 1890 Bro. E. W. Darst and wife made a visit to these provinces in the interest of Home Missions, visiting nearly all the churches in these parts, and it is not too much to say that they did more to wake up a new interest in all our home missionary work than any effort of the kind that was ever made in these provinces. There were quite a few added to the saved as an immediate result of their labors, particularly in Cornwallis; but the revival in our several missionary interests, which we are feeling to this day, can hardly be overestimated.

In 1892 Bro. J. H. Hardin, who was then the secretary of the Home Society, came to St. John, N. B., in the interest of the home work and attended our annual meeting, and all who were at that grand meeting remember the uplift this strong man gave us along the lines of our Ho ne Mission work. The influence of that meeting, and the interest taken in our work by the American Christian Missionary Society, as a result of this visit, cannot be expressed in words. The *results* alone can tell the story. In 1893 Bro. H. A. Northcutt came to the provinces and labored for two months, the immediate results of his labors being 41 additions to the churches where he labored, and a deep interest taken in the work in Halifax, N. S. By his representation of the work in this city the American Board made a grant of $250 a year to aid the work in this important centre, and fully sixty have been added to the church in this city as an immediate result of these labors.

Bro. Lhamon also spent about two months in these provinces in 1884. His meetings added sixty-one to the church where he labored.

The visit of Bro. J. A. Lord, in 1897, when he attended our annual meeting held at Leonardsville, N. B., will not soon be forgotten by those who attended that meeting. The uplift he gave us, and the assurance of continued interest in our work by the Mother Society in Cincinnati encouraged us greatly. All of these timely visits and labors of these strong men were more or less under the guarantee and support of the American Christian Missionary Society. The Home Society also made a grant of $250 a year to Picton, N. S., which has been continued for over two years. The work done in this field gives assurance that success will be sure if the work is continued. A few faithful brethren have been gathered together for worship, who have never before enjoyed the privilege of the church of their choice and some six have been added by baptism in a town where such a thing as scriptural baptism had not been seen in forty years. E. C. FORD.

In Louisiana.

Louisiana, like most of the gulf states, has been sleeping in the lap of conservatism. Catholicism is strongly entrenched. Protestantism, seperated into hostile camps, is but poorly equipped to advance the cause of the Lord. Yet, this is a land of wealth and culture. New Orleans, the chief city of the South, is also the strategic point for nearly all important movements. The Home Board, seeing the difficulties in the way and the paucity of local help, yet fully alive to the importance of planting a few strong churches in this state, has for ten years helped to keep a competent man at work in New Orleans. Through the agency of the Home Board a convention was called at Lake Charles two years ago; a State Board elected and an evangelist put in the field. The work has been enlarging all the time. Scattered Disciples have been brought together, scores have been baptized and added to the ranks, churches and Sunday-schools have been organized and the despondents have been awakened to new hope and activity. This work, now so promising, could not have been begun and carried on but for the agency and timely help of the Home Board. Shreveport, our Northern city, a most important commercial center and the gateway of the Southwest, has also been helped, and a capable man is now giving his whole time to the work in this growing city. We are not yet out of the woods; but the light is breaking, and we are pressing on, believing that there are still larger results for the future. Louisiana can but feel grateful for the timely and generous help that she has received, and prays the Lord of the harvest to bless the Home Society and greatly enlarge her borders.

J. B. COLE, Cor. Sec.

Cheneyville, La.

In Utah.

As the representative of the A. C. M. S. I went to Salt Lake City, Utah, in 1890, to build up a church in that city. The work had been begun by Bro. Cowden a few months before I arrived there. We had no home or lot at that time and but few members. When I gave up the work over a year ago there was a good lot, church building and parsonage, worth at least $20,000. The congregation numbered 150 or 160 good members. This is one of the most liberal churches I have ever known. This work is due *wholly* to the fostering care of the A. C. M. S., and in my judgment is one of the most needed works we have undertaken.

Since January, 1898, Bro. W. H. Bagby has been in charge of this work, and by his wise and faithful labors the church in Salt Lake has made great progress. They are missionary to the core and a credit to our brotherhood. The A. C. M. S. deserves to be generously and liberally supported in the work it has in hand. The many needy and fruitful fields of the West cannot be cultivated without some assistance, and I hope we shall see every cent of the $100,000 raised in this Jubilee Year for Home Missions. B. F. CLAY.

Kansas City, Mo.

In Arizona.

There are neighborhoods in the territory of Arizona where a preacher is unknown, where there is no Sunday-school, no religious meetings of any kind. A preacher told me a few days ago that on the trip from which he was then returning he had organized two Sunday-scools, and that the superintendent in each was a member of the Christian Church, who was teaching in the neighborhood. At one of these places he was the first preacher that had visited them. He promised me a letter in which he would give me other examples of destitution and of many open doors. This man is not one of our preachers and is supported by other peoples. Tempe is the seat of the Arizona Normal School, where 180 young men and young women are preparing for teachers. These young people are the flower of the territory; they are destined to direct the thought, morality and spirituality of this territory for ages to come. Every denomination is alive to this fact, and are active in their efforts to establish strong churches here, knowing that strong churches here means churches all over the territory. The work of the Christian Church is in a hopeful condition. With a united effort at home and proper assistance from abroad we will soon be in the front rank.

R. A. HOPPER.

Tempe, Ariz.



A Very Unusual Pipe Organ.

The great pipe organ builders, Lyon & Healy, of Chicago, will make a special reduction on Organs to be built during the coming summer months. Write for their estimate without delay. You can make a very considerable saving.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Evangelistic.

PENNSYLVANIA.

Dunmore (Scranton).—Five more confessions Sunday evening, March 26, making 23 in our 10 days' meeting.—R. R. BULGIN.

MASSACHUSETTS.

Brockton, March 28.—Two additions and two baptisms within the past two weeks.—G. A. REIUL.

MICHIGAN.

Ann Arbor.—A three weeks' meeting by I. N. McCash, of Des Moines, Ia., closed Sunday, March 26, resulting in 10 baptisms; also six by letter.—W. M. FORREST, pastor.

OHIO.

Columbus, March 27.—The Central Church is in a fine meeting with James Small, evangelist; 13 accessions, eight baptisms the first eight days. Splendid audiences and deep spiritual interest pervades the meeting.—R. W. ABBERLEY, pastor.

NEBRASKA.

Waco, March 27.—Meeting one week old; over 25 from all sources. We organized last night with 52 members. Pastor O. A. Adams, an excellent young man, located. Will continue another week. This is considered a great victory for Christ.—SAMUEL GREGG, evangelist.

NEW MEXICO.

Lordsburgh, March 26.—Rev. Edward Beal has just closed a week's meeting with one addition, a man of middle age, well versed in the Scripture. Bro. Beal is a wide-awake Christian and a good worker. Under his supervision our organization was perfected and everything set in order.—ANNA M. OWNBY, church clerk.

VIRGINIA.

The brief meeting at Danville closed to-day; 24 confessed Christ and four were added from the denominations. The church building would not hold those who came. Last night many had to be turned away. The Bible readings were well attended. F. M. Anderson, the pastor, is from Missouri. He is doing a fine work.—W. H. BOOK.

GEORGIA.

Savannah, March 28.—We have just closed a short meeting in this city with 30 additions. More than half of these are young men. This was a fine meeting for this Southland. This is a hopeful field for our cause. Bro. Bosworth, who has been pastor here for two years, will resign soon and seek a field North. His health is not good in Savannah. I will begin a meeting in a few days in St. Louis, Mo.—H. A. NORTHCUTT.

WISCONSIN.

Sugar Grove, March 27.—I recently held successful meetings here and at Pleasant Ridge, aggregating 65 additions in 26 days; nearly all conversions. Had one confession here yesterday and one the Sunday before. Have received a unanimous call to remain here as pastor another year, but much prefer to give my whole time to evangelistic work. I prefer to labor for pastorless churches. Or I might be secured to labor as district evangelist. Good references given.—S. J. PHILLIPS.

KANSAS.

Erie.—Our meeting closed here March 15th with four added at last service. Total additions, 58; 43 by baptism. Bro. C. M. Wickham, of Kansas City, did the preaching. It was an excellent meeting. We now number 331 members. Church in the best condition in her history.—C. J. SAUNDERS.

Yates Center, March 28.—On March 12th I closed a very pleasant year's work with the church at La Fontaine, Kansas. Our last meeting was at the water to baptize a young lady who had heretofore been a Methodist.—C. W. YARD.

INDIANA.

Indianapolis, March 25.—Five additons to the North Park Church.—J. M. CANFELD.

Elkhart, March 29.—One addition here last Lord's day. Monday, at Vistula, 14 miles east of here, I baptized eight persons. On the river bank a man witnessed the "good confession" and was forthwith baptized and "went on his way rejoicing."—ALLY MAX LAIRD.

Lafayette.—Five added last week, four of which were confessions; 30 since Jan. 1.—S. S. LAPPIN.

Remington, March 25.—J. M. Canfield, of Indianapolis, closed a splendid meeting with the church here on the 23 inst., with 46 additions; 39 by baptism.—ROBT. PARKER.

Thorntown, March 27.—Meetings with home forces have closed; 28 accessions and the deepening of the spiritual life of the church.—LEE TINSLEY, pastor.

OHIO.

Akron, March 27.—We just closed a glorious meeting of four weeks here. Six months since we started to work in the Swall Mission in the south end of this city. We found a Sunday-school of 50; now it numbers 100. The second Sunday of our meeting we organized a church with 45 members, and two weeks later we numbered 90; 45 by baptism, and 15 reclaimed. The remainder of the 90 came by letter from some of our own churches. This makes the fourth Church of Christ in this city of 50,000, the results of the missionary efforts of the Central Church. I should have mentioned in regard to the meeting that there were five *whole families* among the converts, and lo, not a *single infant!*—J. P. SALA.

MISSOURI.

Marceline, Mar. 27.—March 19th two sisters united with the church by baptism; March 26th, a brother from the Episcopalians was immersed.—ISOM ROBERTS.

Piedmont, March 30.—The church here and at Farmington both feel encouraged with the general outlook. Additions to both congregations this month contribute to Foreign Missions, getting ready for Orphans' Home contribution, etc. Four young ladies who have accepted the Savior are to be baptized. Expect to have a baptismal service Easter Sunday. Improvements of church building have been almost completed.—A. M. HARRAL.

New Franklin and Booneville.—Five additions March 19th at New Franklin and three at Booneville the following Sunday. At both places there are marked signs of spiritual life and activities. In January the pastor's wife organized a Junior Society of Christian Endeavor which now has a membership of 41, and attendance of 50. A Ladies' Aid Society, formed same time has already contributed $50 to church funds.—G. F. ASSITER, pastor.

ILLINOIS.

Blandinsville, March 27.—Two additions to the Old Bedford Church yesterday at our regular service.—A. R. ADAMS.

Rushville, March 29.—Eleven additions during the month of March; seven by baptism.—W. A. MELOAN.

Chapin, March 30.—Two young men made the good confession at my regular appointment at Concord last Sunday.—IVAN W. AGEE.

Decatur, March 27.—S. M. Martin's meeting still continues with great interest. The big building was crowded to the doors last night; there were 14 additions. This makes 83 to date. The meeting will continue over Sunday.—J. P. RICHARDSON.

Pontiac, March 22.—Thirty-two added to date. Church has extended a call to B. C. Black, of Winchester, to become pastor. Outlook here is hopeful.—F. W. BURNHAM.

Girard, March 27.—Began here the 19th. Large audiences; one confession, a young man. Three added at Le Roy, two by baptism, one reclaimed. Will begin a meeting here next Lord's day.—E. O. SHARPE.

Parkersburg.—The brethren of Parkersburg have rebuilt their house and are preparing for better work. Bro. Zack A. Harris, of Fort Wayne, Ind., will begin a month's meeting here on the 12th of April but no regular minister for the year has been employed.—X.

Hume, March 24.—Evangelist R. L. Brown just closed a successful meeting of three weeks with nine additions; five baptisms. The Newman and Hume churches have done well in securing Rev. Brown's services for the past year, as he is a strong man and interesting talker.—MRS. MATTIE DEVER.

Palmyra, March 29.—The work at this place is progressing very satisfactorily indeed. Our congregations are very large and the attention and interest all that could be desired. We had one excellent confession at our Sunday service.—REMLA SNILLOC.

University of Chicago, March 24.—J. F. Findly, while a student in the University this quarter, conducted a three weeks' meeting for an independent mission in this city, and as a result of his ministry there, on the evening of the 20th, a Church of Christ was organized with 42 members and five confessions at the completion of the work of organization. His work was highly appreciated and he goes to Indiana to hold some meetings there the prayers and good wishes of this new church will follow him.—H. L. ATKINSON.

IOWA.

Madrid, March 27.—Three by letter here last night. All departments of work flourishing; $15.30 for missions.—ROY CALDWELL, pastor.

Avery, March 26.—I haptized seven young persons at regular appointment at Flosis last Saturday evening. Our young people of Bladensburg gave an Easter entertainment. The proceeds will go to our Orphans' Home in St. Louis. Will take every missionary collection this year.—B. W. PETTIT.

Clarinda, March 26.—Beginning the fourth week in the Harlow-Murphy meeting. Fourteen additions to-day; 55 to date. Interest increasing.—C. H. WHITE, pastor.

Delta, March 27.—One added by letter at Whatcheer yesterday; $38.19 given for the Benevolent Association, to be divided between the Orphans' Home and the Old People's Home.—JOEL BROWN.

Villisca, March 10.—W. P. Shamhart just closed a five weeks' meeting here with 40 additions. The audiences were large throughout. Never has a meeting been held here that exerted such a strong and far-reaching influence for the cause of New Testament truths.—A. J. CHAMBERS, elder.

Oskaloosa.—Seven added the first two Sundays of Bro. A. E. Cory's pastorate.

Granger.—One added and $26 for missions; G. E. Roberts of Drake University preaching.

University Place.—One confession and one by letter. A. M. Haggard preaching.

Fort Dodge.—Short meeting in progress. Six added. Hope for more. W. J. Dodge preaching and David Lyon singing.

Webster City.—Four added last Sunday in March. W. A. Moore preaching.

Marion.—Two added on March 26th.—Geo. E. Platt preaching.

Cedar Rapids.—A short meeting by the pastor, J. M. Rudy. Twenty added. Six baptized March 30th and others will be on April 2nd.

Constipation Is the Cause

of most of the ills that affect humanity. Its neglect is a serious matter. The system becomes clogged, thus retaining the germs of disease. Expel the impurities from the body promptly and easily by using

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I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York

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A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You Save Doctors' bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., Box O, New York.

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Opens February 23. IN THE OZARK MOUNTAINS; delightful climate; beautiful scenery; unequaled medicinal waters. Cheap excursion rates. Through sleepers from St. Louis via Frisco Line. Write for rates and illustrated pamphlet to Manager Crescent Hotel, Eureka Springs, Ark., or Bryan Synder, G. P. A., Frisco Line, St. Louis, Mo.

Family Circle.

The Victory.*

EMMA D. ANDREWS.

The vail is rent and from its earthly temple
Th' immortal spirit takes its everlasting flight;
In vain our tear-dimmed eyes the way would follow
To where our loved one's gather on the shores of light.

High aspirations, strong and earnest strivings,
I seem to hear the voice that through these years
Bade us attain life's highest, noblest ideals,
Casting behind unworthy doubts and fears.

I seem to hear again the songs of childhood;
How angels watched the dear Redeemer's tomb,
And evermore the light of His dear presence
For his beloved saints dispels the gloom.

While earth from winter's icy grasp is breaking,
And hills and vales their robes of verdure take,
All nature in creation's joy partaking,
While buds and flowers from their long sleep awake.

Let me, this little wreath of tribute bringing,
Stand yet once more above that hallowed grave,
Feeling again the earnest of His promise,
Who passed through death, his faithful ones to save.

*In memory of mother.

The Better Way.

BY J. P. M'CASKEY.

This is a world in which suffering and sorrow and death are everywhere, and we need to dream glorious dreams, to cherish the ideals of the evangelist, the poet, the seer, for these gladen hope and sweeten life, and lift us on to better things. And we should begin early, hold to the work patiently and stop only at the end. We don't want to know so much of some things that occupy the school-day; and we don't want to know it so baldly literal. Better the glamour of the old-time fable. It is better sometimes to get into one's heart the spirit of the poet Wadsworth:

"The world is too much with us: late and soon,
Spending and getting, we lay waste our powers:
Little we see in Nature that is ours;
We've given our hearts away, a sordid boon!
The sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers,
For this, for everything, we're out of tune;
It moves us not—Great God! I'd rather be
A pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Protens rising from the sea,
Or hear old Triton blow his wreathed horn."

Oh, that we had little books and big teachers! few pages and much matter! thought from eye to eye and pulse from heart to heart! Do you know strong things, and can you put them hot from your heart to theirs, as your pupils are before or around you? Did you ever burn a watchspring in oxygen, see the brilliant sparks fly, and find presently that some of this molten steel as it scattered in a shower of sparks was embedded deep in the cold glass of the vessel itself? It was white hot as it flew, burned into what it fell upon, and was embedded there to stay. Some one says we read the little books so much that we lose taste and power for the great books. So here. As teachers we are so much with little parsing and spelling and arithmetic and reading, that we become dwarfed and do not grow to the grand proportions of worthy manhood. And our pupils grow more or less like unto ourselves.

A lady, Henrietta S. Nahmer, who knew him very well as an old man, in an article upon "Our Poet of Nature as I Remember Him," says: "Not far from the birthplace of Bryant, which is marked by a plain monolith in granite, and on the same ridge where the Bryant homestead commands a view of the Hampshire hills for miles, there stood in the fifties a little red schoolhouse so completely hidden in the forest that the stranger could not know of its existence until close upon it. Here was the typical New England school of that date, and while as yet no modern methods had crept in to disturb the somewhat dull serenity of teacher and pupil, there was once a day at least a detour into byways where one might associate with the great ones of literature, and in the daily reading of selections from the English classics was begun that education which Mathew Arnold defines as the highest culture, 'the knowledge of the best that has been said and thought in all ages.' Instead of the commonplaces by which so many children of to-day are nourished, the youth of that time were spelling out lofty themes from Cowper, the smooth verse of Addison, and the repose and dignity of 'Gray's Elegy in a Country Churchyard.' What matters if the philosophy and insight of the glorious verse of Thanatopsis was beyond the reach of our comprehension, the rolling measure of its cadences was music to our ears, even then stirring to the harmonies of the universe."

I read this for its pleasant picture of an old-time Massachusetts school back in the woods, for the good they got out of it, and the satisfaction felt by this intelligent woman as she recalls school days profitably spent here, where good manners and good morals were matters of first importance, and where acquaintance was made and life-long assoctation assured with some good people in books.

A Boy Who Wishes to Do Good.

DEAR MR. GARRISON:—I am a little boy eleven years old. I live in Cuba, Mo. Mamma takes your paper. Papa and mamma belong to the Christian Church, but there is no Christian Church house in Cuba, so we hardly ever have preaching. I want to help build a church house. I wish to start an endless chain of letters like we read of a young lady doing. Mamma said I could not do any good, but I begged her to let me try.

GROVER C. TIEMAN.

[We commend Grover for his good intentions and his desire to help on the Lord's work. But we think his mother is right. The "endless-chain" letter is a novelty and under very peculiar conditions worked a wonderful result in one case. But it has been worked too much to succeed any longer. We suggest a different plan to Grover. We think if he should get some pledges from people in Cuba and from his friends elsewhere, to have a good meeting, there would be no trouble about building a house afterward. Suppose he try that and report.—EDITOR].

MANY people have bad blood That is because their Liver and Kidneys are sluggish and fail to carry off the waste matter. When this happens the blood is poisoned and disease sets in. To keep your blood pure take

Dr. J. H. Mc Lean's Liver & Kidney Balm

a quick relief and sure cure for disorders of the Liver, Kidneys and Bladder. Thousands use it in the spring especially. Your druggist has it. Only $1.00 a bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

The Pastor's Warning.

BY P.

A pastor, earnest, good and true,
Faithfully toiled the whole year through;
Full fifty years had passed since he
Began the march to eternity.

His health was good, his body strong,
Active in mind, although not young;
With lore and Scripture truth replete,
Arrayed in panoply complete,

He loved his work and kindly tried
To lead his flock by river's side,
To pastures green along the way,
To happiness and endless day.

Of righteousness he preached, like Paul,
And temperance; and, too, withal,
To saints' and sinners' ears inclined,
The final judgment of mankind.

He preached the Christ to sinners lost,
A Savior, who at priceless cost
His sinless life once freely gave
That man he might redeem and save.

One eve, as at his desk he thought
Upon a sermon that he ought
To preach to his dear beloved flock,
He heard a loud and sudden knock.

Two elders did themselves present,
With message from church board intent,
To notify the pastor grave,
The time had come for him to leave.

They for this step no reason had,
But plentiful excuses made;
Among the rest was found the plea,
That their church pastor young must be.

Alas! the truth must now be told,
The minister was growing old;
His hair was white, yet he was strong;
'Tis true, he was no longer young.

The pastor now another fold
Must seek that wants a preacher old.
In vain he seeks; for there are none
Such churches found beneath the sun.

And so the preacher finds himself
Laid all too soon upon the shelf;
Another business he must learn,
From pulpit work forever turn.

Weary and sad he turns away,
Wakeful at night, he sighs for day;
The days pass by without relief,
No balm is found to soothe his grief.

Weary of wand'ring round and round,
Seeking for rest while none is found,
He looks beyond to realms above,
Where all is joy and peace and love.

This thought brings comfort, hope and cheer:
Only a while he'll tarry here;
Then go where churches no more grieve,
And preachers' full reward receive.

In Life's Market Place.

What is the price of a frowning face?
The comfort of those most dear.
What is the price of an action base?
Peace and all good cheer.

What does it cost to fret and complain?
Beauty and health and youth.
What is the price of the love of gain?
Sometimes honor and truth.

What do they cost—those words that pierce?
Often, alas, a friend!
What is the price of a temper fierce?
The sweetness of life to its end.

What must you give for hatred and strife?
Happiness—all you control!
What is the cost of an evil life?
Ah, an immortal soul!

—*Emma C. Dowd, in Forward.*

Temperance Sentiment.

BY H. M. BROOKS.

While we admit that the sentiment on this question is not what it ought to be, there has been a great change in many quarters in the past 25 years. In Eastern Ohio, the place of my birth, I remember hearing the older people tell of an incident that occurred at a yearly meeting of some religious gathering that would seem rather strange to-day. It seems that some one member of that body had signed a temperance pledge, and the act was of such grave importance as to call forth a reprimand from that body. By and by there was a charge brought against another member for "gross drunkenness," and he was severely censured by that body. It was at this juncture of the proceedings that another member rose and demanded some information. Said he, "Yesterday a brother was reprimanded for signing a temperance pledge, and to-day you have censured another for being drunk. Now," said he, "Mr. Moderator, I wish this body would fix the amount of whiskey that a man ought to drink in order to be a consistent Christian." Henry Clay Trumbull, in one of his Northfield sermons—which, by the way, every preacher ought to read—tells of a New England preacher who owned an interest in a distillery while he was pastor of a church. By and by he got a controlling interest in the distillery and ran it and filled the pulpit at the same time. And not being able to run both institutions successfully he became involved in debt. And it seemed that the law at that time was such that a man could be imprisoned for debt. But the officers dare not go into his study during the week to arrest him, nor dare they arrest him on Sunday. And for a whole year he was compelled to stay in his study, never leaving it, save on Sunday when he went to fill his pulpit. Now the point to which I wish to call attention is the great change in sentiment along this line. No man can hold an interest in a distillery to-day and at the same time hold a pulpit.

Not long ago I was talking to a traveling man on the temperance question, and he told me that 25 years ago the man who could dress the loudest and drink the most whiskey was the hero of the grip, but that a drunkard cannot hold his job to-day any longer than it requires for the firm to ascertain this fact. Furthermore, he said that a *moderate drinker* was not tolerated any great length of time. This is also a change for the better.

It used to be a common thing to see a drunken engineer, fireman or conductor on the railroad, but sometime last year I saw an account of one railroad company in Chicago discharging 27 men in one day for visiting the saloon.

People are demanding sober doctors and lawyers. But few farmers in this part of the country will tolerate a hand that drinks, and the business man who has a drunken clerk will lose trade in almost all departments of trade.

But I want to mention a point or two where there is great room for improvement on this question.

First, *with the young ladies.* Any young lady who will not demand the same virtue in man that man expects of woman is living beneath her privilege, her duty and her station in life. How long would a man live with a woman if she persisted in coming home every evening stupidly drunk? And what a great pity and mistake it is for a woman to tie herself to a man with the expectation of reforming him. In all my observation I have seen but one woman who made a success in such a venture. For the woman who marries a drunkard with the expectation of reforming him I have about the same feeling of disgust that I have for the man who fools with a gun and cripples himself or kills some one else and says, "I didn't know it was loaded." Women must learn that a drunkard is always loaded for crime.

In the second place, there is an *awful* necessity for a change of sentiment of the people toward those who make and administer our laws. It seems that about the only use that any of us have for a drunkard is to send him to make and administer our laws. We vote for men whom we would not think of introducing to our wives, sisters or daughters, whom we know to be reputed libertines, lichens and drunkards, men whom we would not trust at the cash drawer or any private trust. Why is it thus?

ARMSTRONG & McKELVY Pittsburgh.
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Striking Force of a Big Gun.

A battleship, or indeed any vessel designed to take a place in the line of battle in a sea fight, must combine three qualities —great offensive and defensive power, the ability to give and receive heavy blows in action and good sailing qualities, to enable her to change her position on the sea with celerity and safety. The performance of the Oregon has demonstrated the sailing qualities of the battleship. Her power for offensive purposes in action was shown at Santiago. But her defensive qualities, her ability to withstand the shock of a heavy blow, has not been tested. A 13-inch naval gun loaded with a normal charge of 550 pounds of brown powder sends 1,100 pounds of metal spinning through the air at the rate of 2,100 feet a second, and its striking energy at the muzzle is over 33,600 feet—sufficient energy, if properly applied, to lift the Oregon with all her weight of hull, machinery, armor and guns, three feet out of water. The energy of the discharge of a 13-inch gun loaded with smokeless powder is equal to the energy of nine forty-ton locomotives running at the rate of a mile a minute and one twenty-ton locomotive running at the same speed thrown in. No battleship has yet received the shock of such a blow. What bolts will draw, what plates will warp, what leaks will develop when it occurs we can only conjecture.—*Catholic News.*

SWITZERLAND (Vaud).

The canton of Vaud is a favorite resort for the tourist attracted by the beauties of Lake Geneva and the historical associations of the Castle of Chillon.

He finds himself among grand mountains in rich fertile valleys where agriculture is the chief industry and where the people are modest, industrious farm owners, generally well educated.

The photograph shown in the current issue of the Singer National Costume series represents a characteristic group of the native Swiss in Vaud. It shows the simplicity of the dress generally worn by the women, a plain skirt and bodice with blouse and apron of spotless white lawn. Their heads are covered with either a bonnet or cap of dark silk when indoors but in the open air a broad-brimmed hat is worn.

The Singer trade-mark is well known in Switzerland and sewing-machines carrying this mark are to be found in the majority of Swiss cottages. This popularity is due, not only to the superior excellence of the machine, but also to the liberal terms on which it may be purchased.

Women who suffer with any of the Ailments Peculiar to their Sex, and who are discouraged by past experience with Doctors, patent medicines, and so-called sure cures, should write to Mrs. Adeline Hardy, Box 12 Indianapolis, Ind. She has had placed in her hands (by a noted physician of Germany) a remedy which absolutely cures every form of female disease. It will be mailed free to any reader of this paper. The doctor considers it his religious duty to place his infallible cure within the reach of every sufferer.

Lines Suggested by a Quotation.

NELIA M'GAVACK.

"*Sometime, when all life's lessons have been learned,*"
Aye truly *all;* and some hold naught but prose
So sad and mournful that the teardrops start,
And pale lips quiver as the lines unclose,
And sorrow fills and floods the breaking heart.
But through some lessons throbs the glad-some beat
Of life's sweet poetry unmixed with care;
And sad hearts thrill through moments glad and sweet,
Learning with thankful joy life's beauties rare.

"*And things o'er which we've grieved with lashes wet,*"
The fleeting cares or heart-break grief of life
Which mingle with the pleasures of life's daily cup—
Sometime we'll learn that in this mortal strife
To gain Heaven's crown earth's cross must be borne up.
Yet, when in grief the bitter teardrops fall,
A refuge sure we have in God alway;
For he doth love us and will comfort all.
Remember, "*God will wipe all tears away.*"

"*Shall flash before us out of life's dark night,*"
Illumined with the light of endless day,
Which glorifies the dwellings of the blest
(For there, where sorrows all have passed away,
They need no more the twilight's balmlike rest).
What we deem shadows hovering by our side
May prove good angels shielding us from wrong;
And griefs of life may come forth glorified,
And sorrow's sobs change to sweet, joyful song.

"*And we shall see how all God's plans were right.*"
'Tis strange we ever doubt his boundless ken;
But "we are dust," forever tossed about,
Doubting the fullness of his wisdom, when
We know 'tis he brings all life's good about.
Then let us cease our doubting, for we should
In steadfast faith rely upon his Word,
Which says all things together work for good
To them that ever truly love the Lord.

"*And what we thought reproof was love most true.*"
How meagerly we answer all God's love!
Unknowingly, perhaps, although for those
Who ask, God lights with wisdom from above
A "candle" to illume the dark, disclose
His love. And still beneath his sheltering wing
He loves to gather us, and when life's cord
Is loosed, oh! may we hear from Heaven's King,
"Enter thou into the joy of thy Lord."
Colfax, Ill.

"There is no end to anything," replied Mr. Edison. "Man is so finite that he cannot learn one millionth part of what is to be known. He might put in fifty years on the study of water alone, and beyond learning the component parts of it he would know nothing. Only the ignorant say we are near the limit in invention. There is no limit. I believe the life of man can be prolonged. Man ought to live to be 100 years of age. This can be done by supplying lost tissues from the lower animals by transfusion and engrafting. We would live longer, but we abuse ourselves by excesses and indulgence."—*Exchange.*

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The Prompt Way to Cure Yourself When Symptoms Show That Your Blood is Out of Order.

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For a great many years it has been the custom for sick people to say: "My blood is out of order. It needs purifying. I feel all used up. My skin needs clearing. My brain feels tired."

They are right, but do they act right?

They generally go and get a laxative (bowel-cleaner) to purify their blood.

Does their blood run through their bowels?

Science has to-day furnished proofs that all the purifying that your blood needs, in fact, all that can be done, must be done by your kidneys.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys strain or filter out the impurities in the blood—that is their work.

Purifying your blood is not a question of taking a laxative or physic.

Does your blood run through your bowels?

What the bowel-cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood, but the poisons which are *already* in your blood, causing your present sickness, *it leaves there.*

There is no other way of purifying your blood except by means of your kidneys.

That is why bowel-cleaners fail to do their work—they fail to help the kidneys.

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In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Dr. Kilmer, the eminent physician and specialist, has attained a far-famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below.

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The great discovery Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST, who have not already tried it, may have a sample bottle sent absolutely free by mail, postpaid. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. Be sure and mention the ST. LOUIS CHRISTIAN-EVANGELIST when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

A Remarkable Incident.

Two Americans who were crossing the Atlantic met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus, lover of my soul," one of them heard an exceedingly rich and beautiful voice behind him. He looked around, and although he did not know the face, he thought that he knew the voice. So when the music ceased, he turned and asked the man if he had been in the Civil War. The man replied that he had been a Confederate soldier.

"Were you at such a place on such a night?" asked the first.

"Yes," he replied, "and a curious thing happened that night which this hymn has recalled to my mind. I was posted on sentry duty near the edge of a wood. It was a dark night and very cold, and I was a little frightened, because the enemy was supposed to be very near. About midnight, when everything was very still, and I was feeling homesick and miserable and weary, I thought I would comfort myself by praying and singing a hymn. I remember singing this hymn:

"'All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing.'

"After singing that a strange peace came down upon me, and throught the long night I felt no more fear."

"Now," said the other, "listen to my story. I was a Union soldier, and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles focused upon you, waiting the word to fire; but when you sang out—

"'Cover my defenseless head
With the shadow of thy wing,'

I said, 'Boys, lower your rifles; we will go home.'"—*Drummond.*

National Animosities.

With a single conspicuous exception, modern wars have left no abiding animosities between the nations engaged in them. In 1854 France joined England in making war against Russia, but to-day France and Russia are warm friends and allies.

In 1866 Austria was defeated by Prussia in the "Seven Weeks' War," yet for years the participants in that struggle have been members of the Triple Alliance.

The war with Russia in 1877 deprived Turkey of a large part of her territory, and left her with financial obligations not yet settled. Nevertheless, Russians do not now hate Turks, nor Turks Russians because of it.

China and Japan, Greece and Turkey, lately enemies, are friendly to-day. Between Spain and the United States, as the Companion has already remarked, there is no deep-seated resentment.

The one conspicuous exception is found in the case of France and Germany. Time has not healed the wound caused by Germany's act in taking Alsace and Lorraine. When the Tsar made his recent proposal of disarmament, the instant reply of the French was, "What about Alsace and Lorraine?"

Yet France and Germany acted together in diminishing Japan's exactions from China, and if the statesmen of both countries are prudent, even this feud may die out.—*Youth's Companion.*

True Courage.

There is in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn, which puts to hazard reputation, rank, the prospect of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety which counts not life dear in withstanding error, superstition, vice, oppression, injustice and the mightiest foes of human improvement and happiness. It is moral energy, that force of will in adopting duty over which menace and suffering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests; which aspires after immortality, and therefore heeds little the pains or pleasures of a day; which has so concentred its whole power and life in the love of godlike virtue that it even finds a joy in the perils and sufferings by which its loyalty to God and virtue may be approved. This courage may be called the perfection of humanity, for it is the exercise, result and expression of the highest attributes of our nature. Need I tell you that this courage has hardly anything in common with what generally bears the name and has been lauded by the crowd to the skies?—*William E. Channing, in the Christian Science Journal.*

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Dishonesty.

Call it moral dishonesty, mental dishonesty, or what you will, it is worse in character than that dishonesty which neglects or refuses to discharge a debt represented by dollars and cents. To discharge a money obligation may be, for the time being, an impossibility, but this is never true of that dishonesty of which we speak. Do you withhold from your fellow the meed of praise for the good he has done? Then you are dishonest. Do you refuse to accord to your fellow the recognition of his virtuous qualities, his generosity, his courage, his ability? Then you are weakly dishonest. Do you refuse to pay the debt of gratitude you owe your friend for the good will and kindness he has bestowed upon you? Then you are meanly dishonest. Do you attempt to pass off upon men a counterfeit religion, a false modesty, an ability which is not yours, and an information you do not possess? Then you are not only dishonest, but a hypocrite as well. It becomes a man to be frank and open and honest with all men. A made-up walk, a made-up tone, a made-up address, is none of these, but a fraud and a deceit. But especially can no man afford to practice dishonesty with himself. Self-deception is most fatal. A self-deceived man is well-nigh beyond remedy. He who is true to himself will be true to others, and he who is false to himself will be false to others. The remedy lies in self-examination—diligent, earnest, faithful, continued self-examination. An examination of self as to motives, purposes, designs, and that without flattery or self-pity, is demanded, imperatively demanded. Eternal consequences are involved. Think of these things.—*Joseph Cain, in Christian Leader.*

A Good Clergyman.

Will Carleton, the poet, well says: "A good clergyman preaches not only on Sunday, but all the time; not only with his words, but with his actions; not alone with his words and his actions, but with his manners; not alone with these, but with his appearance, his smile, his frown, his expression of countenance, indicating approval or disapproval. The pastor to-day can get nearer his people, and his people nearer him, than ever before. He has discovered to be divinely human is much better than to be inhumanly divine." The pastor who, like his Lord, can be divinely human in the true sense, is the pastor who will draw and hold the people. But to do this he must copy his Master. Like Christ, he must strive to be philosophically simple rather than simply philosophical; he must exercise care to be profoundly practical rather than impractically profound; he must get down to the people and lift them up, rather than call down to the people to come up to where he is. He must be, in his manner, simple as a child, yet profound as a philosopher; he must be tender as a mother, yet manly as a true man; he must be kind as a father, yet unyielding as a true instructor and advocate of the truth. Jesus was the most tender and sympathetic of brothers, and at the same time he was the most manly of men.—*Religious Telescope.*

Picked Up Paragraphs.

"Coppage, you always come in when I'm busy." "No, you always get busy when you see me come in."

"I am really delighted at the interest my boy Tommy is taking in his writing," said Mrs. Hickleby. "He spends two hours a day at it."

"Really? How strange! How did you get him to do it?"

"I told him to write me out a list of everything he wanted for his birthday, and he's still at it."—*Sunny South.*

There was picked up on the field of El Caney a Bible which had evidently saved the life of some American soldier, for a Mauser bullet had struck it squarely. It is interesting to know that the ball penetrated the Bible as far as the Book of Job, the shining point resting harmlessly at Job 35:7, 8: "If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man."



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More Pets.

Rubie Snider (12), Rosendale, Mo.: "Fido is grandpa's pet dog. We say, 'Fido, get upon the chair, hang your paws and sing!' Then my cousin plays the organ and my sister Myrtle (11) and I sing 'At the cross, at the cross;' and Fido will throw back his head and bark, high or low, just as we sing; this is the only tune we could teach him. Dear grandpa is not here now; he has gone to live in heaven. We want to go there sometime." Nina Martin: "We have moved to Mt. Pleasant, Kan. By changing our address we missed the CHRISTIAN-EVANGELIST for two weeks, so I am perfectly dumb as to how the Advance Society is progressing." Madge F. Daily: "The only pet I have is one cross old cat, and she is too mean to write about." Maude E. Kimler: "I can hardly wait for the CHRISTIAN-EVANGELIST to come; I want to see what our society has done in another week" (she is on our Honor List). Jessie B. Shafer: "I began the work as soon as I saw about the society. Once I came home from school sick and I forgot to read a verse of the Bible; but I began again the third time, then grandama took very sick; I had to help mamma and take care of grandma, she is so good and kind. I intend to keep up the reading. My sister Eunice (10) sends her name." Children, isn't this a soldier against difficulties? I believe we will yet see her name on the Honor List. Myrtle Snider: "We call our pet kitten Snowball; she is the nicest kittie in the world. Once when we were eating supper, the door swung open with the little kittie hanging on the latch. She had learnd that way of opening the door. That was pretty thoughtful for a little kitten, wasn't it?" Floy Popplewell, Eureka Springs: "Kizar is a black-and-white shepherd dog. I walk nearly two miles to school and he is my only company and protection; and the wolves are very bad in our neighborhood." Mattie Maxfield: "I saw in the CHRISTIAN-EVANGELIST about the children going to wear a ribbon with 'Av. S.' worked on it. My sister is going to work one for Grady and me. I like the continued story, especially George and the Robber. We children run home in the evening from school to get to read it first." Frank Weiss (11), Conway Springs, Kan.: "I used to belong to the St. Louis Christian Orphans' Home. I now have a papa and mamma and a sister three years old, who came from the Home with me. I have been with my new parents nearly two years. I have a large St. Bernard dog. I get in the wood and help papa feed the stock; we live on a farm."

Grace T. Flaglor, St. John, N. B.: "I am very sorry that I cannot send my name for the Honor List, but I hope to do so in twelve weeks. Last April came a little twin brother and sister. Marguerite was very fair; but Douglas was dark and sturdy, just like a boy. The little girl was never strong and at last the Lord took her to Him. Douglas was the only boy we had among five girls; but he took sick and died eight days after Marguerite, and O, it is such a change, for now it seems that we have nothing to do! This is the reason I am not on the Honor List." "We are the Essix, Ia., band; Hazel Gilmore is seven. Myrtle Soward (12) joined the church the same day she joined the Advance Society. Lola Gilmore (12) joined the church and society at the same time. We are cousins." Bertha Beesley: "One day a gentleman was telling this story: A boy climbed a tree to a crow's nest, choked the crow and dropped it to the ground; but when it reached the ground it flew away. My little brother, hearing the story, exclaimed, 'Why didn't he catch her by the hind legs and pull her down?' He didn't know crows have only two legs!" Emily Rice (13): "My kitten, Dewey, is striped like a tiger and has blue eyes. He will play by himself with a string. He is always ready for fun. I send my sister's name, Ethel Rice, aged nine years.

Maurice Bragg (13), Shelbina, Mo.: "A young man's kitten died and his father thought he would give it a decent burial. As he was carrying the kitten away in a box, two little boys followed behind and one of them said, 'Poor Chub!' Chub was the kitten. 'Well, poor Chub was a Christian!"

E. Witmer Pardee, Snyder, N. Y.: "Once we had a crow named Zack. He could laugh, bark like a dog and cackle like a hen. He got so he could say words very plainly. When we gave him a piece of dry bread, he would carry it to his waterdish and soak it till it suited him, then eat it with a great relish. Once papa lost a cuff button, in the yard. I was cracking nuts in the kitchen when Zack came in, said 'Hello!' and laid down the button. In the afternoon he would hop upon the grapearbor and cry, 'Elmer. Elmer, Come home!' and he would keep it up till he saw me coming from school. The day after July 4th he seemed sick, and the next morning he fell over and died. He must have eaten some little pistol-caps. We buried him under a bush that he loved to sit on, and we kept flowers on his grave all summer." Nora Cunningham: "Earl, Elsie and I have moved to Grenola, Kan. I wish some of the members would write to me. I am proud of the Advance Society, and of its success. I hope to secure new members." Lina Pike: "While I bake the battercakes, my cat will stand on her hind legs and beg for them. So it can stand longer it will rest its forepaws against my dress, and it is fun. I made it a bed in the woodhouse, put kitty in it and started to the house; before I got in, kitty was ready to go in, too. Kitty never would stay in its bed."

May Greenlee (10), Bertrand, Neb.: "Two little sisters were going to school; the younger saw a grasshopper, and mistaking what it was cried, O sister! see, there is a beeblebum!' She thought it a bumblebee." Cora Scribner, Bilfry, Minn.: "I am 12. The funniest thing I ever saw was, one Sunday, a dog entered church and walked straight up to the preacher. The preacher said, 'The dog is welcome,' but its master took it away. I have read, Sparrow the Tramp, Drummer Boy, Five Little Peppers, Tales of a Grandfather, etc." Gus Rosborough (12), Chauncey, Ill.: "One day I went to the corn pen to get some corn to feed. In the field I saw a large black monkey with its side toward me. I watched it; it slowly turned its face toward me, and showed its teeth. I hurried home very much frightened and with just a little corn. I told my folks, but they found out it was only a big, black stump." Elbert Taylor: "We are two dogs. My name is Bruno and I am a Newfoundland; I sleep on the porch. Trip is a shepherd and sleeps in his kennel. We like to go to the field with the boys and run rabbits. Once some children harnessed me to a small cart. It was great fun to them, but I would rather have been the driver than the horse." Winnie Pearl Largent (12), Sand Coalee, Mont.: "When brother Russell was five, he was not feeling well one day. He said whiningly: 'Mamma, I don't feel well; either my blood is out of joint, or my heart just moves once in a while.' " Edna Crumpacker: "The dogs used to play and the pup became jealous because no attention was given her. So she would catch hold of one of the dogs' tails, sit down, and make the dog drag her about. In this way the pup got to play too." Bessie Smith, Downing, Mo.: "My neighbors have a large, affectionate St. Bernard. He is yellow, with a white ring around his neck and a white star in the middle of his forehead. You can write a note and put it in the dog's mouth and he will take it to the butcher's, grocer's, or anywhere you wish. I am very much interested in the continued story; I hope George's adventures will be something nice." Mattie Upton: "William Jennings Bryan was a fine bird dog. My papa taught him several plays. My sister and I tried to train him for a horse, but he would not let us. He was a yellow dog; he would not bite any one. Last winter some men killed him." Mabel Worcester, Colorado Springs: "Skip is a little black-and-tan dog. When we first got him, we taught him to stand up pretty. When he wants something he walks around and looks so cute that he generally gets it. He thinks so much of us. He is very playful. Whenever he gets a marble he nearly goes wild. Mischievous things that we don't want him to do, he delights in doing. A little dog comes here and sometimes gets one of Skip's bones; to this Skip does not agree; and no matter how small the bone is he catches one end and pulls. If I don't come home from school at the time he thinks I ought, he goes out in the street to watch for me; if I don't come then, he goes after me."

But I must put away the letters, though I have so many others. Here comes 14 from Parsons, Kan. Isn't that a splendid band? The secretary is Bertha Field, 1709 Kennedy Ave. One letter from Doniphan, Neb., brings five names, where Blanche (13) and Virga Harshfield (9) got some schoolmates to join. So our work goes on. HONOR LIST:—Mildred Hughes, Mattie Maxfield, Nora, Elsie and Earl Cunningham, Bertha Beesley. Many read a chapter of the Bible each day instead of a verse. Some reach over 1,000 pages of history in the twelve weeks. Next week, our continued story. I hope you are reading my continued story in Our Young Folks. It is to run through the year.

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Sunday School.

HERBERT L. WILLETT.

THE UPPER ROOM.*

The last week of Jesus' public ministry began with the triumphal entry into Jerusalem on Sunday, following the evening on which had occurred the anointing at Bethany. The week brought closer contact with Jesus' enemies and a more precious disclosure of himself to his disciples. The period of their education was drawing to a close. The time of delay, lest events should hasten too rapidly, was over, and Jesus met the issue of his life with perfect calmness, knowing that the week was to bring betrayal, mocking and cruel death. That the disciples would be disappointed at this result of his work he knew full well; but to its accomplishment he had deliberately set his face, knowing that only in this way could his designs for the revelation of God and the redemption of the world be realized. When Jesus entered the city on that Sunday amid the wild acclamations of the enthusiastic multitudes the disciples believed that their dream of the new kingdom with its bestowals of place and power for themselves was about to be accomplished. It must have been a bitter disappointment, therefore, when Jesus turned quietly away from all that the situation seemed to offer and went back to Bethany, leaving his enemies in possession and his disciples mystified and chagrined. And yet such misunderstanding was the price Jesus was compelled to pay for their education. In no other school could he teach them that he was not seeking temporal power, but the spiritual emancipation of his people and the world.

The days followed each other rapidly in that eventful week. On Monday occurred the cleansing of the temple, in which act Jesus assumed the lordship of the sacred courts and defied the power of the Sadducees, the rich possessors of the valuable temple franchises for the sale of sacrificial beasts and the exchange tables for the Jewish tribute. This act arrayed against him that powerful priestly faction who had hitherto been unconcerned with his disputes with his Pharisaical rivals. From this moment the two parties joined forces for his destruction. Tuesday was a day of controversies carried on with various groups of questioners, all seeking to entangle him in argument, and on the same day Jesus pointed out the generous gift of the poor widow and expressed deep emotion at the visit of some unknown Greeks who sought an interview with him and seemed the representatives of that wide-reaching circle of the Gentile world waiting to give him a readier welcome than he had found among his own people.

Of Wednesday's event nothing is said in the Gospel records, but Thursday was the day set apart for the eating of the Passover feast, and Jesus, like an obedient son of Israel, prepared for the solemnity of this night. He had always been observant of these ceremonials of Judaism in so far as his ministry permitted, and now he was to eat with the disciples the last Passover of his life, which was itself to receive striking significance from the events which so rapidly followed. He knew that his hour was come. It was that hour to which he had been looking forward from the day on which he turned the water into wine at Cana. It was the hour, too, in which his deep love for the disciples was to manifest itself in fullest measure. These men he had selected with unusual care and had come to love, not alone because of what they were, but because he perceived in them qualities which were to make them the heroes of the faith in future days. His love grew up to the very close of his association with them. One of them had already proved his unworthiness of that love by an agreement with the Jewish rulers to reveal the place where Jesus might be arrested. Of this treachery Jesus was aware, though the disciples did not know it as yet. The hour in which they sat down to the Passover was, therefore, deeply impressive to Jesus, and full of tenderest memories.

Had not Jesus, however, known these men so well and perceived the imperfection of their spiritual education he would have been shocked at their contention for precedence at the opening of the meal. Perhaps their order at the table at which each guest was usually assigned to a place denoting his relative rank among those who were invited, caused them to raise the question of superiority. At any rate, when Jesus took his place among them he perceived that they were in no frame of mind to receive the final instructions which he had reserved for that memorable hour. To impress their minds with the insignificance of these trifling distinctions among men, he performed the work of a servant which none of them had seemed willing to do, in washing the feet of the disciples and wiping them with the towel with which he had girded himself. Around the astonished circle he passed, performing for one after another this act of refreshment which was always the prelude to an Oriental meal. But when he reached Simon Peter he encountered, not alone astonishment, but protest. This disciple, so full of contrasts, refused to permit the Master to wash his feet. He did not perceive that the act had a deeper significance than the preparation for this meal. Jesus told him that he would afterward understand more fully than he then could what its meaning was, but still Peter refused until Jesus insisted in words so striking and imperative that the disciple begged that not only his feet but his hands and his head as well might share in the lustration. This Jesus assured him was not necessary, for those once fully cleansed need only to remove the daily defilements of life. One who has dedicated his life to Christ needs, not constant rebaptism, but only the cleansing from sin to be secured through daily prayer.

Then resuming his outer garments which he had laid aside, Jesus explained his act, fulfilling his promise to Peter that he should understand later on the significance of the washing. He told them he had given them an example. It was not an ordinance, but a simple act which illustrated the relations of Master to servant, and much more of servants to each other. The Master's place was won, not by asserting rights, but by performing the most conspicuous service. Jesus was greater than they all because he had rendered the most notable service to the world. Thus Jesus taught in the most eloquent manner the necessity of humility in the lives of his disciples. This humility was first of all in himself. It was not a professional or external humility. Jesus did not act the part of humility for the sake of making an impression on his followers. He deliberately chose through his whole career to live in accordance with this highest ideal of human nature, and in harmony with this he demanded for himself no prerogatives, and he disclaimed all external honors. And yet Jesus' life was not one of self-abnegation in the ordinary monastic sense. It was a life complete and perfect because it realized to the fullest and highest interests as opposed to the lower or self-interests. Jesus seemed to lose himself in his work; he seemed to abandon those things which men most esteem; and yet no life was ever so complete or ample as his. It is only the life that is intent on selfish purposes that is small, scanty and dissatisfied. True humility, the refusal to make self the first concern of life, will banish those sins which are not only most destructive to spiritual health, but are most to be avoided as blots upon a fair character. Among these sins which find their root in self is pride, whether in family linenge, money, education, title or personal success. Another such sin is sensitiveness. It is only the man who thinks too much of himself who is always fearful that he may not receive proper attention from others, or is suspicious that he has been slighted in the bestowal of recognition or honors. Another such sin is anger or intolerance, which arises from the elevation of self and one's own opinions into the judgment seat, and the disposition to excommunicate, denounce, antagonize and destroy everything which varies from one's own opinions. No such states of mind as these and others that might be mentioned can have place in one who has the mind of Christ, and it should be the prayer of every follower of the Master, "Let this mind be in me which was also in Christ Jesus."

Berlin.

*Sunday-school Lesson for April 16, 1899—Jesus Teaching Humility (John 13:1-17). Golden Text—I have given you an example (John 13:15). Lesson Outline—1. The supper and the washing (1-5); 2. Jesus and Simon (6-11); 3. Master and servants (12-17.)

LIKE A STURDY OAK.

This is the age of surprises. New inventions are brought out every moment; new discoveries are made almost daily, and the good old ways of our forefathers are being discarded. Mechanical art has produced wonders; the developments in chemistry have astonished the world, and medicine and surgery have made rapid strides.

Nobody would today endeavor to cure disease by bleeding, nor would the treatment of our forefathers be endorsed of physicking by means of drastic purgatives. But one old remedy, like the sturdy oak, has withstood the onslaught of time, and it stands still proudly erect, fresh and green, full of vitality, spreading its beneficent branches over humanity.

Planted over one hundred years ago, by a good Samaritan at the foot of the Blue Ridge Mountains, it stands today a monument of the past, but also for the present. Thus does the discovery of Dr. Peter's Blood Vitalizer by old Dr. Peter Fahrney date back into the past century.

During its existence, hundreds of so-called medical discoveries have sprung up, only to be cast aside and forgotten, because they could not stand the test of time, but the Blood Vitalizer has held its well-earned place in the field of medicine, and is today without a rival as a family medicine.

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Attempts have been made, time and again, to imitate it; the public has been offered so-called substitutes under the pretense that they were "just as good," "just the same," etc., but these imitations and substitutes have had but a short existence.

Dr. Peter's Blood Vitalizer is a popular medicine, among those who are familiar with it because it is perfectly harmless, containing no narcotic or mineral ingredients, such as morphine, opium, bromides, mercury, calomel, bismuth, arsenic, etc., but is a purely botanical remedy. It is a favorite medicine, because it is adapted for children and persons of weak constitutions. It is pleasant to take and produces no nauseating effects. Although it is a mild laxative, it is pre-eminently a blood purge, driving the impurities out of the system through nature's proper channels.

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By Burris A. Jenkins.

TOPIC FOR APRIL 16.

THE ETERNAL MORNING AND MODERN MISSIONS.

(Is. 60:1-12.)

[*A Missionary Meeting.*]

It is noble music which the prophet sounds out for us here, and nobly has it been sung many times since then. Music and morning sure go well together; so, to many a darkened land does the Son of Righteousness arise with healing in his wings and with the music of joy.

The morning came once, the crowing of the cock, and struck terror to one of our Lord's disciples, because he had denied his Master. Forbid that the dawn should ever come upon us, Endeavorers, who have failed to do our duty, and thus have denied our Lord.

We hear the question often asked to-day, Has not the "New Theology" cut the nerve of missions? We no longer have sympathy with the old-time missionary plea, that we must go to heathen lands to save men and women from everlasting condemnation and punishment, and is it not true, then, that there is no adequate plea to make? All thinking men are agreeing to-day that there is much that is beautiful and true even in some of the heathen religions; that—

"They are broken lights of thee,"

and that just in so far as they are true they are the witness, without which God has left no nation. Does it not follow, then, that we should let the nations alone to develop and expand toward the true light?

In reply to these sincere questions, let us sing the song of the prophet: "Arise, shine; for thy light is come, and the glory of the Lord is arisen upon thee." The nerve of missions has not been cut, even though a newer and stronger ground for action is now beneath our feet. Go to the heathen to save them for to-day and not merely for eternity. Go to the heathen to save men and women, and not merely disembodied souls. Go to the heathen to cleanse their souls, heal their diseases, purify their morals, establish their family life, teach them industry, economy, and lead them into all those paths of peace and ways of pleasantness that are known only where Jesus' footprints fall. Go to them with this newer, larger, saner, motive. Go to them to save them in this world, letting our good Lord look out for the world to come. Shall not the Judge of all the earth do right?

Heathen religions have some broken lights of God, but ah, it is sadly broken! Only the few in those darkened lands have even the few high thoughts of these religions. The great mass are sunk in degradation and darkness. By their fruits ye shall know them! And Paul's description of the heathen world is none too black for this modern heathen world. What have their religions produced? Infanticide, child-marriage, the suttee, polygamy, the zenana, superstition, dwarfing of feet and dwarfing of brains and hearts. Is not the motive clear—arise, shine, send the morning light we have?

If our preachers will no longer try—as most of them do not—to frighten their congregations with statistics of the numbers of heathen who go down to "Christless graves" every hour, implying that they are eternally lost; if our position is frank and honest in disclaiming reponsibility for the future judgment of the heathen, but in acknowledging responsibility for the present judgment of them, and their present condition of misery; if we meet modern thought squarely face to face, and appeal to modern humanitarian motives which do have weight to-day where the motives of an outgrown, burnedout theology do not, we shall continue, no matter what the changes of front in theological thinking, to feel the missionary impulse; nay, I believe, to feel it stronger than before.

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The Missouri Lectureship at Huntsville.

One of the most enjoyable sessions of the Lectureship has just closed its labors. The lectures were well prepared and well received. Pres. J. T. Ogle, of Carrollton, made a good presiding officer, bringing the sessions through on time, and meriting the many nice things that were said of him. W. F. Richardson reported for the executive committee, the finances and other matters pertaining to the management of the affairs of the Lectureship during the year, showing the careful work of the committee. The next meeting will be held in Palmyra, next March. Columbia contested with her for the honor of entertaining this most intellectual of all our gatherings.

The first lecture was delivered by Geo. H. Combs, Kansas City; subject, "Christ in Modern Literature." He made the following classification of literature as respects the Christ:

1. The literature of silence.
2. The literature of revolt.
3. The literature of skepticism.
4. The literature of sadness.
5. The literature of faith.

He cited many writers under each head, and discussed in a masterly way many of their productions. His lecture was itself a classic poem.

J. P. Pinkerton in his own genteel way reviewed the lecture by Bro. Combs.

The second lecture was delivered by Prof. A. M. Haggard, of Drake University. Subject, "Scientific Thought and its Application to the Resurrection of Jesus." He first set forth the canons of scientific thought, or the rules by which scientific conclusions are tested, viz.:

1. Must explain sufficient cause.
2. Must explain final cause.
3. Must not contradict fact.
4. May correlate.
5. May fulfill prediction.

He then showed that the resurrection of Jesus (1) stood all the usual combinations of one or more of these rules, and (2) that it stood under a threefold combination of these canons; under a fourfold combination; under a fivefold combination of them, and that no scientific problem known to him stood these last three tests. Thus he made a stronger proof, from a scientific point of view, for the resurrection of Jesus than any scientific conclusion has for its basis. Prof. Haggard won golden opinions from the Missouri brotherhood.

J. B. Briney, in his scholarly and unique way, reviewed Prof. Haggard's lecture.

The inability of Prof. Geo. D. Herron, on account of sickness, to give his lecture on "The Pulpit as a Factor in the Solution of the Social Problem," was regretted on all sides. But the time was given to J. B. Briney, who preached a powerful sermon from the theme, "A Note of Warning."

The last lecture of the course was given by Pres. Clinton Lockhart; subject, "The New Testament View of Prophecy." The lecture includes so much matter—all vital—that any effort at condensing is baffled. It will not condense, which, I take it, is evidence that the lecturer gave it all the boiling it would stand. It was scholarly; it was exhaustive; it was clear; it was conservative—an excellent presentation of a difficult subject.

A. B. Phillips reviewed the lecture, and succeeded in bringing out a lively discussion.

The devotional services were very precious, a half hour being given to this at the beginning of every session. Brethren Ely, Errett, Abbott and others led the services of song. I have never attended a meeting where we enjoyed the services of so prompt and accomplished an organist as Mrs. Neal Payne, of Huntsville, who was always at her place. Pastor Grimes was thoughtful and accommodating, and the Huntsville people sustained the reputation of Missouri people for hospitality.

There was a painful sense of the absence of some of our giants of the passing quarter of a century, such men as Jones, Monser, Plattenburg, Haley, *et al.* We also regretted that our editor royal, chief of his tribe, J. H. Garrison, was unable to attend.

The Ministerial Association held one of its most enjoyable conventions following the Lectureship.

The addresses by H. F. Davis, "Relation of the Minister to the Bible-school;" J. B. Jones, "The Minister of the Twentieth Century;" Levi Marshall, "The Minister's Library;" L. J. Marshall, "Studies of Uneducated Preachers;" Pres. Clinton Lockhart, the president's address—all these were of the very highest order.

The new officers are Davis Errett, president; Edmond Wilkes, vice-president; J. H. Bryan, secretary.

H. A. Denton.

Centralia, Mo.



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Literature.

ORGANIC EVOLUTION CONSIDERED. By A. Fairhurst. Christian Publishing Co. Price, $1.50.

I have read with unabated interest the volume, "Organic Evolution Considered," lately issued by the Christian Publishing Company, by Alfred Fairhurst, Professor of Natural Science in Kentucky University. Personally, I have never been able, with the light that has come to me, to become a believer in the doctrine of "organic evolution."

I have read with interest from Darwin, Huxley, Spencer and others what they have said in advocacy of the theory. But after all I have read from these gifted men my faith yet clings tenaciously to the declaration of fact in Genesis: "God created man, in the image of God created he him, male and female created he them." And notwithstanding the later efforts of E. D. Cope and others referred to in Fairhurst's volume I am still a firm believer in the declarations of this book of Genesis in regard to man and the world he lives in. As I read the book prepared by Prof. Fairhurst I was impressed with the candor and intelligence with which the author has dealt with the arguments and facts of the various advocates of "organic evolution." He has shown himself a master of their arguments and a keen critic of the results of their work. I was also impressed with the thought, how little the greatest, the best and most candid of scientific students know about the origin of life or man. At the end of their best labors, as Prof. Fairhurst clearly shows, the Word smites their most laborious and honest efforts to the heart with the stroke of a Titan. Prof. Fairhurst has shown himself to be, not only a master in the realm of natural science, but able also to use good-natured irony with splendid effect in dealing with some phases of his subject. This is seen in his trenchant review of E. D. Cope, with which the book is closed. Most books of the class under review are "hard reading," but to me this book has the fascination of a romance. "Organic evolution" has been a subject of considerable interest for the last third of a century, but it might as well be buried now, for it is a "dead issue." The most of the volumes of its advocates lie in "innocuous desuetude" in the libraries of men. It is pleasant, however, once in awhile, to examine them. But if we take the "dote" we ought to take the "antidote" as soon as possible.

Prof. Fairhurst has provided the "antidote" in a palatable form, but strong enough to produce radical results. He has won his way to a standpoint which denies science none of her rights, but refuses to accept a philosophy of the universe or of man at her hands.

The Christian Publishing Company has done its work well and the handsome volume of 386 pages is, mechanically, as much a delight to the eye, as its contents are a stimulus to the mind.

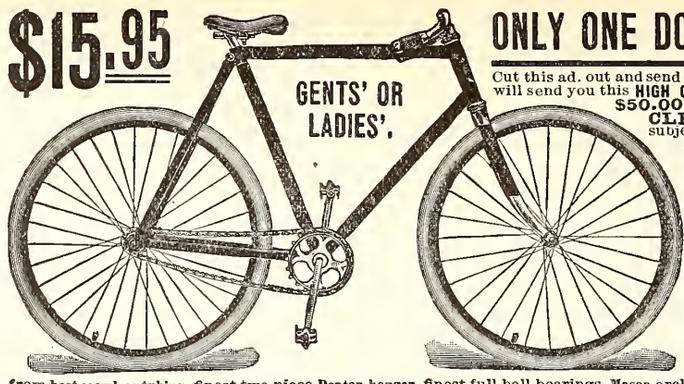
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MAGAZINES.

Nearly thirty short stories will be published in the four April numbers of the Youth's Companion, and the publishers promise that they will all be first-rate. There will be humorous stories, pathetic stories, stories that teach a good lesson in a general way, animal stories and stories of thrilling adventure. There will be stories that will interest men and fascinate boys; stories that will charm women and delight their daughters.

The April number of the Coming Age, published at Boston, Mass., with a branch office n t his city for the West, is full of ably written articles on practical and popular subjects. The editorial sketches of Joaquin Miller, Hon. S. . Jones and Geo. C. Lormer, D. D., in the reported interview with each, are in the nature of a new feature in magazine literature and cannot fail to interest even a casual reader, especially the opinions expressed upon present-day topics. This magazine covers a wide range of topics, and the variety thus secured prevents dullness in the hands of any lover of magazine literature. It is up to date on all subjects, and all articles are vigorously written.

The article in St. Nicholas for April on "Fire Making," by H. L. Jerome, and so admirably illustrated by Otto L. Bacher, from primitive fire-making machines in the Smithsonian Institute, Washington, D. C., is very interesting. It gives the reader some vivid ideas of the crude methods of the uncivilized tribes of the world, past and present. The entire number of St. Nicholas for April is good.

Rear-Admiral Sampson's account of the naval battle off Santiago, July 3, in the Century for April, will be read with interest for many reasons. He gives an account of the movement of the squadrons from the first start toward meeting Cervera to the destruction of his fleet with the additional light of many of the telegrams from Washington. The article in this number on "Absolute Zero" and experiments with liquified air is also exceptionally interesting.

In the Americsn Monthly Review of Reviews for April the editor reviews the work of the Fifty-fifth Congress, examines the present status of the various plans for interoceanic ship transit, discusses the latest developments in the Philippine situation, and comments on the other news topics of the day in home and foreign politics, including the Cabinet change in Spain and the altered relations of Germany, England and the United States.

Two articles in the Atlantic Monthly for April will be read with exceptional interest. These are, first the article on "The Mystery of Evil," by James Fiske, and "Our Solar System in the Light of Recent Discoveries," by T. J. J. See. These articles are so related to long-accepted theories that they will strike the reader as decidedly revolutionary in their character. We advise a careful reading of each article in full. They are thought-provoking, mind-stretching articles.

Mr. Clark Russell, continuing in the April number of the Pall Mall Magazine his fascinating account of the evolution of naval architecture, describes the rise of the iron ship. His next paper will deal with the invention of the screw propeller.

F. Marion Crawford's "Romance of Rome," profusely and beautifully illustrated, is one of the notable features of the April Frank Leslie's Popular Monthly. It is strong in its descriptive characterization of the Eternal City, of St. Peter's and the Vatican, and of the venerable Leo XIII. This number also includes illustrated articles upon "Aguinaldo and the Filipino Envoys."

The article in Lippincott's Magazine for April on "The Difficulty of Pronouncing Cuban Names," by William Ward Crane, ought to make it an exceedingly popular number in the United States. But this is not the only interesting article in this number.

Senator Hoar, in Scribner's Magazine for April, gives political reminiscences of the early days of the Free Soil party, continuing into the formation of the Republican party, down through the administration of President Grant. His estimates of the great "war horses" of the Republican party are unusually frank.

The Rev. Prof. Francis Brown, D. D., of the Union Theological Seminary, New York, deals with the question, "What is Orthodoxy?" in the North American Review for April. Dr. Brown is of the opinion that the time will surely come when the church will call nothing heresy that is not schismatical and immoral; just as the time will come when no orthodoxy will be recognized that does not utter the harmonious convictions of a united church.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the CHRISTIAN-EVANGELIST. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as o the most economical and home-like, is provided for. Remember, "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and state) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

Marriages.

WADE—FAWCONER.—Mr. W. A. Wade, of Columbus, Ohio, and Miss Elvie Fawconer, of St. Louis, Mo., were united in marriage at the residence of Mr. P. J. Bratley, Joplin, Mo., March, 12, 1899. W. F. Turner, officiated.

WHITESIDES—BARTON.—In Paris, Mo., March 22, 1899, C. H. Strawn officiating, Mr. Fred Whitesides to Miss Hattie Barton; both of Monroe County, Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BAILEY.

Mrs Catherine J. Bailey (nee Embry), was born June 13, 1823, and died at her home in Stanford, Ky., March 11, 1899. At the age of 16 she married Judge Winfred Bailey, "Christian, representative, senator, judge and citizen, all of which positions he filled with fidelity and honor." She was a worthy helpmeet to this grand man. For years their home was the preacher's home, and I dare say no preacher ever found a better one. A woman of unusual prominence, both in the church and community, she will be greatly missed. She was a lovely and generous Christian woman. No one who knew her doubts that hers is the realization of the saying: "Blessed are the dead who die in the Lord."

FRANK W. ALLEN.

Stanford, Ky., March 15, 1899.

BLAKE.

But a few days ago I sent you the notice of the untimely death of Bro. Emerson E. Blake, of Bemidji, Minn. A letter just now brings the sad intelligence of the sudden death of his wife, Maggie E. Blake, who died of grief, Feb. 27, after a severe illness of but two days. She was the daughter of George and Sarah Hershey, was born June 22, 1872, at Warsaw, Minn., was immersed into Christ Oct. 6, 1887, by Thomas Randall, and married to Emerson E. Blake, March 16, 1892. They are now united where bonds are never broken.

DAVID HUSBAND.

Olivia, Minn., March 28, 1899.

BOSS.

William Boss died at Joplin, Mo., March 24, 1899, of paralysis, in his 81st year of age. He was born in North Carolina in 1818, lived in Illinois, then in Iowa, where in 1846 he married Miss Jane Pincock, of England. Later he came to Southwest Missouri, since their home. Bro. Boss leaves a wife 78 years old, two sons and a daughter. One son, Philip, is an honored officer in our congregation. Bro. Boss accepted Christ at Fidelity, Jasper County, Mo., with his wife in 1863 and for years was a member at Antioch, Newton County. The end came suddenly and peacefully. The loved ones sorrow, but not as those who have no hope. W. F. TURNER.

Joplin, Mo.

CHURCHILL.

Cadwalader Slaughter Churchill was born in McDonough County, Ill , April 25, 1834. In his childhood his parents returned to Kentucky. He was reared to young manhood in that state. He obeyed the gospel in his youth and continued a faithful member of the Christian Church to the day of his death, covering a period of much more than forty years. He was married in Macomb, Ill., by the writer to Miss Eva Trayman, April 3, 1860. They raised three children, a lovely daughter and two sons. The daughter grew to womanhood and was married, but died several years ago. The mother and two sons, now full-grown men, survive the husband and father. He died August 28, 1898, aged 64 years, four months and three days. Death came suddenly and wholly unexpected. He died on Lord's day night and the whole city of Macomb was shocked on Monday morning when word went out that C. S. Churchill was dead. Death did his work so quickly that there was no time for a word, scarcely a thought. In his home he was a very tender and loving husband and a kind, affectionate father, greatly devoted to the care and comfort of his family. He was a superior man in intelligence, though modest and retiring in disposition. He was a man of a clean mouth. His words were pure and chaste. He was a polished Christian gentleman. In business his honesty and integrity were never called in question. *He was reliable.* As a citizen no man stood higher in the estimation of the people of the whole county of McDonough. Three times they elected him clerk of the circuit court. For twelve years he discharged the duties of that important office to the satisfaction of the people. Forty-two years a citizen of the city and county and well known to both private and public life, no one is found to cast a slur or point out a dishonorable deed in that long period of citizenship. This is high praise, but C. S. Churchill is worthy of it. He was an honored member of the Masonic fraternity, and the high esteem in which he was held by the members of that order was shown by the large number of Masons who attended the funeral. Bro. Churchill's purity of life, his liberal financial support and his wise counsel made him an exceedingly valuable member of the church. In his death the church suffers an irreparable loss. So also his family and the whole community. Religious services were conducted by the writer in the house before the casket was taken to the church. There Brother L. D. Goodwin preached a funeral sermon, after which the Masonic brotherhood tenderly and lovingly laid our brother's body to rest in Oakwood cemetery to await the great resurrection and judgment day. Farewell, my dear brother! I hope to meet you on the other shore. J. C. REYNOLDS.

Macomb, Ill.

HILL.

Bro. William H. Hill was born in Tennessee, Nov. 20, 1822, and died in January of this year. He was married to Minerva Vernon, in 1846. They united with the church in 1850, under the preaching of Bro. T. Fanning. In 1852 they removed to Texas, remaining here until their death. Sister Hill died in 1896. They were charter members of the old Rock Church near Manor, and when the Manor Church was organized they united with them. Bro. Hill's life was consistent with his profession in Christ Jesus. C. E. SMOOTZ.

Manor, Tex.

KIER.

While Sister Kier was critically ill herself, Bro. T. B. Kier, an elder in our congregation, was instantly killed in a mine by a falling boulder, March 24, 1899. Gloom was cast over the entire church and community. He was born in Canada, near Hamilton, in 1847. Later he lived at Morrison, Ill. At Chicago he became a prominent railroad man. For years he was a passenger conductor in Kansas, living in an elegant home at Cherryvale. After losing a limb on the railroad he removed to Joplin, Mo., and for 12 years engaged in mining. He was devoted to his family and a rare type of Christian manhood. The excellent family have the sympathy of all in this dark hour.

W. F. TURNER.

Joplin, Mo.

PARKER.

Joel K. Parker fell asleep in Jesus Wednesday evening, March 22, 1899, aged 62 years. The summons came suddenly as he sat in his accustomed place in the Lord's house, just before prayer-meeting service began. He came into the church during our recent meeting. He was very earnest and very happy in the Master's service. It seemed right that he should go from the Lord's house to meet his Lord. His wife, Sister Clara Parker, resides here. An only son, Dr. Eugene Parker, lives at Spring Hill, Mont. These, with a host of friends, mourn his departure.

OSCAR SWEENEY.

Unadilla, Neb., March 27, 1899.

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Publishers' Notes.

The names of Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and Otis A. Burgess are well known to many of our church members, yet but few are acquainted with the lives of these prominent men. The opportunity is now before the church members to read an account of the lives of all the above men, presented in a concise and brief manner, making the study of these biographical sketches entertaining and profitable.

The sketches of the lives of these prominent men among the Disciples of Christ are from the pen of Thos. W. Grafton, whose former work, "Life of Alexander," has had such widespread reading. The author has given his new book the title of "Men of Yesterday."

It is a work of 281 pages, handsomely bound in cloth, and the price is $1.00, postage paid.

Those who want to know the habits and customs of all the prominent Oriental nations of the world and their need of the gospel of Christ should read "A Circuit of the Globe," written by A. McLean. The book contains what the author saw while making a tour of the globe. It has more than one hundred half-tone illustrations which were made from photographs taken by the author while on the ground. It is full of information concerning foreign countries and Foreign Missions. The price is $2.00 per copy, postage paid.

The persons who have carefully read "Life of Alexander Campbell," written by Thos. W. Grafton, are well prepared to take up the study of the same author's new work, "Men of Yesterday." This new book will give a historical sketch of some of Campbell's co-laborers and contemporaries, and then bring the reader up to the study of the lives of men who were worthy advocates of the cause of primitive Christianity as preached during the nineteenth century. "Men of Yesterday" is a volume of biographical sketches of prominent men among the Disciples of Christ, and the information it contains should be in possession of all church members.

Every Sunday-school teacher needs the "Bible Student" in the preparation of the lesson. The "Bible Student" is published quarterly and contains an elaborate exposition of each lesson for the quarter.

Considering the *small cost* of this quarterly, no teacher should fail to provide themselves with such a help. Send *ten cents* to the Christian Publishing Co., St. Louis, Mo., and on receipt of your order they will send you a copy postpaid. It will enable you to have in your home a book that will aid you in doing proficient work as a teacher.

The young preacher will find the following books contain model sermons, and each book is sent postpaid on receipt of the price, $1,00.

"Trible Sermons," by Prof. J. M. Trible, who was professor of New Testament literature in Bethany College.

"Sermons and Songs," by the noted evangelists, J. V. Updike and J. E. Hawes, containing sermons, sayings and experiences of these men.

Young ministers will find the sermons in the above-named books *models*, and their careful study will prove helpful to them in their pulpit work.

Another Competent Minister.

It affords me great pleasure to report through the CHRISTIAN-EVANGELIST that Rev. J. F. Adair, of Villisca, Ia., has severed his connection with the Advent Christian Church and united with the Church of Christ in his own town.

I have personally known Bro. Adair for the last fifteen years or more, and know him to be a conscientious, cultured and competent Christian gentleman, and one who will bear a long acquaintance. As a speaker he is fluent, forceful, logical and convincing. Among the Adventists he was one of their most able preachers and writers. His life and character are above reproach. We have been intimate correspondents for years, and I have known for quite a long time that he was contemplating making this change. Yet I have never tried to influence him, other than to answer the questions he has asked of me, for in his case I knew it would be useless, as he is a man who does his own thinking.

I quote from his letter to me, bearing date Feb. 14th, 1899:

I have made some changes in my church relations, and am now a member of the Church of Christ, and the Church of Christ only. I made the change here last Sunday, Feb. 12th. I have, as you know, moved slow and carefully and have not allowed myself to be influenced by any one, acting wholly on my own judgment.

To any of our churches wanting a safe, experienced and competent pastor, you will make no mistake by securing Bro. Adair. I heartily commend him to the confidence of all. Brethren, I ask you to make him feel that he has come among Christian friends, by putting him at work with some good church.

R. H. BATEMAN,
Pastor Christian Church.
Santa Ana, Cal.

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March Offerings.

Mechanicsburg, Ill. — Apportionment for Foreign Missions was $15; we raised $20.—R. B. HAVENER.

Barnard, Mo., March 26.—The Barnard Church raised its apportionment for Foreign Missions, $15.25.

Morocco, Ind., March 28.—The first of March last year our church was without a minister; the collection for Foreign Missions was $3.10. this year it was $40, taken while the church was facing the problem of building a church house. —R. L. CARTWRIGHT.

Routoul, Ill., March 22.—We raised $50 for Foreign Missions. This was our apportionment.—H. H. TITUS.

March a Good Month.

Comparing the receipts for *Foreign Missions* during the month of March with the corresponding month, 1898, shows the following:

	1898.	1899	Loss
No. of Contributing Churches,	1,827	1,706	121
" " " Sunday-schools,	57	49	8
" " " Endeavor Soc's,	87	95	Gain 3
" " Individual Offerings,	272	239	33
Amount,	$23,199.20	$33,649.97	Gain $5,450.77

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THE CHRISTIAN EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi April 13, 1899 No. 15

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ALVIN I. HOBBS,
LATE DEAN OF BIBLE COLLEGE, DRAKE UNIVERSITY.

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THE
CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

Announcements.

The Missionary Convention, Sedalia District, will be held at La Monte, Pettis County, Mo., Monday and Wednesday, May 22-24. Programme next week. Let us have a rally of forces. B. F. HILL, Sec.

Southwest Missouri Ministerial Association.

The Ministerial Association of Christian Ministers of Southwest Missouri will be held at Bolivar, May 23-25, 1899.

PROGRAM.

TUESDAY EVENING, MAY 23.

8:00.—Paper, "The Preacher's Relation to State Mission Work," T. A. Abbott, St. Louis, Mo.

WEDNESDAY FORENOON, MAY 24.

9:00.—Discussion of the paper read by T. A. Abbott.

10:00.—Paper, "The Preacher and the Bible-school," W. H. Williams, Neosho, Mo.

11:00.—Paper, "Bible-school Work," H. F. Davis, St. Louis, Mo.

WEDNESDAY AFTERNOON, MAY 24.

1:30.—Discussion of the papers read in the forenoon.

3:00.—Paper, "The Pastor and His People," W. T. Hacker, Webb City, Mo. Discussion.

WEDNESDAY EVENING, MAY 24.

8:00.—Paper, "The Preacher's Character," D. W. Moore, Springfield, Mo.

THURSDAY FORENOON, MAY 25.

9:00.—Discussion of the paper read by D. W. Moore.

10:00.—Paper, "How the Preacher May Constantly Improve," W. A. Oldham, Carthage, Mo.

11:00.—Paper, "Social Amusements," J. R. Roberts, Springfield, Mo.

THURSDAY AFTERNOON, MAY 25.

1:30.—Discussion of the papers read in the forenoon.

3:00.—Paper, "The Preacher's Responsibility Regarding the Literature of this Age," G. A. Hoffmann, Columbia, Mo. Discussion.



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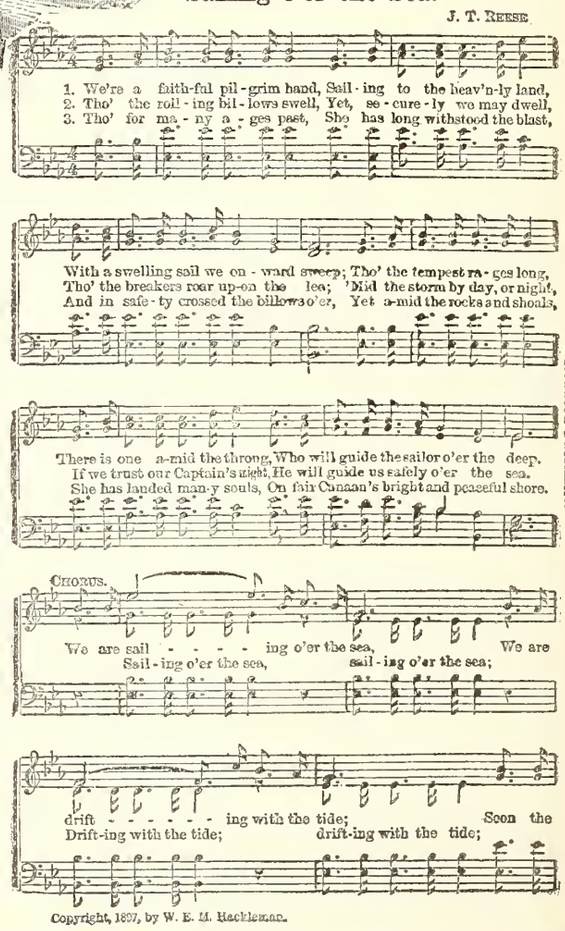
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Christian Publishing Co.,
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MISCELLANEOUS.

Sailing o'er the Sea.

J. T. REESE



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THURSDAY EVENING, MAY.

7:30.—"The Preacher's Duty to the Heathen," B. F. Clay, Kansas City, Mo
"How to Build a Meeting House," G. W. Muckley, Kansas City, Mo.

The church at Bolivar extends an invitation to all to come. The meeting is not for preachers alone. Brethren and sisters are invited. Write to the undersigned and say you are coming, so a home can be provided for you. F. M. HOOTON.
Bolivar, Mo.

District Convention and Ministerial Institute.

The Third Illinois District Convention and Ministerial Institute of the Military Tract will be held at Canton, Ill., May 16-18, 1899. Counties of the district: Adams, Brown, Schuyler, McDonough, Hancock, Henderson, Mercer, Warren, Rock Island, Knox, Fulton, Henry and Stark. We request that every church in the district be represented and that every preacher in the district and in the Military Tract be present. Come, brethren, let us have the largest and best convention ever held in this part of the state. Program will be completed and published soon. H. C. LITTLETON, Sec.

Iowa District Convention.

The Southeast Iowa district convention meets with our congregation at Keosauqua, May 1-5, '99. To which our congregation extend cordial invitation to the brethren to attend. We will take pleasure in entertaining you. Program will appear in a few days. Write me a card telling me you are coming, so that we may better arrange for you.
G. A. HENDRICKSON, pastor at Keosauqua.
Keosauqua, Ia., April 8, 1899.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, April 13, 1899. No. 15

CURRENT EVENTS.

The municipal campaign in Chicago has been an object of national interest, and the victory of Carter Harrison, who was re-elected as mayor, ought to be a source of satisfaction to all friends of good government. Mr. Harrison was the regular Democratic candidate. Opposed to him were Zina Carter, Republican, and John P. Altgeld, ex-Governor of Illinois, Democrat. The administration of Mr. Harrison, though marred at its beginning by laxity in the enforcement of the civil service law, has been strong, clean and business-like. Its chief virtue has been its firm stand against the fifty-year street railway franchise which Charles T. Yerkes was trying to get for little or nothing under the now repealed Allen law. The repeal of this law has not discouraged Mr. Yerkes, but the re-election of Mr. Harrison may well do so, for the franchise question was the real issue of the campaign. It is for the most part true, as Mr. Harrison himself said, that the campaign was solely upon local issues, and yet the outcome was not without a bearing upon national questions. The nomination of ex-Governor Altgeld as a rival to the regular nominee of his party was a protest against Carter Harrison's supposed apostasy from the Chicago platform. Mr. Harrison still declares himself a silver Democrat, but he did not care to make that, or any other item of national politics, an issue in his municipal contest. For this reason among others Altgeld and his camp consider that a systematic attempt is being made to "Tammanyize" the Chicago Democracy as led by Mayor Harrison, and Altgeld's candidacy was intended to rally the Democracy around the 16-to-1 banner. It failed to rally as desired. Mr. Altgeld received about 15 per cent. of the total vote. The party had the sagacity to observe that there was nothing to be gained by rallying around a currency doctrine in a city campaign where the real issue of the hour related to franchises and monopolies. To meet this objection, Altgeld tried to make a strong anti-monopoly campaign, but Harrison's was even stronger on that point, since he had the record of his first administration as a proof of his sincerity and efficiency. The victory of Mr. Harrison is really the victory of the independent voter, who chooses the most efficient man for public office, votes in a municipal election upon the local issue, and refuses to allow party politics and questions of national policy to be dragged into a local campaign.

The re-election of Mayor Jones, of Toledo, last week, is another case where the independent voters registered their will in favor of an honest business administration, and defeated the regular party candidates. Samuel Jones' preparation for the mayoralty was not a course in "practical politics" (*i. e.*, the art of making politics a paying profession), but a study of those economic problems which confront a wealthy manufacturer who sees problems arise in the condition of his own employees and in his relation to them, who sees that these particular problems of his are typical of larger ones, and who sets himself seriously to the task of working out the solution. At the outset of his administration he announced his intention to put the golden rule into practical operation. He is a radical in some things, but even those who cannot go the full length of his more extreme views are willing to overlook these for the sake of his solid worth. He has been strong in opposing the aggressions of monopolies, and has guarded the city's business interests well, but has been unfortunately weak in the enforcement of the laws in regard to gambling houses and saloons. Mayor Jones was defeated for renomination by the Republican convention, but nominated himself as an independent candidate on a platform of municipal ownership and an eight-hour working day, and received a majority of all votes cast. Much enthusiasm has been created among the labor unions and the municipal ownership people by the mention of Jones for the governorship, and it is believed that he has virtually agreed to be a candidate for that office in the approaching campaign.

The President's Commission, sent to investigate conditions in the Philippines, has issued its long-expected proclamation to the Filipinos. The substance and general tenor of it may be well enough seen from the first two of its eleven articles: "1. The supremacy of the United States must and will be enforced throughout every part of the archipelago. Those who resist can accomplish nothing except their own ruin. 2. The amplest liberty of self-government will be granted which is reconcilable with just, stable, effective and economical administration and compatible with the sovereign rights and obligations of the United States." As a statement of the fact that the United States has a work to do in the Philippines and that it cannot be done until order is restored, this proclamation is eminently satisfactory. So far as one concedes that we have any business to remain in the Philippines at all to do a work of civilization in those islands, it must also clearly be admitted we are justified in carrying on any military operations which are made necessary by attacks or by armed resistance from the Filipinos. If our possession and present control of the archipelago are but the fulfillment of our duty, then we cannot allow the course of destiny to be blocked by the reluctance of these savages to receive our aid. But whatever may be our duty to the Philippines, it cannot now be said that that duty either includes or requires annexation or our permanent possession of the islands. It requires present control, and that is all. The proclamation, as we read it, seems to go beyond this. If it does not speak explicitly of *permanent* sovereignty, neither does it suggest the slightest hope that American sovereignty will ever be exchanged for Philippine independance. It appears to contemplate no future for the Filipinos but one of perpetual subjection to American masters. If this interpretation is correct, this proclamation goes beyond any preceding utterance of the administration and seems to us to give color to the claim that the insurgents are acting in accordance with highest patriotism.

Since Cuba is now developing within herself some of the conditions prerequisite to independent self-government, it is inevitable that there should appear rudimentary political parties, representing the various elements of the Cuban population and the several opinions about the future of the island. There are at present in Cuba four factions, as stated by Rev. Samuel W. Small, of Georgia, who is serving as chaplain on Gen. Bates' staff in Santa Clara province: the Gomez party, the Democrats, the Maceo faction or negro party, and the annexationists. The first is composed of those whose political creed consists chiefly in an appreciation of the services and ability of Gen. Gomez and a blind confidence in the wisdom of any plan which he may put forth. Their program is: make Gomez President, let all classes unite in support of his administration, forgetting individual interests and differences, and approve whatever policy he may adopt. The Democratic party is composed of the conservative element who distrust the capacity of the ignorant mass of Cubans for self-government. They fear the chaos and anarchy which may result from the successful revolution if the right of suffrage is placed in the hands of the ignorant majority, epecially the negroes, and they propose the establishment of a republic with limited suffrage. This party contains the best element of the native Cubans, but is less numerous than the Gomez party. Opposed to this conservative and aristocratic Democratic party is the Negro party which has taken the name of the late Gen. Maceo and has made him its hero and patron saint. It stands for universal suffrage and obliteration of the color line in Cuban politics. The Annexationists, called in derision the Yankeefilo party, include the foreign element. They are English, Scotch, German, American and Spanish, either by birth or by parentage. They have no particular interest in seeing Cuba

ruled by Cubans, but having come for commercial purposes, they want such a government as will give greatest security to their financial interests and investments. Naturally they believe that it is safer to trust the rule of the United States than any Cuban Republic. They are the unpopular, unpatriotic party of the hour. With these four factions already fully developed, Cuban politics starts on its career with an abundance of issues and parties to match.

The Cuban Assembly, by its own vote, has ceased to exist. But then it never did exist as a real factor in the situation except in its own imagination. The Cuban Assembly had nothing to do but manage the Cuban army, and the Cuban army had nothing to do but lie in camp and wait for the distribution of the $3,000,000 bounty. But the Assembly did not approve of the $3,000,000 idea. Consequently after a futile attempt to get the United States to raise the amount to $15,000,000, it disbanded both the army and itself. It did not formally recall its objections to receiving the $3,000,000; in fact, it did not have much to say about that proposition. But it is believed that it adjourned with the understanding that individual soldiers might receive anything which the United States cared to offer them. The Assembly still reserves the right to negotiate a loan, at some future time when its credit is better, and pay the army adequately without regard to any bounty which the United States may have given. There is now nothing to stand in the way of the distribution of the $3,000,000, except the fact there there seems to be no satisfactory agency through which to do it. The muster rolls which were in the possession of the Assembly have not yet come to light. Gomez is out of office and hence not available. His successor was chosen to oppose the bounty in the hope of getting a larger one, and even now that that hope has been abandoned he is scarcely a proper person to employ. The Assembly, which would be equally unavailable even if it continued to exist, is now indefinitely adjourned. The army is under orders to surrender its weapons to the nearest municipal authorities and disband. The outcome must be another delay more or less protracted before the privates of the Cuban army can receive their $100 apiece.

On Thursday of last week the bodies of 336 soldiers who lost their lives in the war in Cuba and Porto Rico were buried in Arlington Cemetery at Washington. Nothing that the government could do in honor of the dead was left undone. The President, Cabinet and most of the high officials attended the ceremony, and the day was observed in the city in a manner befitting Decoration Day. It is all a piece of sentiment, this bringing back of the bodies of dead soldiers, many of them unknown, to rest in their native soil. Their sleep would be as sweet there under the palms, beneath a tropic sky, as here on the bank of the Potomac. Yes, it is all a piece of sentiment, but such sentiment that without it life would be a flat and tasteless thing. May this nation never see the day when it shall be accounted not worth while to bring back the body of the fallen private, known or unknown, and pay military honors to the dead. This deed represents the true spirit of our government, and the world should know from this that we are a nation which cares for its common soldiers. We put this episode over against the beef scandal, and risk the assertion that, whatever mistakes, mismanagement, or even fraud, there may have been on the part of individuals, it is impossible to conceive that a government which voluntarily assumes the trouble and expense of bringing home the bodies of unknown common soldiers would deliberately feed its soldiers upon insufficient or inferior food.

The situation in Samoa is one of quiet waiting for the differences of opinion to be settled. The consuls there have been informed that a joint commision is to be appointed to investigate, and meanwhile order has been restored. Great Britain has already appointed as her representative on the commission Mr. C. N. E. Eliot, an Orientalist of high reputation and a diplomat of wide experience. A commission composed of such men will be sure to attain satisfactory results. There is really no need for discussion of the situation until the commission has done its work, published the facts and rendered the verdict. Nevertheless discussion is going on at a very lively rate in the British and Continental papers. The German press states openly its belief that England is distinctly unfriendly to Germany and is trying to win the support of the United States in her European quarrels. On the other hand, the British press is quite sure that Germany is trying to override both Great Britain and the United States and gain sole control of Samoa. As the matter appears now, it seems that it may be necessary for Germany to disavow the action of her consul, Herr Rose, in opposing the Chief Justice, and for our government to disavow the action of the Chief Justice in supporting a candidate for the kingship who was not acceptable to the people.

The Chinese Minister at Washington, Wu Ting Fang, gave an address the other day before the American Academy of Political and Social Science, on "China's Relations with the West." He mentioned as the two chief causes of friction, the spirit of commercialism, which leads other nations to demand unreasonable concession and to consider China as a harvest for them to reap, and the presence of Christian missionaries in China. His remarks under the latter head exhibited no bitterness against the missionaries, and he did not charge them with unworthy motives. But he claimed that the preaching of Christianity, accompanied as it must be by social innovations and the abandonment or denunciation of long-established custom, necessarily provokes an occasional outburst of popular fury. He regrets that such outbreaks occur, says he does not wish to justify the lawless acts of ignorant mobs, but at the same time represents these demonstrations as not deserving of police interference and as being so natural and inevitable that they do not merit any special reproach. The missionaries ought to "take these demonstrations philosophically," he says, and not stir up trouble by appealing to their governments for protection. Unfortunately for his argument, Mr. Wu tries to picture what would happen if missionaries of Confucianism came to this country and engaged in vigorous propagandism, including denunciation of our most cherished national customs such as (to use his own illustration) the wearing of corsets. He thinks they would be mobbed and that the popular indignation against them would be so great that no police protection would be possible. Then, if they appealed to their government for protection, international complications would ensue. As a matter of fact, nothing of the sort would happen. Certainly there are Confucianists in this country, and they may be actively engaged in making proselytes for aught we know. It is an indisputable fact that many other Oriental religions, cults and religio-ethical fads are being vigorously propagated in this country. Everything from Mohammedanism to vegetarianism has its missionaries, who make proselytes when they can, and denounce our customs with the utmost freedom. But we have not yet heard of any riots on that account. Certainly, riotous demonstrations against innovators in religious or social customs are natural—in China, and sometimes political troubles follow. But the fault is not with the missionaries, but with China.

IF CHRIST SHOULD COME.

There is an evident tendency in later years to test our laws, our institutions, our customs, our politics, our religious life and whatever else goes to make up our Christian civilization by the will and character of Christ. Such books as "The Mind of Christ" and "If Christ Should Come to Chicago" and similar works indicate a growing consciousness that whatever will not stand this supreme test must give place to something better. More and more is Jesus Christ becoming the standard authority in all that relates to religion, to ethics, to our obligations to God and to our fellowmen. This is certainly a most hopeful sign of Christian progress, and just in proportion as we subject our civilization to the supreme test of the mind of Christ will it become a Christian civilization.

There is, however, a fallacy, it seems to us, lurking in such phrases as, "If Christ should come." This hypothetical phrase seems to imply that there is no real judgment of ourselves, our laws, our institutions and our religious life until the actual personal presence of Jesus Christ at the end of the age. As a matter of fact, Christ has always been with His church, in a very important sense, and has been a guiding and controlling force in human history since His advent into the world. He has been coming more and more into the life of mankind from the day he visibly ascended from Mt. Olivet to the present time. In every religious reformation, in every movement which has lifted the world to a higher level of thought and of action, in all the efforts to ameliorate the condition of the unfortunate and make the condition of man more tolerable, Christ has been coming into the world. Christ *has* come to Chicago, to New York, to St. Louis, and to all the great cities of Christendom, and has touched and perceptibly influenced, not only their religious, but their civic and social life. All the mighty Christian and philanthropic forces at work in these great centers of life and of influence are due to

the fact of Christ's having come to them.

What we mean to say is that we are not to wait until some future visible manifestation of Christ's personal coming to test our lives, our laws and our institutions. Slavery is abolished, feudalism has died, cruel forms of punishment have been discontinued, imprisonment for debt is no longer possible, polygamy is dead except in semi-civilized communities where it is sheltered under a pretense of religion, woman is no longer treated as the slave of man, and childhood is no longer neglected in civilized communities, because Christ has condemned these practices. Many offensive laws have been expunged from our statute books because Christ has vetoed them. He is to-day the most potential factor in the world's civilization. Under his growing power and influence many practices, laws and beliefs, now cherished as respectable if not sacred, are bound to go down, to be numbered with other relics of an un-Christian or semi-Christian civilization.

What the world needs to-day more than anything else is the unflinching application of this test to all that makes up our modern complex civilization. We must test our religious beliefs, our practices, by the mind and character of Christ. Our creeds must stand or fall by this supreme test. Our standing as Christians must be determined by the conformity of our conduct to the character and teaching of Christ. We may shrink from submitting to this standard of measurement, but it is the only correct one, and we only deceive ourselves in substituting any other for it. Some of the old theologies have gone down before this testing process and are regarded now as only interesting curiosities of the past.

Our present denominational divisions, our methods of carrying on the Lord's work in the world, the relations of various religious bodies to each other, our party names, our party spirit and denominational machinery—all these must be subjected to the mind of Christ. The question is, Does He approve of our present divisions, and is the spirit which animates the various denominations the Spirit of Christ? These questions cannot be evaded indefinitely. If the church fails to make the application of this test, the world will make it, nevertheless.

We must test our industrial and social life by this same standard. What does Christ think of these rapidly-accumulating trusts, of these vast monopolies? Is their aim and tendency to better the condition of the masses of mankind? Would Jesus Christ approve of them? Will they help or hinder the advancement of His kingdom? They must stand or fall according to the answer to these questions. What of our present ideas concerning the accumulation and use of wealth? Are they in harmony with the mind of Christ? What about the relation of the employer and employee? Does Christ's idea of what that relationship should be prevail in the industrial world to-day? If not, we do not have to wait until the end of the age to know that Christ condemns it.

Our political life, our state, national and municipal administrations—are they conducted upon Christian principles? What is Christ's opinion of our present political and administrative methods? Do we need to say, "If Christ should come He would be displeased with the corruption that prevails in much of our political life, and particularly in the management of our large cities?" Certainly not. Christ *has* come and He *does* condemn, unsparingly, all this corruption, bribery and dishonesty. All we need to do is to recognize the fact of His condemnation and adjust our civic life to the principles of righteousness which He has taught.

The process of advancing civilization, then, is simply the process of applying the mind of Christ to existing conditions in every department of human interest, and adjusting them to the mind of Christ. This should be the supreme aim of all the moral and religious instruction that is going on in the world. It is the great purpose for which the church exists. Whatever agency or instrumentality is not helping forward this work, is an obstacle rather than an aid to the world's advancing civilization and the triumph of the kingdom of God.

THAT CONGRESS.

It convenes in St. Louis, at the First Church, on Locust Street, near Compton, on Tuesday afternoon, 2 o'clock April 25th. The program is rich and varied. It includes some of the most vital and some of the most practical questions of the day. Some of the ablest men in the Reformation will be present to treat these great subjects. There is to be free discussion following the several carefully prepared papers, and the leaders in these discussions have been appointed.

It is needless to add that a lively time may be expected. There will be no drowsy sessions. When Greek meets Greek, then comes the tug of war. But the character and standing of the men who are to participate in this Congress give assurance that however lively the discussions may be, they will be fraternal, courteous, Christian. But there will be a supreme and controlling purpose to get at the truth concerning these great questions. There will be no attempt to decide any question by *votes*, nor to sum up the conclusions reached by *resolutions*. Each man will utter his message and leave it to accomplish its work.

This will be a great school while it lasts. None of our colleges or universities can cope with it. They will do well to adjourn and allow the students to attend this Congress. An opportunity to hear as many able men on as many vital questions does not come very often. *It has never come before in our history.* Our missionary conventions are for a different purpose. This Congress seeks to give expression to the best thought among us on the several living problems which are placed on the program.

Let those who value clear thinking, earnest grappling with present-day problems, free expression of honest convictions of truth and the rich mental and spiritual feast which the association of such men together is sure to supply, see to it that they are on hand to enjoy what is set before them or to assist in preparing the banquet.

DR. LUKE CRITICIZED.

An editorial criticism on Prof. Willett's "Life and Teaching of Jesus," by the Christian Standard, of last week, based on the fact that in an introductory paragraph of the book the author states the outward phenomena connected with the earliest writings of the New Testament, without mentioning the fact that these men were inspired by the Holy Spirit, reminds us of a similar criticism that could be made on another author whose writing is much older than that of Prof. Willett's. In the first sentence of Luke's introductory paragraph of the Third Gospel he says:

"Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us who from the beginning were eyewitnesses and ministers of the Word, it seems good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightst know the certainty concerning the things wherein thou wast instructed."

Now, according to the standard of orthodox writing laid down in the Standard, there are some important omissions in this introduction. "Nothing in this extract would indicate that the books which 'tell the story of our Savior's life' were in any sense different from other works of history. What the author says of the records of the life of Christ, with merely a change of names, could be applied to any great historical event." Luke does not say, in this introductory paragraph, that he was moved by the Holy Spirit to write these memoirs of Jesus. He does not say that he was to be guided by the Holy Spirit in what he was to write. On the contrary, he seemed to lay emphasis on the fact that the things which he was about to narrate had been delivered to him by those "who from the beginning were eyewitnesses and ministers of the Word." He also calls attention to the fact that he had "traced the course of all things accurately from the first," as a reason why his friend Theophilus should have confidence in his narrative. It is to be noticed, also, that he says that "it seemed good to *me* also" to write this narrative concerning Christ. He does not intimate that he was prompted to this action by the impulse of the Holy Spirit.

Now the question is, whether these omissions do not raise a reasonable doubt as to Bro. Luke's orthodoxy. Did he believe in inspiration? Why did he not then *say* that he was inspired by the Holy Spirit? Instead of that "there is no hint here of divine guidance in the writing." We do not say, mind you, that Dr. Luke is to be condemned for these omissions from his introductory paragraph, but we are bold to say that if Prof. Willett is justly criticised for these omissions, then the author of the Third Gospel can hardly escape unscathed. The fact is there are a good many things in the Bible that would not pass muster if they were subjected to the hypercriticism of some of our modern severely orthodox critics.

Hour of Prayer.

JOYOUS CHRISTIANS.

(Phil. 4:4-9; Psa. 103:1:14.)

CENTRAL TRUTH: *The Christian life is one of supreme joy, and we misrepresent its real character and spirit to the world when we do not manifest this joy in our lives.*

The Christian religion, above all religions of the world, is a religion of joyfulness and blessedness. The beginning of the Sermon on the Mount, known as "The Beatitudes," expresses the conditions of genuine happiness or blessedness. These conditions are all elements of Christian life and character, and are wholly different from those things to which the world has always looked as the sources of happiness.

It is worth while to note that the apostle urged upon these Philippian Christians the duty of rejoicing: "Rejoice in the Lord alway: again I will say, Rejoice." The duty is so important that he thinks it worth while to repeat it. It is not difficult to see how the opposite spirit to joyfulness would belie the Christian profession. If Christians believe what they profess to believe—that God has forgiven all their sins, that they are sons and daughters of the Lord Almighty, that He is their Friend and Helper during these days of earthly storm and struggle, that death has been abolished or transformed into a gateway to immortal glory and that those who love Christ are to live with Him forever in everlasting and unalloyed felicity—why should they not rejoice? What earthly condition are sufficient to quench the joy of a soul that realizes the blessedness of its conditions in Christ Jesus? When we fall into religious melancholy, or into a state of chronic murmuring at our lot in life, it is clear proof that our faith has become weak, our vision obscured, our hope dimmed.

"How is it possible," some one will ask, "for one to rejoice alway in the midst of life's disappointments, trials and conflicts?" The apostle's answer is: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Here is one of the secrets of a happy Christian life—making known our requests to God and securing from Him the peace which passeth all understanding. A praying Christian is usually a happy Christian.

Another source of joy to the Christian is the things about which he thinks or meditates: "Whatsoever things are honorable, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things." What a source of joy and inspiration to the Christian life are the great thoughts, themes and promises of the gospel! There are things of a very different character upon which we may think and our hearts and minds be polluted and our lives made wretched. But since there are so many pure and noble and lovely things to think about, there is no excuse for permitting our thoughts to dwell upon low and unworthy subjects.

Another source of joy is in remembering all the good that we have received from the Lord. How many blessings He has showered upon our lives! How many are the evils from which we have been delivered! How kind and indulgent He has been with us, and how willing He has been to receive us when we have turned back to Him from our wandering!

> "Bless the Lord, O my soul,
> And forget not all his benefits—
> Who forgiveth all thine iniquities;
> Who healeth all thy diseases."

It was the remembrance of all these things that filled the soul of the psalmist with thanksgiving and joy. We are too prone to forget them. We magnify all the ills of life and minify its blessings.

O, if we only had clearness of vision to see what God has delivered us from, and to realize the blessedness of our relationship to Him as his disciples and the glorious destiny for which He is preparing us, how our lives would break forth into songs of praise and gratitude, and how our lives would be filled with rejoicing! Men of the world would read the message of good news in our countenances. They would be led to inquire as to the source of such happiness as they see in our lives. But let it be understood, clearly, that the only joyful Christian life is the faithful, loyal Christian life. It is the consciousness of duty faithfully performed that gives the sweetest joy that earth may know.

PRAYER.

O Thou who art the source of all consolation, of all joy and all blessedness, we thank Thee that Thou has sent thy Son into this world to manifest Thy glory and Thy will, and to bring light and salvation to men. We bless Thee that through Him we may enter into fellowship with Thee, receiving the forgiveness of our sins, the gift of Thy Holy Spirit and the hope of life everlasting. Fill our hearts, we pray Thee, with joy and peace, through believing, to the end that we may serve Thee more effectively and commend the religion which we profess to others who know Thee not. Help us to put away every evil from our lives that mars our Christian joy, and so live here in this present world as that we may be permitted to share with our risen Lord in the everlasting joys of the world to come. For His name's sake. Amen!

Editor's Easy Chair.

It takes a long winter, like that through which we have passed, to put us in the best mood for appreciating the change to spring when it comes. Spring would have but little meaning if it were not preceded by winter. One eternal spring would never awaken the poet's fancy nor touch the soul as does the spring which comes out of the womb of winter. This will probably be one of the most enjoyable spring seasons that we have had for many years, because it has been preceded by so long and so severe a winter. And herein is mirrored forth the mystery of human life. We know things by contrast. We know light because we contrast it with darkness. We know heat because it is contrasted with cold. We know good because it is contrasted with evil. We know happiness because we know something of misery. Heaven will be all the sweeter because of the bitterness with which our earthly cups have been mixed. The dark background of human history will make a splendid setting for the city of God.

One of Paul's greatest and grandest generalizations is his statement: "We know that all things work together for good to them that love God and are the called according to his purpose." We do not know to what school of philosophy Paul belonged, but here is a statement based on the profoundest and truest philosophy in the universe. When a man is in right relations with God, yielding to Him the affection due to his character and Being, and responding in his life to the divine purpose concerning him, the whole order of the universe works for his good. Calamities are transformed into blessings, and obstacles become stepping-stones to higher good. The basic truth upon which this statement rests is that there is a moral order in the universe, and "a Power not ourselves that makes for righteousness." The statement penetrates to the very core of things, and recognizes the unity of God—the identity of Him who guides the courses of the planets and the course of human history, with the God and Father of our Lord Jesus Christ who has undertaken man's recovery from the dominion of sin. There are not two infinite Powers, the one working for and the other working against the man who is united to Christ, but "all things work together" under one supreme control for the one supreme end—the salvation of man and the triumph of righteousness. In the bewildering and confusing maze of things that surround us here, it is comforting to have this bedrock truth on which to plant our feet and feel secure. The man that is right with God has nothing to fear in all this universe. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Paul learned this deep philosophy from Christ. This was the view of man and of the world which Jesus taught. According to this great Prophet of Galilee men were not to fear poverty, or persecution, or even death, but only that which defiles the soul and unfits it for communion with God. The one thing which Jesus desired to remove from this world was sin. That is the one dark blot in the history of man. It is the great contradiction. It is the prolific source of all our woes and sorrows and suffering. How slow the world is to grasp this truth! It is under the delusion that sin is a very harmless thing, especially if it be concealed from the eyes of men, and that happiness is to be found in selfish indulgence, in gratifying the appetites and passions, in worldly pleasures, luxuries and ambitions. And yet the whole experience of the race, as well as the teaching of Jesus and all inspired men, is against this false philosophy of life. Jesus and the prophets and apostles say to us, in effect: "Fear disobedience to God and to your higher nature; fear dishonor, falsehood, uncleanness, slavery to your lower nature, selfish pride—in a word, fear *sin*, and you need fear nothing else in the universe." God's infinite purpose harnesses together all the seemingly adverse forces in the world and makes them "work together" for the triumph of truth and righteousness in the earth.

Here emerges into view the secret of all

true success in life, namely, working with God instead of against Him. The man who succeeds in any field of human interest or activity is the man who finds out what God's laws are in that particular realm and works with and not against these laws. "We can do nothing against the truth." It is useless to kick against the goads. Why should we run against the buckler of the Almighty? This world is under law. This law is the expression of God's will. To run contrary to that law is to court destruction. To work obedient to that law is to work with God and to succeed. The man who loves God and is the called according to his purpose is one who has set himself in harmony with the divine tendency. He has not only "hitched his wagon to a star," as Emerson advised, but he has allied himself with the Hand that guides the stars. At last the world will come to see that the highest wisdom, the profoundest philosophy of life, is to love God and keep His commandments, for to such an one "all things work together for good."

The habit which the Easy Chair has fallen into, of dipping into poetry and philosophy and classic literature, while far away from our books and base of operations, exploring nature's wilds, has its drawbacks. The white light of historical or higher criticism which beats continually upon this department exposes any lapses in memory of which we may be guilty. Here is a scholarly higher critic who reposes in dignified retirement in the classic shades of Dover, to whom the muses ancient and modern pay court, who delights in picking up an editor when he finds him off his base ever so little, and whose criticism is so blended with compliment as to make it really palatable. Hear the sage of Dover on one of our latest slips:

If it were not for the novelty of the thing I would quote Keats' "a thing of beauty," and apply it to your Easter number. It was lovely. The clean paper and clear type made it pleasant to read even an indifferent article. I sincerely hope that this "thing of beauty" may be, if not "forever," still for many years to come, "a joy" in thousands of households, and I am sure they will be all the wiser, happier and better by its coming. By the way, the speculations of the "Editor's Easy Chair," in this number were both patriotic and signally graceful. But I am puzzled about that primrose; "growing on the brim" — on the brim of *what?* Pond, lake, fountain, dish, cup or hat? The poet's primrose grew in a very proper place, "by the *river's* brim." A gentleman, whose poetry is quoted from one end of the imperial commonwealth to the other, ought to quote fairly others of the *genus irritabile vatum.*

Questions and Answers.

A local Baptist preacher here says there is no command in the New Testament requiring us to abstain from labor on the Lord's day. Is this correct? *J. E. Nugent.*

Augusta, Col.

The Baptist minister is right in saying there is no direct command in the New Testament requiring us to abstain from labor on the first day of the week. We have, however, the example of the first Christians, who evidently devoted that day to religious worship in honor of the resurrection of Christ. In addition to that it is reasonable to suppose that the Sabbatic law under the former dispensation, requiring cessation of labor on the seventh day of the week, was adapted to man's needs. Indeed, Christ tells us that "the Sabbath was made for man." It was natural, therefore, to carry over into the new dispensation the idea of rest from physical labor along with the additional idea of celebration of Christ's resurrection, and religious worship. We must remember that the religion of the New Testament is not so much a religion of commandments as was that of the Jews. What instructions the early Christians received from Christ touching the observance of the Lord's day we know not, but it is significant that He met with them after His resurrection on successive first days of the week, and that the earliest disciples were accustomed to meet on this day to break bread in memory of him. This ought to be sufficient in connection with the legitimate promptings of the Christian's own feelings of gratitude and reverence.

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1. *Is it not the duty of the elders of a congregation, no matter how small its membership, to administer the Lord's Supper on each first day of the week when not impossible so to do?*

2. *Does not a church cease to be a Church of Christ when it discontinues worship on the Lord's day?*

3. *Is not a member justified in withdrawing from such a congregation?* *A Disciple.*

1. It is undoubtedly most in harmony with the example and with the spirit of the New Testament church to meet on each first day of the week for worship, and the breaking of bread in memory of Christ is an important element of that worship.

2. We would not say that a congregation that occasionally neglects this duty on the first day of the week ceases to be a Church of Christ. It would certainly be an imperfect church, however, but as long as it retained the faith in Christ and maintained the worship at stated times we could hardly deny it the name of Church of Christ.

3. We should think not. It would rather be his duty, by his teaching and example, to encourage the church to meet weekly and observe the ordinances of the Lord's house. It is better to belong to an imperfect church than to no church.

I heard two men recently talking about the conversation of Christ and the rich young man. One of the men said that the words of Christ in Matt. 19:24 refer to certain small gates in the walls of Eastern cities through which belated camels might pass by assuming a kneeling posture. Now the question: Do the facts of history or the conclusions of scholars warrant the belief that Christ in Matt. 19:24 refers to small gates in city walls, and not to the eye of a sewing needle?

Tamerlane Dawes.

Boone, Ia.

We have frequently heard this explanation of the passage cited above. We know of no facts to justify the interpretation. It has always seemed to us an ingenious invention on the part of exegetes to explain what seemed to them a difficult passage. It is better, we think, to understand that this expression about a camel passing through the eye of a needle was an Oriental proverb to indicate an exceedingly difficult thing. The truth is, men who "trust in riches" *cannot* enter into the kingdom of God, and it is exceedingly difficult for those who are rich not to trust more or less in the virtue of their wealth rather than in the living God.

What is meant by the Holy Spirit? The Word of God, as some say, or a person? What is the office of said Spirit, and does he operate directly upon the hearts of men regardless of a biblical knowledge of the same?

T. H. Edwards.

The Holy Spirt, or the Spirit of God, is associated in Scripture with the Father and the Son as one of the forms in which God has manifested Himself to men. This, of course, implies the personality of the Holy Spirit. The office of the Spirit is to convict men of sin, of righteousness and of judgment, and to dwell in the hearts of the believers, bringing forth the fruits of righteousness in their lives. The Holy Spirit operates through the truth in bringing men to a knowledge of the truth and of sin, through the lives of believers, and in how many other ways we may not know. It is safe to say, however, that the larger our knowledge of the Scriptures the more readily can the Holy Spirit operate upon our minds and hearts.

Current Religious Thought

In the Atlantic Monthly for April there is a remarkable article from John Fiske, on the "Mystery of Evil," well worthy of a most careful reading. Some idea of the position of the writer and the nature of his argument, however, may be obtained from the following paragraph from his article:

It is an undeniable fact that we cannot know anything whatever except as contrasted with something else. The contrast may be bold and sharp, or it may dwindle into a slight discrimination, but it must be there. If the figures on your canvas are indistinguishable from the background, there is surely no picture to be seen. Some element of unlikeness, some germ of antagonism, some chance for discrimination is essential to every act of knowing. I might have illustrated this point concretely without all the foregoing explanation, but I have aimed at paying it the respect due to its vast importance. I have wished to show how the fact that we can not know any thing whatever except as contrasted with something else is a fact that is deeply rooted in the innermost structure of the human mind. It is not a superficial but a fundamental truth, that if there were no color but red, it would be exactly the same thing as if there were no color at all. In a world of unqualified redness, our state of mind with regard to color would be precisely like our state of mind in the present world with regard to the pressure of the atmosphere if we were always to stay in one place. We are always bearing up against the burden of this deep aerial ocean, nearly fifteen pounds upon every square inch of our bodies; but until we can get a chance to discriminate, as by climbing a mountain, we are quite unconscious of this heavy pressure. In the same way, if we knew but one color we should know no color. If our ears were to be filled with one monotonous roar of the Niagara, by unbroken alien sounds, the effect upon consciousness would be absolute silence. If our palates had never come in contact with anything tasteful save sugar, we should know no more of sweetness than of bitterness. If we had never felt physical pain, we could not recognize physical pleasure. For want of the contrasted background its pleasurableness would be non-existent. And in just the same way it follows that without knowing that which is morally evil we could not possibly recognize that which is morally good. Of these antagonist correlatives, the one is unthinkable in the absence of the other. In a sinless and painless world, human conduct might possess more outward marks of perfection than any saint ever dreamed of, but the moral element would be lacking, the goodness would have no more significance in our conscious life than that load of atmosphere which we are always carrying about with us.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

SECOND DECADE.

OUR FIRST MISSIONARY AND HIS WORK.

B. B. TYLER.

The Christian Bible Society appropriated money to be used by the missionary in the distribution of the Sacred Writings. This he did in the Arapic, Syriac, Syro-Chaldaic, Judeo-Arabic, Armenian, Turkish, modern Greek, German, Spanish and Italian languages.

The sum of $1,200.00 was appropriated by the board to convey Dr. Barclay and his family—wife and three children—to Jerusalem. In a meeting held October 14, 1850, after the departure of the missionary family, it was "resolved that the board place at the disposal of Brother Barclay $500.00 in addition to the $1,200.00 already appropriated for his passage to Jerusalem and the support of the mission for one year." Surely, this accomplished gentleman did not engage in this work from mercenary considerations!

D. S. Burnet, who was present at and active in the organization of the American Christian Missionary Society, who was eleted first vice-president and who served the society as corresponding secretary in the years 1852 6, and 1862-3, said of Dr. Barclay:

"His heart is in the work. He is also as much distinguished by an enlightened frugality as by the ardor of his zeal. He supremely believes that he is a trustee of the funds placed at his disposal, and he most obviously keeps a conscience void of offence in their management. Under such auspices, the mission, with the blessings of God, may be expected to do much good."

In a letter dated "London, Oct. 28, 1850," addressed to James Challen, at the time corresponding secretary, the missionary gives an account of his efforts to secure the least expensive passage to Alexandria. He "applied at the office of the Oriental and Peninsular Steamship Company," but says he "found the rates of charge so exorbitantly high" that he "was compelled to decline taking passage in that line." He "succeeded," at last, "in engaging . . . passage in the Hebe, of Glasow, a little brig of only one hundred and eighty-four tons burthen." To still further reduce expenses it was decided to "do our own vitualing," etc., the captain of "the Scotch brig" agreeing to "supply fuel and water." And so our first foreign missionary went out in luxury (?) to preach, and teach, and practice medicine among the unfortunate descendants of Abraham in the "City of the Great King." He left the United States about the middle of September, 1850, expecting to arrive at his destination by the close of the year. The voyage was unsually and unexpectedly tempestuous. January, 1851, found him on the ancient Island of Melita. At one time, as a result of the storms through which "the little brig" passed, he says: "We were reduced almost entirely to a diet of crackers and cheese." He purchased some Arabic books in London. A good deal of time was given on the way to a study of that language. Some time was also given to Greek, Latin, Italian and French. He preached on shipboard, both publicly and privately. He was "instant in season and out of season."

The first letter from Jerusalem was dated "February 28, 1851." While he was at Valetta, Island of Melita, he says: "Seeming, unexpectedly, that we could reach our destination more expeditiously and cheaply by a steamer which touched at Valetta while we were there awaiting the sailing of the Hebe than by pursuing our intended route via Alexandria we took passage in her and in six or seven days had the pleasure of landing at Beyroot."

Just as he was leaving the Hebe he learned that "the captain and second mate had decided to be baptized." He say that he was ignorant of this until "the very moment of our embarkation arrived, when it was certainly too late to administer the ordinance." He adds: "One of the *sailors* had previously requested me to baptize him, but such was his ignorance of 'the truth as it is in Jesus' (Episcopalian though he was), that I had come to the conclusion not to administer the ordinance until we should reach Alexandria, by which time he would have been sufficiently well 'instructed in the way of the Lord' to obey intelligently and satisfactorily." Dr. Barclay felt also that "the sailor would have been accompanied by others." The following words, taken from this letter, are worthy of especial attention at the present time as indicating the care with which "the fathers" received persons to the ordinance of baptism:

"I have seen so much evil both to the cause and to the preacher result from hastily thrusting into 'God's building' improper materials of 'wood, hay, stubble,' that I am perhaps too much afraid of precipitancy, and acted with too much caution in this instance. But still, whether or not we should 'baptize the same hour' that application is made must, in my opinion, depend somewhat on circumstances."

The missionaries were detained five days in Beyroot before arrangements could be matured for prosecuting the journey to Jerusalem. In order to avoid "heavy expenses" they determined to go by land. Moreover, time would be saved by going on horseback. They traveled along the sea coast via Sidon, Tyre, Ptolemais and Joppa, and through Lydda to the Holy City. Nine days were spent in making the journey, exclusive of the Lord's day, which was spent in Sidon. All were in good health and fine spirits when Jerusalem was reached. But Dr. Barclay says: "If I may credit what I am told on all hands, there is no worse missionary ground on all the earth than this same city." He said in the same letter: "I yearn over this benighted people, ardently long for the time when I can proclaim to them, in their own language, the truth as it is in Jesus." "There is no place on earth," he continues, "where the diffusion of the truth is more needed than this very spot." He found the most determined opposition to his efforts on behalf of the people of Israel, from the beginning to the close of his work, on the part of men who called themselves Christians. He says that he was seriously advised by a clerical friend "to join the Anglican Church if I would escape persecution." He did not join the Anglican Church; he did suffer persecution. It would seem from Dr. Barclay's letters that he found hardly anything in Palestine as he expected when he left America for the Holy Land. He found missions and missionaries. He found that money was expended freely in Christianizing (?) the sons of Abraham. There was even extravagance in the use of money contributed in large sums by European Christians. He found that the Episcopalians, besides "several ordained missionaries, who speak the language fluently, have also here and in other parts of Palestine some half dozen native colporteurs, whom they give from 150 to 200 pounds sterling per annum simply to distribute tracts and the Scriptures." When the amount that Dr. Barclay and his familey were to receive as indicated by the action of the board, above quoted, no one ought to be surprised that in his account of this matter he added: "A sum, however, entirely too high." It was an occasion of suprise also to find "the bitter hatred of everything called Christian, on the part of the Jews." He was amazed "to find such wide departure from the simplicity and purity of the faith once delivered to the saints, on the part of those not only styling themselves Protestants, but claiming succession from the apostles!"

Dr. J. T. Barclay and family left New York at noon, September 11, 1850, and arrived in Jerusalem at sunset, February 7, 1851. Upon his return to the United States, in 1854, he noted carefully that he had had an official connection with the board of the American Christian Missionary Society just "four years, four months and four days."

THE EVOLUTION OF A DISCIPLE—II; Or, My Conversion to and from Methodism.

T. R. HODKINSON.

THE PHILOSOPHY OF REMISSION.

What I have written, I have written! That this sudden baptism of blessedness was of a truth "the remission of sins" and "the gift of the Holy Spirit," may be promptly denied by the wise, the scribe, the disputer about the "direct impact," the expert in the chronology of pardon; all such are welcome to pronounce, with complacent assurance, on this and many millions of similar cases, but far be it from me to limit my Lord. *All evangelical denominations hold (as we do) that belief, penitence and obedience are the essential conditions of forgiveness;* but — as the legatees of man-made creeds—their views of the proper order in which these conditions occur, of their interdependence, and of their scriptural mode of expression, are as varied as the creeds themselves. It is, therefore, no wonder that *many amongst us misunderstand and consequently misrepresent the denominations* in this matter.

In common with all Christians I regarded belief, penitence and obedience as necessary to salvation; though as to their

sequence, relationship and embodiment my ideas were doubtless somewhat nebulous. Twenty years afterwards the Disciples "expounded unto me the way of God more perfectly," for which I felt an unwordable thankfulness; and to this has been added the twelve years of continuous study of one eager to retrace false steps and regain lost time. Howbeit, I have not even yet attained to the finality of divers "out-and-out Disciples," who (judging from the tone of their writings on this philosophy of remission) "understand all mysteries and all knowledge;" and I am not, therefore, presuming to agree with them. But to all my other brethren I earnestly submit that when the overwhelming sense of God's love possessed me, *all the conditions had been virtually fulfilled.* There was *mental assent*, the soul of belief; *inward turning*, the soul of penitence, and such a complete surrender as only waited for the opportunity of *outward allegiance*—the soul of obedience. If the last was not manifested in the appointed way of Christ's own ordinance of baptism, *he alone* (who values motive—the essential above environment—the incidental) *could measure and locate the responsibility* for its omission. "Who is he that condemneth?" *"One thing I know!"*

CONFESSING CHRIST.

Next morning in a warehouse full of comrades—all of whom could laugh and most of them swear right merrily—I requested a moment's attention, silently prayed, then quietly confessed my Lord, and no man laughed or swore.

To cheer the disheartened worker, it ought to be added that I never saw that street preacher before nor since. He was a passing stranger who *unconsciously led me to Christ.* I expect to thank him in heaven.

"CLASS MEETING."

One fact was as clear to me then as now—that to save myself I must save others—so from the start I eagerly took part in the "class meeting," gaining spiritual knowledge by listening to the various "experiences," and gaining *practice in speaking* by telling my own. Here also was formed the habit of *systematic giving.* These two valuable features were so distinctive of the followers of Wesley, that Methodism amongst the poor was popularly defined as "justification by faith, sanctification by the Spirit, a penny [two cents] per week, and a shilling [twenty-four cents] per quarter." Would that in this matter of *stewardship toward God and partnership toward each other* the Disciples might *go to school to the Methodists.*

"LOCAL PREACHER."

All "likely" young men were encouraged to study for the pulpit, and as the brethren adjudged me to be of that kind (a verdict endorsed by my private opinion) I spent all my spare coins and hours on Methodist literature, Wesley's sermons holding the place of honor. It never occurred to me to question their theology; my business was to make haste to digest it. In a few months an experienced local preacher "took me out" as his assistant; and a little later, on his recommendation, I "passed the Quarterly Meeting" (by examination), and my name appeared on the Preachers' Plan, at first "on trial," and finally in the regular list. I worked in the warehouse every day, studied every evening and walked from ten to twenty-five miles to preach on two out of every three Sundays, "without money and without price." *Such a system would put "Our Plea" into every township in this land inside of five years!*

THE MINISTRY.

Having received a better education than the majority of my friends, I was urged to devote my life to preaching. The preliminary examination was first, as to conversion and the fruits of my local ministry (*piety stood before everything else*); second, education, and third, acquaintance with Methodist theology. I had a good working knowledge of the Bible, but *it was reserved for the Disciples to teach me how to rightly divide the Word of truth.* My proof-texts were selected from Old and New Testaments alike, with a charming impartiality and a childlike indifference to context. The result, as now seen, was "a fortuitous concourse of" references. My preaching was chiefly on sin as ruinous here and hereafter, and forgiveness through the atoning sacrifice of Christ. I have not yet seen any reason for changing. More attention was directed to preparation for death than to the art of Christian living. This has been reversed, but I much regret that the Disciples cannot be credited with the improvement; *ethical preaching not being one of our strong points.* "The sweet bye and bye" was my theme oftener than "the nasty now and now." *Thanks be to God for the "discovery" of sociology.* For several years, undisturbed by any misgivings, I "went on my way rejoicing" in the ready-made creed of that glorious reformer, John Wesley, and fairly tingled with interest whenever standing where he had preached. By my twenty-fifth year I had delivered a thousand sermons, having walked over ten thousand miles for the purpose. In impecuniosity I was a true successor of the apostles (Acts 3:6), and could not afford to ride, whilst the splendid pike roads (so eulogized by Dr. Ernest Garrison) furnished abundance of healthy exercise.

"THE PENITENTS' FORM."

My chief delight was the "penitents' form" (mourners' bench). With intense sympathy I labored with souls in distress. Bunyan's pilgrim, clothed in rags, with the great burden on his back, rushing from the City of Destruction, his fingers in his ears, and crying, "Life! life! eternal life!" was no dream to me. Neither was the Slough of Despond; had not I wallowed there myself? But some man will say, "God, I thank Thee that I am not as other men are, sectarians, enthusiasts, fanatics, or even as this Methodist. I believed, repented, confessed and was immersed. I break bread every Lord's day." O, thou tither of mint and anise and cummin! "Put off thy shoes from off thy feet," for *any place whereon the sinner seeks his Savior is holy ground.* With sorrow I remember how the beautiful simplicity, comprehensiveness and assurance of the apostolic way af salvation were (aye, and still are) marred by traditional methods; but let it not be forgotten that these methods are attributable to the misfortune of partial knowledge, due chiefly to inheritance and surroundings. And do we not know of ultra-loyalists claiming to be disciples (little "d," please, Mr. Compo), who encumber church registers and get their own names into print by the cheap means of an assenting nod and a hasty bath? Can any excuse be thought of for such a caricature of "the truth as it is in Jesus" by men with the obtrusive parrot-cry of "the Jerusalem gospel?" May the day soon dawn when merely traditional ways of working, whether Methodist or Disciple, shall make way for knowledge and disinterested sympathy. *Alas! for the "wood, hay, stubble" in the burning day.*

"THE SARCRAMENT."

My ministerial functions included "the administration of the sacrament" (Lord's Supper). In this sweetly solemn ordinance the Methodists unconsciously retain just a wee bit of Romanism. How could it well be otherwise, their order of worship being founded upon the Episcopal prayer book, and the Episcopal upon the Romish missal? But it is only outwardly so—in the name "sacrament," the ministerial celebrant and the kneeling communicants. *They were always deeply reverent.* If I have ever seen any approach to thoughtlessness or flippancy in connection with this most sacred ordinance, it was not at a Methodist "communion rail."

"CHRISTENING."

Another of my functions was to "baptize" or "christen" infants. Think of it! to transform the dear little innocents into "Christians," as the word implies. Of course our Methodist friends will repudiate any such intention; *they are much better than their book*, and it is much better than its mamma—the Episcopal book—which plainly teaches that every one of the sweet babes "deserveth God's wrath and damnation" (Art. 9), and therefore considerately provide for its regeneration by baptism. Consistently with this horrible theology, infants dying unbaptized (in England), were refused funeral rites by the lords of the national graveyards—the state church clergy. Until the altered law gave popular control over "God's acre," Methodist ministers and others were often called in to hastily "christen" a dying child. But with the great bulk of English Methodists, the original idea in the word "christen" has entirely evaporated through conventional usage, and the word itself has faded into a meaningless substitute for the phrase "baptism of infants."

A SCENE—BABY OBJECTS.

On my first "round" of my first "circuit" I duly arrived at the largest town—population 15,000—for the midweek preaching. Probably three to four hundred were present, and—to close the service—there were five children to be baptized. Now I always loved the little ones, and often carried them in my arms for mere pleasure; but this being my first christening I felt nervous, although I had carefully posted up for such occasions. The parents, or special friends, having taken front places with the white-robed babes, I gave the usual short talk on Jesus blessing the children, etc., and then taking each infant on my left arm, I sprinkled it and gave it back to the mother. Four had thus passed through the regulation ritual with the utmost decorum; and I was wondering why the fifth was not forthcoming when a pretty little girl, about four years old, was pointed out. I am told that in this county it is quite common for

Methodist parents to "neglect the baptism of their children" (as their spiritual guides would deem it) until they are older; but in England such apathy was considered almost heathenish. I was, therefore, not prepared for the little maiden, but as she responded to my smile and accepted the invitation to perch upon my knee, I hoped all would be well. She had been a most interested spectator, although not tall enough to see the actual sprinkling, and I had evidently gained her confidence; but when I shook the water from my finger-tips upon her face, she sprang to the ground and rushed down the aisle screaming with all her might, "I'll tell my daddy! I'll tell my daddy!" Needless to say, whatever sacredness had previously attended the ceremonial was rudely broken up, and we were glad to retire from such a scene. The only person who acted properly was the indignant child; the remainder of us sinned through ignorance of the fact that *baptism is an act controlled solely by the enlightened conscience of the person baptized.*

(TO BE CONTINUED.)

THE CALL TO A PERSONAL AND VITAL RELATIONSHIP WITH GOD THROUGH JESUS CHRIST.

C. C. ROWLISON.

(A SERMON.)

Text—Matt. 11:28-30: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

II. JESUS' OWN CALL.—Let us now give particular attention to this personal relation of man with God, and with Jesus Christ himself, as it is set forth in the life and teachings of our Lord.

In the first place, it is worthy of note that the Gospels, as we call them, are not biographies of Jesus in any exact sense of that term. Almost all that we know of our Lord and his works is found in them, but evidently the primary object of their writers was not to give his complete history, but rather to convince men "that Jesus is the Christ, the Son of God, and that so believing they may have life in his name;" not to tell a story, but to reveal a life which is able to make pregnant with life and divine vitality all who come into personal contact with him. When we become able to grasp the New Testament conception of itself, we shall at once be freed from our rabbinical stickling for the letter of the Scriptures, and shall be able to taste the sweetness of that peace and rest which is promised to all the weary and heavy laden who lovingly, trustingly come to the Master. I say, then, that the fundamental characteristic of Christ's call is that we should come unto him. He is not especially calling us to accept the distinctive doctrines of God which characterized Judaism; he does not define his own peculiar relation to God and to man, and insist that we must comprehend and accept that in order to be received by him. But he simply says, "Come unto ME," oppressed with sorrow and care, and I will remove the grief and wipe away the tear. Come unto me, ye slaves of fashion and folly, pass under my yoke and ye shall find rest and peace. Come unto me and learn of me, all ye perplexed with doubt and distracted by the systems of the world. Come, and let my life and words be lived in you, and ye shall find that peace which passeth all understanding, that truth which can make you free. This, as it seems to me fundamental position of Christ, we are just beginning to learn. Let me emphasize that Jesus is giving to the world a life rather than a dogma; he would deliver men from the bondage of the law, whether ritual or moral; he did not lay down a rule of life, but he presented a life which fulfilled the law, and he bids us follow him into the freedom and peace of the sons of God. And this personal relationship with himself, this contact of life with life, is the means which he uses to form in us the divine life. Life itself, life alone, begets life, and it is because Jesus Christ is able to impregnate us with his own self that he becomes "able and mighty to save to the uttermost all who come unto God through him."

It is very significant that in all the New Testament teachings this truth stands uppermost. In the Sermon on the Mount, for example, the significance of the beatitudes is exemplified in his life. His teaching of nonresistance, if literally observed, would turn the control of the world over to robbers and knaves. But if followed in the spirit of his life, the very robbers are put to shame, and the remaining spark of humanity, which so long smouldered, is fanned into a blaze which transforms the whole life. His doctrine, not to provide for the morrow, would bankrupt the world in a few hours, if observed as some say it ought to be; but if observed according to the spirit, and not the letter, it drives away our fretfulness and care, and enables us to make real our doctrine of the Fatherhood of God. If we should follow out the letter of this great sermon, we shall become as much slaves to the law as was ever the Jews. If we become followers of the law, then Christ died in vain; for it was to deliver us from rules and forms, to give us life, that he lived and died; yea, and now lives at the right hand of God. If this is true of the Sermon on the Mount, it is also true of almost all his parables, and it gives the real meaning to most of his miracles. What other significance has the parable of the Prodigal Son, which has been very aptly designated "the gospel in epitome," than the personal, fatherly, vital relation of God with his wayward, yet repentant children? Take away from this the thought of actual, living relationship, and there is left nothing but the hull from which every particle of meat has been extracted. The lesson of the Good Samaritan is really understood by us only as we see it in life, when the outcast publican is made a constant companion of the Lord; where the poor fallen woman is delivered from her hypocritical executors of the law, and then told to go and sin no more; where the Son of Man becomes the friend of publicans and sinners. And so of his miracles. The poor man is delivered from his palsy in order to become a living witness "that the Son of Man hath power on earth to forgive sins." His own character, life, influence, whatever we may call the grace which he imparted, so filled the sinful and diseased that in strength they departed to their home, glorifying God. He feeds the five thousand, but he does this especially to teach them the truth of that hard saying, at which so many of his disciples from that day to this have turned away and followed no more with him: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me."

In those marvelous chapters in the gospel of John, which gave us so much of his teaching immediately preceding his crucifixion, there is nothing so emphasized as this one thought. "I in them and thou in me, that they may be perfected in one," is the keynote of that prayer which is uttered almost in the shadow of the cross, fervently committing the way of his beloved followers to the keeping of his Father. "I am the vine, ye are the branches. . . He that abideth in me and I in him, the same beareth much fruit: for without me ye can do nothing," is the thought which permeates all the beautiful Fifteenth of John. If he comforts us with the blessed words, "In my Father's house are many mansions; . . . I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself, that where I am ye may be also;" yet he tells us above all, "I am the way, and the truth, and the life: no man cometh unto the Father but through me."

Yes, beloved, his truest word is, Come unto me. Come with your cares and sorrows, with your burdens and troubles, with your sin and shame, with your selfishness and meanness, with your conceit and arrogance, with your folly and shallowness. Come unto me and learn what life is, what its possibilities are, what its joys and blessings may be. Come, take MY burden, it is light; come, take my yoke, it is easy; and ye shall find rest to your souls!

(CONCLUDED NEXT WEEK.)

HONEY FROM THE CARCASS.

J. S. HUGHES.

The carcass in this crux is the religious deadness of the age, and the honey is from the Isle of Patmos, where Jesus met John and gave us all those precious promises sweeter than honey and the honeycomb, for such is the Word of God. The bosom disciple in his lonely exile received and then gave to us. He says it is the revelation of Jesus Christ which God gave to him—gave to him to show to his servants—and that he sent and signified it by his angel to his servant John, who wept much to see part close sealed with seven seals, but was assuredly told by one of the crowned elders not to weep, for his Master, the Lamb, had prevailed to open its seals and he was commanded to go and to take the book from his hand when he had opened and to eat it and find it sweet to his taste; and was commanded to seal not up the book, but to "write in a book and send to the seven churches the things which are and the things which were and the things which shall come to pass hereafter," and John obeyed all and published them to the world. He "bare witness of the Word of God and of the testimony of Jesus Christ, even of all things which he saw."

He received these things from him who was like the Son of Man walking among the seven golden candlesticks, clothed with a garment down to his feet and girt about the breasts with a golden girdle, and his head and his

hair were white as white wool, white as snow, and his eyes as a flame of fire, and his feet like unto burnished brass refined in a furnace and his voice as the voice of many waters; having in his right hand seven stars and proceeding from his mouth a two edged sword, and his countenance as the sun in his strength.

"And at the sight of him," John says, "I fell as one dead at his feet." Jesus said, "I was dead, but I am alive forevermore." What a message to believers is this!

Now, the other, the carcass—let us see how dead it is.

When the editor of a prominent Christian journal was offered a review of a book on the Revelation of St. John, and one that was meeting warm praises, he gave this reply for declining to publish it:

"People generally have an idea that works on Revalation are impracticable and visionary, the production of a diseased or crochety mind."

This is either very hard upon John, who wrote the book, or upon the preachers and editors, who have mislead the people. I am sure the people never got it from John nor from Christ. For the "people generally" believe the professions and claims which this book makes for itself. Did John, the author of this spiritual gospel, the disciple who was nearest to Christ, have a diseased or crochety mind? Was this one of the mistakes of St. John? John tells us that God gave it to Christ to be shown, and Christ opened it and told John to write it in a book and seal it not up, but send it to the churches, and we do have it. Is it sealed up?

Where did the people get this idea? They got it from their leaders, preachers and editors, for none of them ever studied the book to any extent at college with a view to teaching it, for I cannot learn that any college on earth teaches it as the other books of the Bible, though it crowns the revelations of God to man by a great summary. In this book the Holy Spirit seven times expressly warns us, Let him that hath an ear hear what the Spirit saith to the churches.

These distrusting preachers were very sure they knew enough of it to batter down Roman popes with, but became propogandists of despair and doubt and even mockery of this mightiest of books from the innermost apostle of Jesus. God expressly claims it as his revelation, given to Christ, and the angel who conveyed it twice solemnly declares, "These are true words of God."

Christ writes seven letters and the Holy Spirit advocates them as his true words, and the apostles are mystically represented as bearing them to the churches. John's writings, which are the most exalted and spiritual, find their climax in this book. And is it a "diseased and crotchety mind" that claims this book was not intended to be sealed, that simply trusts the book's own exalted professions of exalted power and mission to bless him that reads it?

Does not the book twice appeal to him that hath wisdom to consider it? What other book in the Bible is at all this pains to get itself well and deeply read?

If this awful book closes by pronouncing a judgment upon whoever adds to or takes away from its words of prophecy as unpardonable sin, what shall be said of those who take it all away? Whose mistake is this? Could we add any further contempt of it than to say that the church people generally regard the man who tries to explain it as impractical, visionary and as having "a diseased or crotchety mind?" Is not this very like the Jews' accusation against Christ who always spoke to them in parables? When the vast and mighty claims which the Revelation makes for itself were urged at a preachers' meeting the other day a very scholarly(?) preacher said that these very exalted claims which the book makes caused him to distrust its claims. A brave young preacher was indignant, and asked the scholar if he believed the Revelation of John was any part of God's work. The scholar reddoned and halted, and swallowed a lump in his throat twice as large as a donkey's head and a hundred times bigger than his little faith, and stammered, "Yes."

This is the carcass, this unbelief. It makes "the Word of God of none effect." This Revelation from Patmos is dead just as Paul's letters to the Romans and Galatians were dead in the hands of the papacy.

Is it not the strangest thing, the greatest paradox, that the one book that says the most for itself is the one we esteem least and most disparage? They say, Can any good thing come out of Nazareth? Read its professions and its promises.

Peter and Paul and John were the three great apostles in the apostolic church. Peter was chief at the start and Paul in the middle and John at the close.

Papal Rome took up Peter as its pillar and foundation, and has been, like Peter, using the sword, and like him a legalist.

Paul's writings were revived in the sixteenth century, and the Protestant Reformation has followed his teaching and genius closer than Rome has Peter's. The constant strife and debate and demand for freedom are of Paul.

John is yet to speak the last and the greatest word. But as the persecution of the Judaizers drove the gospel to the Gentiles, as Rome's having cast out Paul's letters raised up Protestantism, so Protestantism, having crucified the Revelation of Patmos, God will raise up the regeneration of the world by its mighty, its ineffable, its glorious power to bless and to save the world. Here truth is mightier with the heart of the wise than the Arabian Nights in the heart of the child.

Mark these words, Oh, you who dwell in God! you in whose souls is wisdom: John will have the last word with this world. He has begun to speak. Hear him!

Paul reached the climax of his teaching when he made faith the highest principle of the human soul, and liberty his highest achievement of labor; bnt John makes love the highest attribute in the heart of God, and peace the abiding joy of the soul of man.

The future will get honey from the dead book of Patmos, the highest sanity.

NELSON A. McCONNELL.

J. W. INGRAM.

DEAR CHRISTIAN-EVANGELIST:—Hundreds of our Lord's disciples will call you blessed for bringing into their homes such a good likeness of our venerable Bro. McConnell.

The writer can never look upon that "Quaker face" without a feeling akin to reverence.

When but a lad, in the rural home of my parents, that dear face was photographed upon my heart, there to remain through all time and eternity.

When I looked upon that face for the first time, in appearance it was the face of a beardless boy; and in that early morning hour of his eventful life of labor and sacrifice, that face was shaded by care and sadness, and awakened the sympathy of the lad who leaned against the opposite jamb of the old fireplace, and studied the young stranger's face with the unerring *instincts* of a child.

He was among strangers, in a wild, sparsely settled country, many miles from his young wife and little girl. His temporary home was only a log house, with few of the comforts of life.

He was seeking in that wild country a field of usefulness, where he could do service for the Master and provide a home for his dear ones for whose loving companionship his loyal heart so evidently yearned.

The writer's knowledge of those early days, that tried men's souls, and of the later years of great prosperity that have visited our people in Iowa, leads him to say that no one man has done more to lay broad and deep the foundation of the Christian religion in this great state than Nelson A. McConnell.

His profound love of the truth, that alone can bring freedom to the soul, was the controlling sentiment of his life.

When the truth needed a champion, he threw himself into the breach. As a debater he was as fearless as a lion, and never lost a battle.

While not favored with a collegiate education, he was always scholarly. He always knew his ground, and his positions were invulnerable.

When he saw an "open door" he entered regardless of salary, or the hardships to be encountered. There are men and women all over the land, especially in the West and South, who speak of him in the spirit of veneration. Everywhere I go, I find those who have been led to the cross by his faithful teaching. His methods were so purely scriptural and his building so guarded that but few of those converted under his labors ever turn their backs upon the ancient gospel.

It gives me great pleasure to say to him, while he is still with us, that of the hundreds of Disciples I have met who look upon him as their father in the gospel, I have never found one that does not love him with a deathless affection. This must be a source of great comfort to him in his last days.

A mighty host will gather about him in that glad forever and tell of their love and reverence for this hero of the cross, whose strong, logical sermons, and eloquent exhortations, taught them the way of life and won their hearts to Christ.

More than most ministers he was a "preacher of the Word." Being a close student of the Bible, of history, of current literature and of men, he was always instructive and entertaining in the pulpit. For many years he was much in my childhood home, and every recollection of him in word and deed is a benediction. Morally he was as true as truth. In all that goes to make up the ideal Christian life he stands out among men as one of the tallest cedars of Lebanon.

Does he not owe it to his thousands of children in the gospel to write out his busy life in detail, covering all those years of hardship—of travel and exposure—of debate and ceaseless struggle, and have them published for the help and happiness of those who shall survive him?

Dear reader, you will the better understand these words of mine when I tell you that I write of the man who taught me my first lesson in the gospel, and won my heart to Christ, and whose hands buried both my wife and myself in Christian baptism. It was he who led me into this blessed ministry of the Word, and whose kind, encouraging words cheered me in that beginning time, when the young minister would faint by the way but for such true, noble friends, who never leave nor forsake.

With all my father's family the memory of Nelson A. McConnell has been a holy fragrance, as it has to thousands of the Father's children.

Pasadena, Cal., March 30, 1899.

Is it Fair?

If, for instance, 2,400 churches give through the Foreign or Home Societies, is it fair to report that 2,400 congregations gave to Foreign or Home Missions, leaving the impression that no others gave when, perhaps, 500 other churches gave through the C. W. B. M. or in other ways? Would in not always be well to say, "Through the Foreign or Home Society?" It is not right to take one channel through which we give, let it stand for the whole amount we give, and compare that part with the aggregate gifts of other religious bodies.

Is there not really, brethren, a little tendency on the part of some of us to ignore work done other than through our particular channels? Remember, "We forbade him, because he followeth not with us." Then the answer, "Forbid him not: for he that is not against us is for us" (Luke 9.49, 50).

O. P. SPEIGEL.

Birmingham, Ala.

Our Budget.

—It looks as if spring had really arrived.

—St. Louis will do its best to put on a little green before the Congress convenes, just by way of contrast.

—By the way, have you decided to come to the Congress at St. Louis, April 25-27? If so, have you sent your name to the chairman of the committee on entertainment, F. O. Fannon, 3126 Locust Street?

—Preparation is going on bravely for a great jubilee offering for Home Missions. A notable feature of this preparation is that of special offerings by individuals.

—No church that has any appreciation of the significance of this Jubilee Year will be content with its usual offering. This year demands a special offering; that is, an offering of special liberality.

—As for the church that thinks because of other claims upon it, it can do nothing for Home Missions this year—well, that church, if there be such an one, is entirely out of line. It is a laggard. We cannot imagine a set of circumstances that would justify such a course.

—There ought to be a number of churches reaching the $500 mark this year in their offerings for Home Missions. There ought to be a still larger number of individuals who will make a special offering of $100 to emphasize this as a jubilee offering for Home Missions.

—Remember that the success of the Jubilee Convention, of Cincinnati, next October, is to be determined very largely between now and the first of May. Unless our contributions for Home Missions shall exceed very largely the contributions of former years, we shall in no wise enter into that Jubilee Convention with any genuine enthusiasm.

—G. W. Muckley, our Church Extension secretary, of Kansas City, Mo., called at this office on last Saturday, and told us encouraging things about his work. The offerings for Church Extension thus far this year are within $4,000 of the entire offering last year, and the total Church Extension Fund is now about $185,000. This, the secretary thinks, will reach at least $200,000 by the October convention; $210,000 by Jan. 1st, 1900, and $250,000, the amount recommended at the last convention, by the end of the year 1900. This is the time within which the convention recommended that the quarter million mark be reached. It is thus very encouraging to know that all our various missionary enterprises are in so prosperous a state and going beyond all past records in their receipts of offerings. Bro. Muckley's hopeful, cheerful way of presenting Church Extension interests is rapidly increasing the list of friends and supporters of this important branch of our work.

—Our missionary department this week is devoted again exclusively to the interest of the home work and the May offering. The literature is from consecrated men and of unusual interest. We also present again cuts of some of our missionaries in the home field which adds interest to the department. The literature we furnish is educational in its character, and when read leaves more permanent impressions of the importance of the work. It is also devotional, thus deepening the missionary spirit in the heart. We are not simply making a loud noise to no purpose, but setting forth the merits of a work that stands foremost of all our great church interests. We hope thereby not only to assist in making the jubilee offering for Home Missions worthy of our plea and people, but to contribute to the continued increase of Home Misssion offerings in other years. In the meantime, let us bend every energy to the largest possible offering for Home Missions on the first Sunday in next month.

—The article in our Family Circle this week from the St. Louis Republic, showing the rapid growth and enormous proportions of the beer traffic, will furnish food for much reflection. The far-reaching evil consequences of this awful business is incalculable. It ought to arouse every Christian to immediate action and make of every voter a prohibitionist.

—In speaking of the Congress of Disciples to be held in the First Christian Church, this city, in our issue of last week, the types made us say that it begins April 22nd instead of April 25th. The date is April 25th to and including April 27th. The types made us say in another paragraph, that the editor of this paper spent Sunday and three days in Chicago on business. The editor was in Chicago three days including Sunday, but the business, transacted on Sunday was the Lord's business, as indicated in our editorial report of the trip, on another page.

—In our evangelistic columns this paper we report the accession to our ranks of two ministers. One is W. A. Taylor, of Everett, Mass., from the Congregationalists, reported by R. H. Bolton. The other is Dr. Smith, of Clarksville, Ind., from the United Brethren. Both desire hereafter to be known only as Christians and to preach Christ and him crucified only for the salvation of souls. Dr. Smith is reported to us by Wm. Knotts, of Zionsville, Ind. These men are both highly commended by the men who taught them the way of the Lord more perfectly, and we hope that their devotion to Christ and usefulness in his service may be increased by their stand on the simple faith of the Disciples of Christ.

—Last week we gave the name of the two street car lines approaching nearest the First Christian Church, where the Congress of the Disciples is to be held, beginning April 25th. To reach the First Church from Union Station, observe the following instructions: Take red car going north on 18th Street at Union Station to Washington Avenue. Then get transfer ticket for any car going west on Washington Avenue to Garrison Avenue. Walk one block south on Garrison Avenue to Locust Street, then west on Locust to 3126, the church. F. O. Fannon, chairman of the entertainment committee, and pastor of the First Christian Church, is anxious to obtain the name of every person who expects to attend this Congress that entertainment may be provided. His address is 3126 Locust Street. Inasmuch as so many of those who are expected to attend will be preachers and that they have half-fare permits, other rates could not be obtained for those not delegates than those common to the public.

—Alvin I. Hobbs, whose portrait we give on our first page, was born March 13, 1834, in Ripley County, Ind. He became a Christian in the thirteenth year of his age. In 1854 he was ordained to the ministry, while yet engaged in mercantile business. But now the calls upon him became so frequent that he sold out his business and entered Northwestern Christian University, now Butler College, in 1858, from which he graduated with honors in 1862. Having located at Richmond, Ind., in that year, he was commissioned as chaplain of the 69th regiment vols. infantry. In 1863 he returned broken in health and remained so for three years. He served as pastor of several of our leading churches, as Richmond Street Church, Cincinnati, Bloomington, Ill., Fourth and Walnut, Louisville, Central Church, Denver, Colorado. In 1890 he was chosen dean of the Bible College of Drake University, which position he filled with great ability until his death in 1894.

Bro. Hobbs was a man of commanning personality, possessing a fine physique and great natural dignity. He was a preacher of splendid ability, blending very happily the argumentative and the persuasive. He was a prominent figure in our national conventions, and his addresses on those occasions were always listened to by his brethren with profit and delight. His death occurred at the very zenith of his power and fame, leaving in the memory of his brethren the image of a strong, manly man, devoting his full powers to the advancement of the kingdom of God. His widow and three married daughters survive him, and revere his memory.

—We have received a number of very enthusiastic expressions of appreciation of our Easter number. We thank these writers for their kind words.

—"The Tract Company," is the name of a new firm organized at Kalamazoo, Mich., for the purpose of publishing and distributing tracts in advocacy of New Testament Christianity. This company proposes to publish only tracts of the highest grade and to sell them at the lowest possible cost. Taking the two tracts already published, "The Teaching and Practice of the Disciples," by W. M. Forrest and "Why Am I a Disciple of Christ," by F. D. Power, as a sample of the work proposed there promises on neat work, good literature and practical themes will cerbe fulfilled. To make this enterprise a success that will be a benefit to the church the able and responsible brethren who have launched it, call upon the brotherhood for the most hearty co-operation therein. Individual societies and churches are asked to pledge themselves to buy annually for at least two years, tracts to the amount of at least one dollar. Donations are also solicited in this work. Every gift of $25 or more will be invested in a special tract and a report of its work made to the donor annually. There are other special features of which we cannot now speak. We wish this new enterprise the most hearty support in this good work. We need more and better tracts than we now have. For further information address the "Tract Co." at Kalamazoo, Mich.

—Of the many articles of unusual interest in the Cosmopolitan for April, that of F. W. Morgan on "Great Problems in Organization" and the editor's accompanying comments thereon are especially noteworthy. Evidently there is much to be said in favor of industrial organization, as Mr. Morgan argues, but the other side of the question, so ably presented by the editor of that ably edited journal, must not be overlooked. Prosperity for the rich only is not the kind of prosperity for which the country stands in need to-day, but prosperity for the whole country. It is strange that our statesmen generally persist in overlooking our own country as an outlet or a market for our products. There are no more liberal buyers and consumers in the world than the people of these United States in proportion to their means. Give them employment at good wages and our home markets will surprise the world. Our laboring men, as well as our millionaires, would live in fireproof houses if they could afford them.

—"The Building of an Empire," now appearing in the Cosmopolitan as a serial article and written by the editor of the Cosmopolitan, is becoming exceedingly interesting. The writer gives an insight into the life of the great prophet, Mohammed, of whose empire he is writing, not elsewhere so briefly yet so vividly told. The illustrations are idealistic, yet they contribute greatly to the interest of the articles. They help the reader to realize how far in the past and how truly Oriental are the things of which the writer is treating. The passing of Mohammed's life before the eye of such a critical writer of this age and civilization as John Brisben Walker, however, is not likely to add to the moral grandeur of the founder of one of the world's great empires. Whatever Mohammed may have been morally, by the standards of his age must remain the limit of his glory in this respect. The study of his character in the light of our present standards do not seem to add to his moral stature.

—The Outlook for April contains a number of answers from prominent preachers on the question, "Is the face of Christ as depicted in art a strong one?" Cardinal Gibbons said: "The face of our Lord which I am accustomed to see expresses both strength and kindness." Bishop Potter, on the contrary, thinks the art portraits "weak and inadequate," while Dr. Parkhurst says that they are "not only disappointing, but repulsive." Rabbi Gottheil declares: "I have never seen a picture of the being called Savior of the world in which strength was a marked feature, or even indicated. Naturally so because the being was not a man of flesh and blood, but the creation of theological fancy and dogmatic construction." Many other clergymen of note join in the discussion of this question in the April Magazine number of the Outlook.

—The April number of the Christian Quarterly, new series, is to hand so recently that we have not yet had the time to more than glance at its table of contents. The themes written upon in this number are "The Three Churches," by the editor; "God," by H. W. Everest; "Christian Endeavor, Etc.," by J. J. Morgan; "Comparative Value of Long and Short Pastorates," by Levi Marshall; "The Meaning of Heresy in Theological Development," by Mrs. Alberta Allen Forrest, and "The Minister as a Student," by G. K. Berry. As will be observed, this list presents some new writers. The usual departments of the Quarterly are well filled. "Table Talk" is especially suggestive. The note from the editor stating the lack of proper support, still, for the Quarterly, is not so assuring as we should like to hear. We had hoped that the subscription list of this incomparable magazine had grown to the point of an assured and easy living. This at least is what it deserves and should have, and what is in the power of its friends to grant or secure for it.

—The election of Mr. Jones as mayor of Toledo, Ohio, on an independent ticket, by an overwhelming majority, indicates that the people are beginning to declare their freedom from political bosses and machine-made politics. Mr. Jones had more than two thousand votes more than the combined votes of the candidates of the two leading parties and seems now on the high way to the chief office of the state. Two cardinal points in Mr. Jones' platform are public ownership of public utilities and an eight-hour day at a minimum of $1.50 per day. By the way, it is remarkable how these two cardinal ideas are coming to the front in municipal politics. Some four or five mayors are now quoted as holding to these views. Evidently we re in the midst of a great industrial revolution, and the favorable results will not fall to organized capital alone. An adjustment is sure to come in which the laborer will not be the slave of trusts.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

—The Orphan School Record, Fulton, Mo., easily holds its place well to the front in the list of college journals. The March number is made up of well-written and will-selected matter.

—The Evangel, Buffalo, N. Y., contains the briefs of a sermon on "The Conditions of a True Faith," by R. L. Lotz, pastor of the Church of Christ at Mapleton, Ohio, accompanied by good halftone picture of himself. The sermon feature of the Evangel is one of its specialties and proving quite popular with its readers.

—Alexander McMillan, corresponding secretary for the M. C. M. S. has drawn up a form of "Bylaws and Constitution" which he is recommending to poorly organized churches in his state. If any churches feel the need of rules for their business government and desire a good form, copies of those drafted by Bro. McMillan might be obtained by addressing him. They can be changed to suit any congregation. His address is Ann Arbor, Mich.

—The church at Winterset, Ia., adopted the individual communion cup by unanimous vote. Whilst claiming to be thoroughly loyal to Christ they regard the "mode" of drinking as much a matter of liberty as the mode of dress, or sitting at the table. T. R. Hodkinson, whose interesting serial article, now appearing in the CHRISTIAN-EVANGELIST on "The Evolution of a Disciple," is the pastor of the church at Winterset.

—The receipts for Foreign Missions for the first six days of April were $4,553.44. This is a gain of $923.72 over that for the same time last year.

—If the American Christian Missionary Society could have such a report as that of March for a few months the $100,000 mark would soon be passed; but of the $19,290.86 received, $18,000 of it was on the annuity plan and a gift from one party whose name has not yet been given to the public. Of this $18,000 annuity money, $2,000 was for the Foreign Society, $8,000 for Church Extension and $8,000 for Home Missions. The actual gain of the Home Society, therefore, for March over March, '98 was only $4,759.77. But considering that March is the month for the offering for Foreign Missions, this is somewhat remarkable, and a splendid omen of still greater gains for the remainder of this Jubilee Year.

—The announcement that the recent law abolishing the canteen system will not hold water will be a great disappointment to the true friends of the army. What means this persistent disposition of would-be reformers to juggle with words? It seems almost impossible to get a law against the liquor traffic that will hold water. It is either unconstitutional, lame or otherwise defective. Can it be that these defects are due to ignorance? May it not be possible that they are framed in words selected purely for deception rather than for reformation? If so, when will the people ever be undeceived in their law framers? It is simply a burning shame that the country has to endure such jugglery, such shameful deceptions, such outrageous impositions under the appearance of law year after year. The lawmakers as well as anybody knew that the demand was for a bill that would abolish the canteen system, and yet they failed to frame a bill that would secure this end.

—The indications of deception practiced by J. W. Keely in his pretended discovery of a new motor element, since his death, are about as sensational as were his frequently announced discoveries and their possibilities. That a man could successfully deceive the class of men who became the victims of Keely's scheme, for a quarter of a century, would be a greater miracle than his announced discoveries or any of their marvelous results even if his most sanguine expectations and consequent promises had been more than realized. Keely must have been seeking after something which he did not see, but evidently believed to be not far away, otherwise his deception would have been revealed. Most probably he was himself the most deceived person of all the victims of his visionary brain, and hence the manifest sincerity of the man at every crucial test (and there were many) through which he passed. People, especially capitalists, cannot always make the allowance they should for the failures of true genius.

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IS THE BEST.
A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
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—A poem on "Spring Cleaning" in the April number of the New Crusade, published at Ann Arbor, Mich., makes quite an extension of the annual domestic duty occurring at this season of the year on other lines, as indicated by the first stanza, thus:

Yes, clean yer house, an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.
Yes, w'en spring cleanin' comes aroun'
Bring forth the duster an' the broom;
But rake yer fogy notions down,
An' sweep yer dusty soul of gloom.

—Easter day was one of rejoicing at Sedalia, Mo. The Christian Church heard two excellent sermons, some fine music and raised $3,000 for the enlargement and improvement of the church building. Bro. Putman's preaching is to blame for the enlargement of the house.

—The Reform Burea, Washington, D. C., Rev. Wilbur F. Crafts, superintendent, sends out the suggestion that in every town of the civilized world and in all missionary stations there shall be a meeting for prayer and conference on universal peace on May 18, the date of the assembling of the official Peace Congress at the Hague Holland—an all-day meeting, if possible, on the broader theme, "How the World is to be Righted." Let us now study how so-called "necessary evils," such as the plagues of war and drink and gambling and impurity and poverty are to be abolished and the social relations of individuals and nations Christianized. It is suggested that the following petitions be adopted at this meeting or, better, earlier, that the one to be sent to the Hague may reach there for the opening of the Peace Congress, but even if not adopted until the 18th it will probably not be too late, nor will the one for Congress be to early, as public sentiment must speak in advance of Congress:

Resolved, That we hail with praise and prayer the official peace conference of all nations, called by the Czar of Russia, and authorize the president and secretary of this meeting to petition the conference in our behalf, not only to reduce burdensome armaents, but also to establish a permanent "Supreme Court of Nations," that may arbitrate between such powers as may unite in it as our own Supreme Court arbitrates between our sovereign states.

Resolved, That the same be authorized to petition the President and Congress to take up anew and carry to completion, as an installment of universal peace, the Anglo-Saxon treaty of arbitration, already approved by the people and government of the British Empire, and only postponed in the United States by the obstruction of a senatorial minority when it had been generally approved by churches and colleges, labor unions and boards of trade, Executive and House of Representatives.

—Special distatch to the CHRISTIAN-EVANGELIST:

Meeting, with Scoville and Huston assisting, closed with 245 additions; 11 added since.

J. E. LYNN.

—The Kinsman for March says that there should be no mistake made in the use of terms by the next Congress when it comes to deal with the constitutional amendment to prohibit polygamy. Adultery with religious sanction must not be left with a hiding-place in these United States.

—The Detroit C. E. Union has commenced the publication of a four-page paper in the interest of the coming C. E. convention. Its name is "Detroit '99." The various attractions for the convention will be set forth in the issues of this paper. The present number contains some beautiful halftone pictures of street and lake scenes.

—In an editorial last week we wrote, "Wealth is not necessarily sordid, but the disposition that regards it as *an end instead of a* means to a higher end is sordid." By omitting the italicised words above, the printer made us say exactly the opposite of what we wrote. The moral of this is that if the reader detects any error of that kind in our columns, he must lay it on the printer and proofreader and not on the writers.

—We are glad to know that Bro. Horace Morse, of Colorado Springs, Col., has given to the Ministerial Relief Fund $1,000, without condition. This amount Pres. Howard Cale informs us will be placed among the permanent funds as the "Horace Morse Fund." We trust this good example of Bro. Morse's will be followed by many others. The old preachers should be remembered in this year of our jubilee rejoicing.

—The New England Messenger for April contains this singularly interesting news item:

The saddening news of the death of Sister Sarah Boren, of Milton, Ind., has has reached us. She was a mute. She married a mute. Writer solemnized the marriage. She was the daughter of the late Elder W. Booth. When a young lady in a meeting the writer held at Milton, Ind., she confessed Christ and we buried her in the waters of baptism. It was a very impressive and enjoyable scene. She united with and lived a faithful member of the Church of God and triumphed in the hour of her departure.

—Dr. J. D. Craig, of Chicago, and Dr. Younkin, of this city, have begun a written discussion on "Vegetarianism" in the Chicago Vegetarian for March. Dr. Craig affirms man is so constituted that in order for his full development, both mental and corporeal, he should subsist on the direct productions of the vegetable kingdom and totally abstain from flesh and blood. Dr. Younkin affirms that man is an omniverous being, and that the eating of animal diet is in perfect harmony with his mental and physical development. The discussion will no doubt be as interesting as it is unique.

—The Church Progress seems not at all pleased with the Administration's way of doing things in Cuba and the Philippine Islands since the close of the war. (1) Sam Small, "a cheap and vulgar revivalist," is appointed superintendent of education in Cuba instead of a Catholic; (2) The Philippine Commission has no Catholics in its make-up, and (3) the establishment of a public school system in Cuba and Porto Rico instead of a public support of the Catholic schools, are some of its complaints. The Progress forgets the distinction between a Catholic and a Protestant nation. The Catholics have had their day in these islands and now comes the Protestants' turn.

—The church at Fredericksburg, Va., have asked the brotherhood for $1,000 to aid in rebuilding their house of worship at that important place. In response to their call $800 has been secured in cash and pledges. The use of this $800 is contingent on securing the $200 additional. The little band of Disciples at Fredericksburg propose to raise $500 themselves, making $1,500 in all. This amount put into their old building will give them a church property worth $5,000. Brethren everywhere are earnestly solicited to help this worthy enterprise. The Virginia churches are generally poor and have contributed freely to the fund. They ask aid from stronger churches outside. Send money and pledges to Cephas Shelburne, the pastor, Fredericksburg, Va.

PERSONAL MENTION.

J. M. Hunter goes to Forest Grove, Ore. He expects to enter the University there.

J. H. McCollough, of California, was at Vancouver April 2.

R. M. Messic goes to Kelso, Wash., half time, to Harkinson and La Centre the remainder.

Mr. Homer L. Corwine and Miss Birde M. James were married on Wednesday, March 5, 1899, at Frankford, Mo.

A. L. Zink, of Keoswaqua, Ia., desires to correspond with any church in need of a pastor for one-half or for full time.

C. M. Hughes, singer, is now at Rogers, Ark., assisting in a meeting, the first since his grippe sickness. Correspondence should be addressed to him at Rogers.

F. M. Branic reports 109 additions at Colchester, Fandon, Central and Tennessee, Ill., during the past year; 65 of these additions were at Colchester, Ill.

Bro. Mohorter, of Cleveland, O., has accepted a call to preach for the church at Boston, Mass., and will soon enter upon his work there.

S. D. Dutcher, the new pastor of the church at Mexico, Mo., has been callen upon to mourn the death of his father, which occurred on the 23rd of March.

The Christian Guide says that J. L. Parsons has resigned his work at New Albany, Ind., and commends him to any church wanting a preacher.

The State Endeavor Convention of Alabama, meets in Birmingham, April 14-16. O. P. Spiegel is chairman of the convention committee and Homer T. Wilson one of the chief speakers.

C. A. Young and family have returned from the South, where he has been lecturing at the Universities of Virginia and Georgia, to Chicago, Ill., where he is doing some special work in Semitics in the University of Chicago.

J. T. Ogle's annual pastoral report for the year ending March 31 is an excellent one: Money raised for all purposes, $5,250.08; for missionary purposes, $452.53. There were 34 additions to the church during the year. Bro. Ogle has been the esteemed pastor of the church at Carrollton, Mo., for four years.

Our Young Men, the Bulletin of the Southside Y. M. C. A., this city, for April contains the address of S. B. Moore, pastor Compton Heights Christian Church, recently delivered before the meeting of the Southside C. E. Union. It was a fine address on "In His Steps."

The Bethany Banner very deeply regrets Dr. C. A. Young's decision not to accept the presidency of Bethany College, and attribute the nonacceptance very largely to the unwillingness of the C.W. B.M. to give him up. Dr. Young has now been in their employ so long aad is so greatly impressed with the importance of their work that it is not strange that he should be so loth to give it up for a new field. Bethany College is now casting about for another man for that work.

A. J. Marshall, of Onawa, Iowa, has been called by the Mission Board of this city to the work of city evangelist. Bro. Marshall was in this city last week looking over the field and left the impression that the call from the city board would receive favorable consideration. He is doing a fine work at Onawa and the church there will be unwilling to let him go if only their wish in the matter be considered. But the larger field of work to which their pastor is called, with the prospect of enlarged usefulness for the Master, will probably lead them to consent to his resignation and removal to St. Louis.

CHANGES.

J. P. Adcock, Ft. Scott, Kan., to Sheldon, Mo.

E. M. Barney, Mishawaka, Ind., to Perry, O. T.

W. H. Rust, Viroqua, Wis., to Everly, Ia.

J. H. Goldner, Chagrin Falls, O., to Chicago, Ill.

Jno. Young, Marshall, Mo., to Everett, Wash.

J. G. Creason, Gant to Columbia, Mo.

J. E. Story, Des Moines, Ia., to Smithboro, Ill.

J. L. Palmer, Kansas City to Fair Play, Mo.

H. J. Hostetter, Atwater to Windsor, Ill.

Abram E. Cory, Boone to Oskaloosa, Ia.

Foreign Mission Notes.

John Johnson, of Smyrna, Turkey, needs some magic lantern slides. Doubtless many persons in America have slides that they do not use and never expect to use again. It would help him very much if they would forward their slides to him.

Mr. Shishmanian and Mr. Chapman have been to Giol Dagh to dedicate the new church building there. The church has 32 members and is in good condition. Their building will be of the greatest advantage to them.

Mr. Shishmanian is making a tour of the churches throughout the empire. The churches have long been urging him to do this.

The latest letter from Africa is dated January 24th. At that time E. E. Faris was in good health. The property at Bolengi has been purchased. Dr. and Mrs. Dye sailed from Liverpool for Bolengi on the 13th of February.

Mrs. C. E. Garst and her three children have returned to America. At the present time they are at Sterling, Kansas, with Mrs. Garst's mother.

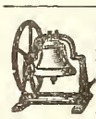
F. E. Hagin, of Pekin, Ill., has been appointed a missionary to Japan. He will leave for the field in August next.

Miss Lavenia Oldham reached Japan on the 15th of February in good health and in good spirits.

Dr. Nina A. Stevens wishes some money to support two girls in Akita, Japan. One is eleven years of age, the other twelve. The younger is a daughter of a miner, an earnest Christian, who is a leader in the church. If she is educated, it is believed that she will make a helpful woman for the work. The other is an orphan. It will take about $35 a year to support each girl.

Crescent Hotel, Eureka Springs, Arkansas

Opens February 23. IN THE OZARK MOUNTAINS; delightful climate; beautiful scenery; unequaled medicinal waters. Cheap excursion rates. Through sleepers from St. Louis via Frisco Line. Write for rates and illustrated pamphlet to Manager Crescent Hotel, Eureka Springs, Ark., or Bryan Synder, G. P. A., Frisco Line, St. Louis, Mo.



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LIFE OF

ALEXANDER CAMPBELL

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This book is a condensed and accurate account of the life of this great religious reformer, beginning with his boyhood, and following him through his trials and triumphs to the end of his eventful life. This biography meets the wants of the busy people, who desire to know the important events in the life of this great man.

The following Table of Contents will indicate the scope of this book:

Preface, Introduction, Early Days, University Life, Emigration to America, Ministerial Preparation, Religous Discoveries, Trials and Triumphs, Christian Baptist, Religious Dissensions, The Christian Church, The Defender of the Faith, A Wise Master Builder, The Prince of Preachers, Travels at Home and Abroad, The Bethany Home, Clsingo Labors, His Place in History.

This book is printed in clear type, bound in latest style cloth, contains 234 pages, and the price is $1.00, postpaid.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO

Correspondence.

English Topics.

ANTICIPATORY.

The great Jubilee Convention to be celebrated in Cincinnati will in the eyes of all of us, who are at this work in England, be the crowning incident of the 19th century. Several of us on this English side of the mighty blue streak are ambitious of presenting ourselves at Cincinnati in October. I am one of those who yearn to see as many as possible of our American brothers and sisters face to face, and I cherish the eager hope of at length accomplishing one of the dreams of my life. That dream is to see the grandest brotherhood on earth in the world's greatest country. Britain is the greatest little country the world ever saw, but America is the biggest big country. Each is bigger than the other in some things, and each is heir to greatness and glory such as no mortal has yet dreamed of. When I consider how many thousands of real Americans, and Americans of the noblest type in many cases, make their abode, happily, in London; and how many thousands of the best sort of English people delight to live in the United States, I realize that both these countries belong to both nations. But I want to see the American Disciples hasten to annex England, Scotland, Wales and Ireland, religiously and spiritually. That is infinitely more important than the political annexation of Cuba, Porto Rico, Hawaii and the Philippines, although the United States will do an incalculable service to humanity if she will simply and squarely accomplish that absorption. If I can come to America, and if several of our other brethren can do so, we will tell our American friends how to make the conquest of these islands for the New Reformation, and how thus to plant a citadel of spiritual power from which to attack the whole of the continent. It would give me unspeakable pleasure to visit as far as time permitted some of our American churches, and to preach and lecture on a few occasions here and there. I rejoice in the expectation that we shall be able to make up at least a small contingent from England for the magnificent occasion. I shall be glad to hear from churches and societies which would care to see and hear me. As I have traveled much, with my eyes wide open, in every part of Europe, and can offer lectures on what I know from personal observation of Russia, Turkey, Greece, Asia Minor and many other lands, I might be able to let some light in for American audiences on the social and religious phenomena of the continent of Europe.

THE SHELDON CRAZE.

I do not use the term "craze" in any disparaging sense when I apply it to the extraordinary wave of enthusiasm created in England by the different books, or rather booklets, of the new American author, Mr. Sheldon. I have never seen the whole English people so deeply moved by any writer. Even the sensation caused by "Uncle Tom's Cabin," in the years of my early childhood, was trifling compared with this. A few months ago sixpenny editions were issued, and at once I saw people everywhere with them in hand; and now penny issues are out, which are being devoured by hundreds of thousands of poor readers. This is an extraordinary sign of the times. Here we have a craze of the right sort, or at any rate one approaching the desired sort. The favorites amongst these little books are "In His Steps" and "The Crucifixion of Philip Strong." I am told that the impression in America is nothing like so deep and wide as that produced on this side. As is always the case when some thrill of popular emotion is evidenced, especially if it is a popular *religious* emotion, there is anxiety amongst the churches and the preachers on all sides; first, as to how to account for the agitation; secondly, as to how to estimate whether the sensation is likely to last, and must so be reckoned with, and thirdly, as to the best way of getting the greatest possible advantage out of the flowing tide of public feeling. I may not be right in my own estimate, but I have a conviction in my own mind that there is a powerful reason in the public mind for the intensely warm and even feverish welcome extended to Sheldon's books. The people of England have, at least amongst the masses of the workers, experienced a mighty disappointment, about which very little is said and nothing at all is written as far as I am aware. This Sheldonian wave follows the great Socialistic wave which has rolled through the community during the whole of this decade. That wave has entirely subsided. I never hear any talk of Socialist theories now in general society, though, of course, professional and fanatical Socialists will long keep up a show of activity and will find a feeble following. But the masses who had been bewitched by the silly English amalgam of Owenism, Marxism, Fourierism, Collectivism, Phalansterianism and Fabianism, chiefly under the lead of blatant striker leaders, and "Social Democratic Federationists," have been chilled by despair of ever seeing the loud promises of a new order of things even incipiently fulfilled. Christian Socialists blossomed out in High Church quarters, and parish priests who played at Mass in the morning and masqueraded as Socialists in the evening, thought they had found out at last how to bewitch the working classes and to lead back all the crowds of soiled and quagmired wanderers to the true fold of the lost sheep. But this silly sheep refused to come. Although nobody says so—at least I do not hear any such utterance—I believe that the people in countless numbers are confused and benumbed by the failure of the attempt to institute a new Paradise on earth with God and the devil alike shut out. Everybody was going to be so good, if only everybody's environment could be speedily perfected! There would be no more sin, no more sorrow, no more crying, especially no more sin; and, indeed, sin was not going even to be mentioned again, for had not Mr. Bellamy sometime since prophesied in "Looking Backward" that there would indeed be something left called Atavism, but that hereditary relic of our wicked grandfathers would be relegated to a comfortable asylum out of sight of the community generally? Well, the people are conscious in their inward hearts that they have been willingly befooled and bewitched, although there is no popular confession of the disappointment. Mr. Sheldon happened to do a timely thing, for he just at a particular crisis put into simple language, without any pretense to literary ability (for he has not a particle of that) the need of consulting Jesus. He has put God in front of the common people at a moment when, because they had by myriads forsaken him, they were conscious that all had somehow gone wrong with their most cherished aspirations. The religious organs are now beginning to discuss Mr. Sheldon, and for the present I will leave them to do so. I believe that we may find ways of helping out of the mire of scepticism many who have been profoundly stirred by these simple but heart-moving books. The question with us is not "What are Christians doing?" or "What are the sects doing?" but "What would the Master have us do?"

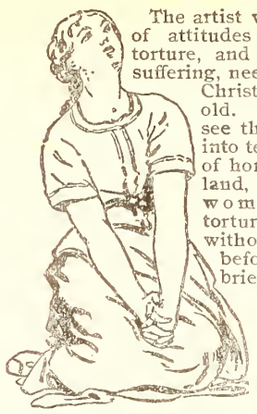
W. DURBAN.

43 *Park Road, South Tottenham, London.*

There is but one good make of lamp-chimneys — Macbeth — and your dealer knows it.

You want the Index.

Write Macbeth Pittsburgh Pa



The artist who is in search of attitudes descriptive of torture, and poses depicting suffering, need not go to the Christian martyrs of old. If he could only see through the walls into tens of thousands of homes all over this land, he would see women undergoing tortures in silence without complaining, before which the brief ordeals of the martyrs pale into nothingness.

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangement of the delicate and important organs that are distinctly feminine. One of the worst effects of troubles of this kind is upon the nervous system. The tortures so bravely endured completely and effectually shatter the nerves. Dr. Pierce's Favorite Prescription is an unfailing cure for all weakness and disease of the feminine organism. It makes it strong and healthy. It allays inflammation, heals ulceration and soothes pain. It checks exhausting drains and tones and builds up the nerves. It fits for wifehood and motherhood. Good medicine dealers sell it, and have nothing "just as good."

"Since my last child was born, thirteen years ago, I have suffered from uterine trouble," writes Mrs. Paul Devraine, of Jellico, Campbell Co., Tenn. "I consulted several doctors and took much medicine, but found no relief. I had very bad health for twelve years. Every month I was in bed a week before the monthly period and a week after. I was obliged to keep in bed for four months last summer. I was just like a corpse. I lost twenty-six pounds in four months. I was coughing so much I was considered in consumption. I suffered severely from pains in my back, bearing down pains in the womb, chills and cold sweats. After taking four bottles of Dr. Pierce's Golden Medical Discovery my coughing stopped, and after six bottles of Dr. Pierce's Favorite Prescription my periods became regular and were passed without pain. Now I am fleshy, more so than ever before. My neighbors are surprised to see me in such good health after having seen me so low."

Constipation causes and aggravates many serious diseases. It is speedily cured by Dr. Pierce's Pleasant Pellets.

New York Letter.

Easter was a high day in the 169th St. Church of the Disciples of Christ. Our new chapel on the Southern Boulevard, near 167th St., was solemnly dedicated to the service of God. At 2 o'clock in the afternoon the branch Sunday-school marched, one hundred and fifty strong, from the old meeting-place (a storeroom) in 169th St. to the chapel into which they entered singing, "Marching with Christ our King." The school then rendered a special program of interesting services, consisting of Easter songs, music by the children's choir, congratulations from the main Sunday-school, presented by a representative committee and an address by the superintendent. At 3:30 o'clock the dedication service proper was held, the chapel being crowded with happy people. The special inspiring music of the occasion was furnished by Mr. and Mrs. James Roscoe, of New Jersey, the Logan Quartet, of Pelham, N. Y., and our own church choir. A financial statement was made by the pastor and Bro. W. C. Payne, pastor of the church on W. 56th St. made an appropriate dedication address And then by prayer the building was solemnly set apart to the work and worship of God.

***

The chapel is a framed wooden structure, 20x48 feet. It is covered with shingles and ceiled with yellow pine. The windows are of modern design and made of colored glass. Altogether it is considered a neat, tasteful, little house, and well suited to the purpose for which it was built. The plans were presented gratuitously to the church by Mr. Harry Van Benschoten, architect, and have proven acceptable to the whole church. Mr. J. H. Demerest, one of our deacons, who is a car-

penter, built the house and thereby saved the church a considerable sum of money. The church has raised a fund of $1,000 by the sale of noninterest-bearing bonds, at $10 each, to be redeemed in serial order, at the rate of two per month. In this way the church borrows money from its own members in small sums, and thus saves intrest and distributes the burden among the people. The building costs us about $1,200 and the organ and furnishings $300 more—a total of $1,500. We have leased the lot on which the building stands for a term of five years at an annual rental of $75, with the privilege of renewal at the expiration of the lease. Our Sunday-school is growing and the outlook for this new work is full of promise. The branch work has almost doubled our Sunday-school force and has broadened and deepened the intrest in our work at every point.

***

The Disciples of Christ in the Eastern states will hold a missionary conference at the First Church, Philadelphia, May 9-11. Bro. H. O. Breeden will be present from beyond the territory of the conference and will speak two or three times. All the preachers from Virginia to New England and others interested in the forward movement of our work in the East should be present. The Philadelphia brethren will furnish free entertainment for all who will attend the conference. All intending to be present should send their names to Vincent B. Brecht, 1917 North 11th Street, Philadelphia. This should be done immediately. We will look into the question of securing reduced transportation and make a statement as soon as possible. Bro. J. S. Myers and the First Church are anxious that large delegations be present from all our Eastern churches. A program will be issued in a short time. Will you not write us at once, saying you will be present? This conference should be the beginning of a great forward movement in the East.

***

Bro. F. W. Troy preached his last discourse as pastor of the Sterling Place Church of Christ, Brooklyn, the first Lord's day in April. What Bro. Troy's plans are, or what the church is planning to do in regard to another pastor, has not been reported.——Young Bro. Keevil, a recent graduate of the College of the Bible, Lexington, Ky., is at the Green Point Church, Brooklyn, looking the field over with a view to locating.—Bro. Roland A. Nichols is doing a splendid service at Worcest, Mass. A Congregational Church, disbanding, asked him to enter the field and in a short series of meetings at the Belmont St. school 38 people have united with the Lord. We rejoice in his prosperity.

1281 *Union Ave.* S. T. Willis.

Using the Uniform Topics.

While variety is the spice of a prayer-meeting it may easily become its bane also. The rue idea is variety within certain limits, or variety hedged by a certain measure of uniormity. Reading, prayer, songs, remarks are and must be prayer-meeting *staples*. But these may be varied almost indfinitely.

1. Take the readings, for instance. There are two Scripture selections with each topic, averaging from four to ten verses each. That s a good length for public reading. They may be both read by the leader, or by the leader and the meeting responsively, or by all in concert, or by two young men chosen for the purpose, or by two young women, or one by an individual reader and the other selection by the prayer-meeting in concert. Here are six variations possible, and as many more could easily be added. Don't let even the reading be humdrum. Vary them.

2. Take the prayers also. A prayer-meeting, not to be a misnomer, should have *many* prayers. But how easily they fall into a rut. Heaven pity a prayer whose phraseology everybody present knows beforehand! Heaven pity a prayer-meeting afflicted with long-winded prayers that "cover all creation!" Now the Uniform Topics are meant to make the prayers brief and specific. Let it be understood that the whole meeting must center about the topic, and that prayers as well as talks must be short and to the point. Call for three or four brief prayers, one right after the other, namining beforehand the persons to offer them. Call for sentence prayers, giving the privilege of participation to all present. These for variety. The single prayer is, of course, the standby.

3. Take also the songs. Need I say that spirited and spiritual singing is a *sine qua non?* And how telling the song that fits the topic! Vary the program by learning a *new* song once in a while, by having the verses sung as a solo, all joining in the chorus, by introducing an occasional duet or quartet. *Emphasize* the musical feature. Make it attractive. And encourage the starting of voluntary songs by any who are so disposed, at fitting times in the meeting. Have sometimes an entire service of song, varied only by a Scripture reading and an opening and closing prayer.

4. And finaly, the remarks. It is a mistake to think they are the *chief* thing. The *worship* in song and prayer is the chief thing. But well timed remarks add no little to the interest. But they should be well-timed, devotional and should quit when they are done. And why the *men* do all the talking? Let the women have their liberty. Encourage thoughtful ones to bring and read brief papers on particular phases of the topics. Suggest something of the kind the previous Sunday to a sister you may choose, and see if it don't prove one of the best things of the meeting. If need be, cull from the prayer-meeting articles in our weekly papers a choice paragraph and have some one read it at the proper time. And every now and then try the "memory meeting" plan of closing all books, and getting songs, Scriptures and everything else in the meeting from the unaided memory of those present.

These are mere suggestions, of course. They could be greatly lengthened out. But they are given to stimulate thought concerning this valuable midweek meeting, and to affirm the conviction that the prayer-meeting out of which *much comes* must be the prayer-meeting into which *much is put*.

George Darsie.

To Bible-school Workers.

Our church papers are teeming with such things as "$150,000 for the Foreign Missionary Society," "$100,000 for Home Missions," "100,000 souls for Christ," "Expansion," Enlargement," "Jubilee Year," etc., etc. We think it fitting to consider what the Bible-schools have done to aid in bringing about these enlarged efforts; also to take a pre-view of how to improve upon the past. In reviewing reports made at the last national convention we find some things worthy of note, viz., the Foreign Society collected last year $130,925. Our schools gave $34,334 of this amount. Number of contributing churches, 2,907; contributing schools, 3,180; gain in contributing churches, 321; gain in contributing schools, 370; 752 churches raised their apportionment; 926 schools raised their apportionment; 5,868 children each gave or raised as much as $1; 1,221 schools used birthday boxes. A special children's day was inaugurated in 1889 to raise funds for the Home Board. That year they raised $375; in 1890, $2,100; 1891, $2,392; 1892, $2,213; 1893, $3,550. Then special collections were abolished. Yet that year (1894) $1,597 was paid, and the next year, $334; 1896, $469, and in 1898, $584. We see the amount paid to the Foreign Society, $34,334, and $584 to the Home Society, makes $34,918 paid the past year by the schools.

Likely, our schools have paid several thousand dollars more to institutions at home and abroad. For the 7,250 schools, with their 700,047 officers and pupils, we think this is encouraging. The last national convention decided that there should be a Children's Rally Day for America, held the Sunday before Thanksgiving day, the offering thus secured to be divided as follows: One-fifth to Board of Church Extension; two-fifths to State Board of Missions of the state or district from whence it comes, and the remainder to the Board of the A. C. M. S.

An immense amount of valuable work has been done in all parts of the country (especially in cities) by the establishing of mission schools that have paved the way for organizing effective churches. It is evident from the above and other data that the rising generation of workers will be much more efficient than the present. Better educated in head and heart, and with the experience of the past to aid, great results may be expected.

The officials of the general union work places our schools and workers as second to none. This is also encouraging. But should we not, in the proper spirit, try to go far in advance. While we should feel encouraged and thus be prompted to do more work, yet from another point of view the work being done in this great and noble factor of the church is but as child's play when we think of the talent represented in our schools, the time spent each Sunday in our school work, the amount of money spent for school supplies and the superior class of helps offered workers. In addition to this, Chautauquas, assemblies, normal classes and institutes are so generally distributed that those who will may avail themselves of valuable help. Now, is the amount of money raised for various church interests, the number of schools, number of pupils, the amount of information imparted, the souls brought to Christ and the growth in grace and good works a fair showing for the *capital* invested, helps offered and the demands of our great Leader? We say a thousand times, No!

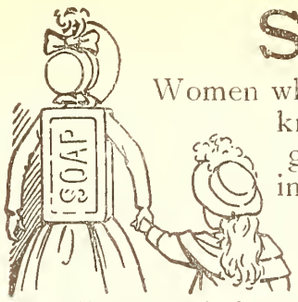
This brings us to the important question we wish all may be ready to carefully, conscientiously and prayerfully consider, namely, How enlarge our field of usefulness? What is in the way of greater success? We wish a number of replies. Reply on postal card in as few words as you can to save space in the Christian-Evangelist, which offers space for a number of replies. The replies will likely suggest some other topics for after consideration, such as, How produce more co-operation and uniformity in our work? How aid the Missionary Society more? Should we have a different system of Bible lessons? If so, how secure them? etc., etc. An improvement in the worker and the work will solve many questions. Let us hear from you, brethren and sister. K. P. Taylor.

Bloomington, Ill.

Trade-mark Criss-Cross CEREALS
Seven food products—prevent and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Unlike all others. Look for criss-cross lines. Pamphlet and sample offer mailed free.
K. C. WHOLE WHEAT FLOUR. Prevents constipation and liver troubles.
CLUTEN GRITS, New health breakfast food.
PANSY Pastry Flour, Finest made.
FARWELL & RHINES, Watertown, N. Y., U. S. A.

LARKIN SOAPS
AND PREMIUMS.-FACTORY TO FAMILY
Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth $10.00 each.
The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.
OUR OFFER FULLY EXPLAINED IN CHRISTIAN-EVANGELIST, March 30th.

TO CURE A COLD IN ONE DAY
Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.



Soap-heredity.

Women who use soap don't do so because they know it's the best. Probably they haven't given a thought to the matter. They inherit the soap-habit—their mothers and grandmothers did, before them.

Women who use **Pearline** do so, because they have used soap and **Pearline**, and have found **Pearline** to be better—more effective, saving time and rubbing; just as harmless, and more economical. 587

Millions NOW USE Pearline

Bethany Jubilee Offering.

In answer to a general wish, expressed in various ways, by a wide circle of the friends of Bethany College, for some kind of a popular collecton, to meet the present wants, and help the work of endowing the institution, the members of the board of trustees have united in the following appeal:

PITTSBURGH, February 11, 1899.

We, the undersigned members of the Board of Trustees of Bethany College, believing that the time has come when we can clear the institution of debt, provide for running expenses, and in the future avoid all deficiencies, hereby unite in a request for a generous, spontaneous, enthusiastic jubilee collection, to be taken for this purpose in all of our churches. We hereby declare it the purpose, if this wish is complied with, to keep the expenses of the college within its income, even to the extent of impairing its efficieny, rather than to further endanger its existence by increasing obligations which we have no immediate resources to meet. If this collection is given before the close of the present collegiate year in June, 1899, we believe that the purpose of endowing the college and of placing it on a firm and safe financial basis can be speedily attained, and the necessity for incurring future deficits avoided."

The following financial statement will give an idea of the present and prospective resources of the college:

Buildings and Lands at Bethany, W. Va., including the college proper, Phillips Hall—a dormitory that will accomodate sixty students, almost new and finely arranged, the beautiful and imposing structure of Pendleton Heights, with accommodations for twenty-five more, a residence that will accommodate an ordinary family, over seventy acres of good, rich land with a five-foot vein of coal underlaid, the aggregate cost of which was not less than	$250,000.00
Equipment, consisting of pianos, furniture, carpets, chemical laboratory, scientific apparatus, etc., etc., that cost fully	14,000.00
Real Estate in Kansas City, Mo., and a farm of 640 acres of the finest agricultural land in Texas, conservatively valued at	4,500.00
A tract of the finest agricultural and mineral lands on the Cumberland plateau in Tennessee (variously estimated at from $5.00 to $10.00 per acre)	7,500.00
Bank Stocks, at par value (quoted at $1.08)	4,500.00
Interest Bearing Notes	25,830.50
Non-Interest Bearing Notes and Pledges	30,650.00
Ten Bequests known to have been made for the benefit of the College	20,000.00
The Legacy from Edinburgh, Scotland, (estimated at foom $25,000 to $50,000)	25,000,00
Total Assets from property, etc., at Bethany, W. Va.	$117,980 50

The total indedtedness of the college amounts to about $35,000, of which about $27,950 is funded, and can be carried without much financial distress. The floating indebtedness, which includes the balance of the $35,000, is about half provided for by subscriptions.

The balance, along with current expenses for the remainder of the year, we hope to be able to provide for by the time the board of trustees meet in annual session, June 14,15, 1899. It would not be extravagant to say that we believe the entire indebtedness of Bethany College will be retired by the close of this century, and a fund of $100,000 in cash or its equivalent placed in perpetual trust as a permanent endowment. Such an achievement, however, cannot be accomplished without the co-operation of our brotherhood in her behalf as suggested above.

A generous friend of the college has recently made an offer to place in the hands of the Mercantile Trust Company, of Pittsburg, Pa., $10,000 in cash, or productive securities (which are better than cash), if the friends of the college will add $40,000 more to it, of the same kind, on or before the first day of July, 1899. This amount we believe can be realized, to meet the above conditions, by collecting what has been pledged to the endowment fund on the condition of raising $100,000 from those who are willing to do so and from other sources.

To realize this first block of $50,000 of permanent endowment, and safely invest it, will require the united and best efforts of the friends of Bethany College. It is with this in view that we come, asking for a hearty, spontaneous, ubiquitous, enthusiastic and universal jubilee collection.

We do not wish to antagonize any other interest or enterprise. Bethany has always been a warm friend of every good cause, and has always done her full share for them all. She has never raised an objection nor struck a note of discord in all her history, when any worthy appeal has been promulgated.

She comes this *once*, and at this supreme moment, when every dollar that is thrown into the balances will score more than ten times its value under ordinary circumstances; and most likely for THE LAST TIME, asking that in all its churches a brotherhood which owes to her its very existence will come to her help and rescue.

An average of $5.00 to each hundred members, or of five cents to each individual, would be a very small burden to bear, but it would bring to us the handsome sum of $50,000. It is not at all likely that so general an offering can be taken, but it is at least worthy of an effort.

For every dollar that has been given to Bethany in the last 58 years, she has returned a thousandfold, and is still able to do so. To desert her now, for any excuse whatever, would be an act of the basest ingratitude. She holds the supreme right of eminent domain over every other interest, at the present time, because of the crisis that confronts her very existence. We ask the hundreds and thousands of her friends to help us to take advantage of this opportunity to clear her of all financial embarrassment. If we can successfully pass this crisis, the future will be full of hope and promise. Realizing the first sum of $50,000 by July 1, 1899, another equal amount, we believe, can soon be realized, even more easily than it will be to get the first block. Our Scottish legacy alone may more than amount to that sum. It is by no means visionary to claim that behind this aggregate sum of $100,000 lies in prospective resourses at least another $50,000 for the permanent endowment fund of the college, if what we already know of the legacies and other anticipated gifts is any assurance of what we may reasonably expect.

There never was a better time for taking an offering of this kind than at present. Business is reviving and has attained to an unprecedented volume.

Perhaps never before was there so much money in so many hands as now. A warm welcome has awaited Bethany's cause wherever presented. What the people want is a chance to understand her claims and to render assistance. We ask our preachers to do this much, and the people will do the rest. Such an opportunity opens to welcome our best efforts as was never before known in the history of the college.

No particular day is named for taking the offering. We leave the time and manner of taking it to the good sense and practical wisdom of our friends.

Can you not take it before the close of the present month or by the first week of the ensuing month?

We would suggest that the names and addresses of local agents, or of those who serve on soliciting committees, or are otherwise interested or active in advancing the good cause, be forwarded to us to be placed on the ROLL OF HONOR, that they may be remembered for their disinterested kindness. May we have from you a line assuring us of *your* interest and your intention to help, and to try to enlist others?

The time for the offering is from now to July 1st, 1899.

All funds should be sent to

Bethany, W. Va. J. L. DARSIE.

Cotner University Rescue League.

The work of raising the Trust Fund for the purchase of Cotner University goes steadily forward.

Pledges are coming in constantly, but not in arge numbers yet. The earnestness is increasing the nearer we approach the final end. Our brethren are not going to permit a valuable plant that cost over one hundred thousand dollars to be lost to the vital cause of Christian education for the want of seven thousand dollars. We must keep vividly in mind that the time is short, however, and that there must be an immediate response to this call. Send your name and address to J. W. Hilton, of Bethany, Nebraska, with a pledge to pay one dollar or more to this sacred fund by June 1, 1899.

Our preachers and business men are grasping the importance of the situation. The following is from Judge W. W. Slabaugh, Judge of the District Court, Omaha:

"Cotner University must be secured. We owe it to our name as a people, to our honor as a church, to the successful spread of our plea in the future and to those who have so faithfully toiled and sacrificed for it. We owe it to ourselves, our children and children's children, who must take up the work impressed with conditions in which we leave it, and who cannot correct the error we now make and will make unless we secure our Universitp in Nebraska. Now or never."

W. W. SLABAUGH.

Omaha, Neb.

A. W. Harney, of Hampton, says:

"Cotner stands for worldwide evangelism. Who will come to the rescue of the imperiled cause?" A. W. HARNEY.

Hampton, Neb.

"I want to add that Cotner will also stand for Christian culture that is needed by our young people who go into all callings in life. This is only sure in a Christian college.

"The redemption of Cotner University would be a glory to the brotherhood and the cause of Christ. Its loss would be irreparable. In God's strength it must be done."

E. L. POSTEN.

Exeter, Neb.

Seven thousand dollars reaches the goal. Hasten! J. N. HILTON, Sec.

Preach the Word.

I recently read an e ditorial in the CHRISTIAN-EVANGELIST on the suggestion that we turn the morning service into a Bible class. I believe the following service approached that idea. The congregation read in concert Psalm 139:1-12, 17, 18, 23, 24. In place of the sermon I then read the following portions of the Word of God: Matt. 5:7-9; 6:12 15; 18:1-4, 21-35. Mark 10:42-45. Luke 18:9-14. John 15:12-17. Romans 12:3, 9, 10, 11-21; 14:9-13. 1 Cor. 13:1-13. Gal. 5:13-15, 25:6-5. Eph. 4:1-3, 31, 32; 5:1, 2. Philip. 2:1-4, 14. Col. 3:8, 12-15. James 1:19, 26; 2:12, 13; 3,1-18; 4:11, 12; 5:9. 1 Peter 1:22; 3:8-12; 4:7, 8. 1 John 2:7-11; 3:10-18, 23; 4:7-21. The reading of these passages occupied thirty minutes. At the close I said, "I can add nothing to the words you have heard. They give exhortation and command. Let us heed the one and obey the other."

The observance of the Lord's Supper that followed was marked with unusual deep feeling.

I would be happy to hear that this sermon had been preached to many of our congregations. Other sermons on the same plan might be given on Prayer, the Holy Spirit, World-Wide Evangelization, the Pre-eminence of Christ the Lord, Sin, Baptism, etc. I intend to give other sermons of the same kind. If the portions of the Word are carefully studied and carefully read the impression is reverent and deep. One member of the congregation began to say after the sermon, "I had rather hear you preach." She immediately corrected herself saying, "I should not say that, for you have spoken to us this morning the Word of the Lord." MARION STEVENSON.

Decatur, Ill.

A Unique Present.

Preachers frequently receive presents, but mine is unique and from a unique donor. The present consists of 18 photographs of our "Forefathers," gathered up through a series of years, and highly prized by a devout Christian woman. The pictures are of John Smith, Thos. Allen, Benj. Franklin, Joseph Waller, R. C. Ricketts, John Rogers, D. S. Burnet, Frank Allen, Alexander Procter, Jacob Creath, John T. Johnson, John Allen Gano, Knowles Shaw, Aylette Raines, Walter Scott, Oliver Steele, H. T. Anderson and last, but not least, Alexander Campbell. Of these most are "fallen asleep," but a few "remain unto the present day." All these heroes of the cross our sister has heard preach the "glorious gospel," in different states and cities, in regular ministry and in stirring revivals. How rapidly the hour sped by as this remarkable woman talked about each one of these men, telling personal incidents both humorous and pathetic. She has been an interested "eyewitness" of our glorious Reformation from its birth till the present day.

And now a word as to the unique donor. She is Mrs. S. T. Halyard, familiarly known as "Grandma" Halyard. She is a remarkable woman. Remarkable physically, being now nearly 91. She has missed church services but four times this year, attends the Ladies' Aid Society and while the others sew she entertains by reading the CHRISTIAN-EVANGELIST or telling conundrums and stories. She visits the sick near her and has called on the writer five times since being here. Remarkable mentally, reading her Bible daily, and the CHRISTIAN-EVANGELIST weekly and with her remarkable memory can talk interestingly both of the past and present. Remarkable spiritually; pious, devout, loving the church, urging the spread of our churbh papers and exhorting the negligent. She lives in daily expectation of God's call to her to come up higher, but she knows "Him in whom she has believed" and is ready to go at any moment. God bless this noble woman for her present, which I shall prize as she has prized it, but more for what she is herself. W. F. TURNER.

Joplin, Mo., March 27, 1899.

A REMARKABLE INVENTION

BY AN OHIOAN.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, whereby any one resting on a chair within, enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.



CABINET OPEN—Step in or out



FOLDED

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that 82,386 of these Quaker folding thermal Cabinets have been sold since January 1, and showed letters from thousands of users who speak of this Cabinet as giving entire satifaction.

Since this invention bathtubs have been discarded, for it gives a better bath for all cleansing purposes than soap and water, and, as there are millions of homes without bathing facilities, it seems this would be a good article for our readers to take the agency for.

Thousands of remarkble letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and have bee given up to die, have been restored to perfect, robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M. D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with this Cabinet than his medicines, and has already sold more than 600 of them. Congressman John J. Lentz, Mrs. Senator Douglas, Rev. R. E. Peale, Una, S. C., Rev. Samuel Cooper, John T. Brown, editor of the Christian Guide, and a host of our most eminent people recommend it.

J. A. Hagan, Richfield, Mo., afflicted 15 years with rheumatism in the worst form, was cured in 6 days. L. B. Westbrook, Newton, Ia., afflicted 45 years, was cured in 3 weeks of catarrh, asthma, heart and kidney trouble. O. P. Freeman, Sparta, O., afflicted 17 years, unable to walk, was cured of kidney troubles, piles and rheumatism. A prominent citizen of Elwood, Ind., E. Veher, was cured of a serious case of obesity. A lady in Maysville, Mo., Mrs. L. Coen, was cured of woman's troubles, and recommends it to all suffering ladies.

We find this is a genuine Cabinet, with a door, handsomely and durably made of the best materials, rubberlined, has a steel frame, and should certainly last a lifetime.

It is important to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that tired feeling and the worst forms of rhematism. (They offer $50 reward for a case not relieved.) Cures woman's troubles, malaria, ague, sleeplessness, neuralgia, headaches, piles, dropsy, liver, kidney and nervous troubles. It will make you strong, energetic, full of life and vigor with the coming of spring and summer, and avoid illness later.

To please the ladies, a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, catarrh and asthma.

All our readers should have one of these remarkable Cabinets. The price is wonderfully low. Cabinets complete, with Heater, furmulas and directions, only $5.00. Head steamer, $1 extra; and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

Write to-day to the World Mfg. Co., 606 World Building, Cincinnati, O., for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days if not just as represented. We know them to be perfectly reliable. Capital $100,000.00, and they will ship promptly upon receipt of remittance.

Don't fail to send for booklet anyway.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from $100 to $150 per month and expenses. It is certainly an opportunity not to be neglected.

SEASONABLE SUGGESTION

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BEST LINE BETWEEN
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Elegant and Comfortable Day Coaches.
. . . LUXURIOUS . . .
New Pullman Sleeping Cars.
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O. P. McCARTY, Gen'l Pass'r Agent, CINCINNATI, O.
GEO. B. WARFEL, Ass't Gen'l Pass'r Agent. ST. LOUIS, MO.

Notes and News.

Rejoice with us over the results of yesterday. Nearly $100 raised for Foreign Missions—almost 400 at Main St. Bible-school—88 at South Side Mission school—85 at Junior C. E. One addition to the Church. Our prayer-meeting attendance is about 100 each Thursday night. The auxiliary to the C. W. B. M. now numbers 125 members. This must be our best year. MARTIN.

Mason City, Iowa, April 3, 1899.

March Offering Reports.

Our offering for Foreing Missions over $25.
A. R. HUNT.

Tarkio, Mo., April 3, 1899.

Enjoyed the Visit.

Pres. Hardin, of Eureka College, spent Easter with us and impressed us all with the fact that one way to express our gratitude for a risen Savior is to make our jubilee offering to Home Missions worthy of a people who have been so wonderfully blessed as we. The genial president is always a welcome guest with this congregation. GEO. L. SNIVELY.

Jacksonville, Ill., April 3.

Eureka Educational Conference.

DEAR BRETHREN:—The trustees of Eureka College have sounded the slogan for a larger work. The brethren of all Illinois ought to have fellowship in the Educational Conference at Springfield. They ought to realize the primary importance of our educational interests. Their desires ought to be drawn to Eureka. Only centralized efforts can produce large results. Very truly,
J. N. THOMAS.

Kingfisher, Okla., April 4, 1898.

Some Things.

How gloriously the missionary spirit is growing with us. We will truly be a great missionary people. Then we will truly become a great people.

The whole brotherhood is to be congratulated on the election of Burris A. Jenkins president of the University of Indianapolis. So also is the University of Indianapolis.

C. M. Keene, pastor at Hartford City, Ind., says he is as careful of who he has in the choir as of who he has in the pulpit. At each service the pastor and choir assemble in a small room behind the pulpit and there the pastor prays just before making their appearance. I have seen nothing giddy or frivolous in that choir.
E. L. FRAZIER.

The Springfield (Ill.) Meeting.

We have just close the most successful "revival meeting" ever held by our congretion. Bro. Chas. Reign Scoville was the evangelist, Bro. F. C. Huston, director of the music, and Miss Nora McCormic, of Indianapolis, soloist. The meeting began March 5th and closed April 4th, resulting in 244 additions. Bro. Scoville is a remarkable evangelist. His preaching has several characteristics, to each of which his success is in part due. He is terribly in earnest. Now we hear the voice of John pleading the love of Christ, and again the stern warnings of Elijah or John the Baptist. He shows unclouded faith in Christ and the Word of God. He uses very forcible illustrations and many of his sermons are made effective by excellent charts that fix their outlines indellibly through the eye.

He is not self-centered, but Christ-centered, and consequently gives all honor to Christ and to those with whom he labors. He preaches the gospel as given in the inspired Word, not his own or any one's opinions. He convices the reason and does not encourage excitement, and yet his sympathetic, magnetic personality moves the hearts of his hearers.

Bro. Huston is a fine musical director for revival services. Miss McCormick sings the gospel with such a sweet voice and clear articulation that her message is very effective, in marked contrast to the choir service in many of our churches, not one sentence of which can be understood by the average listener.

Bro. Lynn is especially gifted in instructing and developing those who are added to the church, so we feel no fear of the collapse which is said to follow revival.
V. T. LINDSAY.

Two Available Preachers.

Churches, attention! I have two good preachers in readiness for work as follow:

No. 1. A very successful and peace promoting pastor, strong in the pulpit, and "everlastingly at it" through the week for the good of the church. Would locate.

No. 2. A good strong speaker, successful in building up the church, a good mixer, and successful with young people. Will do Sunday preaching in central or Northern Illinois, or Eastern Iowa, without moving his family. Address, with stamp, WM. BRANCH.

Abingdon, Ill.

District Convention.

The central district convention will be held at Bondurant, Ia., April 17-20.

An active man is making a preliminary canvass of the churches, and it is hoped by the board that there will be a large and enthusiastic convention, which will insure the employment of a district evangelist and active district work.

Delegates should ask for a return certificate when they buy tickets, and buy them only to Des Moines, then go to the city ticket office of the Chicago Great Western R. R., at 5th and Walnut Sts., and get a round-trip ticket to Bondurant for 75 cents, subject to a rebate of 25 cents if 75 are sold. These cannot be had at the depot. Entertainment is to be free throughout. Let us have a grand convention.
S. C. SLAYTON, Dist. Sec.

Des Moines, Ia., April 3, 1899.

To the Endeavor Societies and Bible-schools of Iowa.

Convention season will soon be at hand; are you arranging to send up a good strong delegation? The schools and societies have been given a prominent place upon the programs of the various districts, and should be there to receive the help that they offer. Begin now to plan for your delegation and to talk convention. The convention is for the entire district, and a representative should be present from every school and society.

Let every county secretary see that some person is named to be a permanent representative for Bible-school and Christian Endeavor in each congregation of his county, and that said names are in the hands of your district secretary before the time of your convention.

Has your society taken the offering for state work? Has your Bible-school taken said offering? This should be taken before time of your convention. We want eight cents from every Endeavorer and Bible-school scholar in your congregation this year. See that your society reports on a part or all of this offering soon.

I expect before long to be able to visit schools and societies and spend a few days with them in the interest of their work. If you desire me write and I will place you on the list and make dates with you as soon as possible. Don't fail to send a good strong delegation to your convention. D. A. WICKIZER, Des Moines, Supt. of Bible school and C. E. Work in Iowa.

If you Lack Energy
Take Horsford's Acid Phosphate.
It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

Liver Complaint
is an insidious foe to the health, that requires prompt correction, or it leads to complications practically incurable. To promptly cure all liver troubles
Dr. Peter's Blood Vitalizer
is what you need. It is an honest Swiss-German remedy, in use more than 100 years. It relieves the body of all refuse matter, while it tones and invigorates the system. It is an almost infallible remedy for all diseases caused by impure or impoverished blood or from a disordered stomach.
No Drug-Store medicine; is sold only by regular Vitalizer agents.
Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.
Write to DR. PETER FAHRNEY,
112-114 South Hoyne Ave., Chicago.

State Mission Notes.

A STARTLING CONDITION.

I am not an alarmist, but some things are full of alarm to me. We left the Trenton convention with about $350 on hands to tide over the months at the beginning of the year. We had Bro. Hugley to act as collector and his help was good. We left the Nevada convention with a small deficit of expense incurred during the convention. No appeal was made for funds and the year was begun with an empty treasury. But in addition we have had no collector in the field save the secretary and you need not wonder at all that we are now behind over $600 as compared with the collections of last year for the same time. We made our calculations that the churches of Missouri would give at least as much for State Missions as they did last year. Our operations have been based upon that and with this falling off you can see that your board has need to appeal to you for immediate and effective assistance.

We are glad of the great news of money going to the foreign field from our state. We want to see you send a great collection for Home Missions this Jubilee year, but it will be a sad commentary on our judgment if we neglect our state work. This is the basis of all work. Anything that weakens this weakens all. The army of invasion must have a base and a source of supply. This is in our state work. Missouri has attained a great place among our people because of the efficiency of her state work. What shall we do? What will *you* do? Has the matter come before your church? Every church in the state that has not paid its apportionment in full has received a postal to that effect. Where did it go? Why did you not answer? Your board appeals to you to come to its help now.

Do you owe a pledge? Are you an annual member and behind with your dues? Or a life member in the same condition? If so, won't you please pay at once? If you are none of these will you not follow the example of the dear brother who has just sent the following:

"DEAR BRO. ABBOTT:—Seeing you are in pressing need of money, I thought I would send you a small offering, $5.00. If every member in the state would send their mite it would doubtless relieve you, even if it was no larger than mine."

God bless the hand that wrote that letter. It is getting old but has not forgotten how to minister in sweet service. Brother, sister, let us hear from you all.
T. A. ABBOTT.

1123 *Oak Street, Kansas City, Mo.*

Missouri Bible-school Notes.

H. H. Hobbs, one of the Canton boys, that is making his own way in his efforts to prepare himself for the ministry of the Word, is also one that sees to the state Bible-school work in his congregations, and has just handed me two dollars from the Hawk Point, for which I thank them and him, praying that God may bless him in his service for Christ, as he is doing, for the brethren speak in high terms of his work and sermons.

Bro. Hobbs' kindly deed reminds me to ask the preaching brethren again to please see to this for us, as it is impossible under the circumstances for me to do much in the way of institute work, and at the same time, visit the schools and solicit their co-operation with us, and if the preachers will only kindly see to this for us it will be fully appreciated on the part of the secretary.

At West Line, in the home of Dr. C. E. Elley, every kindness was exended your servant during my institute there, Sisters Elley and Stevenson being as true and kind in their hospitality as could be. In its work West Line is an exception, being far ahead of many schools better situated but lacking the men and women of God to prosecute the cause as they should. The weather was very much against us, causing Bro. Sterling and myself to dread the results, but the co-operation of the church and friends was usually good and fraternal. H. R. Wells as the superintendent is a perfect success, while with him are devoted men and women. Five men not menbers of the church were most generous to the work, as they are to the school and church at home. Alonzo Sterling always helps me and has his preaching points to do likewise, and here the friends gave me a fine offering, as they did also for Foreign Missions. Good for them.

The March report of Bro. M. H. Wood shows four new Bible-schools organized, one new congregation and $1,900 raised for new meeting houses. What a work, brethren, in such a month of such weather! What privations that it might be done, you have no idea that have not had like experience! Yet, he writes hopefully and determinedly about the future. You can help us make it some lighter to such, right now, by having your school co-operate with us. Will you?

The word comes from Windsor that the school as well as the church is growing and that their increased confessions came largely from the school and that the eighth year of Geo. L. Busch's work is to be made the best year in their history, and the same word comes from many of the schools, and it looks as if we were going to have one of the most prosperous years in all our work, and if so, then the finances for our work will come to the front again.

Bro. John Giddens did a hard month's work with little returns, having dedicated the new house at Charity, organizing a new congregation and reorganizing their Bible-school. The brethren hope with their new house to go right along in the Lord's work.

At Mt. Zion, Johnson County, Bro. Phil Stark is preaching, and he is always helping me, and so wrote that I come with them. But the time was most unfavorable, the roads being all but impassable, so that only a meager handful of the people could come. But those present were the salt of the church, J. G. Senior, L. C. Hocker, the Carmack family, and though no work was really done, they promised, if possible, $10 to our work, and Phil, in his goodness, is going to see that it is possible. The brethren present by unanimous vote decided to again organize their school and push the work. Bro. L. C. Hocker, one of the elders from the organization, has lately gone to his work, and such was his thoughtfulness that he will continue paying his subscription of $50 a year to the church work, while in his son is one that follows in the father's steps. I have promised and determined to visit them again in the Master's work, as I always want to give such as these and their faithful minister something in return for their favors to us.

Bro. M. M. Goode is moving things at Wyatt Park, while Bro. McCausland will do the same for the school, and word comes that the school will make us an offering this spring. Thanks to such friends for such help.

H. F. DAVIS.

Commercial Bldg., St. Louis.

Lectures of Isaac Selby, in Defense of the Christian Religion.

We have had a visit from Isaac Selby, one of our Australian preachers. He has delivered a course of lectures in Broadway Church. Seldom have we had a series of lectures in our city that has excited more interest and been listened to with more sustained pleasure and profit. In spite of the very unfavoaable weather, large audiences came out to hear Bro. Selby night after night. The last lecture—on Australia, admirably illustrated with stereopticon views—brought together a crowded assembly in the large church. The lectures were a real success.

For ten years Mr. Selby was a prominent, accredited lecturer on the Freethought platform in Australia. In 1989 he became a Christian, and has since been an active public advocate, in pulpit and platform, of Christianity in that land. For five years he has been the preacher of one of our largest churches in Melbourne. He has lectured in most of the important towns in Australia and England.

Mr. Selby is thoroughly versed in all questions of Freethought unbelief. He treats these subjects with the utmost courtesy and fairness, but with power. His language, style and method reveal literary culture. He is a modest man and a sincere, humble Christian; it is a pleasure to hear him. Whatever topics he touches he understands.

I feel urged to say to the people who may read this, especially the churches in the cities and our places of learning: It is a pity that you should lose the opportunity of hearing Mr. Selby. Send for him and you will never regret it. He is worthy to stand before any audience that may come to hear him. He can be addressed at 650 Crescent Avenue, Covington, Ky.

CHAS. LOUIS LOOS.

Lexington, Ky.

From the State of Washington.

The missionary force in Washington will be depleted for the next six months by the absence of Bro. Wm. F. Cowden, Superintendent of Missions for the Northwest, in Eastern states, where he has gone in the interest of the Home Board. Bro. Cowden's many friends in the East will rejoice in the opportunity to hear him. However, Bro. Cowden does not belong more to Washington than to Oregon, Idaho, Utah and Wyoming. His field is "expansive," quite an empire in itself. The work which our sectarian brethren have given in each denomination to several men, our people have laid on the shoulders of Bro. Cowden.

The character of Bro. Cowden's work can be learned from the history of the church at New Whatcom. About eight years ago he came here when there were only a few members and no church. He spent three months, organized the church, raised money, bought a lot, had a house erected and by the aid of the A. C. M. S. sent a preacher. In like manner the cause has been planted and nurtured in other important and strategic points.

One of the important centers where our cause has been established and become self-supporting is Olympia. Here we have the largest church in Western Washington. The pastor of this church, Bro. J. S. McCallum, is a man of great energy and push, and the success of the church is due to his efforts, which I describe in the language of another concerning him, as "everlastingly preaching the everlasting gospel, and standing back of all financial obligations, and forging ahead whether he received any pay or not." This quotation is not elegant, but it is forceful and true. If Butler College has other graduates like Bro. McCallum we wish they would send them to Washington.

Our state evangelist, Bro. F. B. Sapp, is not only an evangelist, but serves Washington as editor and secretary of the Home Board. Bro. Sapp is editor of the Washington department of the Pacific Christion. He gives eminent satisfaction in every sphere of his labor. He has just closed a meeting in Walla Walla, where the largest of our state normal schools is located.

Our own work here has been greatly benefited by the recent coming of Prof. A. C. Scholes and wife, late of Sacramento, Cal. Bro. Scholes is a singing evangelist, known in ths East. Having sung with Romig and others like Romig, he is of the nonsensational order. He directs our music. Of late I have received a large number of communications from people interested in the climate and resources of Western Washington, and I regard it as a privilege to answer such communications.

WALTER S. CROCKETT,
Pastor Christian Church.

New Whatcom, Wash., March 7, 1899.

Missouri C. W. B. M.

With the opening of the spring there is an increased interest in all lines of C. W. B. M. work. We are glad to report a new auxiliary at El Dorado Springs. Mrs. Decker is the president, and Mrs. Hurst is the secretary. Mrs. Clay, our new organizer, began her work by organizing an auxiliary in the Springfield Ave. Church, Kansas City. Bro. Haley is the pastor of this church, and he urged the sisters to take up this work and then invited Mrs. Clay to visit them to perfect the organization.

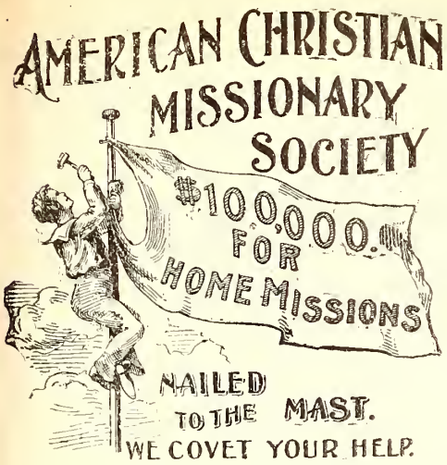
The auxiliary of Bro. Combs' church, in Kansas City, complimented their president, Mrs. Middaugh, by making her a life member of the C. W. B. M. The young ladies' society of the same church conferred the same honor on their president, Mrs. Nellie Lowen Merrill. The auxiliary at Cameron likewise honored their pastor's wife, Mrs. White. Their pastor gave a life membership to the auxiliary. The Nevada auxiliary is paying for a memorial membership in the name of their lamented brother, Mr. Turnbull. How many more life memberships will we have this year to report?

The La Mar auxiliary is supporting an orphan in India. A letter from the secretary of that most excellent auxiliary at Marshall, Mrs. Campbell, says that Mrs. Eubanks has undertaken the education of an orphan in India. The Marshall auxiliary is one of the oldest in the state. They enrol about ninety members. At the present time the pastor's wife, Mrs. Wharton, is their efficient president, and Mrs. Campbell is their capable secretary. Mrs. Alice Sandidge, an elderly lady (I was about to say an elderly saint, for that word describes her character), is and has been their treasurer for many years. This silvery-haired woman goes all over the city to the homes or places of business of the members, and collects from them, *quarterly*, their dues and free-will offerings. I have said that *one* earnest woman could keep alive the auxiliary work in any community. I believe that Sister Sandidge could sustain an auxiliary in the heart of Africa, for she would first make converts, and then keep them at work regularly and systematically. She has the secret of auxiliary work.

There is one dark shadow cast on the work of this month, by the illness of our state treasurer, Mrs. Carrie F. Johnson, of Chillicothe. She has been connected with this work from the first, and since the death of her husband she says it has been a great blessing to her, as she bestowed on it her love and service. If it is our Father's will, we pray that she may be spared many years to labor in his vineyard.

One of our managers, Mrs. Hugley, of Paris, has been passing through the deep waters of sorrow because of the continued illness of her husband, that faithful man of God, who has preached the gospel all over this state.

VIRGINIA HEDGES, State Sec.



The Engineering Corps.

The Home Board of the American Christian Missionary Society is the Engineering Corps of our great Christian Army in America.

Every effective army of conquest must have its engineering corps. It is the business of this arm of the service to go with the army in the front line of the campaign, to build roads through wildernesses, bridge over rivers, sap and mine the defenses of cities to be taken and fortify them to be held after taking. Without such a corps, skilled and eqipped, any modern commander would be justified in refusing to undertake any important campaign, for he would be almost necessarily doomed to failure.

One of the evangelists in a Southern state wrote to the board last year, "The appropriation of the society has been just large enough to supplement what could be raised here and keep a man in the field. *Its donations have been the bridge between failure and succcess.*"

This is just the work of the Home Board. It is not and cannot be the army in itself. It is the engineering corps, to build roads, bridges and forts. Grand will be the record of this branch of the Christian army in the United States when it comes to be written. In how many states has it thrown out roads into the wilderness, built the bridge between failure and success, taken cities and fortified them for the army to hold!

But its task has been heroic, for its field has been *tremendously large* and its resources *tremendously small*. Do our readers realize the extent of the field? *It is the continent of North America*. Not only the United States, with its North, South, East and West, but Canada, Nova Scotia and the whole continent, the vast, enormous fields on which are deploying the best energies and developing the destinies of more than one hundred million of the Anglo-Saxon race. We are on the *greal* battlefield of the world's redemption, and we appropriate to the Engineering Corps of our army in this field, to throw out roads through the wilderness, build bridges, mine cities and fortify points of vantage, about $30,000 a year. More than this could be economically used in any one section of the field, in the Southern States, in the great Northwest or in the city work. So enormous is the need and so wide the field, that despite all the grand work that has been done by the Home Board in the South, when it has strained its energies to the utmost, there were men at the Indianapolis convention, able and prominent men of the Southern workers, who plead for help for the South under the misapprehension that *nothing* had been done there. So small seemed the work in comparison with the enormous territory and the pressing need.

Cries for the work of the Engineering Corps come from every quarter of the field at once. To the men on the field who see the glorious opportunities and realize the pressing need it seems a burning shame, a treachery to our Commander, somehow or somewhere, that at the critical moment the Engineering Corps is not there to throw a bridge over between failure and success.

The field is enlarging every year. Opportunities dazzle and bewilder us on every hand. The opportunities of the new goldfields in Alaska, where men are rushing this spring by thousands and at all costs, are nothing to the opportunities for Christ all around us in this great land. It is not armies that are needed. The army is ready, hundreds of thousands of men, marshaled and ready. It is the work of the Engineering Corps, without which the work at the front will be chaos, without which there will be decades of time lost and troops lost in the wilderness and gallant charges made in vain.

It is not money that is lacking to the Lord's cause. The money and supplies in abundance are with us already. Only what *is* lacking is the busines sense and energy to gather it up and send it to the front. There is waste and there is neglect, and the Lord's work is badly administered in many quarters.

We want this year the largest collection ever raised for the work of the Home Board; $100,000 is the least we ought to put into this great work. Every cent of it is urgently needed. Remember that the work of the General Home Board and that of Negro Evangelization and Education are united this year. The one collection must suffice for both. The money given last year for the General Home Board would be little enough for the negro work alone, which has schools to establish and schools to sustain and evangelists to support in the whole South. God's faithful people are thirsty to hear of great conquests for the gospel of Christ. Let us make these conquests possible. When we put money in the Lord's work we put in a concentrated form our lives, our arms, our energies, our *might* on the Lord's side in the battle for the world's redemption. Let this year show the real power of the Disciples of Christ. Let this work have faithful service from every preacher, and a contribution, however small, from every church. Let the wisdom, the devotion, the power of the redeemed man, the American Christian, of our day, be felt this year. Let us put $100,000 into the treasury of the Home Board at the service of the Engineering Corps.

W. J. Loos.

Our Argument for Home Missions.

In no other country is there an amalgamation of so many different kinds of people as in ours. No other nation on earth so quickly and surely assimilates all peoples of whatever race or nation and incorporates them into its national life. By the genius and spirit of our institutions any foreigner soon becomes an American, and most foreigners very intense Americans. If a Scotchman goes to England, he remains a Scotchman. If an Irishman goes to England, he remains an Irishman; and proudly and in some instances almost madly cultivates his Irish proclivities. It would take several generations to convert Americans into English blood. Germany does not make Germans out of Scotchmen, Irishmen or Americans. But how quickly by the transforming power of the atmosphere of American life and institutions do the people of all climes and countries become Americans!

In this fact I see our strong argument for Home Missions among our people.

No plea is more in harmony with the genius and spirit of our national institutions than is that of the Disciples. None appeals more to the love of freedom and of individual rights and development, none is more democratic, none exalts Christ to a loftier throne. We give to Christ what other eclesiasticisms give to a presbytery, a priest or a pope, which strongly appeals to all who love Christ more than party and creed; and most foreigners are tired and sick of both party and creed.

Here, then, in our own land, where so many foreigners are dwelling, we have an excellent chance to present the plea which will speedily evangelize them, and having imbibed the spirit of our nationality, and having received the Spirit of Christ through a free gospel, they will be the first to turn in thought and heart toward the land from which they came and to carry the gospel to them. So that to a very large extent the evangelization of our own land means the evangelization of the world.

J. M. Van Horn.

Christian Endeavor and Home Missions.

The Savior's saying, "By their fruits ye shall know them," is of very wide application. The Endeavor Society must be judged their standard and does not shrink from such a test. And yet Endeavorers must give careful and diligent attention to missionary work if the verdict is to be one of approval. Why boast that there are three million members of the society if those members do not render a more excellent service to the church and humanity than others? Why tell of the sixteen years of special Endeavor training if the training be regarded as an end and not a means to the end of skilled labor in the Lord's vineyard? Why join in the feeling and fellowship of a monthly consecration meeting if that consecration is not to find expression in the occupation of neglected fields and the filling of empty treasuries? I, for one, believe that every item of the Endeavor training and organization is going to be justified by the enlarged giving to missions, and that right speedily. Else it has been in vain.

One way in which the Endeavor Society will increase the offerings of the church to Home Missions is by enlisting all the members in such work. All Endeavorers are taught that they have the same opportunities to work and the same obligations to do so. The Endeavor movement has emphasized the truth that usefulness is not confined to the few who are specially gifted with eloquence or wealth. When every one shall do what he can, whether



A. McMillan.



Cal Ogburn.

that be much or little, for Home Missions, then great results shall be obtained.

Again, the Endeavor Society emphasizes regular and systematic giving, which is the only successful way to raise large amounts of money, as well as the scriptural plan. Theoretically, the plan of giving one-tenth has objections, for he who gives the tenth may not feel under ony obligation to give more than that amount. But practically the plan works charmingly. Perhaps it is because it is so definite. Most people think they give more than they do give. It seems to go so hard with them to give to the Lord, that it is as it were burned into their memory and remains when other giving is forgotten. If any man will sit down at the end of the year and honestly count up what he has given to the Lord's work, he will be surprised to find what a small per cent. of his income it is. I say he will be surprised. I think there are few cases in which this is not true. Try it and see!

It is also true that every Endeavorer, with only an occasional exception, can manage to get a dollar for anything which he wants very badly. Where there is a desire there will be a dollar, at least. And what shall an Endeavorer want more than to give the gospel more fully to America, to which he owes so much?

It is hoped that the Endeavorers will give at the time of the May offering for Home Missions more generally and more largely than

ever before. They should give with the church, because they are of the church and in it, first of all. They should give to America, because of America they received the gospel of their salvation. They should give for the Christ's sake that, they may do what he would like to have them do. JOHN E. POUNDS.

Irvington, Ind.

An Open Door for Missionary Work Among the Scandinavians of the United States.

The Scandinavians in the United States number more than two million, and they can be found from New York to San Francisco.



E. W. DARST.

These people are nursed in the state church of the mother country and in the Lutheran Synod of the United Sates. Generally speaking, the Scandinavians are a God-loving and God-fearing people, but are indifferent to any religious movement outside of their own nation and church. To do missionary work among the Lutherans is about as hard as to do such work among the Catholics; however, it can be done.

A wonderful change has taken place among this people during the past fifty years. Thus the Free Church in Sweden numbers 100,000 members and the Baptists 40,000. The Swedish Free Church in the United States 40,000 and the Baptists 25,000 members.

Your attention is now called to Minnesota, where we have 750,000 Scandinavians, of which number more than 125,000 reside in Minneapolis and St. Paul. The Baptists number 600,000 in the state and the Free Church about 10,000, to say nothing of other denominations.

The men of the North do not stand on street corners and sell peanuts. No, you will find them in the sawmill, in the workshop, behind the counter, in the congregation of lawmakers and in the governor's chair; but the majority are farmers.

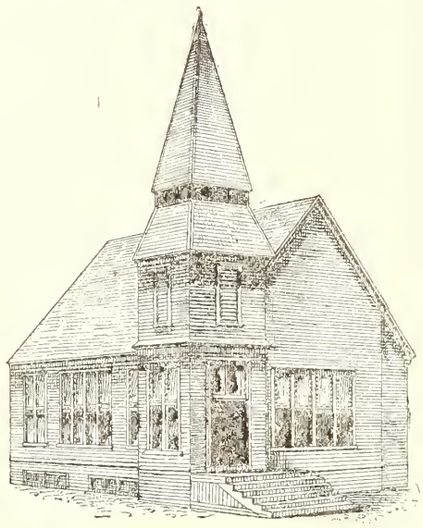
These people are here to stay. They have churches and cemeteries. They are Americanizing rapidly, but there are thousands who dwell in our state who can receive the gospel in their mother tongue. In every house is the Bible, and for many believers the term "the Bible and the Bible alone" is most welcome.

The door is open. That good work can be done among this people is evident, not only from the statement above, but also from what is done through our brethren in Norway and Denmark. The door is open; let us enter in and bring the sons and daughters from the Land of the Midnight Sun to Christ and his church. C. A. HOLMGREN.

Minneapolis, Minn.

What a Little Money Will Do in Home Missions.

The support of the American Christian Missionary Society to our work of City Evangelization in Chicago has enabled us during the year to organize two new churches and to open two new mission points where we sustain schools and preaching. Besides, we have been able to furnish pastors for the other four churches organized since the inception of this work. We have also employed A. Larrabee, our veteran missionary layman, to devote all his time to the initiative work in the new missions and to aid in soliciting money for mission chapels and places of worship. His work is largely in the local community. Thus for one-half of the Illinois offering for Home Missions we have not one but eight men at work. We built two houses last year, while the plans are



MISSION CHAPEL, ——, OKLA.

completed for three new buildings this year. As taken from published reports of our City Missionary Society we received in response to the gifts of the Home Board—personal gifts, from friends outside of the city—amounting to $409; amount raised by mission churches for all purposes, $6,430.60; the Chicago churches with all their indebtedness were stimulated to give $1,600 for city missions beside their offerings to other missionary interests. The number of baptisms, aside from those reported by E. W. Darst, are 110. The number in mission Sunday-schools will exceed 750. We have recently opened two new mission points; at one we have found over 40 members of the Christian Church, nearly all of whom are not identified with our work except in the mission. Very little of this work would or could have been done without the aid of the A. C. M. S. Society. Thus the $1,113.69 from the Illinois offering to Home Missions was the means of raising $8,439.60; employing eight men; sustaining six mission churches and two mission points, with Sunday-school and preaching. This does not include the work given in E. W. Darst's report, although he is numbered in the eight. W. B. TAYLOR,

Chairman Ex-Com. for Chicago Missions.

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THE EXPERIENCE OF TWO BROTHERS.

On page six of this year's issue of the "Surprise," a paper published by Dr. Peter Fahrney, of Chicago, Ill., is an article entitled "Reads Like a Miracle," which tells of the remarkable restoration to health of Mr. Ernest Neubauer, of Gonzales, Texas. He had, while in the German army, contracted a terrible skin disease, which baffled the skill of the best German physicians and even those of this country, whom he sought when he emigrated here.

At the urgent solicitation of his wife, he finally concluded to commence the use of a medicine, which is frequently referred to as "a plain household remedy," thereby regaining his health and strength.

The article has caused widespread interest and much comment. Now comes his brother, Mr. Paul Neubauer, a well-known citizen and postmaster of Floresville, Texas, and adds further tribute to the remedy by relating his own experience as follows:

Floresville, Texas, Jan. 27, '99.

Dr. P. Fahrney, Chicago, Ill.

Dear Sir: I am just in receipt of a copy of your paper, "The Surprise." In reading the testimonials I came to the conclusion that I could supply one myself. About two years ago my oldest boy took sick. He was then in the tender age of four years. The symptoms of his disease gave rise to our gravest fears. His limbs refused to do service for him. They seemed twisted out of shape and were so weak that he could not stand on them. He was not able to lift his arm. He seemed to lose control of his voice, until finally he could only utter a lisping sound. My wife and I tried to reconcile ourselves to the idea that we would have to raise a cripple. I consulted several physicians, but not one was able to give me any satisfactory information concerning the ailment, and far less afford relief. One of them, after thoroughly examining the child, stated that the case would require treatment for many years. This statement was far from satisfactory to me. I went to my brother, Ernest Neubauer, at Gonzales, Texas, who is agent for your medicine. He gave me two bottles of the Blood Vitalizer and four bottles of the Oleum Liniment. Then I went to work. I rubbed the whole body of my boy thoroughly with the Oleum, especially along the spine, and gave him the Vitalizer regularly. We used two more bottles of the Blood Vitalizer, and to our joy the boy was cured.

I have intentionally waited until now before writing you, as I always thought that the disease would make its appearance again, but the Lord be praised, such is not the case. The boy is now healthy and strong. I request you to use this, my testimonial, my dear doctor, as you see fit. The fact of this cure is known throughout the whole of Gonzales, Texas, for the boy was pitied far and wide on account of his helplessness.

Hoping that this, my letter, may open the eyes of my fellowmen, I remain, with deep gratitude, Yours respectfully,

PAUL NEWBAUER, P. M.

Dr. Peter's Blood Vitalizer is not a drug store medicine. It is sold to the people direct, or through local Vitalizer agents by the sole proprietor, Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

Evangelistic.

IOWA.

Mr. and Mrs. Vernon Harrington are in a good meeting at Conway.

FLORIDA.

Ocala, April 1.—Our meeting continues with increasing interest; 10 additions to date.—S. H. FORRER, minister, F. H. COPPA, soloist.

MISSOURI.

Kansas City, April 4.—Two additions Easter Sunday at Westport Christian Church.—THOMAS J. DICKSON, pastor.

COLORADO.

Pueblo, March 3.—One confession and baptism and five by letter and statement at the Mesa Church this city, April 2.—R. B. PRESTON.

PENNSYLVANIA.

Beaver, March 30.—Four confessions, one by statement. We have passed the mark and still labor for 100,000 for Christ during this Jubilee Year.—Z. E. BATES, pastor.

MICHIGAN.

Cascade, April 1.—Three baptisms last week. I am engaged with the church at Petaskey and will begin work April 2nd, after spending eight and a quarter pleasant years at Cascade.—J. JAY FINLEY.

VIRGINIA.

Alexandria, April 4.—We began a meeting in this city last week and the prospects are good for a harvest. We only have six members of the Christian Church in this city, but hope to have a good church here before the meetings are over. We expect Bro. Cephas Shelburne with us. My address is at present 414 Franklin St., Alexandria, Va.—ANSON MCDONALD, evangelist.

OHIO.

Findlay.—Standing room only Sunday night, March 26; three confessions. Our March offering was $110.75, more than double what was given last year.—A. M. GROWDEN.

Nelsonville.—W. D. Robinson has closed a three weeks' meeting with the Second Christian Church with 22 additions; 12 confessions; 10 took fellowship. The church is prospering. Have hired W. D. Robinson for one year.—W. W. GIBSON.

MASSACHUSETTS.

Brockton, April 3.—Two additions yesterday.—R. E. PORTER.

Everett, April 3.—Yesterday W. A. Taylor, member and minister of the Congregational Church, took membership with us, and proposes hereafter to preach for the Disciples of Christ, if a field opens to him. He comes to us well recommended. He is a young man, good preacher, and of good promise. Churches wanting a pastor can address him thus: No. 40 Cottage St., Chelsea, Mass. Have two more new candidates for baptism. Baptize soon.—R. H. BOLTON.

INDIAN TERRITORY.

Stillwell, April 1.—Our first meeting in Stillwell closed on the night of the 9th of February, Evangelist Harry Barbour doing the preaching. We organized with 30 charter members. The ladies have since organized a Ladies' Aid Society. We will organize our Sunday-school as soon as we can get a house. This is a fine point in the Cherokee Nation, and while we are few in number and all poor we will as soon as possible take steps to build. We can heartily recommend Bro. Barbour as an earnest, consecrated worker, and any congregation wanting a meeting should not fail to secure him. Congregations wishing Bro. Barbour's services can address the undersigned.—J. C. HOLLEMAN.

KANSAS.

Eldorado.—One confession since last report. Splendid service.—C. E. EVERETT.

Lenora, March 31.—Meeting 10 miles east of Jennings continues indefinitely; six added to date. Good audiences and attention.—W. R. BURBRIDGE.

Carneiro, April 4.—H. V. Scholes, of Abilene, has just closed a very interesting meeting here with 12 additions. Bro. Scholes' sermons were all able. Everything in a working condition.—W. C. SHERIDAN.

East of Jennings, April 3.—Meeting closed. Twelve added. Take membership with Lenora congregation, making one more good church in Norton County. Bro. Mulkey preaches for them. I go to Hill City next.—W. R. BURBRIDGE.

INDIANA.

Zionsville.—Last Sunday evening I baptized Dr. Smith at Clarksville. He was a member of the United Brethren Church. Some time ago after hearing me preach on the subject of baptism, he invited me to his home and after asking many questions about that subject and our church government, he said: "It is very plain, and although it is hard to break away from home training, I will obey the Savior." He is a very promising young man in his profession.—WM. H. KNOTTS.

Hartford City, April 3.—There were five additions by baptism yesterday at this place. One reclaimed two weeks ago. Bro. E. L. Frazier assisted me in a short meeting here, resulting in 10 baptisms. His preaching did the church great good. This makes 16 added recently.—C. W. KEENE.

North Madison, March 31.—In the meeting at Scottville, Ill., 30 were were added. Will visit the church the third and fourth Sundays in April.—C. D. MAPLE.

ILLINOIS.

Harvey, April 3.—There were three confessions at our Easter services yesterday morning; five since last report.—GEO. W. NANCE.

Pittsburg, March 31.—Closed my first year last Sunday. Thirty-six added during the year.—R. F. THRAPP.

Centralia, April 3.—We closed a short meeting last week with 27 additions; 20 by conversion and seven by letter and reclamation. This makes 176 additions to this church since I took the work.—J. H. SMART.

Mason City, March 31.—One added last Sunday, a lady from the Baptists.—A. C. ROACH.

Mt. Pulaski, April 7.—At Henry one added from the Baptists April 2.—C. B. DABNEY.

E. B. Barnes reports two confessions at Normal.

Virden, April 3.—Took charge of the church here about the middle of February. Just closed a four weeks' meeting with six added by baptism. The church much strengthened. PAUL H. CASTLE.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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Family Circle.

At Eventide.

J. M. LOWE.

(Dedicated to the aged ones.)

When day's proud king at eventide
His many-colored robe draws round,
And sinks on a couch of gold to hide
His regal form; although no sound
Of tolling bells proclaim the hour,
Nor grave is seen, nor mourners weep,
Yet death with his restless power
Is here. Another day must sleep.

And now at twilight's sacred hour,
When earth is quiet as the stars,
When peace like perfume fills the bower
Of contented minds, what are the bars,
That shut us off from God, but sin?
Life's close is sweet as close of day,
If lived out as it might have been.
Believe me, there's no other way.

Sweet sunset time makes us to know
How beautiful it is to die—
To live forever in the glow
Of the radiant face of Christ on high.
The aged pilgrim westward bends
His shortened steps towards Jordan's side.
When life's long day so calmly ends,
'Tis sweet to rest at eventide.

Our Boys.

MEADE E. DUTT.

A certain good teacher once said: "I always feel like uncovering my head when I come before my class of boys, because in that class I may have a Garfield, a Lincoln or some other great man." I am extremely sorry that so many people look on the boy as a sort of "necessary evil." Such people have never studied the boy's nature, and consequently term him something bad before they are qualified to judge.

Every boy has a sense of honor, but many times it is miserably dwarfed because of the treatment he receives.

Now I am not speaking of the boys we read about, for they are always *very* good or *very* bad, but the boy requiring attention just now is a real, live, plain, every-day boy. One who throws stones at everything he sees; one who talks impudent to the man who treats him with contempt; one who eats green apples; shouts, runs and does mischievous pranks innumerable.

Few people know what a warm, generous and loyal heart beats under that little jacket, simply because they have never taken the trouble to find out, but have judged him from outside appearance, so accuse him of being cold and void of feeling and many other mean things.

They say: "They are so noisy." Perhaps they are. A sawmill is noisy, too, but it *cuts*. If a boy is so languid and effeminate that he can't make a little noise, I would not give a pinch of salt for his prospects in the future.

It is said of Admiral W. S. Schley that he was always at the foot of his classes—graduated that way—not because he was a dull boy; no, sir! but because he had so much mischief that required his attention that he did not have time to get his lessons.

A boy is a baby from birth until he is four or five years old. His nature is not much different from that of a little girl. The same playthings suffice for each. Very little difference is seen. From the ages of five to twelve he is a steam engine. By this I mean that he has seen such things as locomotives, threshers, etc., and now his power of imitation and his masculine nature begin to assert themselves. His little body is just bubbling over with life and enthusiasm. He converts the chairs into steamboats. The cat is his horse. He is a train of cars, stationary engine, and flouring mill at once. The noise he cannot make by pounding and drawing sticks of wood in his wagon, he supplies from his healthy lungs. To be sure he is noisy, but right there is the beginning of a diplomat, and during that period of his life is a splendid time to sow the seeds of character and true manhood.

Do you accuse him of being cold and hard-hearted? Watch him when his playmate gets hurt and see how quickly he drops every plaything and does all his boyish mind knows to heal and soothe the pain.

Mark this: if you do a boy an injury his heart is not so tender then and you will repent of it in a way that will be the climax of awkwardness on your part. Boys are not fools, and two or three of their little brains will concoct a plan whereby you and your Sunday clothes will lay in the dust; then they will jeer you. All this will not be done in private either. You may as well try to punish a nest of hornets as to try to punish a crowd of boys.

From twelve to eighteen is a boy's *smart* period. He knows more than his father or mother. The Encyclopedia Britannica is nothing. For severe cases of smartness it takes longer than six years unless some one generously bestows a good sound thrashing upon them. This generally removes a good share of the *smart starch*. The majority go their allotted time and over.

During this period many important things take place. He smuggles his father's razor to the hay loft and shaves for the first time. When you see a boy scraping his pimply face until it looks like a picked goose and reaping nothing but a little intangible fuzz and dirt which he proudly terms "whiskers," you are safe in saying that he is in love for the first time. He has been captivated by a fair damsel, and even before he has shed his knickerbockers he is planning matrimony. He generally lives through *this* all right. But there are other things that happen while the youngster is evolving from a boy to a man. He wants to be a man, oh so bad. Men chew tobacco—he tries it, still imitating; see? Although it makes him deathly sick at first, yet with the success that always rewards persistent effort, he is able to sit in the hotel office or depot and spurt tobacco juice fifteen feet *at* a cuspidor or box of sawdust. Nice example, you men set us boys!

Boys, don't try to be that kind of an expert. Be a man. By *man* I do not mean the yellow-faced, nervous personage at one end of an arsenic-bleached paper stuffed with tobacco and a little fire balancing him at the other end, otherwise known as the cigarette fiend. When I see a man-elect laboring at the end of the villainous thing I am constrained to echo Sam Jones' remark: "A fire at one end and a fool at the other." You are not a fool. No, sir! not a bit of it. What are your prospects? What are you doing? What do you intend to be in the future? Surely, you do not intend to stem the raging tide of life with no education to assist you. You cannot afford to do drudgery work all your life when the world is calling for competent young men. There are those who must and will do the hard work, but there is no need for you to do it.

The boy is in a critical condition just now. These few years generally tell what he is to be in years to come. If he develops a good strong purpose he will be a success; if not, he is a bark loose from its moorings on the ocean of time.

Our silver-haired fathers proudly look at the boys of to-day for the men of to-morrow. In a lowly cottage some fifteen years ago a mother was rocking the destiny of the republic. He is in the grammar school now. I do not know who he is, neither can you tell. Time only can. Perhaps it is *your* boy.

During this period the youth has to run a regular gauntlet of saloons, houses of ill-fame (these are licensed by enlightened (?) America), evil associations, and I tell you it's like trying to get a washed sheep through a blackened fallow without getting any black on its fleece for a young man to live these few years without the devil getting a black spot on him somewhere!

How often men (?) get a boy drunk to see the fun. Oh, Christianity where is thy shame! Oh, vice, where is thy limit? Then, when he becomes a habitual drinker they say he is sowing his wild oats. When he becomes a drunkard and they desert him, why not show yourself a confiding and sympathizing friend to the unsophisticated boy and enable him to steer clear of the dangerous rocks upon which many gallant ships have wrecked and gone into the eternal abyss with colors flying?

If fathers would make chums of their boys, banish false modesty and tell just where the danger lies, instead of letting the damnable part be told by a traveling agent of perdition, America could boast of more fine and noble specimens of manhood than she now possesses. Are you protecting your boy from the Advance Agent of Hell, or is he just growing up like Topsy?

No wonder many boys leave home at an early age and seek employment in the city. Their homes are unattractive and unpleasant. You can not always hold the boy down. He is ambitious and wants to do and be something, but knows little of life in the great city. Consequently, he needs careful attention.

Give him a chance to get an education. Educate him how to live. Tell him how to avoid the mistakes you have made—if you ever made any!

When he is a youngster, don't be afraid to caress him with a shingle on the slack of his trousers drawn tight across your knee. I say shingle because it cracks pretty good and does not hurt so severely, but for grave offenses a cherry sprout, hairbrush or slipper is indispensible. If you teach him *obedience* from the first you will shed less tears at the last.

Be kind and generous with the boys. Don't make any promises that you do not expect to fulfill. If you are a (gentle) *man*, be one of them and when a petty difference arises between two of them, instead of encouraging their pugilistic propensities, show them that arbitration is more civilized. It is low-down to encourage dogs to fight, but shame on the men who encourage boys to fight!

If you are faithful to your trust and teach your boy the sweet and noble lessons of love and obedience you will be rewarded by seeing him bud and blossom into a man who will place his name high in the temple of fame and honor.

Mt. Pleasant, Mich.

Beyond.

BY GRACE PEARL BRONAUGH.

O, look beyond the sodden shore,
Beyond the sullen sea whose roar
The heart affrights! The tempest raves,
The tide of desolation laves
Life's coast, yet Heaven hovers o'er.
The mist creeps upward evermore;
The stars shine downward as before;
God hears our prayer and surely saves—
O, look beyond!

The dreary coast is white with graves.
We sail the ruthless sea which staves
The stormy ship in and wrecks her store.
Yet may the soul reach Heaven's door
Like mist arising from the waves—
O, look beyond!

Fair Haven, Vt., Nov. 22, 1898.

The Growth of the Beer Habit.

The enormous increase in the production and consumption of beer in the last few years is attracting world-wide attention, and both distillers and wine manufacturers are complaining of the heavy inroads which this popular beverage is making in their business.

Although the per capita consumption in England is many times greater than in this country, it is growing rapidly here, and brewers predict that within the next five years the per capita consumption of beer in this country will be more than doubled.

The brewers of the United States pay more than one-fourth of the entire internal revenue, and the combined capital of the breweries is more than $320,000,000.

If all of the breweries in the United States were combined their aggregate capital would be more than that of the Sugar Trust, Tobacco Trust, Standard Oil Trust and Coal Trust combined.

Rudolph J. Boeckhoff of the Home Brewing Company has compiled a number of interesting statistics in regard to the production and consumption of beer, which will prove a revelation to a majority of people.

The annual output of the breweries of the world reaches the enormous total of 199,056,017 barrels, which, if put up in pint bottles, would fill 59,356,804,888 bottles. If these pint bottles were packed in cases of two dozen bottles each it would require 2,473,200,000 cases.

Allowing 1,000 cases to the car, they would fill 2,473,200 cars, which would make a train 98,928,000 feet, or 18,717 miles long. If this train was separated and made into trains of 24 cars each it would require 103,000 locomotives to draw them, and at least 515,000 trainmen to handle them.

If these trains followed each other closely and were run at a rate of 20 miles an hour, it would take them 931 hours, or 39 days, to pass a given point.

To make the cases in which to pack this amount of beer would require 17,312,401,484 feet of lumber, one foot wide, and if the boards in this amount of lumber were laid end to end they would encircle the globe more than 131 times at the equator. To construct these cases it would require 2,618,682 kegs of nails of 100 pounds each, or a total of 261,868,259 pounds of nails.

The annual production of beer in the world is equal in value to five times the output of coal in the United States, twice the value of the wheat crop, twice the value of the corn crop, twelve times that of the production of pig iron, 20 times that of petroleum, 25 times the value of the production of copper, 100 times that of lead, 150 times that of zinc and 35 times the value of the lime produced in this country.

It is worth five times as much as the cotton crop of the United States, nine times as much as the oats crop, 40 times that of barley, 15 times that of potatoes, 150 times that of buckwheat, 125 times as much as the flax crop, 110 times as much as the orange crop, 46 times as much as the entire grape crop and three times as much as the total hay crops of the United States.

The world's output of beer is valued at six times as much as the hogs of the United States, four times as much as the cattle, 30 times as much as the annual production of wool, 20 times that of gold and 30 that of the silver production of the United States.

It is worth 200 times as much as the molasses manufactured in this country, 40 times as much as the butter and 15 times the annual production of cheese in the United States.

The textiles manufactured in the United States are valued at only one-half as much as the world's output of beer and the annual output of leather in this country is worth only half as much as the beer produced in the world, and the annual output of distilled spirits in this country is worth only one-ninth as much.

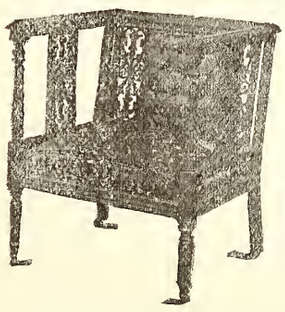
The average annual consumption of beer for each inhabitant in the world is four and one-third gallons, but if the average consumption in the world was as great as that of the United States it would be nearly 12 gallons per capita.

If the world's per capita consumption was as great as that of Germany it would require an annual output of 1,254,193,548 barrels, and if it was as great as that of Great Britain it would require an annual output of 1,765,161,284 barrels, instead of 199,560,000.

In the German Empire there are 21,503 breweries and the annual sales of beer reach 51,710,719 barrels. In Great Britain and Ireland there are 8,278 breweries and the annual sales of beer reach 47,416,293 barrels. In Austria and Hungary there are 1,725 breweries and 16,340,322 barrels of beer are sold annually.

In the Unifed States there are 1,866 breweries, and the sales of beer amount to 37,000,000 barrels annually. In Belgium there are 2,977 breweries and 7,900,000 barrels of beer are sold. In France there are 2,568 breweries, and the annual sales amount to 7,100,000 barrels. Russia has 1,127 breweries and sells 3,700,000 barrels of beer. Denmark has 319 breweries and sells 1,500,000 barrels. Switzerland has 298 breweries and sells 1,400,000 barrels annually. Sweden has 531 breweries.—*St. Louis Republic.*

$13.25 BUYS THIS ELEGANT ARM CHAIR.



It is substantially constructed, has finely carved panels in sides and back, and is given a highly polished finish, spring edge and seat, tufted upholstered back; seat and back upholstered in F silk damask; imported silk damask costs $1.50 more. This is an exceedingly beautiful design, and must be seen to be appreciated. **E. H. Stafford Co., Chicago, Ill.**

Ask for office or household furniture c talogue if you are interested.

SUBSCRIBERS, PLEASE READ.

EDITOR CHRISTIAN-EVANGELIST:—

We want to ask a favor of each and every subscriber to your paper. Maybe it is presumptuous for us to expect so much from them, but we venture in all sincerity of purpose to ask each of them to write us just a short letter of criticism and advice. We know that your paper is read by an exceptionally intelligent class of people, and we honestly believe that a little counsel from them would do us a world of good.

In a recent issue of the CHRISTIAN-EVANGELIST we advertised to send to every subscriber requesting us to do so, all charges prepaid, a full set of quadruple silver-plated teaspoons, full size, fully warranted for five years. We didn't ask any one to send any money with such request. A simple acceptance of our offer on a postal card was all that was necessary. If the spoons were all they were represented to be, and fully equal to those sold by jewelers at $2.50 a set, 86 cents was to be remitted as payment in full; if not, they were to be re-mailed to us (at an expense of four cents for postage). You, Mr. Editor, know what these spoons are, for we sent you a set, so that you could see the quality of the goods we proposed to distribute among your subscribers You doubtless also know our motive in making this remarkable offer. We were simply seeking an introduction to every head of a family on your subscription list. We wanted to shake hands with each of them through the mails. We knew that this first transaction would lead to pleasant and permanent business relations. Of course, we understood that it would cost us something to thus establish so wide a business acquaintance. We might have undertaken this in various ways, but our way was to send to each and every one a set of teaspoons—of which no family ever gets too many—at one-third actual value, payable only if pleased. So large a proportion of your subscribers have failed to clasp the hand of good-will we thus extended that we are led to believe there was something wrong with our advertisement—that it didn't ring true in the ears of your readers. We want to know where the fault lies. We want to find out how we can fix up that announcement so that people will appreciate its generous purpose. If every subscriber will refer to your Easter issue and give us a suggestion along this line, we shall be very thankful, and will file and treasure every letter as a token of friendly interest.

Permit us to add that this teaspoon offer is still open to every subscriber, and we hope ere long to have an acceptance from each of them.

Sincerely yours,

QUAKER VALLEY MFG. CO.

355 *W. Harrison St., Chicago, April* 8, 1899.

Now That the War is Over.

Now that the war is over,
And the thundering guns are still;
And the sulphurous smoke has drifted away
From that horror under the hill;
After the groans of the wounded,
And the shrieks from the surgeon's knife
Are hushed at last, and the halt and the maimed
Come hobbling back to life;
After the glare and the glory,
After the hell of it all—
The sorrow and pain that will ever remain—
Upon whose hearts will it fall—
Now that the war is over?

Now that the war is over,
And the praise of our heroes is sung;
And in far Spanish seas, to the tropical breeze
The folds of our banner are flung—
After the blood of our valiant
Is paid with a generous hand,
And the isles of the East and the isles of the West
Are bound with a star-spangled band—
What of the homes to the Eastward;
What of the homes to the West;
What of the homes to the North and the South—
That offered their bravest and best—
Now that the war is over?

—*Francis S. Barton, in the Independent.*

Campaigning for the Boys.

May I say a word to the readers of the CHRISTIAN-EVANGELIST on behalf of A. W. Conner, of Irvington, Ind., and his work in campaigning for "Princly Boys." He conducts these campaigns under the motto, "Every Boy is a Prince." The boy problem is undoubtedly the greatest problem before the people. Bro. Conner pleads for faith in boyhood, and for a close personal comradeship and confiding friendship between noble men and inexperienced boys who are in the "stress period" of life. The subjects discussed during the campaign are, "The Boy Problem, or Shall our Princes become Slaves;" "Our Neglected Knights, or a Fraternal Talk to Fraternal Men;" "Every Boy is a Prince, or the Royalty of Man;" "Rex Van Wonec, or the Worst Boy in Town."

Bro. Conner has just closed a campaign here, and it has been a great time of seed-sowing. He has presented to our boys lofty ideals, and awakened a love for the boys in the hearts of those who should be their true friends. These campaigns are worth many times more than they cost. Bro. Conner edits a paper called the Boys' Friend. It is the only paper in America that lifts up the standard for princely boyhood. It is not only a paper for boys, but also for the friends of boys. It is chaste, scholarly and up to date in every particular. Ministers and teachers will find it very helpful in their work among the young. I am convinced that this is a grand work, and should receive our sympathy and substantial support in every way possible. LE GRAND PACE, Pastor.

Tuscola, Ill.

When the Papers Ridiculed Spurgeon.

When Charles Spurgeon became a popular young preacher many newspapers heaped upon him unjust and puerile criticism. Here is an example, which appeared in the Lambeth Gazette:

"He is a very young man, and the young sisters are all dancing mad over him. He has received slippers enough from the lowly minded damsels to open a shoe store or a fancy bazaar. He is a very young man, but won't this man-worship spoil him? His mannerism in the pulpit is suggestive of affectation and vanity."

The papers in after years were ashamed.

Profit from Waste.

A novel scheme has been adopted in the public schools of Brussels. Sometime ago the teachers requested the children to collect and bring to school such apparently useless articles found on the streets as metallic bottle capsules, tin foil, old paint tubes and any refuse metals. In ten months the joint collection represented about three tons weight. Out of the proceeds of this apparent rubbish five hundred poor children were completely clothed, and and fifty sick ones sent to convalescent homes, while there was a balance which went to the sick poor. This scheme has been so successful that it has been adopted in other towns on the Continent.—*Sunny South.*

WHAT STATISTICS HAVE PROVEN!

What Medical Science Has Accomplished.

THIS GREAT DISCOVERY IS OFFERED FREE TO CHRISTIAN-EVANGELIST READERS.

Statistics prove that more people are brought to the grave by diseases of the kidneys and bladder than by any other disease.

Kidney trouble is in itself so insidious and deceptive that thousands have some form of it and never suspect it.

For many years medical science has been trying to discover some remedy that would positively overcome these dangerous troubles.

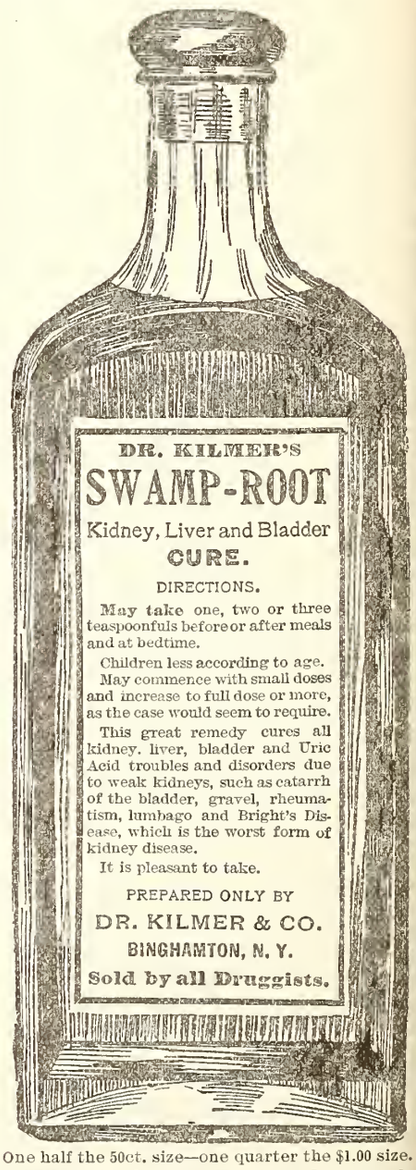
But not until recently was the discovery made. Doctor Kilmer, the eminent physician and scientist, after years of study and research, and after test on test that never varied in the grand result, announced the discovery of Swamp-Root, which has proved itself a most wonderful cure for all diseases of the kidneys and bladder.

While Swamp-Root has proved such a remarkable success in curing kidney and bladder diseases, it has also proved equally invaluable in the cure of blood diseases, rheumatism, liver and stomach troubles and in the regulation and cure of all uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the poor too helpless to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST who have not already tried it, may have a free sample bottle of Swamp-Root and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent, absolutely free by mail postpaid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from people who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root.

This great modern discovery is for sale at most drug stores in fifty-cent and one dollar sizes. Don't make any mistake, but make a note of the name, SWAMP-ROOT,



One half the 50ct. size—one quarter the $1.00 size.

Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle be sure and mention the St. Louis CHRISTIAN-EVANGELIST, when sending your address to Dr. Kilmer & Co., Binghampton, N. Y.

Our readers can secure a sample beauty pin free by writing to Hy. Loewenstein, Satisfactory Jeweler, 1230 S. Broadway, St Louis. See advertisement on page 479.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

Fup.

When Miss Harriet understood that the man who had knocked was the robber, she sank upon a hall chair. "What *shall* we do!" she exclaimed to George. In the meantime, the two girls had crept to her side.

"Why, let me in," said the robber, who had overheard this question; "that's all I want."

"Depart instantly!" cried Miss Harriet, "or I shall arouse the neighbors and you will be taken to our county jail!"

"George Weston ain't agoin' to give me up," said the robber. "He knows I have turned over a new leaf, and have done wrote my name on the other side of it. *He* knows I'm agoin' to live a diffurnt man, and air agoin' back to my old mother. George Weston ain't to nip such a reform as I am, in the bud!"

"Then go back to your mother," said Miss Harriet, sharply. "Your mother is not here." From the woodshed came terrific yelps from Horace Greeley, who was trying to break loose.

"That's jest it," said Washington Shaw. "She ain't, and I am. Question is—what I was to ast you, George Weston—had I best quit my tramp life at onct, or go on and steal rides till I come to her town? I want to be square from now on. But I ain't got no money for traveling expenses. Did you send Ma that there letter?"

"Yes I mailed it this afternoon," said George.

"So I 'lowed. Now, if I kin git work and make some money, I'm willin' to begin to-night to live right. I 'lowed they might be odd jobs about here. But if you can't give me no work, I was to ast you not to tell nobody I was the gentleman of the road that you seen in the farmhouse. Cause if you told my identical, it might prejudice some people agin me."

"How can we tell you are in earnest?" demanded Miss Harriet. "Perhaps you want to get work to impose on people. If we kept still and you proved dishonest, we would be very culpable."

"George Weston, *he* knows I'm square," said the voice. "George Weston, *he* knows"—

At that moment there was a crash of glass from the direction of the woodshed, and a dog's wild barking was heard rapidly drawing near.

"Horace Greeley's broken loose!" cried Miss Harriet. "He'll tear you to pieces? Quick—get in here!" She unlocked the door with a trembling hand and the robber hurried into the hall. Before she could close the door, the big shepherd bounded through the opening and began to dance about the wild figure of the newcomer.

"Down, Horace Greeley!" shricked the terrified little lady, unconsciously brandishing her knitting-needles as if they were daggers. "George, can't you call him off? The man will be torn to pieces before our eyes!" Washington Shaw had backed against the wall, and stood waiting an attack from the dog, with his big knife drawn. But suddenly he put up his knife, as Horace Greeley leaped upon him. George had darted forward, thinking the dog was trying to sieze the strange visitor by the throat. But in reality "Gree" was licking the rough face.

The robber said, as if in a stupor, "I'm beat, I'm beat, I'm beat!" He began to pat the dog; he sank on his knees and put his arm about the shaggy neck. "Old Fup!" he said. "If it ain't my old Fup? Well, well! Where you been, old feller, for so long? And you knowed me, *didn't* you? How you knowed me! Good old Fup!"

There was no doubt that the dog knew him, nor that he was delighted to see his old friend. "This was my dog," said Mr. Shaw, looking up at Miss Harriet. "I raised him from a pup; from a shepherd pup, yes mom. Wha-wha-what did you call 'im?"

"He came to my house a year ago," said Miss Harriet. "He was very draggled and thin and miserable. We called him Horace Greeley."

"That ain't his name, mom. I wonder he ever answered to it. Fup is his name, jest plain Fup. You old villyan! *Give* me yer paw! No, the other one. Yes, that's Fup—jest like him! He never *would* give nobody his paw! But the trainin' he's had would do for a whole Normal. He knows a heap of things, Fup does. But he's like me; he never would show off. Well mom, I will be agoin'. If you kin promise not to tell nobody I was the gentleman what made, as we may say, free with them country victuals, I'll stay in town and try to git work, and live square, and do right by my Ma. But if it's your conscience to tell on me, you tell on me. I don't advise nobody to sit on their conscience. But in that case, I'll go at my old game again, of gettin' all I kin out of life without paying nothing for it. Come on, Fup!"

"Do you dare to think of taking Horace Greeley from me after you deserted him, and I have cared for him a year?" demanded Miss Harriet.

"Why, he kin stay with you if he wants to. Fup, does you go with me, or air you satisfied to be Horace Greeley the rest of your life?" He started toward the door, and the dog, deaf to the persuasive voice of his former mistress, kept so close to Washington Shaw's legs, that he was in great danger of being stepped upon.

"Before I goes," said the robber, "I wants to set you right on one pint; and if I do that, you'll be right on half a quart, won't you? My pint is this, that I never deserted old Fup. This is how it were: About a year ago I made up my mind to reform and pay my car fare and lead a honest and uninteresting life. I went to work for a family in St. Louis, name of Ross. They was a little girl in the family, about five year old, the brighest little flower in the garden, and her name it was Joy—funny name, ain't it? Well, I had my dog with me and I called him Pup. Joy could'nt talk plain; she called him Fup, and Fup he's been, until he was Horace Greeley. Mrs. Ross died right off. And then Mr. Ross was a widower. What did he do but up and marry in no time, the crossest woman that ever swished a silk dress. Then Joy come in for trouble. The very first time the second Mrs. Ross slapped the little 'un, Fup, he up and jumped at the old lady and bit her arm, and done it well. And she, ableeding, said the dog had to be killed. So I tuck out that night, me and Fup, him still aliving—he's aliving yet, ain't he?"

"But you haven't told how you and Horace Gree—I mean Fup—got separated," said George.

"Huh?" said Mr. Shaw. "Oh, *that*. Well, you see, I set Fup to guard over little Joy"—he broke off abruptly.

"How's that?" asked Miss Harriet sharply. "You said you left the place."

"So I did. You see, next Mr. Ross, *he* died. Then Joy was alone with her stepmother. So I set Fup to watch over Joy."

"Then you went back to the Rosses?"

"They's a lot of this story I ain't going to tell," said Mr. Shaw, resolutely. "It's enough for you to know that I set Fup to watch over little Joy. How Joy come with me and why I wanted her watched over, that ain't got nothing to do with Fup's story. Now, I left Fup, still awatching over Joy and I went up street and I strolled around, first here and then there, until a policeman thought I was drunk. I don't know how come he to thing that of *me;* I was never drunk, Mrs. Wilson—"

"I am not Mrs. Wilson," said Miss Harriet.

"Whoever you air," said the robber, "I never been drunk. Well, I was took to jail for the night. The next day when I come around, Joy was gone, and Fup, he was gone."

"Where was Mrs. Ross?" demanded the other.

"She? Oh, she was dead."

"I mean the *other* Mrs. Ross."

"No. 2? She was at home, I reckon. I never ast to see her."

"This is a very strange story," said Miss Harriet; "a remarkable story! Can you assure me that it is true upon—upon your honor?"

"Hope I may die if it all ain't straight, except I have made up the names to avoid hurting anybody's feelings," he said, piously.

"George," said Miss Harriet, "I will leave it to you. If you care to show this person to the loft, he may sleep there to-night, and in the morning we will discuss the subject further."

George eagerly took advantage of this permission, for he had a warm feeling for the robber, and believed every word he said. He lit a lantern and showed the man to the loft. Fup curled himself up at the ladder, determined not to let his old master escape. "Did you believe him, Aunt Harriet?" asked Mildred, with wide eyes, as she nestled to Jennie's side.

"I believe the part about the little girl, because it slipped out so queerly. I could see at once he was sorry he had told about her. This must be investigated!"

Continued in two weeks. Next week, letters. Please remember, no one can be printed on the Honor List who does not send to me the names and amount of books read, and the authors of quotations, if they are known.

Check that Cough with BROWN'S BRONCHIAL TROCHES.
Fac-Simile Signature of John I. Brown & Son on every box.

Sunday School.

HERBERT L. WILLETT.

VIA, VERITAS, VITA.*

The closing interview between Jesus and the disciples occurred on the evening of Thursday in an upper room in Jerusalem where preparations had been made by some members of the circle for the Passover feast. The strife for precedence among the disciples was followed by Jesus' significant action of washing their feet, with its attendant lesson of the necessity for humility in one who would be his follower. The Passover supper was then eaten and presently Judas withdrew from the room. Jesus then gave the disciples the memorial institution of the Lord's Supper, by taking bread and wine, elements already used in the Passover feast, and requesting them to remember him as often as they partook, thus keeping alive the story of his sacrificial death until he should come. Then came assurances that his death was near, which fell with disheartening effect upon the ears of the disciples, who in spite of all his warnings could not believe that he was actually to lose his life in Jerusalem. The distress into which this final announcement of his coming passion threw them he sought to lighten by his words of comfort with which he began his parting instruction to them upon the purposes of his life and the provision he had made for their guidance after his departure.

The teachings of Jesus in this interview are among the most precious left by him for Christians of every age and race. They touch the innermost experiences of the life of the disciple of our Lord and adjust themselves to every angle of his character. One of the most serious hindrances to success is the apprehension of coming trouble which causes one to wait irresolute rather than go forward courageously in the personal ideals of holiness. Against this timidity Jesus' first encouragement is uttered. The disciples were troubled, not only because they were distressed at what Jesus said regarding his coming death, but also because the purposes of their lives seemed about to be shattered. He assured them that there was no cause for apprehension. The follower of Christ should of all men be most courageous and confident. The expectation of success is one of the permanent elements of a true Christian character. "Fear not," is the constant exhortation of Holy Scripture, and particularly of our Lord. The disciples believed in God and in his fatherly providence. An equal faith in Christ and his power to deliver them from the particular experiences that awaited them was necessary. "All things work together for good," are the words which every disciple should bind as signs upon his hands and as frontlets between his eyes.

The ample provision made for his followers is then touched upon by the Master. The many mansions in the Father's house are the illustration by which he emphasizes the infinite possibilities and privileges of the Christian, and seeks to bring them to the comprehension of even the most simple-minded. Whatever may be the joys and occupations of the future life, they will be ample, and far beyond the language of our present life to describe or the capacity of the human mind to conceive. It is sufficient to know that the provision for the immortal life is ample and that its crowning satisfaction will be the constant companionship of our Savior.

But Jesus had spoken of his departure, and that suggested to the disciples his taking a journey, his disappearance from their sight. He seemed to them like one who was taking his departure from some other land, and Thomas voices their perplexity when he reminds Jesus that they do not know the place to which he is going and are therefore ignorant of the road by which he will travel. Jesus at once shows them that their understanding of this departure is too literal and insufficient, for it is not the taking up of an earthly journey along a highway which men may see and travel, but it is the consummation of a life purpose which displays itself in a character and a ministry. Thus Jesus was the way. When men saw his life and understood his purposes they caught a vision of a new pathway to God, which consisted in an attitude of the soul toward the Father like that which Jesus manifested. In this sense it was true that no one could come to the Father but through him. He did not stand as a barrier between the Father and humanity, preventing access to God except on terms of his own recognition as mediator. But he stood as the only possible interpreter of God, whose sole purpose was the reconciliation of mankind to the Father through the only means possible, viz., the attainment of a character kindred with that of the Father. Thus Jesus both makes it possible for men to approach God by the sacrifice which he has wrought, and as well he stands to point out the way and insure their recognition by the Father. It is only in his direction, by going toward him and under his leadership, that men can find God.

He is the truth, because he embodies in himself all truth which men need to know regarding God. This truth does not consist in a set of doctrines, but in a life which is the revelation of God's life in human terms. To understand this truth is to have all the universe center about that object. It is to change the center of gravity from self to Christ as the manifestation of God. Here is the secret of all the philosophy of life, and in comparison with this the speculations of all the schools regarding nature and God are inconsequential. He is also the life, in the highest sense, as its source and its sustaining power. He came into the world to give life and to give it more abundantly. His favorite words were life, light, love. No life is full and symmetrical which does not center in him and revolve about him. It is thus not only a sin to reject him from one's circle of acquaintance and one's intellectual and religious life-fabric; it is also the greatest misfortune and the most serious blunder. It is not respectable to reject the opportunity to be educated and refined. Can it be respectable to reject Christ and all that he means to the soul from the sphere of any life? Can one be repectable who is un-Christian?

In the Old Testament the manifestation of God to Moses was as the "I am." This was the simple affirmation of existence on the part of the divine being, but it made no statement regarding the qualities of the divine life; it still left unanswered the question, "What is God, in nature and purpose?" "I am"—what? Jesus comes to complete the sentence by affirming, in the likeness of God, that he is life, truth, guidance, food, drink—everything that the soul needs. He thus discloses God as the only natural environment of the soul that would thrive into completeness. He is all that the Christian needs.

Philip's question implied both for himself and for those of the disciples who shared his wonder and doubt, that they failed to catch this identification of Jesus with the Father, and still desired, as so many seem to do to-day, to see God visibly. "Show us the Father, and it is enough." Jesus replies that the very purpose of his own life in the world was to reveal that Father, who in the nature of the case could not manifest himself to a human comprehension except in a human life. That life Jesus was then and there living in their midst. They were saying, "Show us the Father." Jesus says, "Look on me and you see the Father." And this remains one of the most precious of our Savior's words, assuring us that in him we have the disclosure of God in our own life. When God would bring himself into the range of human vision, it must be in such a life as that of Jesus Christ. And the result of this vision of God and the association with him through the leadership of Jesus is the accomplishment of works greater even than those which our Savior performed. His miracles astonished the multitudes in his day, but greater than his miracles are the abiding fruits of Christianity in the transformation of character and the redemption of the world.

Berlin.

*Sunday-school Lesson for April 23, 1899—Jesus the way, the truth and the life (John 14:1-14). Golden Text—Jesus saith unto him, I am the Way, the Truth and the Life (John 14:6). Lesson Outline—1. The way to the Father (1-7); 2. The vision of the Father (8-11); 3. The works of the Father (12-14).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 23.

HOW CHRIST MAKES USE OF COMMON LIVES—THE MAN WITH THE PITCHER.

(Mark 14:12-16.)

Here was a man doing a woman's work, which, among the Orientals, was a very low thing to do. He went out to carry water. Doubtless the woman at the well smiled quietly as be came with his pitcher. Doubtless, some of them or of the passing urchins jeered at him as a womanish fellow to do such drudgery. But be did not give way before their jests. Perhaps the act was in aid of an aged motber, or some overburdened servant-maid. At all events, it was not without reward. He went forth to do a menial service, he acted as escort for the King of the world, He went forth to find water, he found the water of life. He went out with an earthen pitcher to a common task, he came back with radiance and honor, in a royal procession. He went out to save some woman a heavy task, and he found a Savior.

How many there are who have found their highest happiness and even their salvation in such lowly deeds. It is out of the dust of drudgery that one often looks to behold a noble sight, as the dust-clouds of the road are often rendered golden by tbe sun. It is in the tasks of common life that one often meets his Lord.

Do a good turn of a simple kind to some one in need and you come closer to your Savior. Lose yourself and you find your Lord.

Religious services are not limited to Sundays. All services that are honest, however humble, are religious. There is no distinction between the religious life and the common life. All life is religious.

"Heaven's gate is shut to him that comes alone;
Save thou a soul and it shall save thine own."

BETHANY C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Plea for Christian Union.

By W. J. Lhamon, *Director*.

On page 94 of the handbook (Fields and Forces) there is a paragraph entitled "Home Missions in Four Words." One of the four words reads as follows: "The plea for Home Missions can be made for the sake of our plea for Christian union; nowhere can that plea receive so respectful or so successful a hearing as in America."

It is among the chief glories of the Disciples of Christ to have made the scripturalness and the rightfulness of Christian union a cardinal part of their teaching. While yet others were apologizing for sectarianism and pleading for denominationalism our great leaders asserted the sinfulness of both. Two generations have sufficed to bring the matter forward at least one step; instead of apologizing for sectarianism all now unite in condemning it, and apologies are reserved for denominationalism. Many not of our own body have ceased to apologize even for that, and have joined in the condemnation of it. Dimly, but none the less surely, it is dawning upon the Chirstian forces of America that originally the Church of Christ in Judæa and Asia and Achaia and Rome was one and not some dozens, and that the Church of Christ to-day should be one throughout the whole earth. That as a people we have contributed mightily toward this great thought-movement in favor of reunion cannot be doubted.

Another of our chief glories is this: We have not stopped with the discovery of the primval unity of all Christians in Christ, but we have also discovered the basis of that union. We have found that there is but one creed on which Jesus said, "I will build my church," namely, the creed that Jesus is the Christ, the Son of God. We have refused to accept any other creed, and we have asserted that this is sufficient for all ages and for the whole world. We have found that the acceptance of Christ by faith, repentance and baptism brings the believing one, not into any branch of the church or into any denomination, but into Christ himself, and that being in Christ he is by consequence in the body of Christ which is the Church of Christ. Thus each Christian is a member of Christ's world-wide church. If I am a Christian I belong to Christ's body in Asia and Europe and Africa and South America and the whole United States quite as much as to the First Christian Church in Allegheny. I have the same right to every communion table in the world that I have to the one in my home congregation. To be in Christ is to be a citizen of his world-wide kingdom, and to have the rights of citizenship everywhere.

This basis of union is so simple that when once seen it is like a mathematical axiom, we can never see it any other way. It is as strong and scriptural on the one hand as it is simple and sublime on the other. It accounts very largely for the rapidity of our growth and the extent of our influence.

Now our handbook asserts that nowhere can this plea receive so respectful and so successful a hearing as in our own country. This is true, but it is a theme not to be exhausted in a day, much less in a three-minute study. The following reasons, however, may be assigned for the assertion:

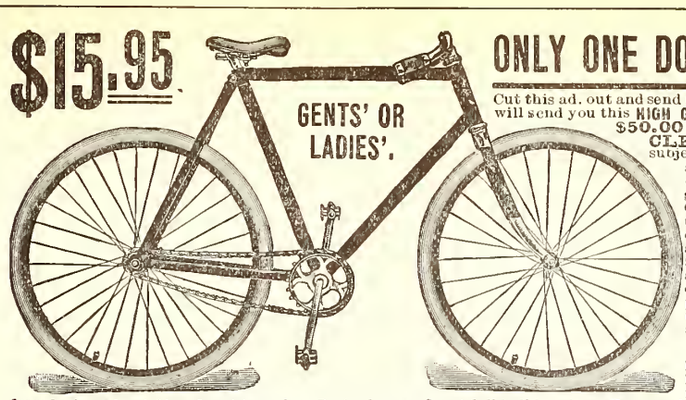
1. The very atmosphere of freedom and truth-seeking that is abroad in America is favorable to this free and true scriptural position. Americans are practical people; they do not care much for theories and they have a laudable repugnance for such as do not "pan out." But for actuality, for simplicity and practicability, the typical American has a great liking. Our presentation of the facts of the gospel rather than a theory of religion; of Christ in deed rather than Christ in creed; of the gospel histories as a basis of faith; of faith as leading to repentance, and of baptism as an act of reasonable, personal loyalty to our personal Lord and Savior—all this commends itself to our well-educated, practical and progressive America. Then, when we go a step further and present as the basis of union this same basis of faith and obedience, the whole union matter becomes luminous in the eyes of people so capable of seeing as Americans usually are.

2. Another reason why this plea receives so respectful and successful a hearing in our own country is this: Our denominationalism is breaking down of its own weight. Even a sectarian can see that 140 sects are 139 too many. The average Methodist begins to feel that about sixteen kinds should be subtracted from the seventeen kinds of himself, and the average Baptist would like to have a dozen of his thirteen kinds canceled. A centripetal action has set in, and good people are more willing to unite now than to divide; they are more appreciative of essentials, more tolerant of opinions, more studious of the Scriptures, less dogmatic and more fraternal than ever before, and we believe that in these graces they are growing.

3. Another reason may be found in the general breaking up of old relations and associations that goes on continually in America. We are more churned than any other nation. We constantly rub against one another. Each Protestant is modified by every other, and even Catholics are becoming alarmingly Americanized. The man of sixty will probably remain a Lutheran, a Presbyterian or an Episcopalian if he happened to be so born and cradled, but birth and cradling are soon forgotten by his boys and girls in the schools and Sunday-schools of America. Myriads of them, having consciences and getting light, go according to their leadings.

4. A last suggestion is, that America is a Bible-built and Bible-loving nation, and this is wholly favorable to our plea for union. We exalt the biblical presentation of Christ as Christ, we insist upon that and that alone as the basis of union. The common study of the New Testament must finally lead to common views upon the great essentials of our faith and name and hope.

It is well, therefore, that we should give ourselves earnestly to the study of Home Missions, and that we should lend our prayers and our means to the futherance of the great work that lies heavily upon the hearts of our home missionaries, and upon many a struggling church. Our patriotism should lead to this, not to speak of the heavenly hope we ought to entertain for the people we meet every day. The love of country is a corollary of the love of God, and he loves his native people most who most obeys the Son of God.



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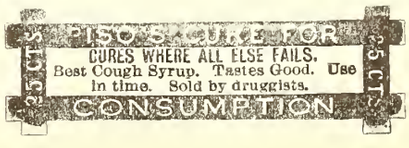
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Literature.

THE SEXUAL INSTINCT — HEREDITY AND MORALS. By James Foster Scott, M. D. E. B. Treat & Co., publishers; 436 pages. Price, $2.00.

In the light of accepted theories of heredity the above work has come at a seasonable time and evidently on a good mission. It is well to know that the physical and moral constitution of parents is also largely that of their children, whether it be good or bad. There are elements of danger in the abuse of the sexual laws far deeper and graver than are generally known even in the higher social stratas of civilized life, and of some of these this book treats in a way quite within the grasp of the common reader. Some of the things stated in this book are so startling in their character that the reader is almost ready to reject at sight, but afterwards yields because the author speaks with authority. He is a man of large experience in his profession and states the facts as they appear in the light of the latest conclusions of science. The truly interested reader of this book will feel more than ever before that "man is fearfully and wonderfully made" and will come to have a more exalted reverence for the laws of God. Some may read this book with a perverted mind or for an evil purpose, but its influence upon the seeker after a better knowledge of himself will certainly be to lift him into a higher conception of a clean life and a pure heart. Its influence upon the moral character, the purity and stability of the home and moral and physical improvement of the children born of parents under its influence will certainly be of incalculable importance.

MAGAZINES.

The recent critical illness of the Pope lends particular interest to a personal article on Leo XIII. by F. Marion Crawford, the famous novelist, and author of "Ave Roma." This article, which it published in the magazine Number of the Outlook for April, gives the best personal impression of Leo that has appeared in any American periodical. Mr. Crawford enjoys the advantage of knowing the Pope well; and he writes sympathetically, and at the same time with keen analysis. ($3 a year. The Outlook Company, New York.)

The Preachers' Helper, published at Cleana, Pa., contains so many features that it can scarcely fail to bring help to any of its preacher readers from some quarter. It not only furnishes matured thought on many subjects, but is rich in suggestions on many lines of work.

The New Crusade, Ann Arbor, Mich, for April, aside from its interesting and ably written articles on its usually practical lines, contains some very interesting poems. The New Crusade is certainly a valuable journal to mothers and teachers.

The Treasury of Religious Thought for April, 1899, closes the 16th annual volume of this valuable magazine. The index, which is full and helpful, contains a large number of distinguished names, but this closing number for the year keeps the average well up with such contributors as Pres. J. H. Barrows, Dr. John F. Carson, Dr. McLeod, Dr. Charles H. Parkhurst, Dr. John Macnaughton and others. The department of "Applied Charity" is well filled with a finely illustrated article by the editor on "The Farm Colonies, and Other Recent Work of the Salvation Army."

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TRACTS.

"Manila and the Philippine Islands," Manilla cover, 32 pages, with map. The Philippines Co., New York City, publishers.

"Child of Confidence Rewarded," by Mary Wood Allen, M. D.; 32 pages, paper cover. Wood-Allen Co., Ann Arbor, Mich., publishers.

"The Talisman of Unity," a sermon by W. R. Huntington, D. D.; 20 pages, paper cover. Thos. Whittiker, Bible House, New York, publishers.

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors.

F. M. CALL, Pres.
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Marriages.

BRYAN—JONES.—At Plattsburg, Mo., March 29, 1899, by J. W. Perkins, George C. Bryan and Miss Sarah E. Jones, both of Clinton County, Mo.

HAY—HOPKINS.—At West Rupert, Vt., Thursday, March 30, by W. W. Witmer, pastor of the Christian Church, George Lewis Hay and Miss Rosalind Winifred Hopkins, both of West Rupert, Vt.

WYNN—BLAND.—Near Franklin, Ill., March 5th, John M. Wynn and Phidella Bland, by A. C. Roach.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BAKER.

A double portion of grief has come to the home of Bro. and Sister Orrin Baker. On March 25th the Good Shepherd took to his fold their babe, Charles Chester. On March 28th the angel of death again came to the home and bore away a little daughter, Ola Winifred, aged three and one-half years. Only one little daughter, Gladys, is left to cheer the grief-stricken parents. Christian faith enables the bereaved ones to bear their heavy burden. The hope of a glad reunion cheers the saddened hearts.

W. D. Ryan.

Lenox, Ia., March 29, 1899.

BRAY.

At her home, Park Place, this city, March 29, Mrs. Margaret Bray, aged 39 years. Sister Bray leaves a husband, two sons and one daughter to mourn her loss. She was a great sufferer for many months, but bore up bravely till her death which was peaceful. In her death the Fourth Christian Church of St. Louis, loses a faithful member, her husband a true wife and her children a devoted mother. Her beautiful Christian character will leave behind her a memory rich with sweetness and love as an inspiration for her dear ones and all who knew her. May we so live that—

"After the gloom and darkness of the night
We may meet thee in the morning light."

W. R. J.

East St. Louis, Ill., April 3, 1899.

CHURCHILL.

Cadwalader Slaughter Churchill was born in McDonough County, Ill , April 25, 1834. In his childhood his parents returned to Kentucky. He was reared to young manhood in that state. He obeyed the gospel in his youth and continued a faithful member of the Christian Church to the day of his death, covering a period of much more than forty years. He was married in Macomb, Ill., by the writer to Miss Eva Twyman, April 3, 1860. They raised three children, a lovely daughter and two sons. The daughter grew to womanhood and was married, but died several years ago. The mother and two sons, now full-grown men, survive the husband and father. He died August 28, 1898, aged 64 years, four months and three days. Death came suddenly and wholly unexpected. He died on Lord's day night and the whole city of Macomb was shocked on Monday morning when word went out that C. S. Churchill was dead. Death did his work so quickly that there was no time for a word, scarcely a thought. In his home he was a very tender and loving husband and a kind, affectionate father, greatly devoted to the care and comfort of his family. He was a superior man in intelligence, though modest and retiring in disposition. He was a man of a clean mouth. His words were pure and chaste. He was a polished Christian gentleman. In business his honesty and integrity were never called in question. *He was reliable.* As a citizen no man stood higher in the estimation of the people of the whole county of McDonough. Three times they elected him clerk of the circuit court. For twelve years he discharged the duties of that important office to the satisfaction of the people. Forty-two years a citizen of the city and county and well known to both private and public life, no one is found to cast a slur or point out a dishonorable deed in that long period of citizenship. This is high praise, but C. S. Churchill is worthy of it. He was an honored member of the Masonic fraternity, and the high esteem in which he was held by the members of that order was shown by the large number of Masons who attended the funeral. Bro. Churchill's purity of life, his liberal financial support and his wise counsel made him an exceedingly valuable member of the church. In his death the church suffers an irreparable loss. So also his family and the whole community. Religious services were conducted by the writer in the house before the casket was taken to the church. There Brother L. D. Goodwin preached a funeral sermon, after which the Masonic brotherhood tenderly and lovingly laid our brother's body to rest in Oakwood cemetery to await the great resurrection and judgment day. Farewell, my dear brother! I hope to meet you on the other shore.

J. C. Reynolds.

Macomb, Ill.

CLARKE.

Nathan Clarke died at his home seven miles southeast of Westboro, Mo., March 25, 1899, of heart and lung trouble. Bro. Clarke was a man loved and respected by all. He was born near Allensville, Vinton County, Ohio, April 16, 1844, and moved to Illinois in 1868, thence to Missouri in 1875. He was married to Miss Lydia Cozad in 1866. Of this union 14 children were born, 11 of whom survive him. The family is one of the best in the state. Bro. Clarke confessed his faith in Christ at Allensville, Ohio, and was baptized by Elder Benjamin Cozad in 1865, and was steadfast in the faith till death claimed him for its own. He was an elder in the North Star Christian Church, and his absence leaves a lonsome place in that community.

S. W. Glascock.

IRVINE.

E. H. Irvine was born in Madison County, Ky., Oct. 11, 1837. When he was 12 years of age his parents removed from Kentucky to Missouri and settled in the Platte Purchase between Kansas City and St. Joseph. He was married in 1859 to Anne Eliza Forbis. In May, 1864, he began his memorable journey across the plains to Montana, arriving in Virginia City in the month of September. Thence, in 1865, he came to Deer Lodge, Mont., where he engaged in placer mining and stock-raising. In 1887 he moved to Butte City, Mont., where the remainder of his life was spent in business activity. After an illness of about two months, Edwin Hart Irvine passed away at the home of his son-in-law, J. O. Bender, in Butte, Mont. He was convalescent from a severe attack of typhoid fever, but in his feeble state a complication with kidney trouble set in which became too severe for his weakened condition to overcome. He leaves a wife and six children, F. F. Irvine, of Jefferson Valley, Mrs. Ella Mountjoy, matron of the Orphans' Home at Twin Bridges, Shelby Irvine, Mrs. J. H. Haviland and Mrs. J. O. Bender, of Butte City, all of Montana, and Mrs. Agnes Wood, Cripple Creek, Col. Bro. Irvine was a graduate of Bethany College. He was at Bethany when the school was at its best and A. Campbell was at the very summit of his strength and manhood. He entered college young in years and graduated with distinction in one of the most remarkable classes that ever went forth from that school. Among them were such men as J. L. Roland, I. B. Grubbs, J. C. Howell, J. L. Elliot, W. A. Hall, W. T. Moore, B. W. Johnson, John A. Brooks, J. A. Meng, Filander Lucas, Russell, Hobbs and a score of others of national reputation. With such surroundings, among such brainy young men as companions, and with such a man as A. Campbell at the head of the faculty, impressions were made upon Bro. Irvine that gave a delicacy to his perceptions, a clear sense of justice, deep convictions of right, a cultured intellect and a courageous and refined nature that few men possess. He went to Montana 35 years ago with the first settlers. He with a number of others traveled across the trackless plains for two thousand miles in wagons. Emigrants in those days were in constant danger and dread of Indian massacres and "road agents." When they reached Virginia City, Mont., 17 men were hanged in the town during the year they arrived by the "Vigilantes." This was the only effective law in the territory at that time. During all these hardships, privations and dangers, during all these evil surroundings and the wickedness that disgraced our earlier mountain settlements, Bro. Irvine's life stood like a giant of virtue, a lover of peace and order and a model of righteousness. No sacrifice was too great when principle was at stake. It mattered not to him what the results would be if it was a question of truth and right. He was always found on the side of the righteous. And yet, he had the esteem and respect of the ungodly as well as good men. In the year 1880 the writer went to the town of Deer Lodge, where the Irvine family was then living, to hold a meeting. They had been away from their own church privileges for 16 years. And yet, that home among the freighters, cow boys, ranchers and miners was to us a little paradise. We shall never forget how we thanked God for its delightful Christian influences. Sister Irvine, too, was a real helpmeet. Hers was a cultured and refined heart. It seemed that the Lord had made the two for each other, and in answer to his wish they made a lovely spot in the mountains they called their home. The children of this home can always say with pride, "My mother had a husband and we had a father." During this visit, after speaking of the great deprivations he had suffered on account of his being without church privileges for all these years, he said, as he named the only church in town that had regular preaching then, "I do not and cannot believe their views of the Scriptures, but I have been paying their preacher five dollars a month to get the moral instruction that he gives for my family and the community." He had united with the Church of Christ in early life and became one of the charter members in Deer Lodge in 1880. Here he had already given $1,500 to establish a school, and when the church needed a building he gave $1,000 for this purpose. He was not a man of wealth, but all he did have he gave generously for the good of the church and the benefit of his fellowmen. He was not only liberal, but generous, and gave with a willing and loving hand all through life. As an elder in the church he was always wise and instructive. When the Montana Christian Missionary Society was organized he became its president and remained so for years. The churches in Montana owe much to his wise direction and constant devotion. When our Christian Woman's Board of Missions began their splendid work in Montana he became their wise counselor and entered heartily into active sympathy with all the good work they did. Truly, a prince in Israel has fallen. A prince whose nobility of character, whose sterling integrity and whose true Christian manhood has left an impress upon the hearts of the men that will live on for good. For 35 years in the mountains of the West and often among godless men he was a light shining in a dark place. These rude men did not undestand his devotion to the truth nor his love for his Savior, but he impressed their lives. Here, there and yonder he has been sowing the seeds of truth and love. The good seed is growing, and it will bear fruitage.

G. A. Hoffmann.

ORANGE.

Died, in Mannville, Fla., on the 22nd of March, William L. Orange, aged 63 years, five months and 19 days. Bro. Orange had been an elder in this church for several years past, and was the most active and efficient member in all church work. His death will be a great loss to the congregation in Mannville. Our brother was a great sufferer during nine months' illness, yet was remarkably patient, and died peacefully, resigned to the Lord's will. His faithful Christian wife, with two small children, will continue to reside at her home here in Mannville, Fla.

A. Flower.

PETERS.

Jane Ferguson was born in columbia Co., Ohio, Sept. 8, 1822, and became the wife of J. H. Peters, on April 1, 1847. In October, 1854, they moved to Quincy, Ill. While at Quincy they joined a colonization company and came to Fontanelle, Neb., April 28, 1855. Here they labored amidst the dangers and privations of Western life amongst the Indians. She was loved and respected by all who knew her. She and her husband were members of the Christian Church, but not finding those of their own faith here they worshiped with the Congregational Church until a Christian Church was organized with their help. When without a pastor, lately, they worshiped with the Baptists. She was faithful in every way and in her last illness she was patient. Without a murmur she passed away in the assurance of faith on the 23rd day of March, 1899. She leaves a husband and five children to mourn their loss.

Wm. Slothower.



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The *whole* story concerning the error of the Mormon doctrine is plainly told in "Doctrines and Dogmas of Mormonism Examined and Refuted," the late production of D. H. Bays. The author was himself an earnest and powerful advocate of the Mormon faith during a period of many years. During that time he was associated with the prominent men of the Mormon church and consequently gained the facts given in his book from the *inside*. The errors of the Mormon faith are brought out and demolished in a convincing manner. The book embraces 460 pages, bound in cloth, and the price is $1.50, postage paid. If you are compelled to answer Mormonism procure this book and you will be well prepared.

J. H. Stark may be aptly called the Chas. M. Sheldon of our brotherhood, with the difference in his favor of more tersely and scripturally telling his readers what Jesus would have them do. His last book, "Mary Ardmore, or a Test of Faith," is a carefully written and beautifully printed wrok of 328 pages. It is interesting from start to finish and ought to be in every S. S. and C. E. library in America. All Disciples having relations in other churches should buy a copy of "Mary Ardmore" for them. The above is the opinion of Rev. Geo. F. Hall, of Decatur, Ill., given after reading this late book from the pen of J. H. Stark. "Mary Ardmore" is brought out in latest style binding and printing, and the price is $1.00, postage paid.

The study of Bible characters is both interesting and profitable. Those who merely read what the Old Testament says concerning such characters as Queen Esther, King Saul and King Jehu may not derive as much benefit from the history of these persons as they should. When one stands on the bank of a clear, deep stream and only looks at ths surface of the water they see but little, but by continued looking the eye begins to penetrate the depths of the clear water to the bottom, where wonders are found to charm the eye and fill the mind with wonder. Many readers of the Bible have only seen what is on the surface and do not go down to the things hidden beneath the surface. Those who have explored the depths of the Old Testament Scriptures are competent to lead the minds of the readers into new fields of thought concerning prominent Bible characters. Such leaders will be found in the persons of Rev. M. M. Davis and J. Breckenridge Ellis. Both of these have lately written bcoks on Bible characters. "Queen Esther" is the title of one of those books, written by M. M. Davis, and J. Breckenridge Ellis has written two books which he calls "In the Days of Jehu" and "King Saul." These three books are worthy of the attention of all students of the Bible to-day. They are full of new thoughts to the average Bible reader.

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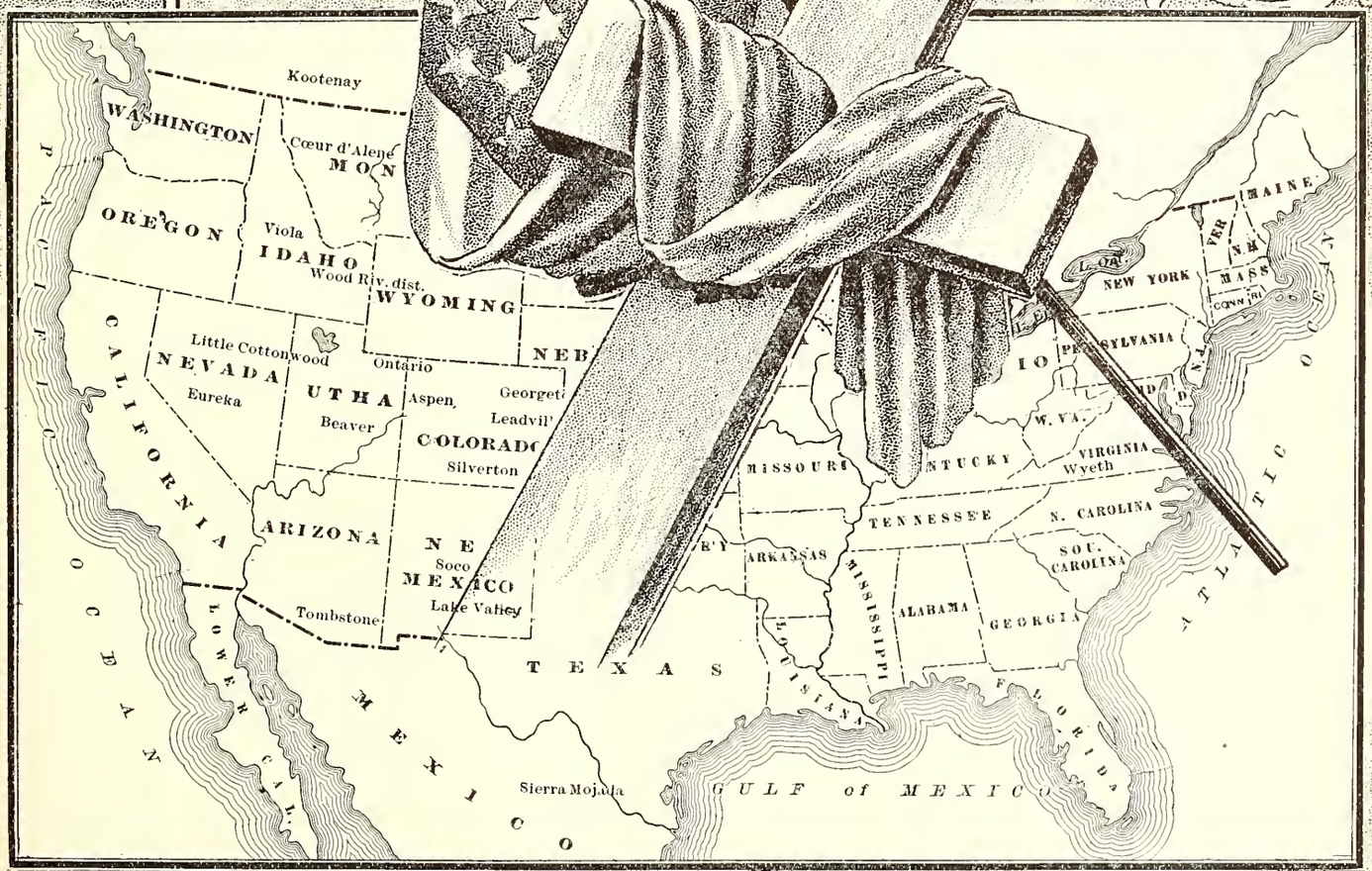
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Vol. xxxvi. St. Louis, Mo., Thursday, April 20, 1899. No. 16

CURRENT EVENTS.

Military operations in the Philippines were continued both to the north and to the east of Manila during the past week. With the capture of Malolos and the apparent disorganization of the insurgents in that region it was assumed that the territory along the railroad line from Manila to Malolos was securely in the hands of the Americans and could be considered as a safe base for further operations. But the renewed concerted attacks by the Filipinos upon this line, although they accomplished little more than the destruction of the railroad track for a short distance and the cutting of wires in a few places before they were driven back by Gen. Wheaton's forces, indicate quite clearly that it is premature to consider the backbone of the insurrection broken. Not only will further advance be met by resistance, but the American troops must be prepared to meet constant incursions into the territory which they have already taken. The chief seat of war during the week has been to the east of Manila. Gen. Lawton, with a force of 1,500 men, crossed the large lake, Laguna de Bey, early in the week and after a severe fight took the city Vera Cruz on its eastern shore. The Filipino loss on that day is reported at 100 dead, many wounded and 400 prisoners. The following day's fighting in the district to the north of Vera Cruz was nearly if not quite as sanguinary. The American loss is said to have been small, an almost incredible statement when taken in connection with the report of fatalities among the insurgents and the strong advantage of position which they held. During the latter half of the week Gen. Lawton's brigade met but feeble resistance, and the result is said to be that the Filipinos have been driven into the hills. The prospects for a speedy termination of the war cannot be said to be bright. An American officer of high rank in the Phillipines says it will take 100,000 troops to put down the insurrection. Gen. Lawton has had long experience as a fighter of Indians, and the tactics which were successful in the Western states are being employed to good effect in the Philippines where the enemy's mode of procedure is similar to that of the Indians.

The Samoan problem is rendered more than ever difficult of solution by a new outbreak which occurred last week. A joint reconnoitering party of marines and seamen from the British and American warships fell into an ambuscade of natives of the party of Mataafa. Four Americans were killed and five wounded, while the British lost three killed. The scene of the ambuscade was a plantation belonging to a German, and the owner has been arrested on suspicion of complicity with the natives. As the matter stands now in Samoa it is England and America against Germany. That arrangement of sides in the contest has not been made by the governments concerned, but by their respective representatives who are on the ground. It is perfectly competent for any or all the governments to disavow the actions of its representatives, but every blow that is struck and every every injury that is received while the matter stands as it is now makes it so much more difficult for any of the three powers to recede from its position. It is in the highest degree important that the joint commission shall get to Samoa as quickly as possible and effect a settlement before the problem becomes more complicated than it is now.

While we may have a genuine war on our hands in the Philippines and occasional hostilities in Samoa, it may be comforting to reflect that at last our war with Spain is formally ended. The state of war, which had lasted a full year lacking ten days, ceased when the ratifications of the peace treaty were exchanged at the White House on April 11. M. Cambon, the French ambassador, acted in behalf of Spain, as he has throughout the negotiations. After appropriate preliminaries the morocco-bound copies of the treaty, one signed by the President and the other by the Queen Regent, were exchanged. There remained but one other formal action, the issuing of the President's proclamation officially announcing the terms of the treaty and the fact of its ratification "to the end that the same, and every article and clause thereof, may be observed and fulfilled with good faith by the United States and the citizens thereof." The proclamation was issued on the same day, and now the war is over and the two governments are free to resume diplomatic relations. The first act of renewed friendship will probably be the appointment of Spanish consuls in America and American consuls in the chief cities of Spain as an aid to the resumption of commercial relations. The appointment of consuls need not be delayed until ambassadors have been chosen. The consulates are an immediate commercial necessity, whereas the ambassadorships are now more important than usual, but do not imperatively demand immediate appointment. Some delay may be occasioned in finding the right man. One of the first duties of the ambassadors will be negotiation of a commercial treaty, the old one having been abrogated by the outbrsak of hostilities.

On Sunday of last week, for the first time in the history of the state, a railroad train was run through Connecticut during the hours of church service. Time was when it was as hard to get about on Sunday in Connecticut as it is now in Scotland, where there are practically no Sunday trains, coaches or other public conveyances north of Edinburgh and where even the livery stables often refuse to do business on that day. The famous Blue Laws of Connecticut have been the victims of literary and historical forgery and malicious exaggeration as well as the objects of legitimate criticism. They were not so bad as they have been painted, but making all necessary allowances they were still a set of intolerably strict regulations of civil, religious and domestic life. This law against Sunday travel, softened down in these modern days to the prohibition of railway travel from ten o'clock until sunset, is a survival of the Blue Laws. Such a statute in the present day may perhaps not be an expression of the highest conception of the Christian Lord's day (or perhaps it may—we are not arguing that point), but it nevertheless gives one a shock of pleasant surprise to find that a a measure like this has quietly lived on, not as a dead letter, but in full force, into our own non-Puritanical age. The law has lately been repealed and immediate advantage was taken of that fact to run a Sunday noon train from New York to Boston.

The Seventh International Temperance Congress was held in Paris April 3-8. The number of delegates was in the neighborhood of one thousand, representing all the important countries in the world. The reports do not indicate that any very practical measures were adopted for carrying on the temperance crusade, but there was a great deal of wholesome agitation, and much publicity was given to the facts in the case in regard to the world's drunkenness. France is said to suffer from the evil effects of intemperance more than any other European nation. In some parts of that country the decrease in population can be traced to this as one of its chief causes. This is especially the case in certain parts of Northern France and particularly in Normandy, where drunkenness is even more prevalent among women then among men, and where the death rate among children is consequently abnormally high. The question of intemperance in the army and the way to suppress it was one of the most important topics discussed. Among the speakers on this subject was Col. Parker, of the United States army. Since the enactment of the new Army Reorginization bill, with its clause prohibiting the sale of alcoholic beverages at the canteens, the United States can look the world in the eye when that subject is under discussion. The Congress undoubtedly did good. It would be impossible to get a thousand temperance workers together without good results.

The New York Evening Post is a free-trade paper. It has been a free-trade paper for over eighty years. Its editor, Mr. Godkin, is not a free-trader because he is a Democrat—in fact, he is not a Democrat—but because he detects, or thinks he detects, economic and political fallacies in the arguments for high tariff, and sees practical advantages in the practice of free trade. His freedom from party control is evident from the fact that he is at once a free-trader, a gold monometalist and an anti-expansionist. In fact, the Evening Post is as free from external control as any paper published in this or any other country. Having no political ax to grind, and, so to speak, no political ice to cut, it says what it thinks. But now come certain of the advertisers in that paper, and, by boycott, attempt to control its editorial utterances on the tariff question. The custom house officials have recently been collecting import duties with great vigor from incoming voyagers who bring merchandise with them. The Evening Post made this the occasion for a general denunciation of the whole tariff business, as it is wont to do when opportunity offers. A number of the largest retail dry goods houses, agreeing among themselves that it was inexpedient for their business that the public should be constantly reminded that some thinge are cheaper abroad than they are here, requested the discontinuance of the offensive allusions. When the editor declined to allow the editorial office to be controlled by the countingroom, they withdrew their advertisements. Undoubtedly they have a right to place their advertising as they see fit, but undoubtedly they do not have the right to attempt to control the editorial policy of a paper by threatening to withdraw patronage. The advertiser can spend his money where he pleases, but no decent paper will sell him anything more than advertising space. The question does not hinge upon the validity of the Evening Post's free-trade arguments, and it is a striking fact that the boycott has been denounced most vigorously by staunch Republiban papers, such as the Chicago Times-Herald. The question at issue is whether the editorial columns of a paper shall be considered as representing the opinions of the editor or of the largest advertiser.

Some irresponsible wretch, possibly a fiendish practical joker, or possibly a misguided friend of the down-trodden office-seeker, has started the story that 50,000 clerks are to be employed immediately in the census department. As a consequence of this entirely erroneous announcement, Washington is full of eager and expectant ones who have come from all states of the union, thinking that among so many vacant places they could not fail to get one. Some of them have spent all their money in railroad fare and board for a few days, confident that they would be set to work at once with good pay. It is at best a sufficiently pathetic sight to see ten men struggling for one small government position, but the pathos of the situation is magnified when it happens that one position does not really exist. Those who are ambitious to assist the government in taking the census for the year 1900, should remember that there have been already 20,000 applications whose names are on file. They should also remember that the present force in the census bureau numbers less than twenty, from Director Merriam to the office boy, and that there is no probability of immediate increase. In fact, most of these twenty find their sole occupation in recording the names of the sanguine but misguided 20,000. The job of tabulating the list of applicants, by the way, is itself not bad training for the work of census-taking. Director Merriam will be assisted by a few trained siatistical experts in making his preliminary arrangements for the census. There will be no need for a large force of clerks until the returns begin to come in, and that will not be until next year.

Trouble has broken out again among the miners at Pana, Ill. It will be remembered that last fall at the same time with the strike at Verdin, when Gov. Tanner brought militia to that town to prevent the importation of the colored miners, who were being brought in to fill the places of the strikers, there was a similar episode at Pana. But here, the conditions being less threatening, no effort was made to prevent the importation of the negroes. Sympathy with the Verdin strikers moved the union miners at Pana to a riot; several men were killed and martial law was declared. Peace was restored, but all the conditions remained which had provoked the outbreak before. The presence of the nonunion colored miners, holding jobs which had belonged to white union men, was a constant menace to the public peace. The outbreak came early last week. A colored miner was arrested on a warrant. He made forcible resistance and was joined by other colored miners. The whites took the other side, and what began as a simple case of disorderly conduct and resisting arrest ended in a war between the two sets of miners. Seven were killed and nine wounded, most of them disinterested parties and some of them women, before troops could be gotten to the spot, martial law declared and quiet restored. Realizing that the presence of the negroes, however lawful it may be, is bound to be a perpetual source of friction, negotiations have been set on foot for arbitration of the original difficulty between the miners and operators which led to the introduction of the negroes. What is wanted is an agreement upon some terms by which the colored miners can be turned out and the old conditions restored.

The Jefferson Day dinners, representing the several brands of Democracy now on the market, came off according to schedule. The ten-dollar dinner engineered by Croker and Perry Belmont, narrowed down in its scope to the particular section of the party which finds no occasion to take issue with the Republican administration either on its currency doctrine or on its foreign policy. Still, it was a vast assembly and a brilliant social and political event. Mr. Bryan lent the sanction of his presence to a one-dollar dinner at Milwaukee, but even here, where peace might have been expected, there was a notable absence of entire harmony. The line of cleavage was the same as that which separated the Harrison from the Altgeld forces in the recent Chicago campaign. It is not easy to say what is the issue between them, for Mr. Altgeld affirms as part of his political creed no proposition which is not in the Chicago platform, and there is no single item of that platform which Mr. Harrison denies. Yet the Altgeld faction assumes the name of "Chicago Platform Democracy" by way of distinction. Perhaps it would be a more sincere statement of the issue if the two factions were to be called simply by the names of Harrison and Altgeld. Two rival delegations to the Milwaukee dinner were organized by the two factions, and both tried to get possession of Mr. Bryan. To be recognized by Mr. Bryan seems to be the touchstone of true Democracy in the minds of all except the Croker-Belmont faction.

SOME DEMANDS ON OUR AMERICAN CHRISTIANITY.

Every careful observer of the signs of the times knows that Christianity in this country is subjected now to the severest trial, perhaps, through which it has ever passed. It has heavier demands laid upon it at the present time in the United States than in any other nation or age of the world. Ages of persecution and martyrdom do not furnish the severest ordeals for Christianity. Neither does opposition in the form of hostile criticism constitute the supreme test of its genuineness and power. The conditions now existing in this great Republic of the Western Continent make the largest demands upon the religion of Christ.

In the first place, we have in this country a new theory of government which is on trial. We are solving the problem of democracy for the whole world. We have here a government which, in the stately language of Mr. Lincoln, is "dedicated to the proposition that all men are free and equal;" . . . a government "of the people, for the people and by the people." Our revolutionary theory of government is that the people are capable of governing themselves, and that the power resides in them to select those who are to make, apply and execute such laws as are necessary for human good. This idea transfers sovereignty from kings and potentates to the people. The success of this experiment at self-government involves both the intelligence and virtue of the people. That no such government is practicable in the absence of an approximately pure form of Christianity, the history of the world has demonstrated.

The question now pressing for solution is as to whether Christ's gospel can be so applied to the problems growing out of our individual and social life as to perfect and perpetuate this form of government. It is evident to all who are capable of thinking upon such a subject that without the prevalence of the principles of righteousness and equality which Christ taught it will be impossible to maintain a pure democracy. The friends of democracy the world over are looking to our American Christianity to supply that regenerative and dynamic power which develops the higher qualities of our nature and holds in check the baser elements, and so fits men for citizenship in a free goverment. Is it capable of furnishing the salt which is to save society from moral putrefaction and disruption? Can it do this in a country where there is no union of church and state, and where Christianity must rely upon the voluntary service of its friends to teach it to the people and apply it to all the conditions of our modern life?

Another demand upon our American Christianity is made by the marvelous rapidity with which wealth is increasing in this nation. The increase of wealth is always attended with peril. No nation in the world is getting rich so fast as the United States. It is evident to every one who has eyes to see that unless Christianity by its divine sanctions, by its doctrine of unselfishness, by its conception of the real meaning of life and the right uses of wealth shall control and hold in check the greed for gain and the avarice which scruples not at the use of dishonest methods, our nation is doomed as all other nations have been which have fallen under the blighting influence of covetousness. Is our American Christianity equal to this demand upon it? Has it enough virility and aggressiveness to cope successfully with this absorbing passion for riches? Can it bring Christ's doctrine concerning the relation of man to his property into practice, even in the church and among professed Christians?

Again, Christianity under these free institutions must furnish a solution of our industrial problem. If not here, where else is it likely to do so? The conditions in this country seem most favorable, and if Christianity should fail here to point out the proper relation between capital and labor, employer and employee, put an end to our industrial warfare and effect a more equal distribution of the products of labor, to what country may we look for such a solution?

Once more: we are seeking to solve under this free government the problem of the unification of our Christian forces in order to increase the efficiency of the church in effecting these great moral and social reforms. It is clear that until Christian people can see their way to work together and bring their influence to bear unitedly along these several lines of reform, our Christianity will not meet these demands that are made upon it. Every great demand that is made upon the church emphasizes the necessity for a greater degree of unity and co-operation among Christians.

These considerations prepare the way for a just appreciation of our responsibility as reformers seeking to restore the unity, simplicity and power which characterized the church as conceived and established by Jesus Christ. We are in the midst of the preparation for a great jubilee offering to give greater effectiveness to this plea for a purer, a more vital and a more effective Christianity in this great country which is making so many demands upon us. It behooves churches and individuals who are capable of understanding the needs of the hour and the significance of this jubilee occasion to manifest their appreciation in the largest offerings which we have ever made for the evangelization of our own land and the establishment here, on stronger foundations, of the kingdom of God.

By so much as our advanced religious position gives us an opportunity of understanding the supreme demands upon our common Christianity, by so much should our offerings be greater in proportion to our wealth than those of others. Whether we will or not, we are furnishing a standard of measurement by which others will judge of the character and value of our plea for a purer and more vital Chistianity.

IS CHRISTIAN TRUTH A PROPOSITION?

Henry Vandyke declared in his recent Convocation sermon at Chicago University, if the truth and substance of Christian doctrine could have been put into a proposition, there would have been no need for Christ to come. If an abstract propositional theology would suffice to redeem mankind, the incarnation were a useless sacrifice. As Christianity could not be expressed in a proposition, but only in a person and a life, it was necessary for Christ to come.

We have been in the habit of saying that the distinctive and fundamental proposition of original Christianity was the divine Sonship of Jesus, confessed and formulated by Peter at Cæsarea Philippi. We have made this the creed of the church and the confession of it a condition of salvation. God is God and Mahomet is his prophet, as the peculiar distinction of Mohammedanism, has been a favorite comparison to illustrate the distinguishing proposition of Christianity, that God is God and Jesus Christ his only begotten Son. It goes without saying that Christian truth must be expressed in terms of the intellect as a mode of presentation to the intelligence of mankind; and yet peculiar emphasis must be laid upon the fact that the essential elements of the Christian religion are not found in any book or creed or sacrament or institution, but in *the personality of Jesus Christ as the revelation of God.*

The abstract, the speculative and the intellectual must not be allowed to deceive us in the belief that religion can be expressed in propositions or definitions, or that salvation can be obtained by believing and confessing them. This first acknowledgment of Christ as the Son of God, in its length and breadth, gives us a Person as the object of faith and the inspiration of love. If there is a power on earth that approaches omnipotence it is personality. Principles are inoperative till they find embodiment in persons. Abstract ideas are powerless to move the world till they find incarnation in the minds and hearts of men. There is no vital force in truth, no uplifting power, moral leverage, no irresistible, conquering might till it finds lodgement in life and personality. An abstraction or a proposition, however true, as the foundation of a church or the object of religious faith, would result in a cold intellectual philosophy, a frigid, innocuous moralism like Unitarianism, without aggressive force, redeeming influence or conquering power. This is the reason that the religion of Christ, while founded on a truth, has an omnipotent personality behind it to make it go, a divine incarnation under it to give it world-wide and age-lasting vitality. If the salvation of this poor, ignorant, sinning and struggling world depends on its comprehension of abstract ideas and principles, it is to be feared that its redemption will have to be indefinitely postponed. As this world is not made up of philosophers and magazine contributors, who are breaking their hearts in pursuit of abstract truth, it needs a personal Savior to whom it can look for help in time of need and whom it can believe, trust, love and follow through evil and through good report.

Hence faith in the apostolic church was simply personal trust in a personal Savior, who saved men from sin by saving them from sinning. The preaching of the apostles was the setting forth of a divine-human Person whom men were to trust and obey and be like in order to salvation. The faith of men who were brought to Christ under apostolic preaching was not a mental assent to an abstract proposition, but an enthusiatic, affectionate, ardent, personal attachment to the personal Christ of the Gospels. They were told of a divine and infinitely loveable man whom God had sent to redeem the world, and they believed in him and in his power to save. Their devotion and their affection centered in him, not in theories and doctrines concerning him. It was not a doctrine they believed in, but a Person, and this created in the soul and inspired in the life a love, a trust, a devotion, an enthusiasm and obedience, not possible to men who believe in doctrines and denominations.

There is a vital point of interpretation that seems entirely to have escaped our notice. Have we studied the Petrine confession in the light of Luke's context? Christ himself interprets the confession and puts into it an ethical context: "And he said to all," the next breath after Peter had spoken, "If any man come after me, let him deny himself, and take up his cross daily, and follow me." This is Christ's own interpretation of the confession of his divine Sonship, and he brings it at once deeply into life. The Cæsarean confession has a cross at the heart of it, and everywhere the cross is the symbol of self-sacrifice. Christ's program is self-denial, self-sacrifice, likeness to Christ in character and service. Is this putting Christianity into a proposition, or into a life? When the divine Sonship of Jesus is translated into faith and life, it involves directly and absolutely the crucifixion of the animal, sinful self, the bearing of the burden of the world's need in the sacrificial spirit of the cross of our Lord Jesus Christ. Have we not eliminated the martyr element from Christianity, and thus evacuated it of its profoundest meaning? The Christian life is the great tribulation—full of noble pain for those who live profoundly. In all the lives of the saints we have a partial revelation of this side of Christianity—its trouble, its passion, its agony. The Christianity that costs nothing does not deserve the name. Every Christian must have a cross and must take it up. The life spent in self-pleasing is a life which ends in self-weariness and death. Christians still suffer with Christ, and so suffering, rise into a higher region where the air is pure. They suffer and they rejoice. They are aware of their cross, but they would not part with it for all the world. It must be theirs till Christ takes it away forever.

When people stand up in the church to make the good confession, has the preacher labored to make them understand that it means all this? We fear not. The pressing need is, not to abandon or minimize the old forms, words, and symbols, *but to put more into them*, or perish of superficiality, professing much, and knowing little of the religion that Jesus lived and taught.

MARBLE and granite are perishable monuments, and their inscriptions may be seldom read. Carve your names on human hearts; they alone are immortal!

Hour of Prayer.

STEWARDSHIP.

(Uniform Midweek Prayer-meeting Topic, April 26, 1899.)

Luke 16:1-13; 1 Cor. 6:19, 20.)

CENTRAL TRUTH: *We, together with all we possess, belong to the Lord, having been purchased with a price; but we may so use our wealth, as stewards, as to prepare for ourselves eternal habitations.*

This is one of the numerous lessons which Jesus gave concerning our relation to property and the right use of it. It is remarkable how much space is given in the Bible to this subject, indicating the importance which it had in the mind of Christ and the inspired writers. A very large part of our lives are taken up here, necessarily, with the accumulation and use of property, and it is natural that Christ's teaching should recognize this fact by the way in which he deals with the subject.

The point to this parable of the unrighteous steward seems to be that he had enough wisdom, on seeing that his stewardship was only temporary, to make such use of his position while he held it as to secure friends who would help him when he should lose his stewardship. It is the wisdom and foresight of the man that is commended, not the honesty of his course. In this respect he acted differently from most other people who are also stewards of their Master's goods. They only have a temporary stewardship as this man had, and yet, instead of using their Master's wealth so as to make them friends, and prepare themselves habitations hereafter, they act precisely as if they were to hold the office of steward forever. The man who uses his property, whether much or little, for his own selfish ends is not making any friends thereby who will help him when his duties of stewardship are ended.

There are those, however, who act more wisely. They remember the poor; they care for the widow and the fatherless; they reach out a helping hand to a worthy man that has gotten down in the world, and help him upon his feet again; they assist the poor but honest and aspiring young man or woman to get a start in the world, and they are full of good works. If poverty should come to such men a thousand friends would spring up to show them kindness and offer help, and when they surrender their stewardship here and pass on into the unseen to give an account of their stewardship to their Lord and Master, they will find that their benefactions have prepared them everlasting habitations. Which of these two classes is the wiser?

The basis for discharging rightly the duties of a good steward is stated in the second passage cited above, namely, "Ye are not your own; for ye were bought with a price: glorify God, therefore, in your body."

Perhaps this is one of the most difficult of all truths for us to realize. We *acknowledge* it, but we do not *realize* it. Of course, if we are not our own, but belong to Him who bought us with a price, even with His precious blood, then all we have, also, belongs to Him and is to be used as He would have us use it, in the service of our fellowmen. We venture to say that if this one truth were recognized and realized by professed Christians, our colleges would all be endowed, our missionary treasuries would be full, our benevolent institutions would be liberally sustained, a mighty impulse would be given to every department of Christian and philanthropic work, and the kingdom of God would move forward by leaps and bounds. Nor will the church ever accomplish its divine mission in the world until this truth comes into more general recognition. Alas, what a small proportion of professed Christians act as if they believed that they and all they have belong to God, and they are simply stewards under Him to use it as He directs!

Not our hearts simply, not our intellects alone, but even our *bodies* belong to God and are to be used in glorifying Him. In so far as this is done it cuts off all excess in eating and drinking and in our apparel, and thus gives us increased means for helping others and for glorifying God.

PRAYER.

O Thou, who art the source of every good and perfect gift, and by whose blessings we possess all that we have, help us, we beseech Thee, to recognize Thy ownership in all that we possess, and to use it as we believe Thou wouldst have it used, for the glory of Thy name and for the good of our fellowmen. If we have been unfaithful stewards in the past, help us to repent of our sins and to henceforth be faithful and conscientious stewards of all that Thou hast committed to us; and grant that when our earthly tabernacles shall fail us we may be received into everlasting habitations through riches of grace in Christ Jesus. Amen!

Editor's Easy Chair.

Most of our readers have doubtless noticed the preparations that are being made for a great World's Fair, to be held in St. Louis in the year 1903, to celebrate the centennial of the Louisiana Purchase. The men who are behind this enterprise in this city are level-headed, wide-awake, energetic business and professional men, who are laying their plans with great wisdom and carrying them forward with splendid ability and energy. The fourteen states represented in the Louisiana Purchase, through their representatives who met in this city during the past winter, have entered heartily into the enterprise, and there is every prospect at present that it will be carried forward to ultimate success. It was felt that the most appropriate way of celebrating this great historical event, by which, without a battle or the use of force, so vast an empire was added to our national domain, was a great Exposition which would show the world's best products in every line of human industry and research—an exhibit of the best which our civilization has produced. Those who are best acquainted with the men who are pushing forward this enterprise do not doubt but that the great St. Louis World's Fair of 1903 will surpass in many respects anything that has ever been seen in the world's history.

Of course, an enterprise like this involves a vast amount of labor and of capital, and the only justification for it must be found in its educational value and the new stimulus it will furnish for advancing civilization. Some will, no doubt, make money out of it, but others will lose, and we may allow that these two classes will offset each other. It seems clear to us, however, that the city itself, the state in which it is held, and all the states participating, will be especially benefited in the new impetus that will be given to art, to science, to invention, to discovery, to manufactures, to agriculture, to education and to religion. This mingling and intermingling of the people of the different sections of our own country and of other lands will have a powerful unifying influence, tending to break down sectionalism, prejudices, provincialism and sectarianism. This World's Fair at St. Louis will give the people of the Eastern states, especially, an opportunity to find out that there is something west of the Mississippi River besides buffaloes, bears and savages! That, of course, is hyperbole. We mean that they will have a better understanding of the possibilities and actual achievements of these great states of the Louisiana Purchase.

In addition to that the people of Europe, who visit America and stop at New York, will have an opportunity to come West and see the United States, and find out, what some of them do not appear to know, that New York is not exactly the United States. There be thousands of intelligent people both in Great Britain and on the Continent who have no adequate conception of the extent of our national territory. They think of St. Louis, if they have ever heard of it, as a Western town just on the borders of civilization, instead of being a great metropolitan city lying about the center of the nation! The Fair will have a splendid influence in teaching the geography of this country to the people of the world. The value of the great West and the great South as important factors in this great American Republic will be appreciated after this Fair as they never have been before. The result will be a great increase in population in these sections and a new impetus given to the development of their latent resources. On the other hand, the people of these sections will, no doubt, get a great many ideas and suggestions from the older states of the Union and the older countries of the world. And so the blessings will be reciprocal between the different sections of our country and between the New and the Old World.

There is one fact, however, that Christian people should keep in constant remembrance, and that is that such a Fair as is here contemplated will furnish a supreme opportunity for disseminating Christian truth. A special responsibility, of course, will rest upon the local churches in St. Louis, but they will need reinforcement by their brethren throughout the United States in making the best use of the occasion for the advancement of the kingdom of God. Especially will it be an opportune time for promoting the interests of Christian unity. The natural tendency of such an exhibit and of such a flowing together of the people is to break down narrow prejudices and cultivate the spirit of brotherhood and co-operation. The religious features of the Fair are yet to be worked out, of course, but we have no doubt there will be numerous religious gatherings and conferences over important moral and religious questions, all of which will tend to the unification of Christians and to their closer co-operation in pushing forward the great moral and social reforms of our time. The influence of such conferences and the closer unification that will come out of them cannot fail to have a far-reaching influence on the interests of the kingdom of God. We look forward, therefore, to the proposed World's Fair of 1903 as a great opportunity for advancing, not only the material interests of the country, but especially the educational, moral and religious reforms of the age. Let Christian people be as wise in planning to make the best use of this opportunity as the children of this world are in making it serve their material interests, and the 20th century will be launched on a splendid career of Christian progress by the great centennial celebration of the Louisiana Purchase.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

SECOND DECADE.

OUR FIRST MISSIONARY AND HIS WORK.

B. B. TYLER.

It will be remembered that one reason for the selection of Jerusalem as a field of operations was the supposed fact that the people of the Holy City had been neglected by those who were engaged in the missionary enterprise.

In Dr. Barclay's annual report to the board dated "Jerusalem, February 9, 1853" he says:

"The Latins have recently established a flourishing college, and the English mission are just about to establish another college and a high school for females. The fearful odds against which I have to contend will abundantly appear from the following array of the respective forces of the principal Christian denominations in this place:

The Greek Church numbers about two thousand members and has one patriarch, three vicars, four archimandrites, two hundred and thirty monks, fifty nuns, and one physician and assistant.

The Latins number about eleven hundred, who are ministered to by one patriarch, one bishop, fifty-five monks and seven nuns, with one physician.

There are three hundred and seventy Armenians, inclusive of one hundred and twenty monks and nuns, over whom one patriarch presides.

The English mission has sixty or seventy members, one lord bishop, two priests, four missionaries proper, five male and five female teachers, three colporteurs, a hospital with physician, assistant, almoner and apothecary, a superintendent of house of industry, etc., besides officers of the consulate, established for its protection.

The Copts have upwards of fifty members, and four or five priests: the Abyssinians somewhat less than that number, and three or four priests.

The Lutherans number about twenty-three membsrs and three deaconesses, and have only one minister at present.

The Syrians have one bishop, one priest and one deaconness, but no members.

Nearly all of these communities have printing establishments and schools in the precincts of their numerous convents, some of them having about a dozen within the city walls.

In this connection I may also state that the ten or twelve hundred Jews have two hundred and forty-six rabbis, and the four or five thousand Mohammedans have probably about one hundred Dervishes.

When, in addition to this army of ecclesiastics, it is remembered that the members of these various communities are all stipendiaries, to a greater or a less extent, many of them receiving gratuitously not only house rent, but their daily supply of bread, and are unrelentingly persecuted on leaving their ranks, you will not wonder that we so earnestly ask your hearty co-operation and the fervent and effectual prayers of all the faithful. The propriety of speedily reinforcing our feeble band will also, I trust, seriously engage your attention."

This appeal was in vain. The "feeble band" was not reinforced. The Disciples were a comparatively feeble folk in those days. Their numbers were supposed to be about 200,000. Their wealth was not what it is at the present time. Nor was there such unity as now. It is also probable that there was a failure to comprehend the situation. Whatever the reason or reasons, the fact remains that the "feeble band," to use Dr. Barclay's words, was not reinforced.

It was about this time that D. S. Burnet, corresponding secretary, put to the missionary the following inquiries:

"Are you and your loved family, after all you have endured, still determined to persevere in the missionary life?"

"Do you prefer a Jerusalem with its sickness, its mixed population, the duplicity, the stolid indifference and murderous opposition of the Moslem, etc., etc., as the place for your family?"

"Does the mission offer in comparison with other fields equally available to you reasonable prospect of success?"

"Is it, or is it not, best to separate your agricultural plans from the bread-producing Artos? Do present prospects seem to justify both enterprises?"

To these questions Dr. Barclay replied under date of "Jerusalem, May 10, 1853," that for himself he asked no higher honor than to continue in the work. With this feeling his family was in entire accord. As to work in Jerusalem he said: "I so love the very dust of Zion that for some years I have cherished the hope of mingling my dust with hers; yet I am not so blindly attached to Jerusalem but that I would readily exchange my residence here for one where there is a more cheerful prospect of usefulness, be it where it may."

Concerning the "reasonable prospect of success," to which Mr. Burnet referred, Dr. Barclay replied: "Candor requires me to say that from all I can learn, many of the objections that apply so forcibly to this city exist to a much smaller extent at various other points quite accessible and available—that a more earnest spirit of inquiry exists at these points; and there is in some respects a more inviting prospect of good; but still I very much doubt the policy and propriety of abandoning our present position in favor of any one of them, for they are already preoccupied by Protestant missionaries, who not only teach a pure morality, but whose doctrinal errors are of trivial import compared with the tenets and exhibitions of the Protestantism here seen, which is so Romanized and Judaized as scarcely to evince any affinity to primitive Christianity. In addition to its other claims, the Lord has set Jerusalem in the midst of the nations, so that it is peculiarly fitted for incipient general missionary operations, whence the Bible can be widely distributed and a diffusive influence exerted through the hosts of pilgrims annually returning to earth's remotest bounds."

The reference in Mr. Burnet's letter of interrogations to "agricultural plans from bread-producing Artos" requires a word of explanation.

A man named Meshullam, and certain Americans, were engaged in an agricultural enterprise in which they were "exceedingly anxious" that Dr. Barclay should join. This, at first, he was inclined to do, for the reason that "the peculiar predicament of the proselyte in Jerusalem is such, owing to the lamentable state of the various religious communities, that without such place of temporary shelter, I have but slight hope of seeing the good cause extensively or permanently established in this land." He did not go into the Artos entesprise. He found that Meshullam was utterly unworthy. He spoke of him after discovering his true character as "this great *humbugger*." The last word he underscored, to give it emphasis. But our missionary held on to the idea of a retreat for his converts.

Dr. Barclay saw in the letter of D. S. Burnet an intimation of discouragement and an inclination to give up the Jerusalem work. He therefore said:

"I am not quite sure that I draw the proper inference from your remark about the responsibility of suggesting doubts, changes, etc. But I wish it to be distinctly understood that though so much attached to the cause in which I am engaged as to wish to spend and be spent, I would yet be pleased to see the mission in better hands. And even should the brethren deem the expense of maintaining it greater than is justified by the results, all that I could reasonably ask, would be to spare it until it shall be enriched, watered and tilled a year or two longer, and if it bear fruit, well; but if not—after that, cut it down, or transplant it."

From the American Baptist Yearbook for 1899 the Journal and Messenger gathers the following summary reports:

The whole number of churches in the United States is 42,893, an increase of 496 over 1898; the whole number of ordained ministers 28,409, an increase of 1,044; the whole number baptized 203,296, an increase of 4,864 over the previous year. The total membership is 4,141,995, an increase of 86,189. The whole number of Sabbath-schools reported is 24,619, an increase of 2,090. The whole number of scholars is reported as 1,726,693, an increase of 97,722. In the matter of contributions for missions, the following are suggestive figures: For state missions there were contributed $299,536.45, a falling off of $18,129.49; for Home Missions, $325,295.02, an increase of $18,353.29; for Foreign Missions, $446,-614.05, an increase of 46,799.73, which does not look as though interest in Foreign Missions were declining, as some tell us it is. For Bible and publication work the contribution amounted to $48,308.47, an increase of $5,869.85. There was a slight falling off in "miscellaneous" contributions reported, as also in those for education, so that the total for all objects amounts to $11,927,851.12, a decline of $167,739.18. As to educational institutions, our theological seminaries number seven, with 1,100 students; our universities and colleges 92, with 23,601 students; our academies and seminaries number 80, with 10,433, making the number of students in 179 institutions, 45,034. Total value of property, $28,416,394.

Missionary.



B. L. SMITH,
Corresponding Secretary A. C. M. S.

The Song of the Dollars.

ARTHUR O. GARRISON.

We are coming, Brother Benjamin, one hundred thousand more,
To speed the mighty Gospel o'er this land, from shore to shore.
We come from trousers pockets and from purses, round and fat;
We come from children's savings banks, and, as they pass the hat,
From the rich man's full abundance and the widow's slender store,
We are coming, Brother Benjamin, one hundred thousand more.

We have laid until we're rusty, but now we're on the road
To serve the mighty purpose of the Kingdom of our God.
The merry tinkle-tinkle of our music shall be heard
Where'er the hearts of patriots by our country's needs are stirred.
With prayers that God's rich blessing on our mission shall outpour,
We are coming, Brother Benjamin, one hundred thousand more.

From the blue grass of Kentucky and the prairies of the West;
From the slopes of the Sierras, where the eagle builds his nest;
From the hills of old New England, that are green with waving pines;
From the warm and sunny Southland, where the "Lone Star" brightly shines;
From Mississippi's winding stream and California's shore—
We are coming, Brother Benjamin, one hundred thousand more!

—*Christian Oracle.*

OUR JUBILEE OF ORGANIZED MISSIONS.

ROBT. T. MATHEWS.

The ringing Bible phrase, "the Year of Jubilee," has rightly a new turn in celebrating our half century of organized missions. That year of grace, 1849, was a historic year indeed, a turning-point in our progress as a people, in which it was settled forever that there could be no retrogradation. The name of Alexander Campbell himself is pre-eminently memorable in the transactions of that memorable Cincinnati Convention. Though absent from it in body, he was present in spirit, his influence the master force already in planting the idea of co-operation in evangelism, whether locally or nationally. The controversies among us over the scripturalness of this idea have simply been the natural travail of thought in which it has come to full fruitful growth. The only test that now remains is, by its fruits you shall know it. It is settled, and settled forever, that apostolic congregations can maintain intact their congregational polity and freely co-operate with each other in evangelism and philanthropy.

Our jubilee becomes, therefore, a unique opportunity of congregational growth and co-operative fruitage. It is the time of times for every wise measure that will bring out both in fact and hope the success of our plea in the progress of the kingdom of God.

It is a fine time for statistics, diligently and accurately gathered. It is a season for many, many reminiscences of the pioneer days. It is a sacred hour for the few old men, the coadjutors of Campbell, that remain to speak like venerable Nestors to the present generation their memories of the deeds done aforetime, and to give their sage counsels to the young warriors around them. It is emphatically a year for all the interests of our history, to be read and studied for its records of the greatest religious ideal of the nineteenth century, for its annals of heroism in the ministry of the gospel, for its triumph of truth against errors and antagonisms, for its myriads upon myriads of splendid examples of the power of the cross in the salvation of sinners and in the fellowship of saints.

Are we reminded that we have shortcomings enough also to be considered? We do not deny it. But beware how you consider them. Beware always in what spirit and in what light you study any faults, individual or general. You may puncture them as a critic or satirist, and you simply aggravate the sore points. You may treat them in a Christlike way, believing deeply in the inward health always present through the grace of God, and so may inspire the individual soul and the communal soul with hope of better life and better deeds. Yes, let us faithfully study our faults and shortcomings during this Jubilee Year; but let us learn them in gratitude for what God has wrought, and in hope of finer possibilities and larger opportunities to do his will in another cycle.

Let our preachers lead the way before their congregations. Let every in preacher, prayer and by plan, set out to bring his congregation up to an enthusiastic appreciation of the Jubilee Year. Of course, it must begin in deeper individual piety. Let every preacher, every elder, every deacon, consecrate himself anew before the Lord with the ardor of a scriptural ascetic. How often a new life in a congregation and in a community starts from the spiritual renewal of one individual heart. It ought to be, it will be, a year of conversions, if the movement along the whole line originates from lives profoundly hid with Christ in God. Conversions should be prayed for, looked for, worked for, in the regular services on the Lord's day as well as in protracted meetings. Let there be a prayerful and wise campaign to enlist every congregation, every member of the congregation, in liberal giving for the propagation of the world-wide gospel. The Word of God teaches that, in answer to prayer, he will bestow the grace for such giving. His Word teaches that he will return the fruits of righteousness upon such giving. Let every Disciple, let every congregation, pray and live and work better than ever because it is the jubilee of our organized missions.

With this ideal of living and working before us, we ought to expect great things for the Jubilee Convention next October in Cincinnati. It is not too much to aim for one hundred thousand conversions. It is altogether reasonable to work for a million dollars in offerings to missions, and certainly for one hundred thousand for American missions. It is easily possible for ten thousand delegates and visitors to be attracted to the Queen City. Let the Jubilee Year become a focus of fellowship with the whole brotherhood, whether present in the National Convention in body or only in spirit. Let the Jubilee Year generate the wisest projects and methods of advertising the greatest religious plea of the nineteenth century. Let the Jubilee Year be to us more than a Pisgah, more than an Ebenezer; let it be a Patmos, with the light of universal victory shining in prophecy and hope.

PATRIOTISM AND THE GOSPEL.

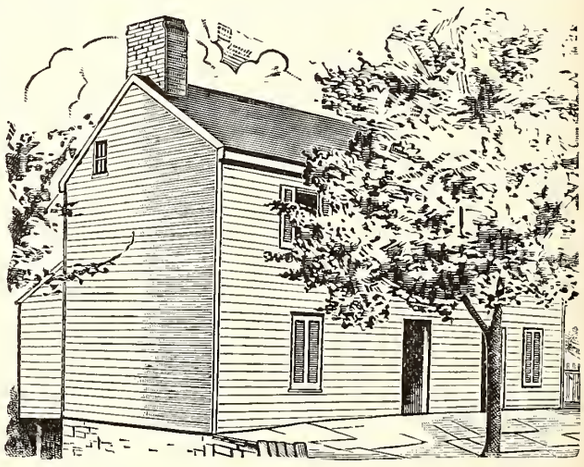
W. M. TAYLOR.

Patriotism is *love* of country. Love bestows her best gifts. The best gift is not our blood for defence, but the gospel for inward purity and power; hence the man who withholds the gospel, "though he give his body to be burned," is neither a true patriot nor a Christian. To be a true patriot is to be a Christian missionary.

The stability of our government depends on its religious, moral and commercial purity, and that its greatest need is the gospel will be seen in observing the condition of these all-important elements. "The whole creation groaneth and travaileth in pain, * * * waiting for the redemption."

1st. Observe the condition of the religious element. We have heathenism in its worst form. Sixty per cent. of our citizens are without Christ. Many of them as far from God, as ignorant of Christ, as the Hindoo. Ninety per cent. of those who know Christ are groaning under the weight of decaying creeds; the indifference, divisions and strifes in their churches are appalling.

2nd. Moral element. Hear the awful wails! There exists in our large cities a mass of ignorance, superstition and vice, making life terribly hideous, revolting and relentlessly cruel.



HOME OF THOMAS CAMPBELL, WASHINGTON, PA.

3rd. Material or commercial element. We have the largest material interests that any nation ever has possessed. "Bounded by the poles, the equator, the rising sun and eternity." But hear the travail of our nation's wealth of forest, fields and mines! Praying for deliverance from such corrupt service, that it may serve to honor God and bless man. Religious zeal, moral reforms, legislation and commercial wealth cannot "preserve the Union" except there be in them the strength of the gospel.

Brethren, these forces—this wonderful land, people, age and government—must be taken for Christ and his church, by the power of the gospel over the souls of our fellow citizens! For America for Christ means the world for Christ. We are a commissioned missionary nation. In this grand crisis of history God unveiled this continent, made it the center of convergence of all people of all faiths, and has called upon us to weld into strength these heterogeneous elements by the power of the gospel in our plea for Christian union, thus subduing all forces and wealth, making this the field of supply for the wants of a dying world. Without the gospel the destruction of our government is assured. Without ardent missionary zeal the very waters of our spiritual life, instead of being a flowing fountain of living waters, will become a stagnant or frozen pool.

"Be just and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's and Truth's; then, if thou fallest,
O, Cromwell,
Thou fallest a blessed martyr."

Chattanooga, Tenn.

GREATER GIFTS.

GEORGE DARSIE.

One of the most cheering auguries of the Jubilee Year for Home Missions is the fact that it starts with a number of the largest gifts the Home Society has ever received.

General Drake at the Chattanooga Convention, with characteristic generosity, started the ball a-rolling by handing over his check for $5,000. A week or two later another "Friend" of the work promptly matched his offering with another of equal amount. We had hardly ceased our rejoicing over these evidences of enlarged liberabity when two $500 offerings were announced, one from Mrs. A. S. Hale and the other from a good sister in Kentucky, and these in turn were supplemented by the gift of a deed to three hundred and twenty acres of land in Nebraska.

As proofs of a deepening interest in our home field, and of a determination that the $100,000 mark shall this year be reached without fail, these contributions are peculiarly gratifying. They are big straws which show which way the wind is blowing.

But above all, they are an *example* for others to imitate. It is hoped that they are the presage of a shower of such gifts from all parts of the land. Giving stimulates giving. Benevolent impulses are quickened by nothing so much as by benevolent actions in others. Paul worked up the Corinthians by holding before them the noble generosity of the Macedonians. And it would be a thing to rejoice over if the examples of large giving to which I have just referred should "provoke many" to do likewise.

In no other way can we hope to see the $100,000 raised. The churches this year will doubtless increase their offerings. We may confidently look to them for a considerable ratio of improvement. But large bodies move slowly, and all past experience goes to show that the ratio of improvement will be nothing very astonishing. The $100,000 will not and cannot be raised by the churches *as such*. Not just yet at least. By and by, when the giving habit is better formed in them and a larger proportion of them has fallen into line and may be counted on to make the offering and to make it *regularly*, our churches will have reached the point where they will of themselves give $100,000 to Home Missions, and even go far beyond that amount. But that day, though surely coming, is as yet some years ahead.

The hope, therefore, that the Jubilee Year will realize expectations is centered in our *individual givers*. If they come to time the sum we have fixed upon will be be raised, and if they don't it won't. That is the simple truth in the case, and it might aswellbespoken and faced. There is nothing for us but certain disappointment in a hazy and indefinite looking to the future, in the hope either that the churches will make a sudden and unparalleled spurt and raise $100,000, or that somehow our jubilee enthusiasm will take the form of startling financial effervescence. May the May offering bethe very grandest of our history, and I sincerely believe it will. May the churches have for us a huge suprise, both in the *number* of those that contribute and in the greatly increased *average* of their offerings. But the very best they can do will be sure to leave us far short of the desired sum. Realizing this *now*, the part of wisdom is to see and provide thus early for the inevitable deficiency by centering our expectations in our *individual givers* and acting accordingly.

And individual givers will not avail unless they are of the *generous* sort. Little gifts are all right and will be blessed of God. I do not slur or undervalue them. But *greater gifts* are what we now need and need *sorely*, if the end of our missionary year would see the realization of our dearest aims and hopes. We have among us hundreds and thousands of men and women able to make these greater gifts. Would that they might catch the contagion of making them from the large-hearted givers who have so auspiciously started our home missionary year.

Surely, it is time our people were having their ideas of giving enlarged. They have too often contented themselves with meager investments in the great work of evangelizing America. Is not a better era at the door? Will not the prosperous times that are coming on us so rapidly usher it in? Will not the "open door" which our great plea now enjoys in this favored land hasten its arrival? Was there ever a time when a generous gift to this work would bring larger or surer returns? If all that we have belongs to God, and if to him we must account for the use of every dollar we possess, it will be hard for men of large means to find excuse for doling out their *fives* and *tens*, when they are abundantly able to give their *hundreds* and *thousands*. We have thus far had two five thousand dollar offerings for our great home work. Why should we not have *ten more* before another month has gone by? We have had two five hundred dollar offerings. Why not *twenty more* by the first of May? Why not a number of one thousand dollar gifts, coming in quick succession from cheerful hearts and willing hands? The ball has begun rolling, why not keep it rolling? The custom of *greater gifts* has begun, why not strengthen and perpetuate it? If this is to be a Jubilee Year, let us make it a jubilee indeed.

There is no greater or needier work among us than that of general Home Missions. There is no work that appeals to us more strongly or that should press more heavily on heart and conscience. It is the essential basis of all of our other work, and the source of its supplies. We have already been culpably neglectful of it, and have jeopardized every other interest thereby. The time past should suffice for having turned it the cold shoulder. And from this day forth with a deeper sense of obligation, both as individuals and as churches, we should take up the burden afresh and support it with truer devotion, with nobler self-sacrifice and with *greater giving*.



MISSIONARIES TO PORTO RICO.

THE ADAPTATION OF OUR PLEA TO AMERICAN CIVILIZATION.

C. M. KREIDLER.

It is safe to say that no plea is so well adapted to American civilization as is the plea of the Disciples of Christ. It sustains a marvelous fitness to the heterogeneous classes with which our country is peopled. Here are to be found sojourners from every clime under heaven. Yet to them *all* our plea reaches with a strong appeal, because it is a plea for unity. They readily see that it is in perfect accord with the unifying power of our country's institutions. As citizens or as residents they are confronted with many problems which it helps them to solve. It adapts itself to every phase of their political, social and religious life. It meets them where they are and unifies and uplifts them irrespective of their nationality, cast or creed.

Further, it is adapted to the intelligence of the people of our land. By its simplicity it charms the untrained, and by its profoundness it attracts the most cultured. The intellectual cannot despise it for its emptiness, nor the untaught for its intricateness. Ours is a country of varied thinkers. Especially is this true along religious lines. By some, the average religious plea is rejected because of its obscurity; by others, because of its inconsistency with the Word of God. But *our plea* challenges the attention and secures the consideration of both the simple and the wise. Like the Bible, it grows in the beauty of its conception as it grows in its study. Side by side the unskilled laborer and the finished scholar delve into its as yet unexplored grandeur.

Again, it is adapted to the democratic spirit of American people and American institutions. We are a liberty-loving people, and to secure this to ourselves and our neighbors we have passed through some bloody conflicts. We are a nation "of the people, by the people and for the people." Every American child is born with a heart of liberty throbbing in his breast. To him a yoke of bondage would be intolerable. This spirit of liberty even permeates the realms of thought secular and religious. Our honored constitution guarantees to all the right to think, write, speak and worship God according to the dictates of their own conscience. Who can fail to see the marvelous adaptation of our plea to such a condition of things? Truly it is a plea for the liberty of all religious people. It advocates distinctively a people's movement. It proposes a *church* "of the people, by the people and for the people." It seeks, through the truth, to free all from the fetters of ecclesiasticism, "that they be no more entangled in the yoke of bondage." It aims to break down the arrogated power of priestcraft, clergy, creedism and organization. It strives to make all realize that they are kings and priests unto God, and as such are amenable, spiritually, not to man, but to God. It is democratic in the highest sense of that term. Such a plea cannot but harmonize with the very spirit of our nation. It commends itself at once to all thoughtful citizens. They reason that if liberty is right in political matters, why not in religious matters, and hence, why be tied down to the faith of parents, preachers or church, when the Bible is so infallible, so plain and so accessible? Hence we may safely predict that the day is not far distant when this movement towards religious

freedom will be earnestly seized upon by all these liberty-loving people.

In closing, let me say that the adaptation of our plea to American civilization is emphasized by the religious condition of our country. This condition is one of ultra-sectarianism. Sectarianism has become so rooted and grounded in the religious life of our nation as to have become, practically, a part of our civilization. Here it has done its worst work; here it is to be cured. Our plea is to a divided Christendom. Our mission is to break the power of denominationalism and to unite those scattered forces of our Lord. It is to unite these people of God so that the world will the sooner believe that Christ was divinely sent. Then, when this may have been accomplished, will our American civilization become a potent factor in the world's evangelization. Then will the knowledge of the Lord cover the earth as the waters cover the sea. Then will our Christ reign supreme.

Troy, N. Y., March 21, 1899.

OUR WORK AMONG THE COLORED PEOPLE.

C. C. SMITH.

Soon after the war the attention of our people was called to the Christian duty of educating and Christianizing the negroes of the South. As early as 1871 a committee was appointed on "Preaching the Gospel to the Freedmen," consisting of L. L. Pinkerton, T. M. Harris and J. C. Goodrich. Two of the members of this committee were raised in the midst of slavery. The introduction of the report contains the following: "It would be difficult to exaggerate the spiritual destitution of the colored people of the Southern states. They need education in the popular meaning of the word. They need instruction in the most



elementary principles of the doctrine of Christ; they need instruction in the economy of human life: in a word, they need instruction in everything," and one of the resolutions adopted was: "That all colored ministers employed by this society be required to frequently call the attention of their people to the subject of education and to urge upon their people the paramount duty of providing schools for their children." How clearly they saw the true need. The first recommendation of the committee, however, was: "That the churches be requested to take at least one colletion annually for the support of evangelical work among the freedmen and to send the money so collected to the General Christian Missionary Convention." There was a motion made to strike this from the report—ayes, 27; noes, 35.

In 1873, Thomas Munnell made extened mention of the donations for and work among the freedmen. His report also contained the report of Wm. Baily, secretary of the local board, in regard to the establishing of a school for the education of colored men for the ministry. The school was established at Louisville, Kentucky—P. H. Morse as teacher. This school was continued till 1876, when for lack of support it was discontinued. We have frequently heard this effort called a failure, yet H. J. Brayboy, of Lowndes County, Alabama, of the class of '75, has been a true leader of his people for nearly a quarter of a century, and I have found others doing good work for the salvation of their race who had received all their education there. They knew not how well they wrought. It was during the administration of Thomas Munnell that special emphasis was given to this work in his reports. Committees were appointed and special schemes set on foot to do educational and evangelistic work among the negroes. As he closed his earthly labors just the year before our jubilee, it is only fitting that we call attention to his invaluable labors for this race. I have carefully gone through the minutes during his administration and find that he gave heart and life and labor abundant to the advancement of this cause. It was during this period that the Southern Christian Institute was established, and evangelistic work was done in Georgia, Alabama and Mississippi.

For some years this little was done by our General Convention. About the year 1888 a school was started at Newcastle, Kentucky, and a property was purchased, the money for which came largely from the churches in Kentucky. This school, like the one at Louisville, was not sufficiently supported, and in 1891 the property was sold and the proceeds, $2,500, given to the Board of Negro Education and Evangelization. In 1889 the convention at Louisville appointed a committee on work among the negroes. J. W. Jenkins was chosen agent to represent this work in the field and did valuable work both in raising money and in studying into the needs of the work.

At the National Convention, held at Des Moines in 1890, according to the recommendation of J. W. Jenkins the Board of Negro Education and Evangelization was appointed. The members of the board were J. T. Hawkins, president; W. J. Loos, secretary; E. L. Powell, vice-president; H. L. Stone, treasurer; J. W. McGarvey, W. S. Giltner and Joseph I. Irwin—all but one (J.I. Irwin) of Kentucky. Four members of the board then chosen remain as members until the present time. For one year this board searched for a corresponding secretary in the South, and at the convention at Allegheny, in 1891, W. J. Loos reported. This was one of the greatest reports ever made in our history considering that no progress had been made.

It was in the fall of 1891 that C. C. Smith was chosen correspoding secretary and commenced his labors January 1st, 1892. Since then a place has been given, in each convention, to the consideration of this work. During the seven years since the



C. C. SMITH.

calling of a secretary this board has raised and expended $68,737.90, or almost a thousand dollars a year. It has, during most of the time, maintained three schools; one at Louisville, Kentucky, one at Edwards, Mississppi, and one at Lum, Alabama. It has each year maintained from three to six evangelists in the field. It has by improvements made at the Southern Christian Institute added to its value at least $10,000. It has built a school building at Lum, Alabama. It has laid aside $4,000 for the purchase of a home for the Louisville Bible School. January, 1898, this work was made one with the American Christian Missionary Society for the raising of funds, the Board of Negro Education and Evangelization to receive twenty per cent. of all funds after the expenses of raising are deducted.

THE CHINESE IN AMERICA.

JEU HAWK.

It gives me great pleasure to write a few words about our people in America. I really think that they need mentioning every once in a while, especially by Christian writers, not of work that they have done, but of their need of Christ, the gospel of the Son of God. Apparently and by early training the Chinese are very religious, only that their religious piety does not go up any higher than the ceiling; besides, their religion is nothing more than a sort of conglomeration of imaginary fancies. They are like some followers of Christ, "having a form of godliness but denying the power thereof." They continue to keep up with their forms of worship while here, especially on this coast. They have built costly temples in San Francisco and elsewhere for their idols. And it is astonishing how they should remain so blind with their foolish ideas and be so bound down with their superstitions in the light of civilization, advancement and Christianity. They are very slow to accept new ideas and give up old ones. It may be on account of an injunction laid down by Confucius in his Analects which says, "You must consider a thing thrice before doing it." Slowness, however, is the characteristic of the Chinese.

Whatever may be the cause of their slowness in embracing Christianity, one thing is certain: they are not too slow to imitate the vices and tricks of other people. This, of course, is to be deplored. Some one has asked, "Why do the Chinamen come to this country?" Well, their sole object of coming here is to see if they can not better their laboring condition. Some years ago this country offered a great enticement inducing them to come; so they used to come here by the thousands, but since the exclusion act came into force immigration from China has absolutely

ceased. From a Chinese standpoint of view the exclusion act seems to be unjust and too discriminating; but what can a poor and peaceful Chinaman do? His own government would not, if she could, do anything for him; so, of course, the best thing for him to pursue is to be contented with whatever lot he is in while here. As far back as history goes they were well treated at first, but when they commenced to make their appearance by the thousands this good and kind treatment soon was superseded by hoodlumism, and the cry of "Chinese must go," soon flashed all over the country like lightning and thunderbolt. They have been butchered and shot down here and there and driven from one place to another on this coast. I presume, in the first place, the secular papers and political demagogues, are responsible for a great many of the hatreds and oppressions brought upon our people; and in the second place, we ourselves are in a great measure to blame. The Chinese have been misrepresented by the daily papers more than tongue can tell, and it is strange how intelligent and broad-minded people do get misled and swallow up both head and tail everything reported about the Chinese. Whatever may be the attitude of the people now toward them there is this much consoling truth, that God is not a respecter of persons. He loves all and "is the Father of all, in all and through all." We read in the Word of God that says, "The Son of Man came to save that which was lost." Now the Chinese are lost to Christ. They are lost to him because they seek not after the way of the Lord. There are thousands and thousands of them in your midst and right at your door, groping in darkness, and certainly there is "an open field for home missionary work among the Chinese in the United States." You who are followers of Christ cannot conscientiously treat them like politicians, corrupted officials and hoodlums of your own land do. That Chinese need the gospel of Christ no one will doubt. They cannot save themselves by keeping on doing the way they now do. It is evident that we are not justified to neglect them, that the chance for us and for them to get to heaven is far more secure if we should try to save them by sending the gospel to them. They can be brought to Christ, and they will accept Christ if some one will teach them. They are open to you for the instruction of the Word of God. Who will go to teach them? Some say God will do it in his own time and will, while others think that we ought to do it individually and not depend upon any board or society, for it is unscriptural and no "thus saith the Lord" for any such an organization in the whole economy of the New Testament religion. But the majority of Christian people believe that with unity there is strength, so if no one individual Christian or church can carry on a missionary work among any people, be they Chinese or otherwise, without help, then it is all right for us to work collectively, thus doing the will of the Lord. And for this reason let me say to our American brethren, both anti-society and otherwise, that there is no time for trifling in the work of the Master. But let us go ahead with the work that is before us, helping and supporting those whose hearts and souls are in the work. Let the rich give their thousands or millions and the poor their mites for this grand work of saving souls and God will bless you more, for the Scripture says, "It is more blessed to give than to receive."

Portland, Ore., March 4, 1899.

AN APPEAL FOR HOME MISSIONS.

B. F. MANIRE.

Within my memory no other cry has so thrilled the hearts of our great brotherhood, or met so cheerful a response as the cry of "Home Missions to the Front." It is ours now not only to keep Home Missions to the front, but also to make a grand advance all along the line. Home Missions constitute the only permanent basis for continuous and successful Foreign Missions. But for aggressive Home Missions Foreign Missions would soon languish and die. On the other hand, the success of Foreign Missions is a great stimulus to Home Missions. These two works mutually act and react each upon the other, and must be carried on simultaneously. Missions must begin at home, and then they can be established and carried on abroad. In proportion as they are pushed forward in home fields, they can be spread abroad in foreign fields. The apostles began at home, but they soon spread over all Judea and Samaria, and then they went to the uttermost parts of the earth. As it was then, so it should be now. When the church ceased to be a missionary church and began to theologize and dogmatize, it soon became a divided church, and the dark ages set in. The Reformation of the sixteenth century was the beginning of a grand missionary work, similar to that of the first century; and this reformatory work led naturally to the reinauguration of world-wide missions. The missionary work of the nineteenth century has done more to break down the walls of sectarianism and unify the body of Christ than any other providential movement since the Man of Sin was enthroned. Let the good work go on. Let every one lend a helping hand and push it onward and upward. Sustain and enlarge Home Missions and you will sustain and enlarge Foreign Missions. Neglect and starve Home Missions and you will neglect and starve Foreign Missions. They will live and grow or languish and die together. Let our rallying cry be, "America for Christ, and through America the whole world for Christ." May the Lord greatly bless the efforts of all the faithful!

Jackson, Miss., March 2, 1899.

THE A. C. M. S. HAS DISCOVERED THE EAST.

W. J. WRIGHT.

The A. C. M. S has discovered the East! Nothing greater or more praiseworthy is shown in her history. In the Middle and Western states she has been the mother of multitudes of churches in the last half century, but until recently knew nothing more of the Atlantic states than we knew of Central Africa twenty-five years ago. The states lying along the Atlantic Seaboard have a population of 26,000,000, or more than a third of the total population of the country. In this vast population we have but 634 churches and 79,223 members.

So far as missionary effort is concerned this vast field was unexplored and unknown until within a few years. The people were considered cold, critical and conservative. The plea of the Disciples, so powerful elsewhere, was considered almost impotent for this field.

The A. C. M. S has not yet dotted this field with missions, but it has discovered us. It has experimented enough to see that a mission here, as by magic becomes a church, and that the "apostles' doctrine" is quite as powerful in Maryland as in Missouri. This society has discovered that "our plea" is not openly assailed here, as in the West; that people are open-hearted and ready to receive it; that as large crowds will attend our meetings here as elsewhere, and that the results of the meetings are as great as in places where we are strong.

I cite a single instance. The writer went to Baltimore last summer and held a tent meeting for the A. C. M. S. A congregation was formed, lot purchased, house erected and a preacher called. A new church was the result of a few week's work.

The Home Society has discovered that this is the richest and ripest field in America, and has turned the eyes of the brotherhood this way; the large returns which have followed their small outlay have given abiding confidence of success in the future.

Two years ago our man was employed in this district to do mission work; now six are at work as the result of co-operation between our local mission board and the A. C. M. S. The people here believe that this society will help them; hence their willingness to help this society. May God bless her for what she has done; may he bless and help her and multiply her resources because of what she is doing and proposes to do.

NEEDS AND PROSPECTS OF MISSION WORK.

R. H. BOLTON.

With respect to the mission work at Eqerett, Mass., the following may be said:

As to its needs:

1. We need the completion and occupancy of our house of worship. This is necessary to draw the people to us, and afford an opportunity for us to present the heaven-born and God-given *plea* to the people. This will greatly help to give permanence to our work here. But, to complete this house for the Lord, aid from the brotherhood, either through individuals or boards, is necessary.

2. We need the work carried forward by a strong and wide-awake gospel minister. One possessing good executive ability will succeed best.

3. We need appropriations from boards yet a while longer to make the work a permanent success.

4. We need great self-consecration and enjoyment of the power of the Holy Spirit. Without possessing this heavenly power and influence the success will be meager and of short duration.

But 5. If the church house is once completed, church led by a strong pastor, helped in its support by boards and pastor, and church filled with the Holy Spirit, the spirit of consecration and work, the outlook is favorable.

(1) For if God is for us and with us, his people, success will be the result.

(2) The *plea* we possess and present is clear, simple and scriptural—easy to be presented and understood — hence, when people get an intelligent understanding thereof, they readily fall into line with us.

(3) The employment of a good, strong and efficient gospel workman for season to do special evangelistic work doubtless would accomplish a great work.

The gospel seed sown during these years past and our acquaintance with the people here would give assurance of success to an evangelistic laborer.

And, as regards the work in New England, considered upon the whole, the outlook is favorable. It is true, the people as a rule are conservative and do not move so rapidly as in some lands, but they move slowly and surely.

The faith and practice, and the basis of union of God's people on the Scripture and common-ground platform occupied by the Disciples, takes with the people when properly understood. There is no trouble to make Disciples when faithful and intelligent effort is made in presenting the gospel and its claims.

More gospel workers, who can be sustained while in the field, are needed; if these are had most glorious will be the results.

The work in the Northeast upon the whole is doing fairly well. Many precious reformations are being enjoyed; new church houses erected; others repaired, and an organ, the New England Messenger, is spreading the messages of good news to the brotherhood.

In places missions are carried forward with good interest. Openings prevail at other points to begin work; yea, upon the whole a wide and ripe open field prevails for work for our blessed Master. More men and means are needed. These secured, and God's blessings resting upon the workmen and work, blessed results can be secured in our Eastern land as well as in the West. The harvest truly is great, but the active workers in the field are too few.

We pray that the work that God has sacredly committed to our trust, as a people, may ever be sacredly preserved, and be carried forward with great vigor, earnestness, and with the blessing of God resting upon us and our labors, may we be a great power in his hands to evangelize the world. So mote it be!

Our Budget.

—"Home Missions to the front!"

—We have done it on our first page.

—Country, Cross and Flag—what a trinity!

—Each of these symbols represents a great thought and emphasizes the value of Home Missions.

—The map stands for our vast territorial domain made up of free commonwealths; the flag represents liberty, law and national sovereignty; the cross symbolizes the gospel, without which neither territorial greatness nor constitutional rights would avail us anything.

—The three combined mean that we must have one hundred thousand dollars for Home Missions this Jubilee Year in order that the religion of Christ may exert a deeper and wider influence over individual, social and national life.

—The Bulletin for the present quarter of the Bethany C. E. Reading Courses not only outlines the work for the present quarter, but contains other excellent things. In fact it reads like a first-class Christian magazine rather a bulletin. The editorial notes upon reading courses and other things are to the point and practical. The strong missionary atmosphere of this number of the Bulletin is in happy unison with the present urgent plea for Home Missions. But, of course, our missionary enterprises have no better friends than our Endeavor Societies and their leaders. The special missions of this Bulletin, however, is to give information about the Bethany C. E. Reading Courses, and for this reason especially should you have it in your own hands.

—The Texas letter this week gives an account of the dedication of the new and elegant church edifice at Austin. We had hoped to have a cut of this beautiful structure to accompany the letter, but the photograph came too late to get the cut. It will, however, appear in our next issue.

—F. O. Fannon, chairman of the entertainment committee, is still asking those expecting to attend the Congress to be held in this city, April 25-27, to send their names to him, if they have not already done so, that entertainment may be provided for them. Address 3126 Locust Street, St. Louis, Mo.

—Christian College Chronicle for March was late in reaching us, but none the less bright in its appearance and pleasing in its contents.

—In a table recently prepared and published by Governor Larrabee it is shown conclusively that crime is rapidly increasing in the state of Iowa under the Mulct law, whereas, under prohibition there was a constant decrease year by year from 1886 to 1890. And yet, scientific as we are, we the people of the United States under the rule of the majority, will still shut our eyes to the facts and continue to hold the rumseller in good stsnding and full fellowship as a citizen of the United States. If science is to be thus ignored, where then is our boast of being a scientific people. Shame on such wilfull, persistent ignoring of fundamental facts.

—In an editorial in the Michigan Christian Advocate, recently, written to urge Methodist parents to baptize their children, are some singular statements. For instance, he says that "infant baptism as well as circumcision was nndoubtedly practiced in the Jewish Church." No history is cited in proof of the assertion; but, if true, what becomes of the old argument of baptism taking the room or place of circumcision? Again, the M. C. Advocate says: "If Christ had not designed that infants should be baptized he would have forbidden the practice." Ditto circumcision, drinking wine at weddings and many other things. But as a matter of fact no such custom as that of baptizing infants was known in the days of Christ. Such happenings were about as infrequent as the mention of the same in the Bible. But possibly the Lord, foreknowing the zeal of the Methodist and other churches not then born for their personal safety and welfare, thought it useless to leave anything in his written Word upon the subject.

—Elsewhere in this paper mention will be found of a conference of the Disciples of Christ on the Atlantic Coast, to be held at Philadelphia, May9-11. This is certainly a wise step toward a forward movement for our brethren in the East, and it is to be hoped that their interest taken in this conference will insure a large attendance. Representative meetings for council cannot be held too frequent in this progressive age of the world.

—That we might the more abound in Home Mission literature in this, our special Home Mission number, in the interest of the Home Mission offering on the first Sunday in May, the omission of much editorial matter, some of our departments and the curtailment of space in others this week became a necessity. On this account our two serial articles on "The Evolution of a Disciple" and "Vital Relationship with Christ" had to go over, also many important communications and interesting articles. Writers of letters which appear only in abbreviated form in this paper will, we hope, also kindly attribute the unavoidable contraction of their letters to the paramount interest and importance of Home Missions. The Home Mission ball is rolling, and now that it is so near the time for the general offering let us give it all the additional momentum possible.

—The Christian Leader seems to take pleasure in the fact that not half of our churches are enlisted in an organized effort to extend the kingdom of Christ in the world; at least that they have not joined a missionary society. Last week it devoted two columns to the task of indicating the number of churches not yet enlisted in this work in a way that would leave an impression upon the mind of the unlearned that it took particular delight in the weakness and failures of misssionary societies and other organized efforts in the Lord's work. There is not a hint of any better method for doing this work nor an apology for this selfish inactivity on the part of these non-participating churches. It is certainly an unenviable position for any so-called Christian journal to occupy. Instead of being a "Christian Leader" it is rather a Christian Blockader. How any man believing Christ to be the Son of God, the world's Savior, can rejoice at the weakness of the effort to carry Christ to the ends of the earth, is simply incomprehensible.

—Dr. Collins, of Shelbyville, Ill., has sent us an autograph letter from Alexander Campbell, dated Bethany, Va., April 18th, 1841. The letter is addressed to Bro. Ewing. On the back of the letter is the following endorsement: "Bloomington, Ill., July 19th, 1882. This is a genuine autograph letter of the Rev. Alexander Campbell, obtained by myself from a relative of the Campbell family. (Signed) Geo. R. Wendling." The letter subsequently came into possession of Dr. Collins. In the beginning of his letter to "Beloved Bro. Ewing," he says: "I am just returned in health from Nashville. I had a fatiguing time of it, having in 75 days spoken 66 discourses and traveled by land and water about 2000 miles." Referring to certain persons with whom he had come in contact, who were known to Bro. Ewing, he spoke of their good qualities and added: "Nevertheless, they are greatly under the influence of the commercial spirit of the age. They are rising in their profession and will, no doubt, be both honorable and rich in this world as far as law and politics can pave the way. Unless soon changhed in the bent of their views and feelings I shall fear for them very much. They took the greatest interest in me and my preaching and were as deeply solicitous as any in the place for my success." The letter closes with the writer's hope that he will meet his friend and brother "at the May meeting of the board of trustees." The letter is interesting as indicating the onerous character of his labors, and also as indicating his recognition of the danger to Christian faith and life of "the commercial spirit of the age," then as now antagonistic to the Spirit of Christ.

—The receipts of the Foreign Missionary Society for the week ending April 13 were $7,227.36. For the same week last year, $4,779.02. Gain, $2,448.34.

—The Christian Endeavorer, a sixteen-page paper, published monthly by the Christian Endeavorers of the West Side Christian Church, Chicago, Ill., Miss Emma J. Maris, editor, is a journal of excellent qualities. It is published in the interest of the West Side Christian Church, of which Bruce Brown is the active and highly appreciated pastor.

—Dr. Willett's article on the Sunday-school lesson for this paper has not yet arrived and we are compelled to go to press again without it.

—One who has written acceptably for our columns, and not infrequently, says: "The CHRISTIAN-EVANGELIST is tip-top. Better when I don't write for it than when I do." Not every one who writes for a religious journal is possessed of such a spirit. Such freedom from bias is highly commendable.

—The Alkahest Magazine, of Atlanta, Ga., is trying to revive the old-time American oratory by giving annually a gold medal for the best oratorical production from a college young man. John Temple Graves started this work of encouragement by giving a medal to the Georgia colleges for the best oratory. This has proven a great success. The Alkahest extends the offer to all colleges. To give an equal chance to young women, it also offers a similar medal for the best literary production on any subject from a young lady in college. Word limit 3000—2000 preferred. Contests close June 20, each year. Pictures and sketches of the successful ones will be published in that journal. This is a worthy move on the part of this Southern magazine to encourage oratory and literature in colleges and the coming contest is expected to be a great success.

—In deciding that the recently passed anti-canteen law does not prevent liquor selling in the army, the attorney-general must know that he is annulling the expressed will of the people, which in fact is the law in the case. We have before remarked how difficult it is to get an anti-saloon and an anti-liquor law that is constitutional or that will be effective. Such care is not observed in the making of laws on the other side of the question. Furthermore, the liquor men and the saloon men do not seem to try to keep within the pale of the words of the law framed for their benefit, much less its spirit. Sometimes it looks as if some friend of the liquor traffic had found some way in which to assist in framing the so-called anti-liquor laws and had juggled with words as we intimated in this department last week, but we have since been informed by the Reform Bureau at Washington that in this case in order to get the anti-canteen law into a "personnel" bill it had to take a personal form; and second, in order to pass in a House that had just repealed prohibition in Alaska, the most offensive aspect of the law, the detailing of soldiers as bartenders, had to be put to the front; but following this came the requirement in the bill that no other person should be required or allowed to sell liquor to soldiers and the President should see that the law is enforced as its scope and spirit implies. It was clearly intended by this law to abolish liquor selling to soldiers, and it should be so ordered by the proper authorities without further legislation.

—Bro. A. R. Moore, of Memphis, Tenn., has certainly put St. Louis under obligations to him for his very kind letter in the Guide of last week. Bro. M. seems to have mastered well the art of comprehending much in a few words, as is shown by this excellently written letter. We hope Bro. M. will visit St. Louis soon again. In the meantime we shall try to take good care of his brother and see that he is kept busy. We have not forgotten the effort that was made not long ago to locate the writer of the Guide letter in this city also.

—The program of the first annual meeting of the preachers of the Christian Church of South Kentucky came too late to appear in this paper. The date and place of the meeting are May 2-4, Princeton. The program is a good one because of the class of topics selected for discussion and the men to discuss them. "A cordial invitation is extended to the brotherhood to attend this meeting," and all who expect to attend are requested to send their names at once to W. S. Payne, Princeton, Ky. We hope the brethren will have a royal feast.

—On last Friday Samuel Colcord delivered his famous lecture, "Reply to Col. Ingersoll," to a large, popular, representative and appreciative audience in the Central Y. M. C. A. Auditorium, this city. As an interesting, instructive, popular lecture, the address fully met the high compliments it had won in other cities. Col. Ingersoll is by no means the most dangerous enemy of the Christian religion, but it is well enough to let the people see how illogical his conclusions, how unreasonable his premises, how unsound his philosophy, how deceptive his glittering generalities and how dangerous his method of dealing with history.

—The pictorial edition of the Christian Guide last week, in the interest of Louisville, was somewhat of a departure from the former habits of this journal, but attractive nevertheless. The pictorial history of the church in Louisville was especially interesting because of its broad personal acquaintance with the brotherhood and its pioneer as well as present preachers.

—A note from Mrs. Kate A. S. Judy, of Tallula, Ill., speaks very highly of the lecture on "Higher Education," by J. G. Waggoner, of Eureka, Ill., as representing the interests of Eureka College. She says of the lecture: "It was scholarly and logical, brimming over with pith and point. We have heard nothing better in Tallula."

"No Eye Like the Master's Eye."

You are master of your health, and if you do not attend to duty, the blame is easily located. If your blood is out of order, Hood's Sarsaparilla will purify it.

It is the specific remedy for troubles of the blood, kidneys, bowels or liver.

Kidneys – "My kidneys troubled me, and on advice took Hood's Sarsaparilla which gave prompt relief, better appetite. My sleep is refreshing. It cured my wife also." MICHAEL BOYLE, 3473 Denny Street, Pittsburg, Pa.

Scrofulous Humor—"I was in terrible condition from the itching and burning of scrofulous humor. Grew worse under treatment of several doctors. Took Hood's Sarsaparilla and Hood's Pills. These cured me thoroughly." J. J. LITTLE, Fulton, N. Y.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—It was reported in one of the dailies of this city last week that R. Lynn Cave had resigned the presidency of the University at Lexington, Ky., that his resignation had been accepted by the board of trustees and that the office had been abolished. The reason assigned was that the University had sustained financial losses and would not be able to maintain the office. A dean will be elected by the trustees instead of a successor to R. Lynn Cave.

—J. Z. Tyler, of Cleveland, O., has compiled and published a complete directory of all the churches of Christ among the Disciples of Christ in Cuyahoga county, Ohio. Of these eighteen churches eleven are in Cleveland. This directory is a book of 300 pages, well printed on good paper and in paper cover, and was compiled in the interest of all our churches in Cuyahoga county and on a plan that will give it permanent value. By the aid of the advertisements contained Bro. Tyler will be able to distribute 5,000 copies of this book throughout the county gratuitously. The business part of issuing this book was done by the C. A. Hackett Co., Massillon, O., a firm that Bro. Tyler recommends to any of our churches doing a similar work. In preparing this directory much of the early history of the churches named has been put in shape for preservation. Another valuable feature of the work is an account of the Disciples of Christ by B. B. Tyler, covering seven pages of the book. There is also a five-page account of the "Disciples' Union," a sketch of the "21st Ohio Missionary District," and a record of the "Union" in church building. As this is the first church directory we have seen constructed on so large a scale and on such a useful basis, we think the author worthy of praise for his originality as well as his philanthropy in behalf of the cause of Christ in and about Cleveland. Both the enterprising spirit of the compiler and the plan of the book are eminently worthy of emulation. Let other counties and cities do likewise.

—The poem on "Home Missions" in our Family Circle, this week, was written by the daughter of one of our most earnest, consecrated preachers, a man who is giving his life for the spread of the gospel in destitute regions.

—Arthur T. Pierson, in Missionary Review of the World, says:

W. H. Waggoner, of Eureka, Ill., is still engaged in his Mrssionary Institute work. He has since 1895 devoted his time exclusively to this form of service. Last year he lectured thirty-five weeks in Illinois and Indiana, besides attending numerous conventions. The work is, of course, an interdenominational one, and the maps and illustrations greatly aid in impression. Pastors and others who desire to stimulate missionary zeal, which is founded on knowledge of the world-field, would do well to correspond with Mr. Waggoner.

Bro. Waggoner has made a specialty of this field, and his work has been highly commended by our own and other churches.

—What is called "magnetic bealing" is generally a fraudulent practice upon the ignorant. There may be some persons who possess some magnetic power in soothing mere nervous ailments. But there is no such thing as a magnetic healing science. People who lend themselves to it are simply abetting a humbug.

From what we have heard of cures said to have come from touching dry bones, pieces of wood, garments, etc., held by the Catholic Church we do not think that the above accusation from the Church Progress of this city is in very good taste.

—The recent resolution of the New York Assembly called out the following terse criticism from Dr. Parkhurst, which is quite prophetic of the feeling that is rapidly obtaining in the larger cities. Evidently they mean if possible to have a government of their own quite as independent of the state as is state government independent of the Federal government. In other words, the larger cities of these United States are rapidly declaring in favor of home rule. Here is Dr. Parkhurst's declaration on the underlying principle in the case:

ROYAL
BAKING POWDER
IS THE BEST.

A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.

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I am opposed to this commission of investigation. Ostensibly it will not come down here for political purposes. In reality, however, it will without doubt work for political ends. The Lexow committee had no intention when it came down from Albany except to secure poltiical results. It, however, worked on broader lines, for the reason that it was obliged to. I have no confidence that New York will ever be better governed than at present until Albany lets it alone—until Albany leaves it to work out its own salvation.

—Having seen notice in the CHRISTIAN-EVANGELIST sometime ago, of the 20th Century New Testament, I sent the publishers, Mowbray House, Temple W. C., London, the United States equivalent of 2s 6d each, for the medium binding, and to-day received three copies of part 1st. It indeed is a treat to read this work. Though open to some criticism, it is a great step in the right direction. J. E. SEYSTER.
Kempton, Ill.

—Those who are inclined to complain of the price of a first-class church paper would do well to meditate for a few moments upon the following from the Standard, Chicago:

It is admitted than there are readers whose interest is not wide enough to take in so large a field. But surely, a hungry man should be glad to sit down to a table d'hote dinner, even though he cannot possibly consume everything on the bill of fare. He gets all that he wants, and sometimes more than he pays for. If he feels that he is offered too much for his appetite, he is at liberty to dine a la carte—and run up a larger bill. Let somebody try the experiment of supplying from other sources all those features of the Standard that he does not find use for; let him subscribe to several state papers and a dozen local church papers, and three or four city dailies, and two or three religious periodicals; then let him supply the deficiencies by corresponding with his friends in various parts of the country, who can inform him how the world is going with them; and if the cost of all this, including postage and time wasted in hunting for what he wants does not equal ten years' subscription to the Standard, we will agree to send him the paper free for that period.

PERSONAL MENTION.

The editor of this paper spent Tuesday of this week in Chicago.

S. S. Jones, of Danville, Ill., asks for the address of P. J. Martin.

H. A. Northcutt will continue his meeting at Beulah Church, this city, another week.

B. W. Hand, of Plainfield, N. J., will attend the conference of Disciples of Christ to be held at Philadelphia, May 9-11.

F. R. Stutzman has been recalled to his old field at Brookfield, Mo. This is a fine comment on his former work there.

John J. Higgs, formerly of Bloomfield, Neb., has accepted the call to Corunna, Ind., and is already in the field.

C. F. Morgan's address is Ashland, Ill., instead of Douglas. The church at Ashland is reported as growing in all good works.

Evangelist A. B. Moore spent last Sunday in this city and attended the preachers' meeting on Monday.

F. G. Tyrrell has announced his intention of accepting the call to the pulpit of the First Christian Church, Chicago, Ill.

B. B. Burlott, pastor First Christian Church, San Jose, Cal., addressed the Knights Templar, who attended in a body Easter morning.

J. E. Denton, who has been located temporarily at Clarion, Iowa, since his return from Sacramento, Cal., could be secured for a permanent neld.

John D. Miller, who recentiy spent a Sunday with Dr. Collins, of Palmyra, Ill., speaks well of the church, its pastor, its surroundings and the outlook, in the Shelby Daily News.

The church at Whshington Court House, Ohio has recalled A. A. Honeywell to its pulpit. He was their pastor four years ago. Not every church that lets a good man go can thus get him back again.

M. L. Anthony, assistant evangelist in the state of Illinois, preached at the Fourth Christian Church, this city, on last Sunday and was present at the preachers' meeting in this office on Monday.

Geo. Fowler, ex-pastor of the Elizabeth Street Christian Church, London, Canada, has accepted a call to the pulpit of the First Christian Church, Lisbon, O., and will enter upon his work there about May 1.

Alfred Brunk, Newman's, Va., seems to be in frequent demand for lectures, popular addresses, etc. He recently delivered an address at a W. C. T. U. convention on the "Life and Work of Frances E. Willard," and has other engagements.

W. E. M. Hackleman, of Indianapolis, will conduct the music for the Congress of Disciples, to be held in this city April 25-27. He will use his latest song book, "Silver and Gold," of which over 40,000 copies have been sold in the last ten months.

The State Board of Charities of Kansas has appointed Bro. W. S. Priest, of Atchison, chaplain of the State Orphans' Home, which is located at Atchison. The appointment is for two years and there is a comfortable salary attached to the position.

S. A. Strawn has closed his work at Lowell, Ind. He preached at Rochester, Ind., April 9, and lectured on the Monday following. A large number of friends unexpectedly appeared at his home in Lowell on the occasion of their seventh marriage anniversary

Samuel Gregg, pastor of the Christian Church at Ashland, Neb., and his wife was recently tendered a very delightful reception. The occasion was a most auspicious opening of his pastorate at Ashland. Bro. Gregg has recently closed a successful meeting at Waco, Neb.

J. V. Combs' meeting at Kokomo, Ind., with 83 additions, and his meeting at Flora, Ill., with 71 additions in one week, are meetings of unusual interest. It seems that an era of evangelism is opening up in the United States which promises great strength to the churches.

Claris Yeuell, who has been engaged in Home Mission work in the Southern Mountains since '95 is anxious to return North. In '97 he supplied in Geo. F. Hall's place in Decatur, Ill., for three months, and can be had for similar work this summer or for regular work. Address him at Chavies, Ala.

J. L. McDonald, Hiram, O., for the year ending April 1, 1899, among other things reports 114 baptisms; otherwise added, 54. Short meetings were held with the churches at Martin's Ferry, O., Mansfield, O., Mentua, O., Marion, O., and Greenfield, O. During the last week in Mansfield J. H. Parr, of Buffalo, N. Y., assisted.

Joel Brown, field agent for the Orphan's Home, called at this office on last Thursday. He is on program to address the district convention at Bondurant, Iowa, April 17-20, and at Keosauqua, Iowa, May 1-4, in the interest of the Home. Bro. Brown's interest in the work increases with his experience, his knowledge of the field, and especially with his increased acquaintance with orphan children and their lot in this partly Christianized world.

J. J. Morgan, pastor of the church in Warrensburg, Mo., will go to his new field in Woodland, Cal., early in May. His resignation, presented sometime ago, was formally accepted by the church April 9, and is to take effect May 1. Bro. Morgan's pastorate at Warrensburg began in September, 1896, and he is held in high esteem by the church for his work's sake. The church at Warrensburg and the state of Missouri loses an able man in Bro. Morgan's removal to California.

Z. T. Sweeney preached at Maryville, Mo., last Sunday, and called at this office on his way back to Columbus, Ind. Next week he is to assist his brother, John S., in a protracted meeting at Paris, Ky. This will be the fifth protracted meeting held for his brother at Paris. Since Bro. Z. T. Sweeney closed his work at Richmond, Va., he has had several unanimous calls to locate as a pastor, but he has refused them all. He prefers the general field for general work, and will not locate with another church for awhile at least.

CHILDREN'S DAY SERVICES.

THE GLAD JUBILEE.
By W. W. Dowling, with parts for Select Speakers and Classes, and for the school at large. 50 cents per dozen.

HAPPY VOICES.
By W. W. Dowling, in which are heard the voices of the birds, the flowers, the children, the saints, the angels and the redeemed. 50 cents per dozen.

THE GOSPEL SOWERS.
By W. W. Dowling. A service, consisting of Bible Readings, Poetical Recitations and Songs, introducing twelve characters in costume representing as many heathen nations or countries. 25 cents per dozen.

FREEWILL OFFERINGS.
By W. W. Dowling. A Missionary Service in Poetry, Songs and Bible Readings, with Floral Decorations; arranged for selected speakers, classes and the school at large. 25 cents per dozen.

THE DAYSPRING.
By W. W. Dowling. Choral Service, with parts for many select speakers, and introducing many characters in costume, with directions for decorations. 25 cents per dozen.

BEAUTIFUL SPRINGTIME.
By L. E. Jones and F. S. Shepherd, just issued, with music complete. This is one of the best services we have ever issued. 50 cents per dozen.

——NO SAMPLES FREE!——

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Geo. C. Christian was elected mayor of Eureka Springs, Ark., "as exclusively foreshadowed in these columns," a short time since, and has entered upon the discharge of the duties of his office.

S. W. Crutcher, of Pine Bluff, Ark., writes us that his wife is not able to stand the climate in Arkansas, and on this account he would like to find a field of work in another state. His own health is good and he could remain another year, but if so his wife would have to remain out of the state at least until late in the fall. Bro. Crutcher's present engagement with the church at Pine Bluff expires in July. Any church in Missouri or other state in need of a pastor would do well to write to Bro. Crutcher at Pine Bluff.

CHANGES.

Geo. B. Mathews, Dresden to Goodland, Kan.
W. H. Hook, Kirksville to Bethany, Mo.
J. G. Encell, Des Moines to Marion, Ia.
F. R. Stutzman, Palmyra to Brookfield, Mo.
S. S. McGill, Smithville, Mo., to Kingman, Kan.
F. A. Mayhare, Canton to Vandalia, Mo.
J. A. Seaton, Rock Rapids to Spencer, Ia.
J. C. Irvin, Eskridge to Cay Center, Kan.
H. G. Waggoner, Fulton to Thompson, Ill.
A. Martin, Muncie, Ind., to Ashland, O.
F. W. Hancock, McCune, Kan., to Blackburn, Mo.

In Old Age when the natural strength begins to fail a mild invigorating remedy becomes an actual necessity. Read what the Rev. J. M. Winkler says about it: Pattonville, Mo. Dear Dr. Fahrney, Chicago, Ill. May God's richest blessing attend you and you business. I had intended to write to you long ago, but I will do so now. About a year ago I sent for a box of your Blood Vitalizer. I have used it with very gratifying results. When one gets out in years, the inner organs seem to refuse to work. The body becomes defective like an old house. That was my experience. The house must be repaired, that it may be able to do good service a while longer.

I have fortunately completed the repairs on my bodily house, by the aid of your valuable medicine. I cannot begin to specify the various ailments with which I was afflicted, but will mention a few, such as general weakness, heartburn, palpitation of the heart, constipation and lack of appetite. After I had taken about three bottles of the Blood Vitalizer, I said, "Thank God, I am nearing recovery."

Although I am now 70 years old, I feel about twenty-five years younger. I am an old and feeble Pastor who has served the church for forty-five years. I firmly believe that if it had not been for Blood Vitalizer, I would not have been able to do any more work. I am anxious to recommend your valuable remedy far and wide, thereby assisting suffering humanity as far as lies within my power.

Very gratefully yours,
REV. J. M. WINKLER.

Three Great Meetings.

WASHINGTON, D. C.

We have just closed one of the largest meetings ever held in the city of Washington. The meeting was conducted in the Ninth Street Christian Church, and began March 5th and ended April 6th. The audiences were good during the entire session, and some evenings many were turned away. The services were conducted by Bros. E. B. Bagby, our able pastor, and C. E. Millard, the noted singing evangelist. The deep, earnest appeals seemed to reach the people, and they came to the Lord gladly. There were 107 confessions, and in all 122; thirteen the most on one evening, and seven the last evening. T. R. P.

DECATUR, ILL.

We have just closed another great meeting at the Tabernacle, with a grand total of 128 accessions, mostly by confession and baptism. The preacher was S. M. Martin, well called "the orator of the Golden Gate," whose successful work on the Pacific Slope the past few years has attracted national attention.

The meetings began Feb. 12 and continued eight solid weeks, seven nights in the week. The Tabernacle congregation now has an enrollment of over 800. We recently purchased the splendid lot on which the big building stands, paying therefor $2,500 cash. We are now very nearly out of debt, and our prospects were never brighter. We have had a struggle here for three years past, but the work now seems thoroughly established. During the five years I have been pastor here we have held seven meetings, aside from almost constant additions at regular services. Altogether about 1,000 have been received, 500 in the old First Church before the division and 500 in the Tabernacle Church since. We hope from this time forward to give more attention to missionary and educational work.

GEO. F. HALL.

SPRINGFIELD, ILL.

Our meeting closed with 245 accessions to the church. Of this number 175 were by confession. The meeting began March 5th and continued thirty days. The interest from the beginning was intense. There were confessions at almost every service. People came from the gallery and from the side rooms in response to the earnest appeals. Our building was inadequate to accommodate the crowds that came. With a larger audience room the results would undoubtedly have been greater. Charles Reign Scoville did all the preaching, cordially supported in every detail by our pastor, J. E. Lynn. Frank C. Huston had charge of the singing, and Miss Nora McCormick assisted with solos. It was a great meeting and among the best ever held in this church. Some may want to know how this was accomplished. We want our friends scattered abroad to rejoice with us over this victory. B. R. HIERONYMUS.

Correspondence.

New York Letter.

The Rev. Dr. Henry Van Dyke, pastor of the Brick Presbyterian Church, this city, has accepted a call to the new Chair of English Literature in Princeton University, with the understanding that he shall assume the work at Princeton at the time and according to methods of his own choosing. The Sun, of New York, recently published an editorial tirade against ministers of the gospel accepting secular work, and giving up their high and holy work of preaching Christ. Dr. Van Dyke's call to Princeton was the text of the newspaper homily, which pointed out some important truths, but failed to state, as it should, that notwithstanding the fact that English literature as such is not distinctively Christian in tone and temper always, yet it is of value to students to be directed in this study by a discerning and critical Christian man. Those who know Dr. Van Dyke and the subject he will teach are satisfied that he will make the spirit and power of true Christianity supreme over all else—it would be impossible for him to do otherwise. The more strong, genuine Christian men can be put into the secular chairs of our institutions the better it will be for the students of our country.

***

The question of adequate support for down-town churches, like Banquo's ghost, will not down. The Presbyterians especially have had no end of trouble with it. Now it is prominently before church circles again, in relation to three congregations. The "Old First" Presbyterian Church, occupying a block on Fifth Ave., between 11th and 12th Streets, is rapidly creating an endowment fund to assure its retention of the present site and the perpetuity of its work in Lower New York. More than $75,000 is already in this fund, and another $80,000, it is thought, is in sight. The other two congregations in question are the 13th Street and the Fourth Ave. Presbyterian Churches. The former has just voted to sell its property and unite with the latter, though a strong minority is bitterly fighting the movement. The cause of this amalgamation of forces is a continuously growing financial weakness in both congregations. Many of these down-town churches need to learn how to work on small incomes, ond how to sacrifice for Christ. Many of them pay their sextons as much or more than is paid to many of the up-town pastors. If all should refuse to toil and sacrifice, as many of the down-town churches have done and are doing, many parts of New York would be spiritually destitute.

***

Dr. Hillis, the new pastor of Plymouth Church, Brooklyn, has just begun a series of Sunday evening sermons on "Great Books as Interpreters of the Christian Life, and Great Authors as Prophets of the New Era." His first in the series was George Eliot's yito in "Romola," a study of the peril of tampering with conscience, and the gradual deterioration of character. Other sermons will be Victor Hugo's battle of the angels and demons for man's soul in "Les Miserables;" How Jean Valjian passed from passion and sin unto Christian service and sacrifice; Hawthorne's "The Scarlet Letter," a study of the retributive working of conscience, an outlook upon the nature, necessity and nobility of repentance; Browning's "Saul" and the wrecking of great souls, a study of the tragedy of ten talent men; the seven scars on Dante's forehead, a study of the poet's seven deadly sins; John Ruskin's "seven Lamps of Architecture," as interpreting the seven laws of life and happiness, a study of the principles of character building; the Poet as a Prophet of Christianity; how Tennyson passed from doubt to faith in Jesus Christ, an outlook upon the memoirs of Lord Tennyson; the Biographies of Drummond and Romanes, an outlook upon the new friendship between science and religion; Henry Thoreau's "Walden," and the ministry of the external world.

These all are suggestive themes, but how much richer and truer God's Word treats them all. The Bible should be our rule of faith and life; not George Eliot, or Victor Hugo, or Browning, or Dante, or Hawthorne, or Ruskin, or Tennyson, or Drummond. Lecturing on literature in the pulpit is not preaching the gospel of the Son of God. Let us be loyal to him who sent us to declare the way of salvation.

S. T. WILLIS.

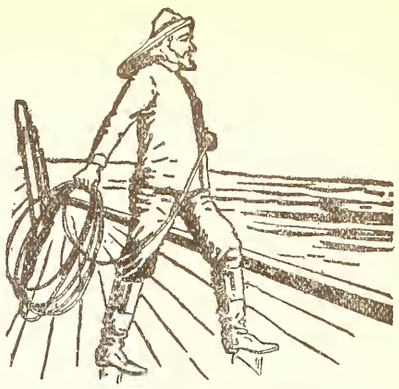
1281 *Union Ave.*

English Topics.

We are looking for some American preacher to come to England and take up the work at Southampton. He will be a very welcome addition to our little band. The American brethren are in great favor amongst our churches, and I allude with pleasure to the fact because somehow the idea seems to have spread in America that our churches were slightly prejudiced against American evangelists. This is an entire mistake, for which it is difficult to account, seeing that it has not the slightest foundation. It may have happened that a particular church might be reluctant to pledge itself to accept a stranger from America or Australia before, at least, making his acquaintance, but I can assure our American friends everywhere that American preachers are received with joy and delight, for it is felt that while we Englishmen have had to learn the truth as you know it, your preachers have for the most part been enjoying a lifelong training in the principles of our great plea. Southampton is one of our most promising churches, and whoever takes it will have a delightful field. H. L. Gow, who is leaving the ministry at Southampton, is about to devote his energies, which are excellent, to business. He formerly proved himself to be a splendid business man. I feel confident that his manly voice will often be heard in our churches. He will be faithful to us, though not in the stated pastorate. This brother leaves things at Southampton in good order as I can testify from a visit recently paid to our faithful church there. Bro. Romig is still doing a splendid evangelistic work among our churches in the northern section. He is with Bro. Brearley, one of our most go-ahead preachers, at Birkenhead, after a fine campaign with Bro. Bickell and the Liverpool church. This followed the work done by Romig and Hanna at Chester and Saltney, where Bro. Collins is so successfully laboring as successor to M. D. Todd, whose preaching at West London Tabernacle is producing abundent results. Thus we have, or shall have, when the new American arrives, a contingent of four American pastors, together with the two evangelists at present amongst us, who are expected in a few days to begin a campaign here in London. It seems probable that the material increase in conversions reported last year will be equaled this year, although it is too early yet to form a definite idea. The spiritual condition of all the English churches appears to be excellent. Those indefatigable missionaries home from China on furlough, Mr. and Mrs. Remfrey Hunt, spent last Sunday with us at Hornsey Tabernacle, where they powerfully moved the souls of the people. Bro. Hunt is having a missionary's holiday of the usual kind. He told me that he had during these few months represented the Foreign Mission work at sixty meetings! I have often noticed before what is the sort of rest a holiday-making missionary is indulged with. I suppose Sister Hunt is like all our wives, a "weaker vessel," but she does not seem, like many others of our much better halves, at all conscious of it, for she goes nearly everywhere with her husband and speaks and sings delightfully, always making audiences covet and clamor for more.

W. DURBAN.

42 *Park Road, South Tottenham,*
March 25, 1899.



A wreck at sea is not the only place where a life line is of importance.

There is a life line for the sick, as well as for the drowning man. It is Dr. Pierce's Golden Medical Discovery. It is not a cure-all, but it is a scientific medicine that goes to the fountain head of a number of serious and fatal diseases. When a man gets seriously sick, he can generally be cured by the right course of treatment. The treatment that cures many obstinate chronic diseases consists of pure air, good food, rational exercise, and the use of a remedy that will strengthen the weak stomach, correct the impaired digestion, invigorate the liver and promote the assimilation of the live-giving elements of the food. The "Golden Medical Discovery" accomplishes all these things.

"A young man lay pale and motionless upon (what neighbors called) his dying bed. Disease of the lungs, liver complaint, kidney trouble, and pleurisy were fast hastening him to the grave. The doctors had given him up to die. The neighbors said, 'he cannot live.' 'Oh, I would not care to die,' he said, 'were it not for leaving my dear wife and little child, but I know that I must die.' A brother had presented him with three bottles of medicine, but he had no faith in 'patent medicines'; but, after the doctors had given him up to die and he had banished every hope of recovery, he said to his wife, 'dear wife, I am going to die, there can be no harm now in taking that medicine. I will begin its use at once.' He did begin to use it and at first he grew worse, but soon there came a change. Slowly but surely he got better. To-day that man is strong and healthy and he owes his life to that medicine. What was the medicine? It was Dr. Pierce's Golden Medical Discovery, and I, Luther Martin, am the cured man. Dr. Pierce, I thank you from the very depth of my heart, for rescuing me from the grave." The foregoing is from Luther Martin, Esq., a prominent citizen of Lubec, Wood Co., W. Va.

Hot Springs, Ark.

Our own people who come here during the year need the assistance and influence of the church while in the city. If we were unable to sustain a church here many no doubt would backslide while here. We must sustain this work to assist our own people in sickness and trouble. Heretofore the church has been unable to do much in this line of work for want of means. The importance of this field cannot be overdrawn when we consider the number of visitors who come here, and the 16,000 home population. With this population we have no Y. M. C. A., no reading rooms; there is no place in the city where a young man can go to "read a paper" but the offices of the hotels and the saloons. A few brethren of means could spend a little missionary money here to great advantage. There is no place in the South to compare with Hot Springs for church work, not only for our people, but the other churches of the city.

To meet the demands upon this field we only have a little congregation of some sixty members, limited in means, but rich in faith. It has been decided that we must "expand" this, our Jubilee Year, and we have engaged Bro. H. A. Northcutt to hold us a meeting. We ask our friends to help us overcome our only hindrance, "lack of means." This little church cannot bear the expense of such a meeting, and we solicit aid from friends and lovers of "Home Missions" to our "evangelistic fund."

Send your offerings to J. W. Skeif, Hot Springs, Ark.

T. NELSON KINCAID.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if fails to Cure. 25c.

Texas Letter.

Texas does many things on a large scale, and the people do not complain since she is so immense herself. Some years ago she wanted a new capitol building and the legislature set apart a vast tract of land for that purpose. ex-Senator John B. Farwell and his brother accepted the offer and erected one of the finest structures in the United States, for which they became possessors of this land which is now know as the X. I. T. Ranch, the largest in the world, containing almost 5,000 square miles. It is larger than the whole state of Connecticut, and both Rhode Island and Delaware could be swallowed up by it, with a nice margin to spare. It is 25 miles wide from east to west and 200 miles long. It is located in the Panhandle region in the extreme northwestern part of the state. It has a healthy, dry climate, is 4,000 feet above the sea, with a fertile soil which produces the native grasses in abundance, which cure on the ground and thus furnish pasture for both winter and summer. It has 1,500 miles of barbed wire fence, 300 wells, with an average depth of 125 feet, with windmills attached, and many damns across the gulches to hold the rain water. It has neither telegraph nor telephone, and communications in the main are transferred through the mails, with an occasional rush message by horseback. The Ft. Worth and Denver road passes through one corner. It has only two towns, Channing and Texline, with local headquarters at the former and general headquarters in Chicago. It has seven division headquarters with houses and barnes, also many line camps with small buildings. It has now on it 120,000 cattle and 1,500 horses. (They raise no sheep.) The calf crop in 1897 was more than 31,000. And yet, strange to say, only about 125 men are employed on the ranch. The property is valued at $10,000,000. For a more detailed description of this big ranch, see Ladies' Home Journal for February.

J. B. Boen is like a certain man spoken of in the Bible, who said he would, but he didn't. Boen promised to return from Oklahoma territory and resume work in Texas the first of March; but our last information is that the people will not permit it, and he is now located at Oklahoma City and, as usual, is doing a fine work.

T. F. Weaver, of Illinois, takes up the work at Texarkana. This is a very important place, and it is hoped that great good will come of this new union. Bro. Weaver is a peculiar preacher, not in doctrine, so far as I know, but in the fact that he is able to invest in 1,600 acres of our rich Texas land. He must be a man of good judgment.

Texas is not content to raise cotton, corn, cattle, sheep, hogs, wheat, oats, rye, hay, fruit, melons, etc., but wants to be known as a tobacco country also. An enterprising firm in Kansas City has bought 1,000 acres of land near Oline, for a tobacco farm, which it is thought is peculiarly fitted for producing fine cigar tobacco. Well, if the filthy weed must be had, we wish our new neighbors success.

J. H. Banton, of New York, late of Waco, and one of the most popular and useful men Texas ever had, is to attend the state Endeavor Convention at his old home in June, and take part on the program. No one will be more cordially welcomed than our "Bob."

The Trans-Mississippi Presbyterian has removed from Houston to Dallas and has changed its name to the Presbyterian Record. Our city is rapidly becoming a great newspaper center.

Miss Bessie Oram, in her department of the Courier, keeps things decidedly lively. Here is a specimen of the way she talkes. Speaking of our first parents and describing Adam as taking care of the garden, she says: "Eve, moving around with nothing on earth to do but eat, like a great many of her degenerate daughters who infest boarding houses or do 'light housekeeping,' soon got into mischief, and was obliged to go to work whether she liked it or not."

Philip King, our pastor at Hillsboro, has held a good meeting for his people. Bro. Howard did fine service as his singer. There were nine additions.

Tom Smith has aroused Itasca as it has not been for a long time. The house is crowded every night, and there have been eleven additions.

Dr. William Hale, a good preacher and successful evangelist, has located in Dallas, and is ready for work in the regions round about. Such a man should be kept busy. D. H. Fallen has also located in our beautiful suburb, Oak Cliff, and the churches near by should use him.

AUSTIN DEDICATION.

The dedication of the new church at Austin, the capital of Texas, on April 9, was an event of much importance to the cause of Christ. A better day could not have been desired. It was bright and bracing, neither too hot nor too cold, but just right. An audience of fine-looking people, numbering 1,000, with many turned away for want of room, greeted us. The decorations were beautiful, and the music was good. Judge Brown presided at the Supper, after which I preached on "Our Plea," with Josh. 4:6 for a text: "What mean ye by these stones?" At the close of the sermon came the "tug of war." The house had cost $12,000, and we needed $6,000 more to pay the bill. Pledges at first came distressingly slow and for a while things looked gloomy. But we held on and appeared cheerful and a change soon came, so that at the close we had more than $4,500.

At 3:30 there was a pleasant congratulatory service, in which the pastors of the city took part.

At night another fine audience was on hand and I preached again. Another appeal resulted in swelling the total amount to just $5,000. We had not got all we asked for, but more than we expected. Then came a brief and simple dedicatory exercise, followed by the doxology and benediction, and a hard day's work was done, and a happy people went to their homes rejoicing.

The building is one of the most beautiful I ever saw. It is of light-gray granite, almost as white as marble. In style it is sixteenth century Gothic, with parapet walls and battlement effect. The roof is Bangor slate, in geometric design. The extreme dimensions are 111x46 feet. The gables are 43 feet high, and the two towers are respectively 40 and 56 feet high. The main entrance through the main tower is 12 feet square. And there are two side entrances, one in the rear of the auditorium and one to the Sunday-schools room.

The auditorium is 43x65 feet, with inclined floor, and ceiling 28 feet high. The Sunday-school in the rear is 28x43 feet. Above this are the parlors, dining room and kitchen. These parlors and Sunday-school room can be connected with the auditorium, making a seating capacity of 1,000. The pulpit, baptistery and choir occupy an elliptical area of 16x23 feet at the center of the south front. The windows, containing 1,600 square feet of Florentine cathedral glass, are Gothic, and add much to the architectural effect. The vaulted ceiling is of steel in panels and painted a neutral gray. The walls are finished in white plaster, and the wood finish is native pine in hard oil. It is lighted by electricity. The architect, W. G. Eyres, who designed and superintended the construction of the building, is a member of the congregation, and our people ought to keep him busy in this work.

After examining the church I asked J. W. Lowber, the pastor, how much stealing had been done, for it seemed impossible to erect such a structure for $12,000; but he vowed that not a single cent had been stolen. I then asked him how he had induced a small congregation of 300 members, and not a rich one either, to do such a work as this. He said it was a question of life and death with them. The old house was out of harmony with the spirit of the age, and it did not meet the demands of the capital of this great state, hence they had either to have a new one, or give up the fight. And he launched them into the fight and led them to victory. His example in giving inspired liberality in others, and his hopeful spirit made despondency an impossibility. On one occasion he heard a little croaking, when he promptly announced from the pulpit that the officers had been instructed to pitch every grumbler out through the window. There was no more grumbling. But in all this heavy work he has had some noble lieutenants, chief of whom is the faithful pastor-*ess*, Mrs. Maggie Lowber.

Dr. J. W. Lowber is a man of remarkable scholarship. He has studied seventeen different languages, and five universities have conferred on him postgraduate degrees. Since his graduation he has given twelve hours a week to postgraduate work. His titles, not one of which is honorary, but all the result of hard work, are A. B., A. M., Ph. D., LL. D. He is a member of "The Royal Geographical Society of London," "The Philosopnical Society of Great Britain," "The Educational Institute of Scotland," and a "Fellow of the Society of Science, Letters and Art." His books are as follows: "Struggles and Triumphs of the Truth," "The Devil in Modern Society," "The Who and What of the Disciples of Christ," "The Bible vs. Adventism" and "Cultura." And he believes his best books are yet to come. Strange to say, in spite of all this, he is not "bookish," but one of the best pastors in the church.

Austin is splendid city of 30,000 people. Like Zion of old, it is beautiful for situation. Not flat and monotonous like most Texas towns, but rugged and romantic. The hills, ravines, walls of rock, the river and the mountains near by, give to it a picturesque grandeur. A million dollar damn of granite across the Colorado River furnishes the city with the best water and power for lighting the city and vast manufacturing interests. The lake above the damn is 20 miles long and has two large boats to accommodate the people who throng there for rest and pleasure.

The capitol building cost $6,000,000, and excepting New York, it is the finest in any of the states. The State University, located here, is rapidly becoming one of the leading schools of the land. An additional wing just completed makes it one of the largest single school buildings in our country. It has 800 students. Our people are prominent in its work. Lowber delivers one lecture a month in its interest and two series of chapel talks during the year. W. T. Moore is to deliver the baccalaureate sermon in June.

The asylums for the deaf and dumb, the blind and insane, all large and full, are here also. Such a city needs just such a church as ours, with a strong and cultured preacher. The outlook was never so bright there as now.

M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*



MANHATTAN
Ladies Shoe, $2.50

Best shoe for the price that has yet been made, considering style, wear and fitting qualities. Sizes, 2 1-2 to 8. Widths, A.A. to E.

For our complete line of Men's Ladies' and Children's Shoes, send for our richly illustrated catalogue. Sent Free.

Special Attention to Mail Orders.

G. H. Boehmer
613-615 F. Olive St
St. Louis, Mo.

Mention this paper.

Milwaukee Letter.

In my last I showed the dark side of Milwaukee life. I would not have your readers believe that it is all thus. We have a beautiful city. Its wide avenues, boulevards and many parks make it a charming place to visit, especially in the summer. I am told that a large per cent. of the people here own their own homes. Real estate is very firm, and it is the first place I ever lived where it is hard to persuade people to sell. I have had some experience during the last week looking for a suitable place to build our new church.

A stranger is impressed at once, in every part of our city, with the magnificent school buildings, nearly all built of cream brick. Indeed, this is called "the cream city," not because of its dairy products, but because our brick buildings are nearly all of cream color. Churches are many and elegant. We have some churches that are rivals to many in the Old World. One that has cost already over a million dollars and is not yet completed. Another that is being constructed at a cost of nearly one million dollars. Two delightful features of Milwaukee life are our magnificent public library and our educational advantages. Our public library building, just completed at a cost of several hundred thousand dollars, would be a credit to any city. One unique feature about it is the children's department where the children are put on their honor and allowed to go in and select their own books. I am told that it works well. I spoke of one class of women in my last. I am happy to turn to a very different class. I know of no city where the women are making more heroic efforts in behalf of their city than a great host of noble women here.

One thing especially noticeable about almost everything they touch is its practical turn. They are succeeding in combining pleasure, instruction and general usefulness in a way that is most delightful and profitable. That comparatively new institution, "the Women's Club," is very popular here. And it is certainly an improvement over the majority of "Men's Clubs." Instead of having a place to spend time away from home, where they smoke, drink and game, these women come together with some practical object in view and transact business for the betterment of their city. Among many other practical things that have engaged their attention during the past winter the following clipping from one of our dailies will tell of their latest:

The Woman's Club of Wisconsin has voted $500 from its treasury and received $500 by individual contributions toward establishing and conducting a vacation school in Milwaukee for six weeks this summer. Vacation schools for poor children have been most successfully carried on in the East and the experiment in Milwaukee will be warmly supported. The object of the schools is not to teach common school branches, no text-books being used; but nature study, manual training and special work to interest children is carried on. The plan is not so much to teach facts as to influence character. The age at which children will be received will be 14 years and under. The movement is one of the strongest and most superior undertaken by any woman's club in the state.

We have another club of women known as "the Milwaukee College Endowment Association," which has about six hundred members. Its members are from among the very brightest and best ladies of the city. In addition to furnishing the city with a continued intellectual feast from the first of January to the first of April of each year, they are laboring to endow a chair in the "Milwaukee Downer College"—a Milwaukee institution which some of them hope to make a rival to Vassar. Their courses of instruction during the past term have included classes and lectures in "Parliamentary Practice," "American Literature," "Musical Literature," "Economics," "Current Topics" and "Biblical Literature."

Among their instructors they have had, this year, Miss Shrieves, Mrs. Sheldon, of Madison; Mrs. Ellen Crosby and Professors Zeublin, Sparks and Shaler Mathews, of Chicago University. They had our Prof. Willett last year, and I have heard that they will try to get him again next year. Through the kindness of Sister George I. Lindsay, who is one of their most active members, I was furnished a ticket admitting me to all of the classes and lectures. It is a treat to be able to turn away from one's desk and run up to the Atheneum and sit for an hour under the instruction of these specialists.

These women are making an impresssion for good on the whole city, and I believe that such earnestness of purpose, connected with such systematic efforts, will yet do much to change the social conditions mentioned in my last letter.

Our church is on the upward grade. We have had an increase of about 33 per cent. in our Sunday-school during the last quarter.

We held our quarterly Sunday-school sociable last Tuesday evening at the church, at which time badges of honor were given to all who had been present every Sunday during the quarter. It was encouraging to see the large number who were entitled to badges. After a short program the children and their friends were invited to the basement where they were served with apples, popcorn and icewater. About 100 children and their friends were present, and they all went away enthusiastic over their Sunday-school. Mrs. E. W. Tucker is our efficient superintendent, and as the negroes down South would say, "She *do sho* love her Sunday-school." At a joint meeting of the church and the "committee of 15," on last Wednesday evening, it was decided unanimously to proceed to build a new church. This positive decision was largely the result of the enthusiasm generated by a letter from Dr. Sherman, a prominent physician of this city, who is not a member with us, pledging one thousand dollars toward our house. He had before this given us all of his interest in our present property, which will be appreciated by those familiar with the situation. Dr. Sherman's father was one of the founders of our work in this city, and through his generosity we have the present property. He has two daughters who are at present in the State Normal at Madison, who are very active members with us when at home. While the Doctor is not a member with us, yet he loves to thus honor the memory of his father by helping the cause that his father loved.

We have one member with us, whose name will appear before we are through, who makes our enterprise a possibility. He has kindly and generously offered to give one dollar for every two we can raise from any other source. Such devotion as this is what has held this work here during these years against so many odds. Special committees are appointed and our work will soon begin in severe earnest.

The church has extended to me a unanimous call to remain here indefinitely. I have accepted and have begun to unpack my bandboxes and bird cages.

Our state evangelist, Bro. G. C. MacNeil, is playing the role of an Ezekiel, and is stirring up the dry bones in different parts of the state. He is working hard to make a showing at our next convention of the best year's work ever done in Wisconsin. "So mote it be."

F. N. CALVIN.

335 *Hanover St.*



California.

The churches in California have had their share of the burdens resulting from the hard times. The preachers have stood nobly by the work, many of them sacrificing even to the limit. But there is a better day dawning, both for the churches and preachers. The most of our pulpits are filled. Some of our churches are without pastors, but they are mostly those that suffered from the drouth the past year. But with the flattering prospects for the future it is likely that all of our churches will have regular preaching in the near future. The collection for Foreign Missions was taken in most of our churches the first Sunday in March, and we are now getting ready for the offering for Home Missions the first Lord's day in May. If the work in foreign lands is to be maintained on a basis commensurate with our grand plea, then we must look well to our home work. California is the ripest mission field on the American field to-day. This is a great state. One forms no correct conception of the size of this

state by reading the statement that it is seven hundred miles in length and two hundred in breadth. But if the readers of this article will turn to the map of the United States and to the state of Kansas and imagine a state as wide as Kansas and extending clear across Kansas, Colorado and one-third of the distance across Utah, they can then form some conception of the immense area covered by this state. Now, I believe there are two churches in all this great state that are receiving assistance from our Home Board. Is it possible that our brethren east of the Rockies don't consider this great state worth evangelizing? There is no field in America that will yield larger returns than California. We have all heard pitiful stories about the poor heathen who have never had an opportunity of hearing the gospel. Our hearts have been touched by such appeals. But it may be that "distance lends enchantment to the view." At least it does not seem to impress us so very much to be told that there are those in our own land who have never heard the gospel. I have myself baptized people in this state who had never heard a sermon nor attended a Sunday-school until they were grown. They had no opportunity to hear the gospel nor to attend a Sunday-school. But this does not impress us very forcibly. It is too near home.

Let us be careful lest we get our mission ship top-heavy. A ship that goes to sea with light material in the bottom and heavy material, such as iron and steel, on top will be unsafe. The iron and steel must be in the bottom to serve as ballast. Then it will ride all right. Home Missions must serve as the ballast to our ship. We ought to give five times as much to Home Missions as to Foreign Missions. We don't give a tithe of what we should give to Foreign Missions, but for every dollar given to Foreign Missions we ought to give five for Home Missions. J. A. BROWN, State Evangelist.

Wheatland, Cal., March 25, 1899.

Some Things in the Reading Courses.

It is not the purpose of this paper to oppose the Bethany Christian Endeavor Reading Courses. Admirable little books have been written under the management, and much useful knowledge has been disseminated among the young people in the Churches of Christ. It affords the present writer pleasure to recognize very much that is good in the Christian Endeavor Reading Courses. He is in full accord with the projectors of the Reading Courses with respect to the importance of training young disciples in Bible knowledge and in church history. The future, yea, the present welfare of the church is wrapped up in the spiritual education of its young people who, being disciples in name, should also be disciples in fact.

But the very magnitude of the interests involved, the training of the church in the knowledge of God's Word and of its own history, calls for the utmost carefulness as to what is put forth under the approval of a reading circle committee. Woe be to him who places a stumblingblock of doubt in the way of the younger brethren, or instills in their minds lack of reverence for the integrity of God's Word. Any book put into the hands of the young people by their elders in the churches should be true and timely. The first condition goes without saying; the second is hardly less weighty. Truth, not speculation; fact, not philosophy, should constitute the bill of fare for a young people's reading course. Even if granted that the scholastic questions of critics are the strong meat of religious teaching, they should not be offered to these spiritual babes.

Measured by the foregoing considerations one of the publications of the Bethany Christian Endeavor Reading Courses entitled "A Guide to Bible Study" is objectionable. It teaches for fact what, at the best, is a matter of discussion among scholars. The publicity given this volume by the managers of the Reading Courses, and the harm its general acceptance by the young will certainly work makes no apology necessary for this criticism. The distinguished character of the reverened author of "A Guide to Bible Study" makes the book doubly dangerous. A characteristic and misleading quality of the book appears in the following paragraph:

"*The Song of Songs.* The title which this short poem assigns itself is, 'The Song of Songs,' which is Solomon's (1:1). If there is any book in the Bible which found a place in it by a mistake or a misjudgment of those who put the inspired book together, it must be this; for it is so totally unlike all the rest that it is difficult to see what connection it can have with the general design of the whole. Many interpreters have affected to find in it a parabolic meaning, and even a foreshadowing of the love of the church for Christ; while others have regarded it as nothing more than a love song with a very obscure connection of thought. According to either view it has offered little edification to the great majority of Bible readers; and unless some significance can be found in it hereafter which has not been pointed out, it will continue to be but little read, and of but little practical value."

Is this profitable reading to place in the hands of our young people? The mildest remark that can be made concerning the teaching of the above quotation from "A Guide to Bible Study" is that it is calculated to unsettle the faith of those who follow the Bethany Christian Endeavor Reading Courses in the books of the Bible as supernatural in their origin and character. The implication is clear that "those who put the inspired book together" may have been guilty of "a mistake or misjudgment" in placing "The Song of Songs, which is Solomon's," in their collection. If mistaken in this case why not also in the selection of other books in the Bible? It is nothing short of cruelty to disturb the serene and beautiful faith of our young people in this manner. The influence of the foregoing paragraph must be deleterious on the minds and hearts of our Christian Endeavor young people. It behooves us to guard diligently against this character of teaching. Its outcome must be at least a disturbance of faith in the Bible as an inspired book.

A footnote from the pen of Prof H. S. Willett furnishes an antidote. It is as follows:

"It is a dramatic poem. The earlier interpretation made it an epithalamium, or marriage song, recording the love and marriage of Solomon and his queen. The latter and now generally accepted interpretation makes the heroine a maiden of Shulem or Shunem, whom King Solomon takes into his court and attempts by flattery and magnificent promises to separate from her lover, to whom, however, she remains faithful and is at last restored. The book is a beautiful tribute to true and constant love, which no wealth can dazzle and no power can overcome. It is also a refreshing picture of the virtues to be found among the common people in an age of the greatest splendor and of growing corruption in the court of Solomon. The spiritual lessons of the book are not to be found in the mystical allusions to Christ and the church, but in the purity and constancy of love, lessons needed in no age more than our own."

Thanks to Prof. Willett for these words, but how many will read and be affected by the infidelity of the teaching contained in the text and fail to see the footnote printed in comparatively obscure type. "A Guide to Bible Study" is a dangerous book to put into the hands of our young people.

In this same book the author says: "We have now given a brief introduction to every one of the thirty-nine books of the Old Testament."

It will puzzle the young Bible student to find even the names of some prominent books in the Old Testament. Some important books are barely mentioned. To a number there is not even "a brief introduction." The statement of the author of "A Guide to Bible Study" that "we have now given a brief introduction to every one of the thirty-nine books of the Old Testament" is misleading.

Other objectionable features of this dangerous book may be presented hereafter. Let us beware of the poison that may enter the minds of our confiding young people when we place in their hand with an apparent endorsement this treacherous "Guide to Bible Study."

The Reading Course Committee will probably be more cautious in the future in the selection of writers and in the examination and acceptance of their work. A CRITIC.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, SHIPMAN	Chicago.
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Grateful Recognition.

If our complainings against the dealings of God with us, and our daily expressions of gratitude for his countless blessings, are to determine the extent and character of our faith in Christ, and if by numerical computation our merits are to be recognized and our fitness for heaven is to be decided, it would, I think, be an easy matter for us to decide how the account would stand before God. I have tried for one day to number my complainings and the times I had thanked God gratefully for his tenderness to me and mine, and I was so impressed and ashamed and saddened at heart that I felt unworthy to be called a child of the kingdom. If a child should complain against an earthly parent as we so often do against our Father in heaven, it would be esteemed by us as ungrateful and unworthy a parent's love and protection. If we are right in our judgment with respect to temporal or human relations, of how much greater importance is it that we gratefully recognize our relation to our spiritual Father. I feel an inexpressable gratitude to God for the rain that is now falling upon California. It has changed many gloomy faces and sad hearts into joy and gladness, but do we really appreciate such needed blessings? If our Eastern preachers knew how small are nearly all our salaries and how deep are our anxieties and struggles, they would appreciate more deeply the blessings and privileges that are theirs to enjoy. Every dollar sent out of the churches in California to our great missionary work should be counted as five in comparison with our Eastern churches. There are a very few churches on the coast to whom this would not apply. Among the many blessings for which I feel deeply grateful is the Christian faith that has characterized the church for which I am laboring during the dark year just closing. Truer hearts never bowed before the altar of God, either in prosperity or adversity. My pen would not rest easy after being laid aside, nor would I be true to the most sincere convictions of my heart and conscience, did I not most gratefully acknowledge my gratitude to God for the existence of the CHRISTIAN-EVANGELIST and for the world-wide influence it is exerting in the creation and support of that spiritual influence so imperatively demanded at the present period in our history as a people. No reformation can long live and grow upon past achievements or that progress which must be commensurate with its original claims for its existence. It is characteristic, I believe, with all reforms, that success begets very often very strong inclinations to personal honor and temporal possessions. I have been a reader of the CHRISTIAN-EVANGELIST during all its changes and removals, and I have never been more impressed that its mission is from God than when I finished reading the last issue. The editorials are a true index to the real and spiritual life and tendency of any religious paper. Contributed articles may or may not reflect the convictions and heart-teaching and feeling of the editor, but we know full well how he feels and what are his real convictions through his editorials. They become the mirror through which the public read the life and aims of the editor and the real object for which the paper is published. Accepting this standard of measurement, the CHRISTIAN-EVANGELIST and its ablo editor need wear no veils, but can stand in full view of the most searching light of truth without fear or trembling, and a greater compliment than this no editor or paper is capable of receiving. I wish before closing to say that the editorial in the last issue of the CHRISTIAN-EVANGELIST, entitled "Oscillations in Religious Reform," is most able and timely, and bears the characteristics, of not only intellectual conception, historic knowledge, but consecrated devotion to the great aims and purposes for which the Current Reformation was inaugurated. The editorial entitled "Dogmatic Preaching" is a most happy and appropriate companion for the one named. And not less important is the reply to the artice, "The Personality of the Holy Spirit." Our Pacific Christian is fast taking rank among our best papers. Two more able and devoted men cannot be found than our faithful brethren, Kirkham and Berry. You cannot realize the value of your work respecting Christian Endeavor, and talented, devoted and beloved Bro. Tyler.

JOSEPH LOWE.

Hiram College Jubilee Endowment Movement.

MISSIONARY CATECHISM.

1st Ques. What is the fundamental missionary work?

Ans. The endowment of our colleges.

2nd Ques. Why is this so?

Ans. Because the most important matter is the question of men. Well-prepared men are the first essential, and the college is the only agency we have upon which we can rely for regular, adequate supply. The prepared men always find ways of accomplishing the desired results.

3rd Ques. Does not the commission of Jesus make the sending of men the first thing?

Ans. Yes; but before Jesus gave the commission he prepared his men. With Jesus the first work was educational work. He spent three years in training men before he said, "Go ye into all the world and preach the gospel to every creature."

4th Ques. Have not the Disciples an adequate supply of colleges?

Ans. In number, yes; but there is not a college among the Disciples that is adequately endowed. In fact, all the endowments put together would only be sufficient for one or two institutions.

5th Ques. Why cannot colleges run without endowment?

Ans. Because tuition would be so high that only the sons and daughters of wealthy people could have the advantage of a college training. It has been shown by one of the leading college presidents of the country that the average cost of college education, exclusive of the interest on college plants, is five times the amount received from tuition. No college that is up to the standard of the day can run without endowment.

6th Ques. Do you consider our colleges in jeopardy?

Ans. I do. We have already lost several, and unless there is a great awakening among the brotherhood on this subject we will lose more. Not a single college among us can run ten years on the basis of the first-class institutions of the country without going into bankruptcy. The only way to avoid disaster is to cut down salaries, cut down teaching force and thus impair the breadth and strength of our college courses, and after all has been done that is possible in this direction, appeal to churches and individuals for special contributions for current expenses.

7th Ques. Why have not the Disciples paid more attention to their colleges?

Ans. Because the college question has been crowded out of view. We have talked about everything else but education. It should be the first question in our papers, a great question in our missionary conventions—foreign, district and state—and it should be a theme in every pulpit, and until this is the case our colleges will suffer.

8th Ques. Do you consider money put into colleges as well invested from a benevolent standpoint as if put into missionary or other evangelistic work directly?

Ans. Owing to the existing condition of the colleges among the Disciples, money put into colleges now will yield ten times as much in good done as if put into any other channel of benevolent work.

9th Ques. What do you consider the most important question before the Disciples at the present time?

Ans. By all means the endowment of their colleges. Within the next ten years the Disciples ought to put from five to ten million dollars into college endowment. This would mean more for our missions—home and foreign—for our churches, for the work of God, than anything we can possibly do.

10th Ques. How many Disciples have we, and how much have they done for colleges?

Ans. We have about a million Disciples. It is safe to say that half a million Disciples have died since the beginning of our movement. We have had, all told, a million and half Disciples. We have put, in round numbers, about a million dollars into college endowment in seventy-five years. This amounts to about three-fourths of a cent for each Disciple per year. If we include the money invested in plants we may perhaps nearly double this amount and say that the Disciples have been giving about a cent and a half per year for education, which our Savior made the fundamental thing.

DEAR BROTHER:—Read the above questions and answers, and ponder them carefully; then will you not sit down at once and send us your name as one of the army on whom we may rely in our effort to endow Hiram College? Surely, no Disciple can withhold his help in this great emergency. Ask your brethren to join with you. Will not every brother and sister who is deeply interested in this great movement strive to send us a list of five names at least?

We again print our form of enlistment card:

HIRAM COLLEGE ENLISTMENT CARD.

Whereas, the friends of Hiram College are uniting in a movement to add $250,000 to the endowment of the institution on the occasion of its fiftieth anniversary in June of the year 1900, and whereas, an effort is now being made to secure the names of 60,000 persons, more or less, who will make a donation of from one dollar to one thousand dollars each for that purpose, I hereby agree to join in this movement by promising to pay one dollar or more and will name the definite amount of my donation and the time of payment when called upon to do so.

Name.....
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Street and Number.....
Date ..... 1899.
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E. V. ZOLLARS,
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No remedy on earth can ever abolish pain as a whole, for pain is the common lot of all living creatures. We can, however, vanquish pain as a tormentor of the individual, either of man or beast, for this has been done triumphantly for many years by

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This is truly a wonderful remedy wherever any pain, inflammation, sore or irritation exists on the body. It is no new experiment or haphazard combination. It has been used for many years and is known as a quick and perfect healer of Cuts, Burns, Blotches, Ulcers, Eruptions and all forms of Skin Trouble, including even Neuralgia, Frost Bite, Chilblains and the like. It is also a sure cure for Lumbago, Rheumatism and and Diseases of the Joints, and will heal the domestic animals as it will the human system. Millions of bottles of this Liniment are sold yearly. All druggists keep it.

25c., 50c. and $1.00 a bottle. Try it.

Apt Quotations.

Proverbs, axioms and wise sayings have been uttered by Confucius and other wise men from time immemorial, but few people realize how many there are of them. C. I. Hood & Co., of Sarsaparilla fame, have over two thousand and they have originated the ingenious plan of serving them up in delectable shape in thousands of newspapers, with each one neatly turning a point as to the merit of their well-known medicine. The extensive use of these proverbs is original and creditable to Hood & Co.

Notes and News.

Denver News.

The work in Denver, Col., is moving along finely. We have five able and faithful pastors, Dr. B. O. Aylesworth, at the Central; Dr. S. B. Moore, at South Broadway; Grant K. Lewis, at Highlands; Bro. Pettis, at Berkley, and Flournoy Payne, at the East Side Church. The harmony which prevails among our churches makes it a great delight to be engaged with them in the general work in the city.

ISAAC E. BARNUM.

Trustees' Meeting.

The board of trustees of Christian College will meet Tuesday, April 18, at 3 o'clock P. M. in library of college. A proposition will be made at that time of importance to the future of the college, and we will be expected to act at once. A full meeting of the board is earnestly desired. F. D. HUBBELL, Sec.

Columbia, Mo., April 10, 1899.

C. W. B. M.

The St. Louis auxiliaries held their twenty-third quarterly union meeting on the afternoon and evening of March 24th, at Central Church. A splendid program was provided. We were fortunate in having with us our state president, Mrs. Alice Williams, of Cameron, whose splendid address aroused much enthusiasm, and should bear fruit in greater consecration to our loved work. The attendance was large. Over a hundred took supper at the church. MRS. L. G. BANTZ.

Northwest Missouri.

The work at Craig is prospering under the care of H. W. Cries, pastor. The Holt County convention was held at Craig, April 5, 6. The work at Westboro, where Prof. McKinzie preaches one-half time, is prospering. Christian College is diligently pressing forward toward a higher mark and deserves the assistance of the brotherhood. A. R. Hunt, who came to us from the Baptists nine months ago, is preaching acceptably at Tarkio, with 50 additions to the church under his ministry. He is now in a good meeting with 25 additions to date. Several additions at Rockport, recently, and the work progressing.

S. W. GLASCOCK.

Rockport.

The Benevolent Association.

While I was in St. Louis in February I attended the board meeting of the Christian Orphans' Home, and was deeply interested in their work. There were some twenty-five women present. All the reports were brought in writing, and I never saw a more business-like meeting conducted by women upon any occasion. I was shown through the Home and found it cared for in the very best way. I learned that last year they sent out, mostly to country homes, eighty-seven children, and that this year the number is likely to reach at least one hundred. They had ninety-five children in the Home at that time, and it would seem that mothers could hardly have cared for them better. Certainly any money sent to this institution will be wisely used.

But I was more deeply interested in what is known as the Benevolent Association of the Christian Church, which is also an organization of St. Louis Christian women, and, although it has never been approved by vote of any of our conventions, is certainly becoming a necessity among us and should receive our approval. The Disciples of Christ in the past have done far too little in looking after the widow and the orphan, building of hospitals and the like. Such an Association would interest the brotherhood in building Homes where needed throughout the United States, discuss the wisest plans of work and encourage the practice of pure and undefiled religion among us. I, for one, will vote to help these women. A. M. HARVOUT.



No. 717 Canopy-Top Surrey, with double fenders. Price, complete, with curtains all around, storm apron, sunshade, lamps and pole or shafts, $68; as good as sells for $100.

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OUR OFFER FULLY EXPLAINED IN CHRISTIAN-EVANGELIST, MARCH 30TH.

Convention of the Disciples of Christ of the North Atlantic States.

PHILADELPHIA, MAY 9-11, 1899.

The Trunk Line Association covering all the railroads in New York, Pennsylvania, New Jersey, Delaware, Maryland and District of Columbia has granted a rate of two cents per mile on card orders; tickets to be sold and good going May 8 to 11, returning to May 13, inclusive. Application has been made to the railroads in Virginia for like concessions.

Those who wish to avail themselves of this reduced rate will write to the undersigned for as many card orders as they need, and upon the presentation of these the local agent will sell tickets to Philadelphia and return at the two-thirds rate.

The First Church extends a cordial invitation to all members of the Christian Churches in the territory named above to be its guests during the convention. Free entertainment will be provided for all. Address

JAMES S. MYERS,
2044 Mervine St., Philadelphia.

First Christian Church, Berks, above N. 11th St.

Oregon Notes.

Portland is the center of one of the best mission fields on the coast. Within a few hours' ride on boat or rail are 120,000 people, and so far fewer than a dozen churches, and some of them with no adequate church buildings. So far this year the state board has made no appropriations for this field, but we are glad to know that soon the General Board will lend assistance to the most important point—the First Church.

I am trying what virtue there is in tracts and booklets and other useful information regarding this union movement and the teaching of Christ and his disciples unhampered by schism and sectism. It is working well—this kind of leaven. I go Thursday to finish up a little of that kind of work where Sabbatarianism has taken hold and denominationalism cannot meet the error.

Scores of people not identified with our work are ready to consider and act upon Christ's prayer, "that they all may be one," did they know more of this movement, what wonderful success is attending the preaching of Christin unity.

If any one has tracts or books suitable for this kind of work, send them and they will be used wisely and helpfully.

For instance, I could use 50 of those little books, "The Disciples of Christ," by B. B. Tyler; several hundred "True Basis of Christian Union," by Errett; "Right Division of the Scriptures;" "Why I am a Christian," etc., etc., and could keep the booklets "rotating" among this people till a great light should spring up. These and any other literature will be acknowledged, sent to

BRUCE WOLVERTON.

606 *Laurel St., Portland, Ore.*

Indiana State Conventions.

The Indiana State Missionary Society and the Indiana Ministerial Association will hold their annual conventions at Irvington, Ind., May 9-12 inclusive.

An excellent program has been arranged. J. J. Haley, of Cynthiana, Ky.; Ben L. Smith and A. McLean, of Cincinnati, and W. F. Cowden, of Tacoma, Wash., will be present and deliver addresses. There will also be addresses by some of our best Indiana preachers on up-to-date subjects.

The Irvington Christian Church chorus choir will render a cantata, entitled "The King in Zion," on Wednesday evening after the address.

Entertainment will be provided by the Irvington church assisted by the churches of the city. Send your name to Dr. S. H. Creighton, Irvington, Ind., as soon as possible if you intend to be present at the convention.

Reduced rates on the railroads have been secured for all points between 25 and 100 miles on the certificate plan, by which the holder is entitled to one-third rate on the return trip. Tickets must be bought to *Irvington and not to Indianapolis*. See your railroad agent and get full instructions. Please announce these conventions, and do all you can to secure a large attendance, for these conventions promise to be the best in our history in Indiana.

W. E. M. HACKLEMAN,
Rec. Sec. I. C. M. S.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,

Prof. J. H. Lawrence, 114 W. 32d St., New York

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A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You Save Doctors' bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., Box O, New York.

The First Answer.

If it be true that a generous deed quickly done is more appreciated, I certainly appreciate the readiness of the first answer that has come to my appeal published in the columns of the CHRISTIAN-EVANGELIST for help to support the evangelist in the very needy field in Southern Missouri. Almost the first mail after the appearance of the appeal brought a note from Robt. D. Patterson, of St. Louis, inclosing his check for $10, enrolling himself as one of the five called for. Surely God will bless the heart that thus responds in generous quickness to the call for help for this purpose. The matter now stands thus: $60 needed, $20 subscribed as follows:

T. A. Abbott, ... $10.00
Robt. D. Patterson, ... 10.00

Four more tens are needed. We *ought* to have them by the next issue. Who will be the next? Yours in His Name,

T. A. ABBOTT.

Assistance Needed.

Sometime ago R. L. Lotz, of Mapleton, Ohio, while on a lecture tour passed through Coshocton, Ohio, and reports a great field there ready for the harvest. We have a small congregation there with preaching Sunday afternoons by Bro. Bates, of Newark. After stating something of the size and importance of the city, Bro. Lotz concluded his letter with the following appeal for help. It is just such fields as this that our Home Board ought to assist and would if it had the means. But here is what Bro. Lotz says:

They have an opportunity to purchase a good lot, well located, for $800. There was, at one time, a fair-sized congregation there, but for reasons unknown to the writer it went down. The denominations have built fine churches there and we are now in the background. Coshocton is not the only town in Ohio where similar conditions exist. Many of the churches in Eastern Ohio are sleeping and are growling because others are reaping the harvest which they should have reaped. Some one ought to do something for Coshocton. To me it looks like it is now or never; it seems like the last effort of divine Providence in behalf of the cause in this old, yet now new city. The powers of evil are strong there. Some one ought to come up to the help of the Lord against the mighty. Who will do it?

St. Paul News.

We have not been sleeping these few silent weeks. We are busy. Local church work requires much time as well as regular business. The First Church in St. Paul is in splendid shape. The ladies have secured over $100 this this month. God bless these silent, effectual partners in the churches. Our finance committee has reached nearly the end of our lot indebtedness. Our Bible-school leaps forward. The church grows in every good work. Bro. Harmon is back from Nebraska, where he was called by the serious illness of his father. He left him with good hopes of recovery, although his leg was amputated just below the kneee for senal gangrene.

The Minneapolis church continues its rapid growth. The exchange meeting between Bro. Morgan and Bro. Richardson, of Kansas City, has proven a great blessing to both fields.

State work moves well. Bro. C. M. McCurdy was compelled to lay off after the Main Prairie meeting on account of throat trouble.

He can be had for Sunday work or occasional meetings. Evangelists Atwood and Sweetman will take his place in the field. They have just finished at Dundee; organized a good little church and a splendid Bible-school.

They begin to plant another church tomorrow, Lord's day, at Worthington.

The state board meets Monday evening. These meetings are full of interest and work. Money comes quite well from the $500 fund, but where are the churches? The bright Easter makes us think of a coming resurrection. How glorious to think of a future life! How precious the anticipated reunions and greetings. Oh, brethren, how earnest we should be to spread the good newe we possess. Let Minnesota work hard for 100,000 souls for Christ this Jubilee Year.

Are you preparing churces for Home Mission day? Remember now Home Missions embrace the islands of the sea. Let the Master's work keep pace with the national policy of expansion. Soon America will stand for the world, and may the world stand for Christ! Work, pray, give; and may the Father bless us! E. T. GADD, Cor. Sec.

769 *Laurel Ave., St. Paul, Minn.*

Gethsemane Gleanings.

All the Eastern workers will be rejoiced to know that a meeting has been called for consultation concerning the interests of the work in the Atlantic States. Philadelphia is the place, May 9-11 is the time. The Richmond district W. C. T. U. met in convention at Shady Grove M. E. Church, seven miles from this place, March 13. The district embraces six counties, all of which were represented by delegates. The meeting was large and enthusiastic. Bro. J. A. Dearborn, of Richmond, was present and spoke for them.

Bro. Dearborn recently preached two excellent sermons at Gethsemane. As be was pastor of this church for more than five years, he is well known and beloved here.

Friday night, March 31, I heard four young men, students of Richmond College, discuss in the assembly hall of that institution the question, "Should the United States adopt the Policy of Territorial Expansion?" My youngest brother, Hugh W., was one of the speakers, appearing for the first time in the arena. I am glad to say that he acquitted himself honorably, as did all the other speakers.

Z. T. Sweeney has resigned the work at Seventh St. Church, Richmond. We consider this a heavy blow to the work, not in Richmond only, but throughout the East. No other man has attracted such multitudes in Richmond Sunday after Sunday as Bro. Sweeney did.

W. J. Wright, of Washington, preached for the Seventh St. Church the first Sunday in April.

J. A. Spencer, of Manchester, began a meeting April 5 with Geo. F. DeVol, of Iowa, assisting.

Recently an entire household, five in all, united with Gethsemane by letter.

ALFRED BRUNK.

Newman's Va.

Macbeth's is the only lamp-chimney advertised.
What of that?
It's the only make worth advertising.
Write Macbeth Pittsburgh Pa

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Either or both can be found along the lines of the Chicago, Milwaukee & St. Paul R'y in Wisconsin, Minnesota, Northern Michigan, Iowa and the Dakotas. Among the many delightful summer resorts are Delavan, Waukesha, Oconomowoc, Elkhart Lake, Marquette, Madison, Kilbourn, Minocqua, Star Lake, Lakes Okoboji, Spirit Lake, Clear Lake, Big Stone, Frontenac, White Bear and Lake Minnetonka. In the north woods of Wisconsin, in the forests of Northern Michigan and Minnesota, and in the far stretches of the Dakotas true sportsmen can fish and hunt to their hearts' content. For pamphlet of "Summer Tours," and "Fishing and Hunting," apply to nearest ticket agent, or address with two-cent stamp, GEO. H. HEAFFORD, Gen'l Pass. Agt. 555 Old Colony Building, Chicago, Ill.

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Across the Gulf, by Mrs. N. M. Vandervoort	1.00
America or Rome, by John L. Brandt	1.50
After Pentecost, What? by James M. Campbell	1.00
A Vision of the Ages, by B. W. Johnson	
Christian Lesson Commentary for 1899, by W. W. Dowling	1.00
Christian Missions, by F. M. Green	1.50
Campbell and Owen Debate	1.50
Campbell and Purcell Debate	1.50
Commentary on John, by B. W. Johnson	1.50
Commentary on Romans, by Moses E. Lard	2.00
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Commentary on Luke, by J. S. Lamar	1.50
ommentary on Hebrews, by R. Milligan	1.50
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Fiery Trials, by R. H. Crozier	1.50
Forty Years in China, by R. H. Graves	1.50
Half Hour Studies at the Cross, by J. H. Garrison	.75
Helpful Bible Readings, by A. B. Moore	.75
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In the Days of Jehu, by Breckenridge Ellis	.75
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Life of Alexander Campbell, by T. W. Grafton	1.00
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Life and Works of James A. Garfield, by F. M. Green	1.50
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Queen Esther, by M. M. Davis	75
Riverside, or Winning a Soul, by Marie R. Butler	.75
Reason and Revelation, by R. Milligan	2.00

Our Strength.

Numerically we have succeeded in making almost the best record alongside of our denominational neighbors. Out of 1,085,615 members, 34,678 were added during the past year. It is evident that this growth is due to evangelistic efforts and the hearty co-operation of the churches who believe that optimistic revival work knows no defeat. Occasionally we find a few pessimistic preachers and congregations, but as a whole we are aggressive enough to understand the words of our divine Master, "Go ye into all the world and preach the gospel to every creature." If we believe this, we ought to act accordingly. Every church should have a revival and a preacher who possesses push-ability enough to carry on the Lord's work. The preacher and evangelist should also realize the fact that religious papers have a powerful influence on the people. The success of the Catholics, Methodists, Baptists, Presbyterians, Lutherans, Latter-Day Saints and the Christian Scientists depends on reading their own religious weeklies. We need to give more "attention to the reading of our own literature." I know of churches with a membership from fifty to one hundred and ten, with only five subscribers in the congregation. If we wish to impress others of our growth and standing as a people we must read more about our "current" movements. If we desire to know more than others we are obliged, not only to read, but to read "a little more than our religious neighbors."

The Mormons, or Later-Day Saints, had an increase of 43,269 members, while the Christian Scientists had a numerical growth of 30,000 during the past year; all of which is largely due to their united efforts. With their preaching and teaching they carried their denominational literature which did the work and prepared the field for the establishment of their cause in many localities. Since we believe it to be "right," we need more journalistic faith to watch what others are doing, and compare our growth and strength with other religious bodies. Such papers as the CHRISTIAN-EVANGELIST, the Christian Oracle, the Christian Standard, the Christian Courier, the Register-Review and others give us the most intelligent food for the mind that has ever been produced. What would become of some of our preachers and congregations if these weekly messengers should fail to perform their mission? What would be the result if 325,000 Disciples out of the 1,085,615 would read and get some one else to read our literature? State, Home and Foreign Missions, who are suffering for the want of proper understanding, would find a way to the heart of men and women whose assistance we need in order to carry on the work of the Lord. $100,000 for Home Missions in this the Jubilee Year, and 100,000 souls for Christ mean a united effort. It means a revival in every congregation with willing workers in order to meet the expected results. JOHN G. M. LUTTENBERGER.

Dorchester, Ill., April 1, 1899.

P. S.—We have made arrangements to build a tabernacle at Gillespie, Ill. The ground cost us $450.

In a Prosperous State.

April 2nd was a great day in the First Christian Church in Sedalia. We had been doing some work preparing for an Easter offering. We had a splendid Sunday-school—nearly 400 present; 120 in the primary class, with an offering from this class of little tots alone of $3.85. Our church was packed both morning and evening. Bro. Putman is doing us a splendid work. The offering amounted to over three thousand dollars.

Bro. McLean was here a week or two ago and we gave him for missions $120.

Our church is doing a good work. Bro. Putman is drawing full houses. Everything is going along satisfactorily.

JOHN N. DALBY.

A REMARKABLE INVENTION

BY AN OHIOAN.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, whereby any one resting on a chair within, enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.



CABINET OPEN—Step in or out



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Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that 82,386 of these Quaker folding thermal Cabinets have been sold since January 1, and showed letters from thousands of users who speak of this Cabinet as giving entire satifaction.

Since this invention bathtubs have been discarded, for it gives a better bath for all cleansing purposes than soap and water, and, as there are millions of homes without bathing facilities, it seems this would be a good article for our readers to take the agency for.

Thousands of remarkble letters have been written the inventors. and to our knowledge persons who were full of drugs and nostrums, and have been given up to die, have been restored to perfect, robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M. D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with this Cabinet than his medicines, and has already sold more than 600 of them. Congressman John J. Lentz, Mrs. Senator Douglas, Rev. R. E. Peale, Una, S. C., Rev. Samuel Cooper, John T. Brown, editor of the Christian Guide, and a host of our most eminent people recommend it.

J. A. Hagan, Richfield, Mo., afflicted 15 years with rheumatism in the worst form, was cured in 6 days. L. B. Westbrook, Newton, Ia., afflicted 45 years, was cured in 3 weeks of catarrh, asthma, heart and kidney trouble. O. P. Freeman, Sparta, O., afflicted 17 years, unable to walk, was cured of kidney troubles, piles and rheumatism. A prominent citizen of Elwood, Ind., E. Veher, was cured of a serious case of obesity. A lady in Maysville, Mo., Mrs. L. Coen, was cured of woman's troubles, and recommends it to all suffering ladies.

We find this is a genuine Cabinet, with a door, handsomely and durably made of the best materials, rubberlined, has a steel frame, and should certainly last a lifetime.

It is important to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that tired feeling and the worst forms of rheumatism. (They offer $50 reward for a case not relieved.) Cures woman's troubles, malaria, ague, sleeplessness, neuralgia, headaches, piles, dropsy, liver, kidney and nervous troubles. It will make you strong, energetic, full of life and vigor with the coming of spring and summer, and avoid illness later.

To please the ladies, a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, catarrh and asthma.

All our readers should have one of these remarkable Cabinets. The price is wonderfully low. Cabinets complete, with Heater, furmulas and directions, only $5.00. Head steamer, $1 extra; and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

Write to-day to the World Mfg. Co., 606 World Building, Cincinnati, O., for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days if not just as represented. We know them to be perfectly reliable. Capital $100,000.00, and they will ship promptly upon receipt of remittance.

Don't fail to send for booklet anyway.

This Cabinet is a wonderful seller for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from $100 to $150 per month and expenses. It is certainly an opportunity not to be neglected.

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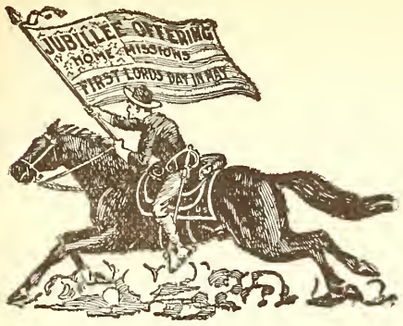
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MESSAGES FROM THE FIELD.

The Best Field I Know.

The General Board has many calls; many it cannot answer. You may know more needy fields, but Florida is the most needy and most promising field I know.

A thousand dollars from your board will keep at least four preachers at work in the state all the year—and that means much. Our cause is perishing in this state; save us ere we die. Our churches are shepherdless, and no work is being done except by a faithful few in the Bible-schools.

We do not want "winter" men, we do not want invalids. We want missionaries; without them the cause must suffer. Send us missionaries, and help us support them in this needy field. J. T. BOONE.

Jacksonville, Fla.

An Open Door.

I write to plead for an appropriation for a special work among the Mexicans in San Antonio. We are only a mission ourselves, and we have entered upon this mission work. There is a wonderful opportunity. These people came to me and asked to be received into the church. The work is forced upon us, and we cannot turn away from it. Father and I went to the newly organized Mexican Mission yesterday, and I received three men and two women into the church. To-night I will baptize five other men upon confession; later I will baptize eight women. I will organize a Spanish Christian Church at once; the first in the United States, I think. There is a hopeful outlook. God is in this work. When I hear these coppery-faced people sing their versions of our songs—"When the roll is called up yonder, I'll be there," "The fountain filled with blood" and "Blessed Jesus, my Savior," and when I hear their prayers I know their Savior Grande is my Lord and King. I know that we are one in Christ Jesus.

$100 or $120 a year is the beggarly sum we ask for this Spanish American church. With the immense possibilities of this work I am sure a liberal support in the beginning will insure a stable church. These people are ready to forsake Romanism; let us attract them to Christ. We have the most effective and the most scriptural plea; let us win them.

We must get that $100,000 for Home Missions this Jubilee Year. Tell the facts about this great home field, and they will respond. I wish I could preach in a thousand pulpits about the splendid opportunities here among the Mexicans of San Antonio.

GEORGE B. RANSHAW.

Albany, New York.

We have no congregation of our people in Albany, the capital of New York. The city has 125,000 inhabitants and, excepting Providence, is the largest city in the United States without a Church of Christ. There are a few Disciples there who are anxious for an organization. There is a prospect of a fund being given for a memorial church in Albany. If the General Board could stand behind that work for a short time, with an appropriation of $500 per year, the forces could be rallied and we could soon plant a church in the capital of the Empire State. By the help of the General Board we can plant a church there before the end of the century.

Nothing can be done in New York that will be appreciated so much as your help in establishing the cause in Albany. Please let us know soon what your board will do for Albany.

J. M. MORRIS, State Evangelist.

Help Us More.

The Oregon State Board is very grateful for the help of the General Board, but we need more help. If you will give us $200 we can keep Bro. Jenkins in the field a whole year. We feel that we must have $200 for Ashland; $100 will save the cause at Grant's Pass.

My appeal is small. Oregon is a great field and ripe for the gospel, if we will only support the missionary long enough to make the churches self supporting.

Can you not make these small additional appropriations to Oregon? Don't refuse us.

J. B. LISTER, Cor. Sec.

We Have No Church In New Hampshire.

We have no church in New Hampshire, and I think the Jubilee Year could be marked in no better way than by the organization of a church that is simply Christian, built upon the foundation of the apostles and the prophets, Jesus Christ being the chief corner stone.

If the General Home Board will vote us an additional $500, I will agree to see that a church is organized either at Nashua or Manchester during our Jubilee Year. The New England brethren will rally around that effort, and we can inspire them with enthusiasm for that work. Please let me know whether I shall undertake the work. S. M. HUNT,

Cor. Sec. New Eng.

Southern Indiana.

There are in Indiana 250 churches that are dead in anti-ism and indifference. We must go to them to arouse them out of this death-sleep. You gave us $60, and with that help we sent our state evangelist, H. C. Patterson, to Seymour, Ind., and he held a very successful meeting. Out of it came the organization of a church; the material is on the ground, and the church building is being erected.

We now ask for $40. If you will grant this we will go to Plymouth, Ind., as soon as the weather permits and hold a tent meeting, and with God's blessing we will organize a church at Plymouth. Will the General Board be our helper in this work?

T. J. LEGG, Cor. Sec.

California.

California has suffered from the drought for two consecutive years. We need help from our brethren in the East to lay the foundations of things and to support that which is now weak, but will soon become strong.

If the Home Board can give the Board of North California $400 for 1899, we can help the churches at Alemeda, at Palo Alto and at Santa Cruz. Please grant us this appropriation.

J. H. HUGHES, Pres.

LEVI MCCASH, Rec. Sec.

Arkansas—The Field, the Conditions, the Outlook.

Arkansas is entering upon an era of unprecedented development. Her climate, variety of farm products, her timber and mineral fields are attracting the attention of homeseekers and capitalists from every point of the compass.

Several railroads are in process of construction, and flourishing towns spring up. The farm lands can be obtained all the way from homesteading to five dollars per acre, and you have the ground facts from which to estimate the material development of our state.

This has much every way to do with the outlook for the Disciples of Christ. *The people will be here.* There is in almost every community a nucleus of Christians who would welcome good work. As large a per cent. of our brethren come as of others. One hundred dollars expended *now* in building up the cause, in new and growing towns and districts of country that will rapidly fill up, will do more than five hundred dollars would after all the other churches have the ground pre-empted, and control schools, social and business interests.

The road to success. It is not to let alone one's scattered brethren, expecting them to go to work without leaders or preachers and establish the cause unaided. It cannot be done by revivalists flitting through the country, holding a meeting, however successful it may seem to be, and leaving them without care. Neither can this care be exercised by men who themselves are novices, either on account of recent conversion or want of intellectual and spiritual training. We must have the *preaching pastors.* Enable a good man to stay where his work is efficient and satisfactory, and everything else will follow. He may reach several congregations or only one, according to circumstances, but he must be a leader of forces.

Two thousand dollars per year could be so utilized in the state of Arkansas as to well nigh meet all these conditions, and if we could approach near it *now* we ought to soon increase rapidly in financial and spiritual strength.

With only a few hundred dollars new congregations with a promising outlook have been planted, add two good houses built. This can be duplicated. Arkansas is ripe for the simple gospel of the New Testament.

E. C. BROWNING.

When The Stomach

refuses to work it means that every digestive organ in the body is unable to perform its functions properly. Through lack of proper nourishment the entire system thus becomes impoverished and weakened. At the first symptom of digestive trouble take the old reliable

Dr. Peter's Blood Vitalizer

the old Swiss-German remedy. It regulates and strengthens the digestive organs while it purifies the blood and invigorates the system.

It was discovered by an old German physician and has been in use for over 100 years, though not extensively advertised. It seldom fails to cure all diseases caused by impoverished or impure blood or from disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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Attention, Mississippians!

DEAR BRETHREN:—As the time for the May offering for Home Missions is near by, being on the first Lord's day in May, I feel it my duty to remind you as to what our duty is in the premises. The Mississippi Christian Missionary Convention is practically the child of the American Christian Missionary Society. Whatever we have accomplished in the last fifteen years in Mississippi is largely due to the help received from the A. C. M. S., whose headquarters are at Cincinnati, Ohio.

In the last few years our work has been especially prosperous. Our state work has been felt and its results seen as never before.

The feature of permanency has especially developed in the state of Mississippi. I know of no church established even partly through the influence of the M. C. M. C. that has ever gone down. I can now think of thirteen new church buildings, to say nothing of three good parsonages, that have been completed in the last five years. Considering the number of our membership and the quality of the building we have no reason to be otherwise than happy and hopeful. But for the help of the American Board we could not carry on this work. On the first Sunday in May, or just as soon thereafter as your church meets, this offering for Home Missions should be taken. This is the "Jubilee Year" with the Home Missionary Society. This being the *fiftieth* year of its life, we want to raise $100,000 to be expended in destitute places.

That board has been sending money into Mississippi for fourteen years, and has received but little in return. Bro. B. L. Smith, the general secretary, says: "The Mississippi churches will *not be excusable* unless they make an earnest effort to attain a liberal offering in this "Jubilee Year" for the A. C. M. S. To this I say *amen!*

Please see that this letter is read before your church and that the offering is taken and forwarded to Benj. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio. Thy servant truly,

JOHN A. STEVENS,
State Evangelist.

Jackson, Miss.

Pledged for Home Missions.

The following amounts pledged for Home Missions will be paid through the churches in which the subscribers reside, thus giving the churches as well as the donors credit for the amounts. In this way the offering of all our churches, especially the stronger ones, might be greatly enlarged. Each of the following persons residing in Cincinnati have subscribed $100: Benj. L. Smith, C. C. Smith, S. M. Cooper, J. H. Fillmore, Standard Publishing Co., H. T. Loomis, A. McLean, John L. Shuff, W. S. Dickinson, H. M. Dalton, C. W. Neare and Frank R. Ludlow. The following persons in St. Louis, Mo., have subscribed $100 each: A. H. Duncan, J. J. Searcy, F. E. Udell and J. H. Garrison. J. H. Allen, of this city, subscribed $200. The following persons in other cities have subscribed $100 each: J. F. Davis, Portsmouth, Ohio; Dr. H. Gerould, Cleveland, Ohio; Mrs. S. S. Soule, Digby, Ohio; John R. Tolar, New York; Z. T. Sweeney, Columbus, Ind. (provided nine others in Indiana will give $100 each); T. E. Taylor, Stockport, Iowa; S. W. Martin, Oakland, Cal., and two Kentucky friends to Home Missions $100 each. The following persons have subscribed $50 each: E. P. Tingley, Cincinnati, Ohio, and W. Gross, Lawson, Mo. The following persons in Cincinnati have subscribed $25 each: H. T. Ogden, Benj. Sebastian, B. W. Wasson and S. Challen Fillmore. Also in addition, J. F. Merryman, of St. Louis, Mo., $25. This is indicative of what can and should be done at once all over this fair land, and presages large results at the May offering. This list ought to grow to large proportions before the first Lord's day in May.

Allcock's POROUS PLASTERS

DO THEIR WORK WHILE YOU DO YOURS.

That is, if you have a lame or weak back, a cold, sore chest or muscles and put on the plaster and go about your work, a cure follows, sometimes immediately. They are the only good plasters. Don't accept a substitute, whether cheap or costly.

HOME MISSIONS TO THE FRONT.

F. N. CALVIN.

There are two themes before which I am so completely astounded that I hardly know what to say. One is "the temperance question," and the other is "Home Missions." When I look about me and realize the facts, note the results of neglect and see the need of every energy being exerted and then know that all these facts must be apparent to every thinking person, I can't help asking, What more can be said?

The facts themselves speak in such thunderous tones that if the churches will not hear them neither will they hear though one should arise from the dead to write about it.

I am told that in the state of Wisconsin we have but about one thousand members. Many of the large cities of the state have never heard of the plea of the Disciples of Christ.

This state alone furnishes a field large enough for all of our energies for the next five years. From what I can learn there are many others in about the same condition.

Tell the churches not to think that this Jubilee Year means that your work is done, but rather that it is just beginning in earnest.

Yours for a hundred thousand souls this year, and two hundred thousand next.

Milwaukee, Wis.

Cincinnati Jubilee Convention.

Cincinnati held a public meeting in the interest of the Jubilee Convention in the Central Church, Monday night, April 3rd. The speakers were F. M. Rains, Geo. A. Miller, B. L. Smith, on regular program. They spoke on "History of our Work," "The Value of a Great Convention" and "The Honor of Cincinnati." Shorter speeches were made by James Leslie and J. H. Lockwood, who were charter members of the society in 1849. Also B. W. Wasson, W. S. Dickinson, S. M. Cooper and A. McLean. The meeting was well attended and enthusiastic.

The next will be held on May 2nd in Central. The Sunday before most of the pastors will preach on the Convention.

The meeting of the executive committee was held an hour before the public meeting. It was decided that the secretary of our committee, George A. Miller, pastor of the successful First Christian Church, Covington, Ky., should receive our correspondence. His convention address is P. O. Box 304, Cincinnati, O. He will be furnished a stenographer for his work. So now find out what you want to know.

John L. Shuff was elected chairman of the finance committee, and so money will be forthcoming.

We will, after the May meeting, be able to give more definitely the expense of a week's stay in Cincinnati.

Bro. W. H. McClain in his office at St. Louis last week was assured that if a banner was offered for the largest delegation it would be captured by the one from Missouri.

Bro. G. W. Muckley, chairman for Kansas City, writes that we may look for one hundred from that "village." Rush County, Ind., speaks out: "Expect five hundred from Rush County alone." Rush on, brethren! Never was a committee better prepared to welcome you. Four different delegations have ordered hotels for headquarters.

Bro. E. L. Powell is a chairman at Louisville and he writes us that they have long ago decided to have a boat excursion at that time. I hear them singing now—

"Cincinnati, '99, Cincinnati, '99,
All combine, and fall in line,
For Cincinnati, '99."

Yes, brethren, get off. This is the place. Just follow this gold and silver cap to the Central Church.

Yes, I forgot to tell you that the badge committee, of which Mrs. Tingley is chairman, have arranged badges, caps, etc., in gold and silver in honor of the gold and silver jubilee.

Let no convention of our brotherhood be held without a speech for the Jubilee Convention.

A. M. HARVOUT, chairman Jubilee Convention.
617 *Richmond St., Cincinnati, O.*

Suppress Alumned Food.

The doctors inform us that alum is a poison, and that alum baking powders should be avoided because they make the food unwholesome. Prominent hygienists, who have given the matter most study, regard these powders as an evil that should be suppressed by state action. In Minnesota and Wisconsin alum powders are not permitted to be sold unless they are branded to warn consumers of their true character, while in the District of Columbia the authorities have under the direction of Congress adopted regulations to prohibit the use of alum in bread altogether.

Are not the people of other atates, as well as those of Minnesota and Wisconsin, entitled to warning of a danger which is apparently menacing them at close hand, and is not the whole country entitled to absolute protection, as the people of the District of Columbia are protected, by legislation which is entirely prohibitive?

Until we can have protection in the form of a statute, how can our state boards of health, state analysts or food commissions better serve the public than by publishing in the newspapers from time to time the names of the baking powders which they find to be made from alum?

Meantime, it will aid the housewife in designating the alum powders to remember that all powders sold at 25 cents or less per pound are of this dangerous class. Pure cream of tartar powders are usually sold at from 45 to 50 cents a pound.

ORGANS

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Evangelistic.

ALABAMA.

Birmingham.—Six additions here the last two Sundays.—O. P. SPIEGEL.

NEBRASKA.

Minden, April 11.—Organized at Hartwell, April 9, with 11 members. One addition at regular service April 9.—E. M. JOHNSON.

OHIO.

Columbus.—Twenty accessions to April 1st in the meeting at Central Church.—JAMES SMALL, evangelist, R. W. ABBERLEY, pastor.

PENNSYLVANIA.

Dunmore (Scranton), April 6.—Three confessions and baptisms at our prayer-service to-night.—R. R. BULGIN.

IOWA.

Centerville, April 3.—Closed meeting of 15 days last night with 18 additions. H. A. Easton led singing. Our people liked him very much both as a man and a leader.—F. L. MOFFETT.

FLORIDA.

Ocala.—Three more additions since my last. Outlook here is encouraging in all directions. Prof. Cappa leaves me to-day for Selma, Ala., where he will assist Bro. Cline in a meeting.—S. H. FORRER.

INDIAN TERRITORY.

Stilwell, April 1.—We have secured the Baptist house for preaching, one Sunday in each month, and can have the use of the house each Sunday afternoon for worship and Sunday-school. Will have our Sunday-school in the afternoon.—J. C. HOLLEMAN.

OREGON.

McMinnville, April 3.—I closed a meeting for the church at North Yam Hill, Mar. 9, with nine confessions and five otherwise. Bro. Kellems closed a meeting for us at McMinnville, Mar. 23; six confessions and six by letter. I will close my work here next September. I intend to go East.—FRANK ABRAM POWELL.

IDAHO.

Payette, April 4.—We begin a meeting here to-night. No church organization. Shall hold meetings in the operahouse. We closed our meeting at Boise City, Idaho, April 2nd, with 32 additions. We shall be here from four to six weeks.—LAWRENCE WRIGHT, evangelist.

Boise City, April 3.—Closed a meeting here last Lord's day with 32 additions. Lawrence Wright, of Iowa, did the preaching. He is earnest, strong and unflagging.—G. L. SURBER, pastor.

INDIANA.

Morocco, April 12.—One baptism last hour and one confession this.—R. L. CARTWRIGHT.

Knox, April 10.—This city is stirred as never before; 23 more confessions last night. Go to Bethany, Mo., next Friday.—H. C. PATTERSON.

Closed at Kokomo with 83 accessions. I am now at Flora, Ill.; 11 confessions Friday, 9 Saturday, 19 Sunday, 71 in one week. A. O. Hunsaker, singer; L. H. McCoy, pastor.—J. V. COOMBS.

Avery, April 7.—Closed a two weeks' meeting with the church here last night; seven additions. Five by baptism.—CHAS. O. BURTON, minister.

Columbus, April 6.—Closed a four weeks' meeting last night at Hope with 21 added. Organized a church and made arrangements to build this spring.—EUGENE MARTIN.

KANSAS.

White Cloud.—Twenty additions in our meeting here. Next meeting will be held with the church at Ridgeway, Mo. Bro. A. G. Alderman is the live and consecrated pastor. Bro. L. S. Ridenour, pastor here, is a true yokefellow, and worthy of all confidence.—D. D. BOYLE.

Iola, April 8.—Closed a two weeks' meeting here April 2, with 12 additions; six more added to-day at regular service. Outlook is splendid.—L. W. KLINKER.

Cherokee, April 13.—Closed my work at this place with a glorious meeting of three weeks with 26 additions. My arrangements were such that I had to refuse a unanimous call from the church to remain with them another year. I have accepted a call to preach for the church at Mound Valley, Kan. Will preach at Mound Valley every second and fourth Sunday in the month. I will divide the rest of my time between Mammouth and Weir City, Kan. We have had about 100 additions during the past at the places where I have ministered. The membership at Weir City has been more than doubled during the past year. I will move from Cherokee to Mound Valley about the 18th of April.—J. P. HANER.

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MISSOURI.

Rock Port, April, 10.—Good meetings yesday; one addition.—S. W. GLASCOCK.

Marceline, April 10.—Seven additions since last report. Have had additions each Sunday for the last four.—ISOM ROBERTS.

Joplin, April 10.—Three additions; four since last report.—N. F. TURNER.

Mexico, April 10.—Crowded houses at both services yesterday and six additions.—S. D. DUTCHER.

Shelbina, April 8.—Our meeting here, with home forces, closed with 11 baptisms; one restored, one by letter.—J. H. WOOD, pastor.

New Franklin, April 13.—Two more additions Sunday, April 2. Can devote two or three weeks to a meeting beginning the last week in April, preferably in Missouri.—G. F. ASSITER.

Rosendale, April 15.—Closed April 12 with 42 additions. My work as district evangelist closes with April 30 and will begin again Aug. 1st. I want work for May, June and July. Write me at 1507 East Sixth, Kansas City, Mo.—T. W. COTTINGHAM.

St. Louis, April 10.—There were five additions yesterday to the Compton Heights Church, making fifty-three since the beginning of my pastorate, the first of October last. We hope to take in 100 during 1899. Our recent protracted meeting has quickened the pulse-beat and made us more hopeful for the future.—SHERMAN B. MOORE.

Nashville, April 10.—Two confessions; one baptism at regular appointment on 2nd Sunday at Greenwood, six miles south of Joplin. This congregation was organized last fall. Since that time they have been doing good work. Now they are contemplating a new church building.—A. W. JONES, pastor.

Rock Port, April 10.—Good meeting on Lord's day; one added by letter; one baptized.—S. W. GLASCOCK.

ILLINOIS.

Mattooon, April 12. — Meeting and work closed at Lexington April 2. I closed my ministry there standing in the baptistery. In our recent meeting there 25 were added. I took charge of the work here last Lord's day. The outlook is very favorable.—ARTHUR A. WILSON.

Charleston, April 10.—One confession yesterday. Work flourishing. We install A. A. Wilson at Mattoon to-morrow night. Twenty-five or thirty of the Charleston church, including officers, will attend Mattoon's reception.—F. W. BURNHAM.

Windsor, April 10.—Two additions at Gays yesterday.—A. H. HARRELL.

Vermont, April 11.—Eleven baptisms and 10 by letter not before reported from this church.—GEO. W. ROSS.

Galesburg, April 10.—Five additions Sunday; seven since I began the first Sunday in April. Work starting off nicely. Evangelist W. E. Harlow will begin a meeting here in May.—C. H. WHITE.

Harvey, April 10.—Two confessions at our regular services yesterday and two by letter.—GEO. W. NANCE.

Ashland, April 10.—Three additions last Lord's day. Ashland church is moving upward and onward.—C. J. F. MUSGROVE.

Olney, April 8.—Closed a meeting at Bellmont last night with 12 additions; five by letter.—W. C. SWARTZ.

Olney, April 12.—Two additions at Maud, Wabash County, last Sunday. — W. C. SWARTZ.

Longview, April 11. — Ffve added to the Pairia Chapel congregation Sunday, the 9th. I preach here one-fourth time.—B. N. ANDERSON.

Farmer City, April 10. — J. H. Gilliland closed a short meeting here with 15 additions. We feel very thankful to the Bloomington church in permitting us to hear their pastor. We have secured Brother G. M. Goode, of Normal, to fill our pulpit for the present, and think we should be able to build up the Church of Christ at this place.—H. P. AVERITT.

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Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

Family Circle.

Our Home Land.

RUTH.

(Dedicated to the A. C. M. S.)

O, America, our home land,
Land of liberty and light!
Liberty for those who loyal stand,
Light to those in barbarous night!
O, Jesus, our Savior and King,
Author of liberty and light!
Liberty from death's lasting sting,
If loyally we stand for right.
Light to guide us on our way
That such freedom we may gain.
Of our land can we truly say
To the nation's beyond the main,
It is a light? Yes, truly,
If from the Author of these gifts
We learn the lesson duly.
The nation which His power uplifts,
To keep its name above censure,
Must train well the citizen at home;
Here, too, 's a waiting field. God will nurture
If carefully the seed is sown.
What the lives of our soldier boys,
Scattered through the nations?
Do they tell of righteous joys,
Or worldly degradations?
Great is our opportunity
Abroad, we say. Then learn this lesson well:
Great too 's the responsibility
In the land where Christians dwell.
Forward, then, let the movement be,
Every mission hand in hand
Working for God and liberty
Through Christ. For Him we'll win our land,
And it will shine as a beaconlight,
Well illumed by primitive faith,
And help dispel the darkness of night,
To the world giving rays of truth.
Then, America, our home land,
Land of liberty and light!
Liberty for those who loyal stand,
Light to those in heathen night!

A Cure for Loneliness.

EFFIE BARTLEY HOWARD.

There is no excuse for loneliness in this world. Busy people are never lonely, and every one can find plenty to do to keep their minds employed, with no time for the oft-repeated cry, "I am so very lonely." Too many of us complain from day to day, wishing some one would come, or the weather was favorable for our going out. The world is full of friends; some we find among neighbors, and more among books and other inanimate objects. What is more elevating than the companionship of a good book? Then by reading volume after volume we store our minds with the thoughts of the best authors and remembering them grow mentally and our memory is strengthened. Thus, when we are alone we can live with the characters we meet, and spend many pleasant hours with the thoughts suggested by volumes read long before. Our minds must be constantly cared for and kept in proper training, whatever our age, for only by taking proper care of our health, both mentally and physically, will we have done our part towards planning a bright and happy future.

Our happiness in life or lack of it, has much to do with our growing lonesome. If we give up to the blues and are continually worrying we will always be sad and lonely. We must create a cheerful, happy disposition if we would conquer all forms of loneliness. If we visit the sick and avoid strict seclusion we will always be happy. After all the main thing to do is to keep busy, and we can always manage if we half try, to keep our hands and minds busily engaged, however few accomplishments we possess. We can add to our possessions in accomplishments by constantly persevering and grasping for knowledge, which is always within reach. We need more energy, then we can ever keep in motion. Too much wasteful time is dangerous, for if our time is occupied we cannot plead loneliness. God has given us abundant opportunities if we will only use them aright. There are so many beautiful things in nature to attract our attention. Let us use our eyes and view the beautiful landscapes and see and listen to the music from the birds which ought to cheer the loneliest heart and make one thankful for life. God never intended that we should be lonely. How can one who is his child plead loneliness? If we give our hearts to God in early life we will grow up under his watchful care and he will constantly be our nearest companion, to whom we can go for help and guidance toward our eternal home. Life is too short to be spent in idleness, and if we become true Christians and try to possess pure hearts we shall be too busy to be lonesome. A Christian life is the secret of all happiness and cure for all despondent, lonely moments in life.

Oh, my lonely one, cease thinking of yourself; begin to think of God. Think only of him and do not dwell upon your own fancied trials. Lose yourself in the thought of him and you will find there all the comfort you need, for he will ever be your helper. If you are ever thinking of the sorrows and troubles of others, and try to lighten the loads of those about you, you will grow happier yourself and find life too short to dwell on its fancied dark side. Cheer up, dear one, revive your energy. God did not intend you should see through a blue glass, so be what he wishes you to be, a live, wholehearted Christian. Doing his will daily and living up to the very highest that is within you then all will be well. Do not let people find you cheerless or lonely. See the best in others and get the best in them by giving them your best. Do not expect others to be sweet, polite and thoughtful, so long as you adhere to the selfish principle that people must "take you as they find you." When your friends begin to grow careless stop and ask yourself whether you are not getting back a reflection of yourself in your own morbid loneliness.

Beebe, Ark.



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Growth of Christianity.

Look at the growth of evangelical Christianity in the United States. In 1800 one evangelical church member to every fourteen and one-half of population; now one in every five. In 1800 one evangelical church in every 1,700 of population; now one in every 700.

But this is no adequate measure for the growth of the Christian forces. Look at the more important actual development in spirit and life. Never did Jesus Christ as a living person exert such a wide dominion as he does to-day.

The United States has wiped away the curse of human slavery. In welcoming the immigration of the nations, we have established the reality of human brotherhood. We are now consecrated to the task of achieving social emancipation. This is the crowning glory of the century, the uplifting of the workingman and finding for ourselves a way through the difficulties that beset the relations of labor and capital in the tremendous development that is now unfolding in the industrial and commercial world. Great as are those difficulties, they were never so sure of being settled and settled right as they are to-day.

American Song-Birds.

The great interest now being shown in the study and protection of our domestic birds is very gratifying, because it indicates a healthy sentiment, the cultivation of which cannot be too highly commended.

This interest has manifested itself in the formation of Audubon societies and in the unusual number of books recently published relating to bird life and presenting ornithology in a popular form. There are, however, but few of the latter that contain illustrations which are true representations of the birds for which they stand. To accomplish this successfully requires the nicest use of color as well as correct drawing, and most processes for color-printing have failed in absolute fidelity to the original.

Thus most pictures of birds are misleading, even those found in many scientific works claiming technical accuracy. It is, therefore, a pleasure to find that The Singer Manufacturing Company has begun the publication of a series of beautifully lithographed cards, reproductions of water-color drawings by the celebrated bird delineator, Mr. J. L. Ridway, of Washington, D. C.

These are notable for accuracy of drawing and of color, credible alike to artist and to printer, useful to the student, ornamental to the home and a prize for the collector. As fast as published, they can be obtained, without cost, upon application to any of the Singer Company's offices, which are to be found everywhere.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

"The Man with the Hoe."

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O, masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing, distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Touch it again with immortality;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

Is this the Dream he dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf,
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.
What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look.

The above poem was written by Edward Markham, a school-teacher of Oakland, California, and first printed sometime ago in the Globe Democrat of this city. Owing to its popularity it was again printed in the same paper, March 26th, with a sketch of the author and how he came to write the poem. The poem was inspired by Millet's great painting, "The Man with the Hoe," which the author saw about ten years ago in San Francisco. The poem has attracted the attention of literary critics, and will in all probability prove a living piece of literature.

Phases of Child-Life.

Children pass through a great many phases. Transitions are often trying. Keep these related facts in mind. We sometimes fix a fault by taking too much notice of it. A mistake should not be treated as a wilful sin. A transient awkwardness may be due to rapid growth. A shyness of behavior, which amounts to a painful timidity, will pass if not accentuated by comment and reproof. This is especially true in regard to speech. Children sometimes use slang; sometimes pick up words and phrases which are worse than slang, but the mother need not be unduly alarmed because of this. The boy and girl will speak the language and use the dialect of home; and if the mother possess the children's entire confidence she will not find it difficult to convince the children that vulgar speech is a thing to avoid. Mothers will never in the years to come regret a union of mild measures with firm adherence to principle in the home life. But of harshness and too much government they may repent in dust and ashes.—*Harper's Bazar.*

What He Couldn't Sell.

A gentleman was walking with his little boy at the close of the day, and in passing the cottage of a German laborer, the boy's attention was attracted to the dog. It was not a King Charles, nor a black-and-tan, but a common cur. Still, the boy took a fancy to him, and wanted papa to buy him.

Just then the owner of the dog came home from his labors, and was met by the dog with every demonstration of joy. The gentleman said to the owner:

"My little boy has taken a fancy to your dog, and I will buy him. What do you want for him?"

"I can't sell dat dog," said the German.

"Look here," said the gentleman, "that is a poor dog, but as my boy wants him, I will give you a sovereign for him."

"Yaas," said the German, "I knows he is a very poor dog, and he ain't wort' almost nottin,' but dere is von leetle ding mit dat dog vot I can't sell—I can't sell de vag of his tail ven I comes home at night."—*Christian Commonwealth.*

To talk with God—no breath is lost,
Talk on, talk on!
To walk with God—no strength is lost,
Walk on, walk on!
To wait on God—no time is lost,
Wait on, wait on!
To grind the axe—no work is lost,
Grind on grind on!
The work is quicker—better done,
Not needing half the strength laid on,
Grind on, grind on!
Work without God is labor lost,
Work on, work on!
Little is much when God is in it,
Man's busiest day's not worth God's minute,
Much is little everywhere,
If God the laborer do not share.
So work with God, and nothing is lost,
Who works with Him does best and most;
Work on, work on!

—*Exchange.*

My Burden.

A well-known English evangelist when engaged in a work that seemed to call on him for a more than usual exercise of faith, received what seems like a most tender answer from God.

His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hands for his wife. Going up to her, and kissing her, he asked, "Where is mother?"

"Mother is upstairs."

"Well, I have a package for her."

"Let me carry the package to mother."

"Why, Minnie, dear, how can you carry the package? You cannot carry yourself."

With a smile on her face, Minnie said: "Oh, no, papa, but you give me the package, and I will carry the package, and you will carry me."

Taking her in his arms he carried her upstairs, the little Minnie and the package, too. But it came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him?—*Ex.*

Thousands Have Kidney Trouble and Don't Know It.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney poison in the blood is liable to attack the vital organs, or the kidneys themselves break down and waste away cell by cell. Then the richness of the blood—the albumen—leaks out and the sufferer has Bright's Disease, the worst form of kidney trouble. Kidney trouble can be detected although it be slow and deceptive. First, by analysis of the urine; second, by the simple test of setting the urine aside in a glass or bottle for twenty-four hours, when a cloudy or brick-dust settling indicates it.

It was for just such troubles that in His infinite power and goodness the Great Physician caused Swamp-Root to grow for the benefit of suffering mankind, leaving it for Dr. Kilmer, the eminent kidney and bladder specialist to discover it and make it known to the world. Its wonderful efficacy in promptly curing the most distressing cases is truly marvelous.

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When writing be sure and mention reading this liberal offer in the St. Louis CHRISTIAN-EVANGELIST. The regular fifty-cent and one-dollar sizes are sold by most druggists. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

What the President Costs.

It costs the people of the United States $114,865, a year for a chief executive. His salary is $50,000 and "found." The president's finding is rather comprehensive, covering about every possible requirement of a family. His private secretary, the clerks, doorkeepers, messengers and steward and three other servants cost $33,-865 a year, which the president may use according to his discreation.

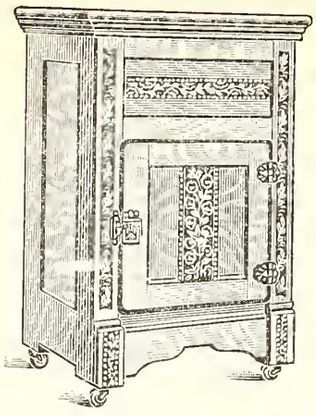
In furniture and repairs to the white house the sum of $16,000 more, to be used by the direction of the president, is provided by the nation, and is always expended. For fuel alone $3,000 is allowed, and for necessary repairs to the greenhouse there is $4,000.

Altogether, the presidential "finding" annually amounts to the snug sum of $64,-865, nearly $15,000 a year more than his salary. The two aggregate $114,865. This is an imposing aggregate, but it is small compared with other presidents. The president of the French republic receives a salary of $120,000 a year, $32,480 for contingent purposes, and a handsome house, rent free. So we get our president rather cheaply after all.—*St Louis Post-Dispatch.*

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With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

Here is letter from Vetura Blanche Collings, Raytown, Mo., that will please all Advent Society members: "Last night ten children met at Mr. Slaughter's, six of them being members, most having been on the Honor List (Homer and Wm. Slaughter, Roy Green, Mary Pierson, Laurabelle Campbell and myself). The ones that joined last night were Frank Campbell, Frank Collings, Rosa Tarr, Beauford Collings. We elected a president, vice-president, secretary, treasurer, a lookout committee and program committee. We will meet every week for awhile. Term of office, six weeks—to give all a chance. One will read the history he read during the week, another a chapter of the Bible, one his week's poetry, commenting on it, another a chapter of Little Men; all will repeat their quotations. We mean to read the New Testament through, and also Little Men. We will have the badges. I am corresponding secretary."——Two weeks later Vetura writes: "Our Advent Society is getting along *fine*. Three new members: Hattie Hall, Jim Stayton, Fields Wilson." From Fleming, Col., come the names of the Marrises, thus: Bertha (18), Katie (16), Ethel (13). Is that all? No. Belle Marris (11). Any more? Certainly, Georgie (8). There is a band for you—and it is all in the family!

Eugene W. Rice, Answorth, Ia.: "We have moved from Virginia, Ill., here; we had carloades of goods and I rode with papa on the freight cars. It was quite an interesting trip. A year ago we had a large shepherd, Bruno. He was my little bother's pet. It was a case of Mary's little lamb. Sometimes Egbert would run off, and we always found him by seeing Bruno playing about. One morning Bruno was missing and a day or two later he came back, sullen and lazy. Sunday morning we found him dead. We buried him in the orchard." I am glad Eugene had that ride on the freight car. It is much slower than a passenger train; the joy lasts longer, the coal smoke smells stronger, and you get more jolts and stops, you see more green and red lights for your money.

Harry L. Cash, Pennville, Ind.: "Fido comes to church and sits on a chair and runs all about and makes the people laugh. One night it was running all over the church and Rev. H. C. Patterson kicked him and Fido never came back again." Fido is right; I wouldn't come either. But I think Rev. Patterson made a good move in this case, although I am not acquainted with Fido. Churches were not built for dogs; they cannot tell a long sermon from a short one, and they cannot join (with much intelligence) in the choir. Luella Evans, Brook, Ia.: "One day my sister made a room out of chairs and my brother was the wolf, and he came mighty near catching my sister!" That was certainly a narrow escape. I wonder if the brother said, "wwbuh! wwbuhgh!" when he was the wolf?

The favorites of Homer H. Slaughter are Little Men, Jo's Boys, Uncle Tom's Cabin, Pilgrim's Progress, History of England (Dickens), His own Master, by Trowbridge and four books by Henty.

W. P. Keeler writes from Chicago: "For a year or two I have read aloud to my children and their young companions a number of good books, in what we term our 'Reading Class.' A few days ago Bishop Jno. H. Vincent wrote me what he considered superior books for youthful readers; and it occurs to me a sentence or two will prove helpful to readers of 'With the Children.' He writes: 'I think children are likely to be interested in the best. I know of no books I would more readily put in the hands of boys than Tom Brown at Rugby and Tom Brown at Oxford, and I think Stepping Heavenward, by Mrs. Elizabeth Prentice, would interest boys and girls alike.'"

New HONOR LIST: Leland Cash, Myrtle Blanchard, Florence Leavitt, Glen Garfield Leavitt, Oline Leavitt, Anna Conklin, Elsie Conklin, Lewis Conklin, Anna Black, Alma Williams, Delta, Col. They tell me that instead of writing Leavitt, I have written Seavitt. "You always write 'S' instead of 'L,'" says the owner of this name. Well, if it isn't "L" this time, it will be the type-setter's fault; if he gets it wrong, I will get after him; and I will not leave it until it is printed Leavitt.

Children, I can't use the typewriter today. I will tell you a secret: My handwriting is not exactly up to date. In fact, it has been considerably neglected since this Spanish war. My own mother can never tell my "b's" from my "l's." This being the case, do you think it fair to the printers to make this any longer? I don't. I feel that they will have enough to do in telling my "n's" from "v's." So I must omit many interesting letters I had planned for this week.

Are you tired of going to school? It looks to me like vacation will never come. Oh, how I grab my hat and run out and yell when it is four o'clock! Will summer never come, when I can go fishing instead of being bored to death over my fifth reader? I wish all would write to me about the best time they had last vacation. Tell me how you had the most fun. It will cheer me up and reconcile me to a few more weeks of school. I will print your letters as hitherto. Did any of you camp out? Any go swimming? Let's here about it!

Five Arab Maxims.

Never tell all you know; for he who tells everything he knows often tells more than he knows.

Never attempt all you can do; for he who attempts everything he can do often attempts more than he can do.

Never believe all you hear; for he who believes all that he hears often believes more than he hears.

Never lay out all you can afford; for he who lays out everything he can afford lays out more than he can afford.

Never decide upon all you may see; for he who decides upon all that he sees often decides on more than he sees.—*The Sunny South.*

A Remarkable Memory.

It is well known that Henry Clay was remarkable for his recollection of faces. The following curious illustration of this wonderful power occurred at Clinton, while he was on his way to Jackson, Miss.

The cars stopped for a few minutes, when an eccentric, but strong-minded, man made his way up to him, exclaiming as he did so, "Don't introduce me, for I want to see if Mr. Clay will know me."

"Where did I know you?" asked Mr. Clay.

"In Kentucky," answered the old man.

Mr. Clay struck his long bony finger upon his forehead, as if in deep thought. Then, noticing that the man had but one eye, he asked, "Have you lost that eye since I saw you, or had you lost it before?"

"Since," was the reply.

"Then turn the sound side of your face to me that I may get your profile."

Mr. Clay paused a moment, his thoughts running back many years. "I have it!" he cried. "Did you not give me a verdict as juror, at Frankfort, Ky., in the great case of the United States versus Innis, twenty-one years ago?"

"I did! I did!" exclaimod the overjoyed man.

"And is not your name Hardwicke?"

"It is, it is," cried Dr. Hardwicke, bursting into tears. "Didn't I tell you," he said to his friends, "that he would know me, though I have never once seen him during all these years? Great men never forget faces." — *Christian Endeavor World.*

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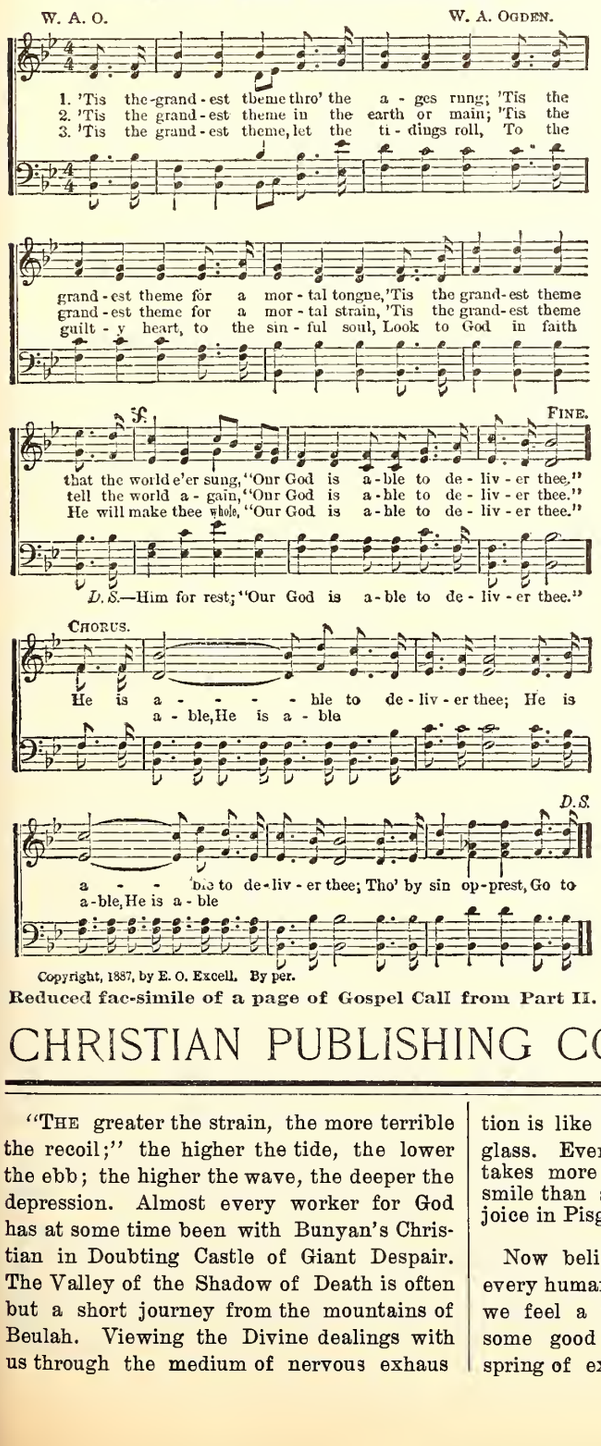
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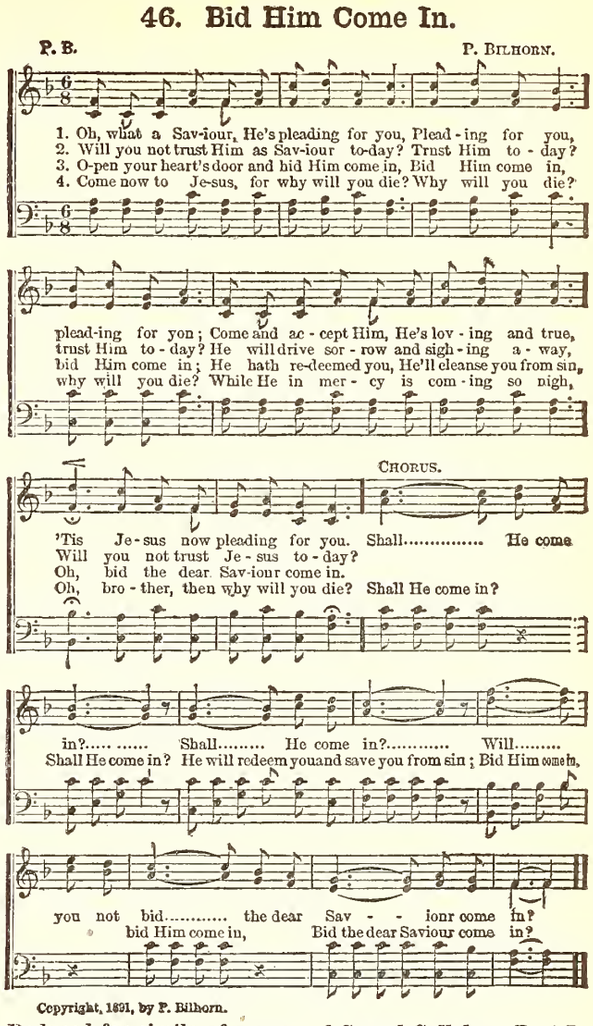


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Now believe me, God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. There is a time when we are not content to be such merchants or doctors or lawyers as we see on the dead level or below it. The woman longs to glorify her womanhood as sister, wife or mother. . . . Here is God,—God standing silently at the door all day long,—God whispering to the soul that to be pure and true is to succeed in life, and whatever we get short of that will burn up like stubble, though the whole world try to save it.—*Robert Collyer.*

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 30.

HOW SHALL WE DIVIDE OUR TIME?

(Eccl. 3:1-15.)

A place for everything and everything in its place. Yes, and a time for everything and everything in its time.

Thrice happy is the man who knows not only what to do, but when to do it. If there is anything almost as deplorable as doing the wrong thing, it is doing the right thing at the wrong time. Many a one means well, but is forever opening his mouth when it ought to be shut, and shutting it when it ought to be open. O for a sense of the eternal fitness of things!

Some one has defined an educated man as one who is able to do the thing that he knows he ought to do at the time it ought to be done whether he feels like doing it or not. This comes very nearly a comprehensive definition.

Some people never succeed in accomplishing what they ought to do, because they do not do things systematically, each in its proper time. There is no lack of time. God gives every one time enough to get his work done. But if one does the thing to-day that ought to be done to-morrow, or to-morrow what ought to be done to-day, work is spoiled and time is lost.

The old saw, "Never put off till to-morrow what ought to be done to-day," is no wiser than, "Never do to-day what you can put off till to-morrow," if the latter is wisely interpreted and industriously applied. By getting impatient and doing a task too quickly, we sometimes make ourselves double labor, for the task might be avoided if we waited; or it may be spoiled by our haste and need a second doing. However, only a very industrious person ought to use this rule.

If you want a thing well done, go to the busiest person you know. Not the one that seems busiest and makes the most fuss; but the one who really gets the most done. He it is who will find time to attend to your affairs for you. He knows how to systematize his time; indeed, to create time.

What a fool we all take him to be who forever is laughing when he ought to be grave, dancing when he ought to be still, talking when he ought to be silent, or weeping when he ought to go and hide his tears. Such is one who does not rightly divide his time, who does not catch the spirit of an occasion. Such a one we call a bore.

One of the commonest faults with us all is that of dealing with our difficulties before the time. There is a time to worry, but that is the time when the difficulty is actually to be dealt with. Even then one should not worry, but deal. To-morrow is the time to handle to-morrow's tangle. It cannot be untied to-day. Sufficient for each day is its Gordian knot.

Preserves

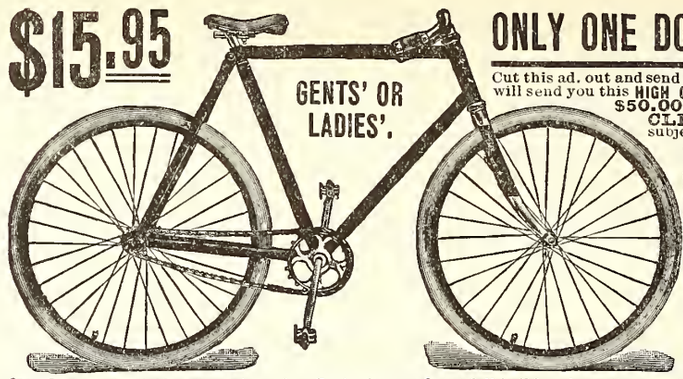
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Some First Things—I.

By F. D. Power, *Director*.

We have discussed in this column the "Genesis of the Disciples," and the call, "Back to the Beginnings;" let us consider some of the "First Things of the Kingdom."

The pioneers plead for a restoration of the ancient order as set forth in the New Testament. There is a very remarkable book in existence, by a physician of the first century, which gives the beginnings of Christianity. There are thousands who have never read it. It is a much-neglected book. Yet of all books it is probably the most important to Christians and to men who are not Christians. It tells how men were made Christians, how churches were originally established, how apostles and primitive teachers of Christianity proclaimed the gospel to all classes and conditions of men. It has been variously called "The Fifth Gospel," "The Demonstration of the Resurrection," "The Gospel of the Holy Spirit." Most readily it is recognized as "The Acts of the Apostles."

It is not all the acts of all the apostles, but some of the acts of some of the apostles. It has two general divisions: first, the general history of the church to the death of Herod; and, secondly, an account of the labors of the Apostle Paul. It starts out with a history of the origin, progress and dispersion of the church at Jerusalem.

Here, first of all, is the first gospel sermon ever preached to a lost world. Think of it! Thousands of teachers had instructed the Jewish people. Learned discourses on philosophy and religion had been heard in the groves of the academy. Orators like Cicero and Demosthenes had given their great words to the world, but here on Pentecost, in the city of Jerusalem, it is permitted a plain Galilean fisherman to declare for the first time in the history of the world, the full gospel of Jesus Christ—how that Christ died for our sins according to the Scriptures, how that he was buried, and how that he arose again the third day according to the Scriptures.

For preachers in all ages here is a model sermon. It is Peter who stands forth to make proclamation. Simon, the fisherman, a man of fiery temper, fierce zeal and fearless courage, one who had shared the intimate friendship of Jesus, denying him at one time, then restored; now no longer Simon, the fisherman, but Peter, the apostle. He is a prince of preachers, a true gospel fisherman. He is gifted for catching men, a man full of enthusiasm and aggressive force; and thousands under his instrumentality are added to the church.

So God calls men to serve in every age. Moses said, "I am slow of speech;" Isaiah declared, "I am a sinful man, O, Lord!" Yet God says to those that will do his work: "Thou shalt catch men," "Thou shalt feed men," "I have set before thee an open door," "Fear not, I will be with thee," "Go into all the world and preach the gospel to every creature."

The preacher of this first gospel sermon is Peter and the sermon is just such a straightforward statement of truth as we might expect from such a man. Sermons are too often anything else. They are babblements, full of sound and trite sentiment. They cover all the expanse of creation and never reach the soul. They make men feel like congratulating themselves instead of driving them into the corners of the pews as if the devil were after them. God's message is to enlighten men, to comfort men, to show men the way of salvation, to guide men to a true faith, to encourage them to a holy obedience, to show aliens how they may be reconciled to God; and it is no true sermon that does not show God's Son, God's holy, innocent Son, "wounded for our transgressions and bruised for our iniquities;" that does not show men that they are sinners, lost without the cross, rebels and must surrender to our King; that does not show the way into the kingdom so plainly that the little child may enter, that the wayfaring man though a fool may not err therein.

Such is the first gospel sermon. Peter preaches Christ plainly, concisely, courageously. The Holy Spirit, through the Word preached, convinces of sin, righteousness and judgment. Thousands cry under conviction, "Men and brethren, what shall we do?" Peter answers, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. Then they that gladly received the Word were baptized; and the same day were added unto them about 3,000 souls."

Ah, if we could only preach like these men! If we were only men of such whirlwind energy, of such hot hearts to tell the world of the love of Christ! If we could only be saved from preaching "pretty sermons," "learned sermons," but instead could give men the plain Word of God, that is "quick and powerful and sharper than a two-edged sword," exhorting men, urging men, never quitting men, until they yield to our persuasion—giving men bread and not a stone!

So the pioneers sought to preach. Their theme was Christ the central truth of the Christian system; that Jesus is the Christ, the Son of the living God. Their only test was, "What think ye of Christ? Whose Son is he?" The truth made them mighty.

Marriages.

CHRISTENSEN—JOHNSON.—P. M. Christensen and Miss Viola Johnson were married in Exira, Ia., by J. C. McQueny and Jno. Henry McQueny, April 4, 1899.

DOWNING — ALEXANDER.—Married at the Planter's Hotel, St. Louis, Feb. 9, Dr. Ben R. Downing, of Greenville, Ark., and Miss Nellie P. Alexander, of Farmington, Mo., by F. G. Tyrrell.

FRANCE—BAKER.—At Stuart, Ia., April 2, 1899, Thos. J. France and Miss Fannie Baker; E. T. McFarland officiating.

GRIGGS—HINES.—In Moberly, Mo., April 4, 1899, C. H. Strawn officiating, Mr. A. C. Griggs to Miss Kate Hines, both of Higbee, Mo.

HUGGINS—McMURRAY.—At the residence of the bride's parents in Iola, Kan., April 2, 1899, Mr. George W. Huggins and Jura A. McMurray; L. W. Klinker, pastor Christian Church, officiating.

OGLE—MURPHEY.—Married in Decatur, Ills., April 12, 1899, by A. P. Cobb, Mr. Charles B. Ogle, of Keokuk, Iowa, and Miss Margaret E. Murphey, of Decatur.

WALSTON—ARMSTEAD.—At Stuart, Ia., April 2, 1899, W. H. Walston and Miss Mary Armstead; E. T. McFarland officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

AKERS.

Stephen Akers was born in Tennessee, Dec. 25, 1824, died March 1, 1899, aged 74 years, two months and four days. He was married to Martha A. Barnes, at West Port, Mo., Sept. 26, 1852. Eight children born of this union, of whom five are still living, all of whom were present at the time of their father's death. He was a member of the Christian Church of Manchester, having united with the church about 30 years ago. A wife, five children and 13 grandchildren are left to mourn his loss.

C. A. SHORT.

Manchester, Ill.

LEWIS.

Sigal D. Lewis, who was a faithful member of the church at Bridgeport, Ill., and a man greatly beloved by all who knew him, departed this life January 31, 1899, aged 36 years. He was married to Elizabeth Sud Aug. 28, 1889. Their home was blessed with four children, one of which died in infancy, and another, a bright little boy three years old, was buried in the grave with his father. Bro. Lewis was a man of noble life, honest in his dealings, modest and unpretentious, and faithful to the Master, and labored earnestly for the advancement of his cause. By industry and economy he obtained a nice home. Though but a young man, and it seems soon called from his family, he leaves to them a name and character rich in influence and a blessing to all. He read much good literature, and especially admired the CHRISTIAN-EVANGELIST, which for many years came to him in his mother's name, Mrs. Kate Lewis, who has long been a faithful member of the church, and untiring worker, especially in the C. W. B. M. The funeral services were held in the Christian Church at Bridgeport, and conducted by the writer, assisted by W. F. Black, of Chicago, under whose ministry he obeyed the gospel. W. R. CORTER.

SCHELL.

H. Y. Schell departed this life in this city March 31, 1899. Born in Summerset, Pa., he lived for a time in St. Louis, but spent the last sixteen years of his life here. He was a man of spotless character, of humble spirit and of unswerving faith. One of the most constant supporters of South St. Christian Church, he will be greatly missed. His death was the most beautiful I ever witnessed. His triumphant faith sustained him to the end. "Blessed are the dead who die in the Lord."

D. W. MOORE.

Springfield, Mo., April 6, 1899.

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2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors.

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Announcements.

CONFERENCE OF THE EASTERN DISCIPLES OF CHRIST, FIRST CHRISTIAN CHURCH, PHILADELPHIA, PA., MAY 9TH, 10TH, AND 11TH, 1899.

PROGRAMME.

TUESDAY EVENING, MAY 9TH.

8:00.—Devotional Service. G. P. Rutledge.
8:15.—Address of Welcome. J. S. Myers.
8:25.—Solo. Miss Florence Robertson.
8:30.—History of Pioneer Disciples in the East. F. D. Power.
9:00.—Announcements.
9:10.—Greetings. By the Delegates.
9:30.—Adjournment.

WEDNESDAY MORNING, MAY 10TH.

8:30.—Devotional Service. Cephas Shelburne.
9:00.—Brief Reports from the Field represented in the Conference, by pastors and others. (In this way the actual condition of our work in the various localities will be brought before the Conference.)
10:00.—Needs of our Field: 1. Conference on Missions:
(a) City Missions. W. J. Wright.
(b) Sunday-school Missions. B. A. Abbott.
(c) General Eastern Missions. C. M. Kreidler.
2. Education: Ministerial Training School for the East—Where? What kind? F. D. Power.
11:00.—Business Session. Appointment of Committees, etc.
12:00.—Adjournment.

WEDNESDAY AFTERNOON.

2:00.—Devotional Service. R. R. Bulgin.
2:15.—Religious Papers for the East. Peter Ainslie. Conference on same led by C. S. Long.
3:15.—Open or Institutional Church. Addresses, H. O. Breeden, W. C. Payne.
3:45.—General Conference, on the same led by J. S. Myers.
4:15.—Business Session.
4:45.—Christianity for the Jews. Herr Gustavus Cohen.
5:55.—Adjournment.

WEDNESDAY EVENING.

7:30.—Praise Service. B. P. Smith.
8:00.—"The Gospel for the Cities of To-day." H. O. Breeden.
8:40.—Music.
8:45.—"This Country for Christ." C. C. Smith.
9:15.—How Evangelize the East?
Five minute addresses, by E. B. Bagby, J. S. Myers, P. A. Cave, J. A. Hopkins, T. E. Cramblet.
9:45.—Adjournment.

THURSDAY MORNING, MAY 11TH.

8:30.—Devotional Service. Alfred Brunk.
9:00.—Permanent Organization.
1. Reports of Committees on the Question.
2. Consensus of Opinion on Organizing Permanently for Aggressive Work.
3. Definite action in the matter.
4. Outlining the Best Policy.
11:00.—The Atlantic States and Foreign Missions. F. M. Rains.
11:30.—Business Session.
12:00.—Adjournment.

THURSDAY AFTERNOON.

2:00.—Devotional Service. Dr. E. E. Montgomery.
2:15.—Suggestions on Sunday-school Work.
Ten three-minute speeches.
2:45.—Business Session.
3:00.—"The Minister for this Age." H. O. Breeden.
3:30.—Business Session.
4:00.—Y. P. S. C. E. Conference, led by P. A. Cave.
4:30.—Final Business Session.
5:00.—Adjournment.

THURSDAY EVENING.

7:10.—Praise Service. F. P. Arthur.
7:15.—Rally for the Cincinnati Jubilee Convention, '99. Addresses, songs, etc., to be arranged by a special programme committee for this session.
9:30.—Announcements and Final Adjournment.

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Vol. xxxvi April 27, 1899 No. 17



NEW CHRISTIAN CHURCH, AUSTIN, TEXAS. J. W. LOWBER, PASTOR.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, April 27, 1899. No. 17

CURRENT EVENTS.

The trial of Matthew Stanley Quay for conspiracy to embezzle state funds has ended with his acquittal. The long and fruitless attempt of the Pennsylvania Legislature to elect a successor to Mr. Quay in the United States Senate has likewise ended by the adjournment of the legislature. The immediate consequence of these two events has been the appointment of Mr. Quay as his own successor by the governor of Pennsylvania. A proper respect for the United States courts forbids us to assert in the face of his acquittal that Mr. Quay is guilty, but no unprejudiced witness can maintain that all doubt of his guilt has been removed. We still maintain the right to hold as a private opinion that Mr. Quay is guilty on this particular charge, and we have certainly no right to doubt that he is still the type of the corrupt politician. Still, his acquittal by the court removed any legal disability to membership in the Senate. Of course, a condemned criminal cannot be seated, but a corrupt politician need not necessarily feel lonesome in that body.

But Governor Stone's right to appoint Mr. Quay or anybody else to the vacant seat in the Senate is a question quite independent of Mr. Quay's fitness for the place. The article of the constitution which the Governor cites as his authority for the appointment is as follows: "If vacancies happen by resignation or otherwise during the recess of the legislature of any state, the executive thereof may make temporary appointments until the next meeting of the legislature, which shall then fill such vacancy." This makes no provision for the case in which the legislature has an opportunity to fill the vacancy but fails to do so. The same situation has arisen several times before, and the precedents are all against the seating of the appointee in such a case. The decision of the case rests with the Senate itself, but the interesting feature in this instance is in the fact that there are three other states besides Pennsylvania which will be without senators during the next two years if this precedent is maintained. The Democratic legislature of Delaware failed to elect, and its Republican governor will certainly appoint a Republican. The Republican legislature of Utah failed to elect, and its Democratic governor will surely appoint a Democrat. The appointee in California would be a Republican. The next Senate will be an overwhelmingly Republican body, and upon that party, therefore, will rest the responsibility of the decision. We venture the opinion that the proposition to abandon congressional precedent and wrest the constitution of the United States in the interest of such a candidate as Mr. Quay is a heavy responsibility.

Our congratulation of ourselves over the inauguration of prohibition in the army came too soon. True, the army reorganization bill passed by the last Congress contained a definite prohibitory clause, but the interpretation of that bill by Attorney-General Griggs takes all the starch out of it. One point of long-standing complaint against army canteens is the practice of detailing soldiers to act as bartenders. The first part of the prohibitory clause of the army bill provides that no soldier shall be detailed for such service. The second part of it provides that "no other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States." One would suppose that this was sufficiently definite and complete, but the Attorney-General affects to believe that the emphasis is to be placed on the first part, which he says was the motive for passing the bill. Such an interpretation of law as this, based on a total disregard to its literal provisions, and on arbitrary assumption of a real meaning which does not appear in the text, cannot be too strongly condemned. The condemnation of it in the press has been, indeed, almost universal. It is not a question whether one believes in prohibition as a general policy. It is not even now a question whether one believes in prohibition for the army. The law has been passed. The question is whether one believes in enforcing the law. The law was passed as the result of long agitation against the sale of intoxicating liquors in the army. The practice of detailing soldiers to act as barkeepers is, of course, objectionable, but the main issue is not who sells the stuff, but whether it is sold or not. The Attorney-General may have motives of his own for his decision, but on the surface the motive does not appear to be an ardent desire for the enforcement of the law in the spirit in which it was passed.

Capt. Coghlan, like some other naval and military commanders, has opened his mouth and gotten his foot in it. In a speech before the Union League Club, of New York, and again before the Army and Navy Club, Capt. Coghlan gave what he calls an inside account of the relations between Admiral Dewey and the German Admiral Diederichs before Manila. The picture which he painted is one highly discreditable to to the German Admiral and calculated to give offense to the German authorities. As a private citizen, of course, Capt. Coghlan has a right to tell anything he knows about the situation at Manila, but as a captain in the navy he has no right to bring up again in an unpleasant manner the situation which has been closed. Admiral Diederichs has been removed from his command and Germany has done everything possible to maintain the friendliest relations with the American forces in the Philippines. Owing to the circumstances under which Capt. Coghlan's speeches were made, it may not be possible to give him an official reprimand, but he ought to be and will be made feel in some way the force of the Department's displeasure. Regrets have already been exchanged between the State Departments of the two countries, and the only phase of the matter which remains to be settled is that between the Captain and Secretary Long.

The retirement of Mr. Reed, of Maine, from the speakership of the House has been officially announced. The leading candidates now in the field are Mr. Sherman and Mr. Payne, of New York, and Mr. Hopkins, of Illinois. There is ample time for other names to be mentioned and other booms to be launched, and many doubtless will be. The retiring of Mr. Reed marks the passing of a great congressional leader. Even his bitterest opponents now in the hour of his voluntary retirement are disposed to admit the exceptional value of his service. He may have been a dictator, and the name "Czar Reed" may represent something of the real situation, but at any rate he has always been a strong leader with ideas of his own and a firm grasp on the situation. He has been conspicuously a man of "light and leading." His abandonment of the field of politics, in which he has won the highest prize short of the Presidency, in favor of the practice of law, indicates a not altogether healthful condition. For a man of Mr. Reed's eminent ability it would appear that politics ought to be of all employments the most attractive. True, its remuneration is less. The salary of the Speaker is $10,000 a year, and Mr. Reed is going now to an employment with a definite gurarantee of $50,000. But it will be difficult to imagine a situation in private life in which he gave as Speaker of the House of Representatives.

A situation has arisen in Arkansas similar to that which occurred in Illinois last year, when Governor Tanner prohibited the importation of negro miners to take the places vacated by the strikers at Virden. The operators have attempted to introduce negroes from Kentucky and St. Louis to take the place of the striking miners at Huntington, Ark., and Governor Dan W. Jones has instructed the sheriff of Sebastian County to prevent the negroes from landing. So far the situation is parallel with that in Illinois, but this case is complicated by the fact that Judge Rogers, of the Federal Court, has issued an injunction to be served by the United States Marshal on the sheriff. The governor reiterates his declaration that the negroes shall not be

unloaded if the sheriff and his deputies can prevent it. The judge replies by sending his injunction after the sheriff. A clash between the state and Federal authorities seems inevitable. The legal right is clearly on the side of Judge Rogers. It may be highly undesirable in this case, as it was at Virden, to have the negro miners brought into the state, but the operators have a clear legal right to bring them in, and the railroad has an equally clear right to transport them. There will be trouble for the governor if he persists. Meanwhile both parties are waiting under arms.

The Mazet Investigating Committee is proceeding steadily with its work in New York, interrupted only by the occasional refusal of witnesses to answer questions. The case has not yet been decided as to whether or not witnesses will be compelled to answer questions, but steps are being taken to compel full answers to all questions. If Croker can refuse to state how much he got out of a deal involving a municipal contract, on the ground that it is his own business, it is hard to tell how any results can be arrived at. The whole point of the investigation is to find out to what extent Croker and his men have made public affairs their own business. The most interesting outcome of the investigation up to date has been a free and open statement by Mr. Croker of his views about municipal government. His statements constitute an explicit and unapologetic statement of the spoils system as he understands it. It is too early yet to predict any definite outcome of the investigation.

Operations in the Philippines have been transferred from the neighborhood of Vera Cruz, east of Manila, to the vicinity of Malolos in the north. The recall of the expedition from Vera Cruz under General Lawton was against the protest of the commander, but in accordance with the plan of General Otis. He wishes to use all the forces for the campaign in the north, and says it will be easier to recapture Vera Cruz when it is needed than to hold it. The sudden return of the Americans from Vera Cruz has given rise to suspicions that General Lawton's forces suffered in that campaign more severely than the reports have indicated. That belief is strengthenen by General Lawton's official statement that at least 100,000 men will be needed to complete the conquest of the Philippines. Two rather startling events have occurred during the week. One was the capture of fifteen Americans from the gunboat Yorktown, which was sent to Baler, on the east of Luzon, to release the Spanish garrison which was there surrounded by Filipinos. The other is the attack on the insurgent intrenchments four miles from Malolos, resulting in heavy American losses, including the death of Colonel Stotzenberg, of the First Nebraska.

Much excitement has been created in the Reichstag by the discussion of a meat inspection bill proposed by the German government. The bill proposes more strict inspection of German meat than has hitherto been demanded, but makes no change in the conditions for the importation of foreign meat. The protest against this has come chiefly from the Agrarian party, which maintains that German producers are being discriminated against. The exciting part of the debate has come from the use of the American "beef scandal" as an argument against the bill. Not content with using the actual facts that have been developed by our Investigation Commission, it has been assumed that the verdict of that commission was wholly unfavorable to American packers. "American packers have not scrupled to poison the American army, and therefore would have much less scruples in poisoning Germans." It appears probable that the bill will be passed in spite of the opposition.

Richard J. Oglesby, ex-governor of Illinois, died suddenly at his home near Lincoln, Ill., on Monday of this week, in the seventy-fifth year of his age. It can be said, with more truth than is usually contained in such a remark, that the story of his life is the history of his state during the corresponding period. He was, almost equally with Lincoln, a typical product of our Western soil. A plainsman of humble birth and poor beginnings, he participated in all the great movements with which he was contemporary. A soldier in the Mexican war, a prospector for gold during the California fever of '49, an *ante-bellum* abolition agitator in his native state, a major-general of volunteers in the Civil War, three times governor of Illinois and for one term United States Senator for the same state—these are the ways in which he served the commonwealth, and in all of them he endeared himself to the people as perhaps no other man in that state has ever done. His official titles were "General," "Senator" and "Governor," but the genuine and universal affection which was felt for him by the people of Illinois was expressed better by his unofficial title, "Uncle Dick."

WHY WE SHOULD STUDY THE BIBLE.

Whatever else may be said of the Bible, it is safe to say that no other book is so universally read as it is. Many and various are the motives which prompt men to read it. Some read it in order to find fault with it and to get arguments against it in order to overthrow the faith of believers. These men select the difficult and obscure passages and generally misconstrue them and parade them as characteristic of the literature of the Bible. Others read it on account of its antiquity and because it treats of certain subjects not treated in any other book. They read it as part of universal history. Others read it because of the high character of its literature, and they desire to improve their style by familiarity with Bible figures, metaphors and forms of speech. It is often read by men who search its pages for passages to prove their theories or doctrines. Because the Bible is a book that is held in very general veneration every wild theorist or partisan appeals to it for support of his theory. How familiar a certain class of passages is to the average religious partisan, and how unfamiliar all the rest of the Bible is! Even a preacher is in danger of looking upon the Bible simply as a collection of texts or homiletic material for use in his sermons.

We do not say that all these motives are illegitmate. The Bible is worthy of being studied because of its antiquity, because of its history, because of the high order of its literature, and because of the lofty character of the themes it treats, which are well calculated to widen the mental horizon. But these are not the highest motives for studying the sacred writings. They are the record of God's dealings with men and of the religious experiences, aspirations and ideas of the holiest and wisest men of the past, through whom God has communicated His will to the race. It is history written from the divine point of view, which distinguishes it from ordinary history. It is poetry touched with the divine fire and purified and ennobled. It is instruction concerning human duty which has been tested in the divine crucible; and it is revelation concerning God and human destiny conveyed by the Holy Spirit through chosen vessels. It is prophecy, allegory, sermon, proverb and parable, all dominated by divine love and divine wisdom, seeking to enlighten, encourage, renew and save men.

We go to the Bible at different times for different purposes, if we are making the right use of it. Sometimes when a question of duty arises we go to it for instruction, to find out what the mind of the Spirit is concerning the matter in question. In such cases we seek to understand the principles which it inculcates and apply them to the matter in hand. Sometimes we go to the Bible for spiritual stimulation. We feel that our ideals are too low and we turn to the Bible and find such spiritual tonic in its lofty conceptions of truth and righteousness, in the characters therein portrayed, in the spirit that runs through all the sacred writings, that we close the book with the feeling that our life is not what it ought to be, and that we must tone it up to a higher standard.

There are times when we are oppressed with many burdens and depressed in spirit and we go to the old Book for comfort and consolation. We do not read long before we find that the holy men of old had the same experiences and conflicts that we now have, and when one of them cries out, "Why art thou cast down, O my soul, and why art thou disquieted within me?" we intuitively feel that this is our question which the psalmist asks; and when we read the antidote, "Hope thou in God," we instantly recognize that this alone is the remedy which will meet our case. If the shadows of bereavement have fallen upon our home, we instinctively turn to the New Testament, where the earth seems to be bathed in the light of heaven and the spiritual world seems to come so very close to the world of time and sense. Christ's view of the life hereafter and the relation of death thereto soothes our hearts and calms our fears, and we feel that, after all, death to the Christian is only going home to be with God.

There are times in our experience when we go to the Bible for its pure and lofty devotional spirit. Where else are the soul's passionate longings, its devout gratitude, its joyful praises, so truly and nobly expressed as on these inspired pages? As we read, the fire of devotion is kindled in our hearts, and sometimes we pause to let the thought sink into our hearts and make its due impression. As we read on we feel that our souls are being bathed in the atmosphere of heaven, and our

thoughts and our affections are being lifted up and purified.

We plead for a daily perusal of the Bible, if it be but for a few moments. It is not the amount we read so much as the spirit in which we read and the use we make of what we read. But we are assured of this fact —that one of the needs among all Christians of to-day in order to a truer, fuller, richer spiritual life is the daily, thoughtful, prayerful perusal of God's Word. We would urge this upon all of our readers as a source of mental illumination and of spiritual power, for which there is no substitute.

Hour of Prayer.

THE WHITENED HOME FIELD.

(Jno. 4:35-38; Acts 1:7-9.)

(Uniform Midweek Prayer-meeting Topic, May 3rd.)

(*Concert of Prayer for Missions.*)

CENTRAL TRUTH: *The divine law of world-wide evangelization is to begin at the center or where you are, and work out in ever-widening circles until the whole world is reached.*

The first passage cited above gives the sequel to the interesting story of the conversation which Jesus held with the woman of Samaria as He sat on the well curb at noontide near the city of Sychar. The woman had been so impressed with His teachings and his insight into her life that she had left her waterpot at the well and ran back to the city to tell the people concerning the Prophet whom she had seen and heard. Her manner and her testimony were of such a character as to draw great crowds of people to the well to see and hear for themselves. As Jesus saw them coming in crowds He said to His disciples, "Say not ye there are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes, look on the fields, that they are white already unto harvest."

Of all missionary fields, Samaria, perhaps, would have been the last one to be selected by the disciples of Jesus. They regarded it as the most unpromising; and yet what a ready response to the teaching of the Master, and what a manifest eagerness to hear Him! This must have been a rebuke to the unbelief of the disciples, as it ought to be a rebuke to our unbelief of to-day when we hesitate to undertake certain mission fields in our own country because of the supposed obstacles in the way of success. The Samaritans were a mongrel people, being mixed in their blood and in their religion. They were the foreign population that had come into Palestine. The disciples felt concerning them, we suppose, much as we feel toward foreign populations in our own country, such as the Germans, Bohemians, Italians, Poles and others.

How little we are doing to reach these foreigners that are in our midst with the simple gospel of Jesus Christ! We regard their language, their customs, their religious views, as almost insuperable obstacles in the way. And yet they are human beings, just as we are, with the same spiritual needs and aspirations. They need the gospel, and the responsibility rests upon those who have it to teach it to them. Imperfect as their religion may be, it may have served as a preparation for something better. If the Master were here in person as of old, He would not go round these ungospeled masses, as He did not go round Samaria, but would go to them and sow the seed which should soon prepare the way for the harvest.

The passage cited from Acts indicates the divine law of expansion—Jerusalem, Judea, Samaria, and the uttermost parts of the earth. This is the natural order of procedure both from the economic and religious point of view. But there are motives, to-day, why we should evangelize the masses of people in our own country, including the foreign populations, which did not exist in the first century. We have here a government which has not been imposed upon us by kings and potentates, but one which we have made ourselves. Its perpetuity depends upon the prevalence of morality and religion. The motive of patriotism, therefore, prompts us to the work of evangelizing the people of these United States.

Besides that, we need to save America for the world's sake. Once the religious forces of this country are thoroughly enlisted in a united effort for the world's evangelization, it cannot be long until the whole world shall have heard the story of Jesus and his love. There are no whiter fields under the blue dome of heaven than may be found in our own beloved land. The soil has been prepared, much seed has already been sown, and laborers are needed to thrust the sickles into the ripened grain. Other soils are ready for the seed, and how soon the harvest may follow seed time is shown in this visit of Jesus to Samaria.

This is the Jubilee Year of our Home Missionary Society in the United States. Special efforts are being made to raise a Jubilee Fund of $100,000 to push forward the work of evangelizing our own country. Gratitude to God for past blessings upon our work, wisdom that recognizes that opportunities which now exist for aggressive work will soon be lost, patriotism which pleads with us trumpet-tongued for the salvation of our own nation, the needs of the great wide world that should be supplied through the co-operation of American churches—all these vast motives urge us to a generous offering for the cause of Home Missions.

PRAYER.

O Thou God of Nations, whose hand has been manifest in our national history, we thank Thee for this great free Republic of the West; we thank Thee that in Thy providence it was established by men of God, who believed in righteousness and truth and justice, and who laid the foundations of this government upon these immovable principles. We beseech Thee that we, their descendants, who have entered into the rich inheritance which they have left us, may seek to disseminate the gospel of Thy grace, which alone can make men free and fit them for the duties of freemen. Bless our Home Mission work and our Home Missionaries, and all the churches in this great land, and enable them to make such an outpouring of generous gifts as will evince the highest order of patriotism and the truest loyalty to Jesus Christ our only King. For His name's sake. Amen!

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them,—that it was vain endeavor?—*H. D. Thoreau.*

THE PROSPECT.

"Watchman, what of the night?" The hearts of the leaders in our missionary work are full of anxiety for the larger prosperity of our Zion. Their gaze is fixed on the horizon of the Jubilee Convention, and they are asking eagerly of our great brotherhood, "What shall be the outcome of these fifty years of effort, prayer and sacrifice? Will the reports at that convention be such as to gladden or sadden our hearts? Will our gifts this year be commensurate with our opportunity and duty?" We can hardly hope that the result will be such as we would desire, for nothing short of the entire consecration of our entire membership, in service and sacrifice, would measure our debt to God. But I think there are some signs of promise which ought to be named, as encouragement for the faithful and stimulus to the listless. I believe that we may answer the question with which we began with the cheering response, "The morning cometh."

And, first, the prospect is bright because of the sure promise of God. When Judson was asked what was the prospect of success in Burman missions he answered, "As bright as the promise of God!" It is lack of faith to withhold sowing until some sign of the harvest is visible. It is in the barren field the farmer scatters the seed. Not from what we see but what we believe comes our hope of a harvest. To the faithful sower the Lord says, "He that supplieth seed to the sower and bread for food shall suppy and multiply your seed for sowing, and increase the fruits of your righteousness." We may be Paul's to plant and Apollos' to water, but we may safely leave to God the giving of the increase. His word shall not return to him void, but it shall accomplish that whereunto it was sent forth. The gospel is yet the power of God unto salvation; where it is loyally proclaimed believers will be the more added unto the Lord. We need to think less of counting the converts and more of recounting the story of Christ's love. One hundred thousand Christ-filled lives will inevitably bring another hundred thousand into the blessed host. "According to your faith be it unto you," is still the word of our Master to all who seek his blessing, and our success will be proportioned to our faith.

The prospect is bright because of the new zeal for evangelization that is burning in the heart of our people. If there has been a time when our ministry was disposed to underestimate the importance of reaching out after the unconverted, and to confine their preaching to the culture of the saints rather than the conversion of sinners, that time is not now. Thousands of pastors are awaking to a new sense of the need of teaching the simple, primary principles of our holy religion to the unconverted, and of urging upon the religious world a consideration of the fundamentals of our glorious plea. Many pastors are cultivating their evangelistic gifts, not in preparation for a change of fields, but that they may more fully and effectually preach the whole counsel of God to men. Never were true evangelists in such demand among our churches. While energetic and ignorant sensationalism has not yet wholly disappeared from among them, I believe that as a class our evangelists are men of whose ministry God richly approves, and

their labors are being made fruitful in bringing many to the Lord. Our hope for future blessings from God depends upon our cultivation of this spirit of evangelization. If we shall bring one hundred thousand souls to Christ during this Jubilee Year, as we surely will, it will be a sign of the larger consecration of our ministry and membership to the work of preaching Christ and him crucified.

The prospect is bright because of the increasing tendency of our various great interests to unity of counsel and action. Nearly all of our state boards are now declaredly and actually auxiliary to our general board, an end which we have been seeking for years to attain. While the management of the mission work, in states where we are strong enough to maintain a vigorous organization, is wisely left in the hands of the state board, this is understood to mean, not a separate classification of interests, but a mere division of labor for better results. All the fruits of our Home Mission work are gathered together in the annual report of our general board, and the Disciples of every state rejoice together in a common victory for the truth. Then, too, we are coming to see that all the varied interests of the kingdom of Christ are worthy of our fostering care, as means to the great end of the world's salvation. Christian Education, Ministerial Relief, and work for our young people through the Sunday-school and Christian Endeavor have taken their places beside the Evangelizing and Church Extension departments of our work, and our national conventions give ample and cheerful recognition to all these collateral interests of our organized missionary societies.

The prospect is bright because of the marvelous growth in numbers during the last few years. Tens of thousands are accepting Christ every year under the labors of our ministry. Now churches are organized almost daily, and Sunday-schools and Endeavor Societies are of necessity growing more numerous. Our colleges are educating scores of young men for the ministry, whose services are eagerly sought to lead in the work of our pastorless congregations. The base of supplies is being strongly enforced, and we are reaching a wider constituency every day. The preachers who are in the van in this work of enlisting volunteers for Christ are men whose sympathy with our missionary work is active and generous, and a large proportion of the new converts enters the church with some knowledge of the larger mission of the gospel and somewhat of real willingness to sacrifice for its propogation throughout the world.

The prospect is bright because of the indications that our people are beginning to see the responsibilities of wealth in Christian hands. Heretofore our mission treasuries have received but few gifts above a thousand dollars, while the hundereds have not been sufficiently numerous to become an entirely common experience. In the past two or three years a change has become manifest, and we are now looking for larger gifts than of yore. Such rare givers as Gov. Drake, A. M. Atkinson, T. W. Phillips and a few of their ilk will not be so lonesome as they used to be. Many other wealthy Disciples will join them in splendid offerings for the cause of world-wide evangelization, and our offerings will iucrease by multiplication rather than by mere addition. Our missionary treasuries are receiving more money every year and a decrease in receipts by any one of them would be cause for surprise. This Jubilee Year of our American Christian Missionary Society promises to reach a degree of enthusiastic giving such as will afford an impetus to all our other co-operative enterprises. Gov. Drake's generous gift of $5,000 has been recently duplicated by "A Friend," while other gifts of $300 to $500 are coming with encouraging frequency. There ought to be a large number of our brethren and sisters to make an offering of $5,000 for Home Missions. The income from this sum will keep a missionary in the home field perpetually, since he can supplement it easily by enough more raised on the ground to give him a modest support.

The prospect is bright because of the increased prayerfulness of our brotherhood. It is certain that in behalf of missions at least we will pray more this year than ever before. The monthly "Concert of Prayer for Missions," provided for in our "Uniform Topic Cards," and published so extensively in our papers, must inevitably foster the missionary spirit of our people. So long as we make this cause the burden of our prayers and Bible study one week in every month, we are sure to feel its effect upon the missionary zeal of our congregations. Our offerings will be increased in amount, more of the members will have fellowship in the work and the churches will feel in countless ways the good effect of this movement in missionary education. In my judgment we shall see next October the largest gathering by far of our brotherhood in the Jubilee Convention at Cincinnati. All our preachers seem to have it upon their hearts; many of our business men are already laying their plans to attend; while the sisters, God bless them, all seem to be counting on going. Let us pray and work for the greatest convention in our history, and especially by making our offerings this year the most general and generous that we have ever dreamed of attaining. One hundred thousand dollars for the American Christian Missionary Society by the first of next October is the least for which we ought to plan. Let the May offering be so large as to ensure this result.

W. F. RICHARDSON.

Editor's Easy Chair.

During his late visit to Chicago, Gov. Roosevelt, in a speech before the political club whose guest he was, made a strong plea for what he called the "strenuous life" in civic affairs. It is a good phrase, and one that strikes at an alarming evil in our American political life. This evil is the temptation of well-to-do, respectable people to stand aloof from the stress and struggle going on in nearly all the cities, and in the states as well, to secure honesty and efficiency in the administration of public affairs. The attempt to correct prevailing errors and abuses, to lift up the public life to a little higher level, to bring the Ten Commandments into politics and the Golden Rule into our industrial life, involves a good deal of inconvenience, of hard work, and sometimes bitter opposition. The temptation is strong, therefore, to avoid all this rather than throw one's self into the midst of the struggle on the side of truth and righteousness. To yield to this temptation is not only cowardly, but a little reflection will show that it is not even moral. How can Christian people be the salt of this world unless they come in contact with the world's life—in its business, in its politics, in its social usages—and that with a view to purification?

But we have been thinking of the "strenuous life" as applied to Christians. How many professed Christians there are who are seeking to have an easy time in the world—to avoid hardships, suffering and cross-bearing! How few there be, relatively, who understand the meaning of discipleship to Jesus Christ! What low ideals of Christian life and service prevail in our churches! "If any man would be my disciple," said Jesus, "let him deny himself and take up his cross daily and follow me." Are we doing that? Are there many of us making any serious *effort* to do it? What kind of a life did Jesus live? As we all know, it was a life of unselfish, sacrificial service for human good. Does He expect His disciples to live the same kind of a life? Most certainly he does. His was indeed the "strenuous life." How full of toil, of daily ministering to human need, was the life of Him who "went about doing good," and whose meat and drink it was to do his Father's will! But alas how many of His professed followers to-day are living lives of luxurious ease and idleness, neither bearing on their heart any of the weight of the world's woe, nor seeking to enlighten the burden that is crushing the life out of the unfortunate that are all about them! O for the "strenuous life" in the church of Jesus Christ!

There is something, however, to be grateful for. We do not believe there was ever before so much discontent with our standard of Christian living as there is in the religious world to-day. Thousands are asking themselves the question, as they have never asked it before—"Am I a Christian in anything but name and profession?" "Am I following Christ as He expects me to follow Him?" "Am I living an unselfish life and seeking to make the lives about me brighter and purer?" Many of them are coming to the conclusion that their lives have been in great part a libel on their profession, and that they have been only nominal Christians. This is a "divine discontent;" it is the Spirit of God working in the hearts of the people and giving them a clearer vision of Christ and of the Christ-life. Out of this will come a more earnest and strenuous Christian life. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This yearning after a truer and more genuine Christian life is a sure prophecy of better things to come.

The encouraging feature about this modern hunger for a deeper spiritual life is that it does not, as of old, tend to monasticism or separating one's self from the affairs of men and living in solitude. That was, perhaps, a right feeling, but wrongly directed. The present desire for righteousness finds its ideal in Christ, who mingled with men and sought to purify

and sweeten all the channels of life. It seeks to find in social service, in addition to individual holiness of life, its legitimate fulfillment. It is manifesting itself in "Social Settlements," where the cultivated and well-to-do take up their abode among the poor and the outcasts of society, in our great cities, and seek to help them to better modes of living; in large benefactions on the part of the rich which, without injuring self-respect or cultivating pauperism, have for their object the helping of the poor to help themselves; in mission work at home and abroad; in caring for the fatherless and the widow, and in a thousand ways seeking to minister to the manifold needs of men. This is the Christ-idea, and it is sure to prevail.

If this leaven of a purer and more vital Christianity shall continue to work in our churches until the mass of our church membership has accepted the higher ideal of Christian life, and has actually entered upon the experiment of seeking to reproduce the life of Christ in their lives, we may anticipate, as the result of this reformation in the church, such a tide of spiritual power as the church has not felt since the apostolic age, and in the presence of which infidelity and agnosticism will alike be dumb. Nothing is so needed to-day to convert the world to the religion of Christ as the sincere and strenuous effort on the part of Christians to *live* that life every day in the week and carry it into all the departments of human activity. Before this sort of a revival sectarian lines will grow dim and the church will begin to experience something of that unity for which the Master prayed so fervently. Is not the closing decade of the 19th century preparing the way for such a revival?

Questions and Answers.

In our ministerial meeting a short time since this question was propounded by an Episcopal minister and backed up by Presbyterian and Baptist ministers: "If baptism be one of the acts by which we are brought into Christ's kingdom, and also into his church, how is it that when a man backslides so that the church puts him out of their fellowship, according to the Scriptures, thereby declaring that he is a sinner, that when such an one is brought to repentance and restored we do not demand of him that he be rebaptized?" *C. H. Trout.*

Piqua, Ohio.

The short answer to this question would be that no church can vote a person into membership in Christ's church, nor can it vote him out. The steps by which one becomes a constitutional member of the church of the Lord Jesus were not devised by the church, but by the Head of the church. These terms involve the putting away of sin and the acceptance of Jesus Christ as Savior and Lord, through faith confessed with the mouth and in obedience to him in the initiatory ordinance of baptism. These are spiritual steps, and when taken in the right spirit and motive bring one into covenant relation with God. But it often happens that, through the weakness of the flesh, persons who have been sincere in their motives in taking these steps stumble and fall. This does not mean that they cease to be Christians, but that they are *erring* Christians and need to seek forgiveness for their sins. Sometimes it happens that one becomes so ensnared in the meshes of sin that he refuses, for the time, to be brought to repentance. In such cases, when all other means have been exhausted with a view to saving the man, the act of withdrawal or suspension of fellowship is resorted to as a final effort to bring the offending one to repentance. If this succeed, and the erring member confesses his fault and otherwise manifests his repentance, then the church renews its fellowship, as the member renews his allegiance to Christ and to his church. Baptism in such case would have no significance, unless it were first determined that the person had never been converted, and hence had never been baptized in the scriptural import of that word. There are such cases where the parties feel that they have never yielded proper obedience to this command of Christ, and ask the privilege of doing so. The propriety of yielding to this request does not rest upon the fact that the person has sinned since his baptism, but upon the belief that he had never in sincerity of purpose obeyed the Lord in that command. The confusion in the question of these ministers arises, we think, from not discriminating between a *real* and *formal* membership in the church. The former grows out of faith in and obedience to Christ, and exists in spite of the action of any ecclesiastical authority. It is membership in the body of Christ without respect to denominational or sectarian lines. The latter is the acknowledgment of the fitness of such person for membership in some formal way by some congregation or ecclesiastical body. It is not in the power of any church or any ecclesiastical body to exclude any member from vital relationship with Christ which makes him a member of his body. The most that a congregation can do is, when the conduct of a member gives evidence that he has himself broken his relation with Christ and forsaken his Lord, to recognize that fact by the public withdrawal. This distinction seems to us to clear up the confusion which seems to have existed in the minds of the ministers referred to.

Does John 5:18 teach the possibility of our reaching a sinless state in this world or the doctrine of entire sanctification? *R. A. S.*

The passage referred to is in the apostle John's characteristic style, in which he draws the distinction without shading between those who have been begotten of God and those who have not. It is a strong assertion of the fundamental distinction between the true believer in Christ and the unbeliever as relates to conduct and character. The passage may be pressed too far in making it teach the impossibility of sinning at all, but it certainly does teach that a sinful life is utterly inconsistent with the fact of having been begotten of God.

I have met a person who argues that the Lord's Supper is for the remission of sins of the Christian, comitted after his baptism. Is this correct? *Bert Wilson.*

Minden, Neb.

The teaching of the New Testament does not justify this view. Sins committed by Christians must be repented of and God's forgiveness must be sought by the sinning one. In so far as the Lord's Supper may serve to remind us of our shortcomings and lead us to a truer and deeper repentance it helps us to obtain remission of sins, but in no other way. "If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

Current Religious Thought

The following summary of the very interesting address on "Democracy" delivered by Dr. Van Dyke in connection with the convocation exercises of the University of Chicago, April 1st, appeared in one of the Chicago papers:

By democracy we mean, not a fixed theory of the state, nor a particular form of government. We mean a tendency, a spirit, a current of ideas and aspirations. It is a sense, not of equality of all men as a fact, but of their potential equality as a hope. It is this endeavor to realize this hope, not by the concentration of power in the hands of a few, but by the diffusion of power in the hands of the many. These, it seems to me, are some of the notes of the true democracy as we see it working out its salvation with fear and trembling in our own country. Now as regards this fear and trembling, let us acknowledge frankly that they are not without reason, while at the same time we maintain that they are perfectly consistent with the most firm and loyal faith. We believe that democracy is right, that it will triumph in the end, that the magnificent experiment which is now in progress in our country will result in a splendid success. But we are not unconscious of certain inconveniences which attend the experimental stages, nor ought we to be careful of certain dangers which threatened to delay our national advance, and possibly to divert it from its true course so widely that we may be forced into one of those periods of reaction by which a nation that has too hastily followed a false lead returns upon its course in order to get a fresh start.

But in our material prosperity, our rapid advance in mechanical inventions and arts of life, the wide diffusion of what the old divines called "creature comforts," and in the consequent good humor and self-complacency which prevails among the different classes of society lies one of our greatest perils. We are in danger of making too much of these things, and imagining that there is something permanent and stable about them. We are inclined to introduce "I believe in machinery" as an article of our creed, and to suppose that an American has only to present himself before the Judge of the universe with a new kind of sewing machine, or an improved telephone, or a rapid-fire gun, to be crowned at once with glory and received into the kingdom of heaven. We are tempted to rely upon our physical prosperity, our wealth, our industrial advance as a pledge of security, and to adopt a policy of letting the more important things take care of themselves.

Thus it comes to pass that a tone of airy carelessness pervades our political life. Large powers are suffered to fall into the hands of small and incompetent men. Our city governments speak with various brogues. We receive without discrimination, and almost without thought, the miscellaneous hordes of immigrants who are poured upon our shores. Our national digestion is powerful, but there is a point at which it may break down, and it is a serious question whether the signs of political and social dyspepsia are not already apparent. A democracy falling into the hands of those who do not understand what it means, nor at heart believe in it, swiftly transforms itself into a tyranny or into an anarchy. A republic must have moral and intellectual foundations.

The corner-stone of democracy is culture. Culture must begin and continue with a fine disregard of pecuniary returns. It must be catholic, genial, disinterested. Its object is to make the shoemaker go beyond his last, and the clerk beyond his desk, and the surveyor beyond his chain, and the lawyer beyond his brief, and the doctor beyond his prescription, and the preacher beyond his sermon.

What we need at present is not new colleges, with a power of conferring degrees, but more power in the existing colleges to make men. To this end let them have a richer endowment, a fuller equipment, but above all a revival of the creative ideal. And let everything be done to bring together the high school, the normal school, the grammar school, the primary school and the little red schoolhouse school in the harmony of this ideal. The university shall still stand in the place of honor, if you will, but only because it bears the clearest and most steadfast witness that the end of culture is to create men who can see clearly, imagine nobly and think steadily.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

SECOND DECADE.

OUR FIRST MISSIONARY AND HIS WORK.

B. B. TYLER.

Mr. Burnet explained his letter to Dr. Barclay as follows:

"Bro. Barclay has been successful beyond precedent in the Holy City. This is undeniable. The point, also, which he occupies is the most fruitfnl in associations and soul-stirring recollections, and is the most pregnant of hopes of any spot on our planet. There is consequently more desire among our brethren for the triumph of the Barclaian heroism than for the favorable solution of any other providential problem now in our horizon. This enthusiasm always augurs well for any cause; none can succeed without it. I was deeply penetrated with this sentiment when Dr. Barclay proposed a field hitherto so barren of evangelical results. It was evident that more interest would be taken in this mission than in any other. This reconciled me to the effort, though all history had taught us the impracticability of the field. Good has been done, and the probabilities are in favor of still greater good, after the present difficulties between the Turk and the Bear of the North have been composed.

"After Bro. Barclay had been two years in Jerusalem, with consent of the board I addressed him a letter containing, among other matters, the questions which he has answered in his communication last published. It was due to him that the wants of his family should be respected. They were isolated from society and were cut off from the world at the time of its most rapid strides in the paths of material and intellectual progress. This is an immense sacrifice to be made by the father and mother and three children just entering upon manhood and womanhood. It was proper and pertinent to offer an honorable retreat to such faithful soldiers from a position attended with so many hardships. This was certainly due to them, when it was known that the modesty and faithfulness of the missionaries would have impelled them to perhaps unjustifiable sacrifice rather than complain or murmur. These questions, therefore, indicate no change of view or feeling in our minds. They were asked as an act of justice to the mission family. The mission will continue unless a threatening state of war should, for a time, require its removal to an adjoining country."

Facts on record show that Dr. Barclay, as Mr. Burnet says, was "successful beyond precedent in the Holy City." "Hitherto," Jerusalem as a mission field had been "barren of evangelical results." It was the "threatening state of war" that in 1854 caused Dr. Barclay with his family to temporarily abandon this most interesting field.

Under the preaching and teaching of Dr. Barclay, men turned to the Lord. Some with whom he in came contact saw the way of the divine requirements more clearly. Men of distinction, sojourning in Jerusalem, were baptized by our representative. Dr. Zimpel, who was spoken of in the literature of the time as "a distinguished homœpathic physician," was baptized. In a letter to the corresponding secretary the missionary said: "A few weeks ago I had the pleasure of introducing into the fold of the Redeemer four of the lost sheep of the house of Israel. These first fruits of the mission, consisting of a mother and three grown children, were buried with their Savior in in baptism near the Damascus gate, in one of the pools so abundant within and without the city, and give the strongest evidence that they have risen to walk in newness of life. There were present at this baptism spectators from each quarter of the globe, who gazed in mute astonishment at this strange sight, behaving with the utmost propriety. But no sooner was it noised abroad through the city than it excited the greatest disturbance; not so much among bigoted Jews as among Protestants—Christians!" He said that "were it merely my object to get *members* into the church I could soon have quite a number of respectable persons." In a short time a church was organized on Mount Zion. This church the missionary was especially anxious to keep pure. He gave the following account of "two valuable accessions to our little flock" under date of May 14, 1852: "Mr. Lazarus Murad, the brother of our consul at Jaffa, has been employed by me as teacher and dragoman ever since our arrival here. . . . . He speaks the Armenian, Turkish, Arabic and English languages fluently, and Italian, German and French less perfectly." This man was anxious to preach, and Dr. Barclay had such confidence in his integrity and ability that he desired the board in Cincinnati to employ him as an assistant in the mission. Mr. Murad was born in Bethlehem and brought up in Jerusalem. D. S. Burnet assured Dr. Barclay of the great pleasure the reports from the field gave and said: "Be so kind as to present me to Bro. Lazarus Murad, your future coadjutor. May the Lord give you confort in his aid, and to you both great success."

The Holy Scriptures were in demand. They were circulated in many languages. Men sought to understand their teaching. Inquirers were met every day. The practice of the healing art gave the missionary constant access to the people under favorable conditions. The beginning of the work was more successful than had been expected. The future was radiant. Hope was buoyant. But disease came to the missionary's family. Sarah and John were "sick nigh unto death." Their illness was protracted. Such was the report of the devoted father. During this season of anxious suspense evangelical work was almost entirely suspended. The Lord, however, was gracious. The loved son and daughter were restored to health. In the midst of this bitter experience Dr. Barclay reported the baptism of two Greeks. Two other persons were believed to be near the kingdom. The serious illness here spoken of came from a determination to remain in Jerusalem through the entire year. This was unwise. The effort was not made again. The fact is noted in the reports of the missionary to the board that a German lady, after listening to his luminous expositions of the gospel, "cast in her lot with us." Much was expected from this accession. Again there was disappointment. Death soon claimed the German woman. Mr. Murad suffered from a protracted and almost fatal illness, so prevalent and virulent was the fever that three-fourths of the inhabitants of some of the villages in the vicinity of Jerusalem died during this season. The midweek meeting of the little congregation in the Holy City was temporarily abandoned and only one meeting was held on the Lord's day. The most intense and determined opposition to the work of Dr. Barclay came from men who called themselves by the name of the Christ whom he preached and in whose blessed name he wrought. But everything promised well for the large and permanent success of the Jerusalem mission at the end of its first and second years. It is true that men and money were needed, but with the limited force and the still more limited financial resources, our first effort in the foreign mission field was remarkably successful. Men from the ends of the earth came to Jerusalem. Dr. Barclay met them, explained to them the way of salvation, induced them into the way and sent them on their journeys rejoicing in their new faith, and hope and love.

THE CALL TO A PERSONAL AND VITAL RELATIONSHIP WITH GOD THROUGH JESUS CHRIST.

C. C. ROWLISON.

(A SERMON.)

III. THE APOSTOLIC VIEW. — As his disciples went into the world preaching the gospel, which he had commissioned them to proclaim, this was the central point of their teaching. There was, at one time, a very determined effort by the Jews, who had accepted Jesus as the Messiah, to compel the circumcision of Gentile Christians and to drive them to the observance of the law of Moses. Had this succeeded, "Christian" would have become the name of a petty Jewish sect, and perhaps Jesus would not to-day be known; his name would have only reached us as one of the fanatical claimants to the Jewish Messiahship. But his life had been too deeply planted in his immediate followers to permit this. To the apostle Paul, perhaps more than to all others, is due this rescue of Christianity from Judaism. The inexplicable power of the Christ-life had so permeated and transformed the character and doctrine of the great apostle that he was able to exclaim: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." And this thought of Christ dwelling and living in him is the central thought in

all his writings. What the law was unable to accomplish, that was effected by the crucified Christ. Through the Lord Jesus Christ Paul was delivered from that bondage which the law only riveted the more firmly, because it intensified the sense of sin without being able to set men free from sin. "For freedom did Christ set you free," he declares to his Galatian converts. And, as though summing up the whole of the gospel in one single phrase, he exclaims, "Christ in you, the hope of glory!" His whole conception of the church is in accordance with this. We are as intimately joined to Christ, as the Head, as are the members of the body in the physical constitution. With him the church is to Christ as the bride to the husband, which in personal unity is ideally unsurpassed. The difference in the new life and relationship of the Christian is as though he had died and risen again, which, indeed, he ideally has done in the inductive ordinance of baptism. "Are ye ignorant," he says, "that all we who were baptized into Christ were baptized into his death?" We were buried, therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life." "If ye, then, were raised together with Christ, seek the things that are above, where Christ is, seated at the right hand of God. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall we also be manifested with him in glory." Thus he often affirms that "as many of you as were baptized into Christ did put on Christ."

And if the ordinance of baptism is the symbolic death of the old man, and the resurrection of the new to the life in Christ, so also the ordinance of the Lord's Supper has a similar significance. Men may, in its observance, eat and drink condemnation to their own souls, because they do not discern the Lord's body. It is the continual feast upon his life, "the bread that came down from heaven," which this ordinance would help us to attain; so that with Christ our meat and our drink shall be to do the will of the Father, and to accomplish his work.

Paul does not have a great deal to say about the doctrines of Christ; his whole theme is Christ himself. When he is beginning that marvelous career as a missionary in Europe, when he is compassing sea and land to proclaim the gospel, when he is enduring imprisonments and scourgings, when he is stoned and reviled for the name of his Master—he is not anxious to establish some theological view of the nature of Christ, or to give criteria for recognizing the true church, or to defend some partisan position. But he writes, "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord: that I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection of the dead." When, after years of such faithful effort for the cause of his Master, he realizes that "the time of his departure is at hand," his confidence does not rest in the thought of his profound knowledge of God, or of the mysteries of the universe; he does not fold his hands in death, having attained a complacent contemplation of the mysterious change, or perhaps of annihilation, into which he is about to pass—not in stoical fashion, remarking that the gods were stronger than he, and that the noblest thing for a man to do is to meekly submit. His faith and hope are not based upon the impersonal doctrines of abstract goodness and intangible truth. All his hope, all his confidence, are wrapped up in his close personal relationship with his Master. "For I know HIM whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Brethren, we must never forget that Christianity is a personal relationship to a personal God, or it is nothing. The church has hever entirely lost this conception; but the darkest days of her history have been those days in which God was supposed to be so remotely removed from men by their sins that they could have no direct communion with him. When the only approach to God was through the mediating priest or interceding saint, it is no wonder that moral purity and fervent spirituality were wanting, and that men sought salvation through exact ceremonial observance, and supposed the gift of God could be bought with gold. As it was with Judaism under the influence of the Pharisees, so it was in the Middle Ages when the institution and the outward observances became everything. The individual was lost; God was lost; religion was lost.

In closing let me ask, What, after eighteen centuries of Christian thought and Christian experience, is the deepest and most real truth to which the world has attained? It is the truth of the personality of God, of our personal dependence upon God, of the vital unity of man with God. There is a tendency with some to-day to say that simple goodness is all the God there is, that immortality is no more probable than annihilation, that personality is the one most illusory of fleeting phenomena. How truly speaks the poet:

"That each who seems a separate whole
Should move his rounds, and fusing all,
The skirts of self again should fall
Remerging in the general soul.

Is faith as vague as all unsweet?
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."

To think oneself religious without being in personal relationship with a personal God would be like the hermit supposing himself a social being. The hermit has no father, no mother, no brother or sister, no wife, no children, no nation, no home. He creates his own universe; his thoughts are his only companions, and when the spark of life vanishes his little world is annihilated. This is not life; there could be no better description of death. Personality, a personal God; my personal relation to him, my dependence upon him, my responsibility to him, my hope in him—this is Christianity, or Christianity is nothing! If God is not a personal, loving Father, man is an orphan in the universe.

Yes, friends, the truest message that I can bring to you to-day is that message which God spoke through his Son two milleniums ago as he walked among the poor and the oppressed, the diseased and the sorrowful and the sinful: "Come unto me, all ye that are weary and are heavy laden, and I will give you rest." Are you perplexed and worried by family cares and the burden of your home life? Come unto me, and I will give you rest. Are the intricacies and the competitions of business sapping your very lifeblood? Come unto me, and I will give you rest. Are you nauseated with the insipidness of show and wearied with the bondage of society's slavery? Come, take my yoke upon you. Have sins and villainy and hypocrisy and deceit and wantonness filled your life? Then come to the sinner's Friend, the Savior of the lost. Do you feel that in any way, or that in every way, your life is useless and empty? Come to Him who will send you forth to garner grain for the eternal harvest home; to Him who is able to make your life rounded and complete and full of divine joy. Come to Christ! Flee home to-day to your Father's house!

OUR MINISTERS IN THE SOUTH.

JAMES H. BROOKS.

Our yearbook for 1899 gives Alabama, 78 white preachers; Arkansas, 132; Florida, 10; Georgia, 72; Louisiana, 7; Mississippi, 43; North Carolina, 64; South Carolina, 17; Tennessee, 146. I presume this is correct. There seems to be some discrepancy in some instances between the number given under the list of state boards and that "arranged by states." A total of 569 for nine states. The question I am asked by the editor to answer is, What is the condition and the prospects of these men of God? The question is a delicate one. It must be understood now and all the time in this article that we are not "instituting a comparison and contrast" between ourselves and our brethren in the ministry in any other part of the union. Perhaps we don't know so much about those in other sections as we do in our own great Southern land where we were born, reared and have always lived, and where we expect to live till the Father calls us hence. Our sources of information on this subject are what has already gone to print, what has come to us from year to year in fraternal correspondence, what our ears have heard from the lips of our own brethren, what our eyes have seen and what our own experience has been hitherto.

The missionary preachers in the South have always had a reputation for earnestness, consecration and self-sacrifice. A very small portion of them has ever been financially supported as they should be. This is sadly true even at this time. For this or for some other reasons, as a rule, they have maintained themselves while trying to hold forth the word of life, teaching school, farming, merchandising, practicing law or medicine or other honest toil; or in other cases they have gone from one state to another seeking to give themselves wholly to the ministry; or again, in scores of instances they have quit preaching entirely in order that they might have the necessities and comforts of life and might be able to aid in every good word and work. Some of them have simply eked out a bare subsistance; many have tried with all the energy and devotion of a loyal soldier to fight the good fight of faith, and yet a large part of the time they have been scant of the necessities of life. A few have shared a better fate. Look over any of the states named, and one will find

only a few who have been regularly engaged in the work who have been in their present fields many years. Only a few of the six hundred preachers now in these states are giving themselves wholly to prayer and the ministry of the word. In one state where we have over one hundred and twenty white preachers, I am informed "only a small per cent. give their whole time to the work of the ministry"—I should think not one-third of the six hundred engaged exclusively in evangelistic and pastoral labors. The salary of our preachers is small. A brother writes me from his state, where there is over one hundred white ministers, saying: "One of these gets a salary something over twelve hundred dollars. Another one gets twelve hundred dollars. Perhaps two others get a thousand dollars. I have no idea what the others receive, but certainly their salaries are very small." The salaries promised preachers are often not paid. This makes it very embarrassing at times. Many preachers have been forced to give up their life insurance policies, or to part with property they had need of on account of such failures. The small salaries paid, and this frequent failure to pay what is volunteered, often leaves the preacher in doubt as to making arrangements to try to secure a home, and makes it uncertain whether he can meet business obligations that he might wish to assume. In places there is a prejudice against salaried preachers and many will not give to the financial support of any. As a rule, unless one subcribes to a preacher's salary he feels under no obligation to help sustain him. Again, if a minister begins work at a place without a "formal call" to the work, only a few find it in their hearts to administer to his necessities. In numerous instances the "official board" is opposed to your "progressive" ministers, and often stand in the way of efforts by the congregation to secure a "pastor," to sustain him when employed against their wishes, or even to arrange for an evangelist to come and hold a meeting. Too often our "elders" are men destitute of the scriptural qualifications, but they "hold on like grim death," and seem set to lord it over God's heritage. As a rule there seems to be no power to set them aside. In such instances it seems to be a "forlorn hope." Many of our official boards are efficient and awake to every interest of the church and the cause we plead—holy men of God, filled with his Spirit, to promote his kingdom among men. Such is the strong right arm of the local congregation. A large number of our membership have a mind to work, are full of labors and are ready to lay down their lives for the brethren and for Christ who died to redeem them with his own blood. Our "prospects are as bright as the promises of God." Says one: "We are growing in the right direction, and capable and faithful men in the main will be supported. If we were better preachers we would have better churches." One of our state evangelists writes: "We are improving the ministry. It is one hundred per cent. better [in his state] than it was ten years ago." The reports in our year-books and from brethren in the field would lead us to conclude we are advancing all along the line.

One who is in a position to know, speaking of our preachers, says: "As to their 'prospects,' they have none not vouched safe by their condition." This covers the ground. There are no soft places to be found, no large salaries to be looked for, no promotion except such as may come of honest toil, laborious striving, a life of sacrifice and payer. A man who has been in one state for over sixty years, and a faithful preacher for thirty-six years, writes me as follows: "As regards their prospect for sustenance, I am sure there is no section in which any earnest, capable man cannot be sustained, if having food and raiment he is therewith content. Nor is there within my horizon a single field in which a man having a family can educate his children and lay by anything for a 'rainy day' of old age." Again, "*The great* trouble is that too many churches are wanting 'big preachers' whom they cannot or will not sustain, and will not sustain young and deserving men who would in time become strong men, not only will not give them the necessary material nor moral support they should have, but actually discourage and decry their efforts to grow and work." If this condition is general, it certainly is a serious one. On the other hand, it is true many congregations and a host of brethren hold up the hands of the young preachers, some look after the aged ones, and not a few often go beyond their means in aiding every laudable enterprise of the brotherhood. One of the Old Guard says: "Let ministers endure *hardness* as good soldiers of Jesus Christ and teach the churches that the laborer is worthy of his hire, not to muzzle the ox *and thunder it into their ears that niggardly stinginess is idolatory of the most damnable conquences.*" This he calls "the remedy."

In another article I hope to present different views treated of by brethren whose opinions are of real value.

Corinth, Miss., April 4, 1899.

THE EVOLUTION OF A DISCIPLE.—III; Or. My Conversation to and from Methodism.

T. R. HODKINSON.

SECOND CIRCUIT.

In my next field I was very pleasantly associated with the Wesleyan, Congregational and Baptist denominations and became somewhat familiar with their weekly literature. This meant, inevitably, a great extension of horizon. (Is it not lamentable that many amongst us should know next to nothing—properly—of our religious neighbors, though we are supposed to exist for the purpose of reuniting them? But what can be expected of those who do not even read our own papers?) I had to admit that there was *considerable good in other denominations;* nay more, I had my first doubts about the all-round superiority of Primitive Methodism. For the circuit was hampered with incompetent officials, some of whom were also lacking in piety. My colleague and I were nearly the whole time "toiling in rowing, for the wind was contrary." I began to long for the better "law and order" of the Wesleyans.

MARRIAGE.

Meantime, I had made the acquaintance of a most interesting young Baptist; we saw each other very often, but whenever she memtioned immersion I replied with pleasantries. (A secret for you, dear Methodist friend: If your supreme care is to prevent defeat, you must avoid argument—laughter is easier, and so much safer; but if your conscience is sufficiently awake to care only for the truth, at all costs, you will *thank the opponent who sincerely attempts an exchange of views.* I stumbled in the twilight for sixteen years through knowing only the first half of this secret.)

After awhile I had an attack of a very prevalent ailment, which affected me near the region of the heart, and for which there seemed to be only one doctor—the young Baptist. But what a complication was here, my masters! I did not love Bapt-ism, but I did love the Bapt-ist. She cared nothing for Method-ism, but she cared much for the Method-ist. So she prophesied. Her mind-reading powers told her the day would come when I would be *willing to investigate;* "and then," she said, "you will surely see the right, and seeing it you will straightway do it." So we married.

I returned to my old town, and to my old work of silk manufacturing under my former employer, preaching as previously on Sundays.

INFANT DEDICATION.

When our first child was three months old I said, "He must be baptized." My wife very significantly asked, "What for?" but we did not wrangle over it. Again my my Baptist harmonized the position without sacrificing principle. "We will take baby to church," she said; "to you it will be a baptism to me a dedication." The same with our only other child. (Wait just a moment, good and faithful censor, till I relate a personal reminiscence on the other side. A fine young man in Ohio—a Presbyterian—married a charming young lady—a Disciple. They seemed very happy, and when baby came their happiness was increased. But as soon as the young husband felt it to be his duty to have the little one baptized, the young wife—an earnest contender for the faith, etc.—felt it to be her duty to oppose. They quarreled, "and the contention was so sharp between them that they [almost] departed asunder, one from the other." Look on that picture and on this and say, my brother, *which one of these thinkest thou was the more truly "Christian" course?*)

"SOCIETY STEWARD."

During thirteen years I was chief manager in large concerns, an experience of permanent value. I now preached for the Wesleyans, but only in places near home; as a large Bible-class was in my hands besides the "stewardship" of a congregation numbering a thousand persons. My wife and I worked, and prayed, and paid (inseparable in Methodism), and were happy.

In two respects I saw room for improvement, but did not expect to see it realized. My first objection was to the *government of the denomination,* which to my mind was not sufficiently representative, the ministers (there are no bishops) having a preponderance of authority, and being touched with the caste spirit. But since leaving the Methodists I have known of exaggerated congregationalism where the fancied rights of one or two sheep cost

the real wrongs of the shepherd; and there are very capable pastors who have been made to sigh for some fold where the elders cease from troubling and the deacons are at rest. *In avoiding the Scylla of priestism let us not fall into the Charybdis of parsonphobia.*

The other objection was to *the annual testing of ministerial orthodoxy*, which hurt my growing desire for liberty of religious opinion. However, anything like the annual sermon sampling which obtains in certain "apostolic" churches, or *the unholy competition in the preacher market*, was totally unknown and unfeared amongst them.

AT A BAPTIZING (FIRST WITNESSED).

In 1884 my health was seriously threatened by the constant strain of a great factory, together with church work and preaching, so I resigned my position. We removed to Southampton—population 70,000—where my wife ran a business, and after awhile I became secretary of the Y. M. C. A.

Soon after our arrival a noted Baptist preacher visited the town, and we attended the evening service. After the sermon preparation was made for the immersion of several candidates for church membership. My wife wished to stay, from deep spiritual sympathy (she had been debarred from such scenes by circumstances for fourteen years); and I (who had never witnessed an immersion) decided to tolerate it, partly from regard for her and my Baptist friends, and partly from curiosity. *There was an atmosphere of reverence* in the place, and when the pastor stepped into the water, followed by the first candidate there was a silence that could be felt. I was keenly alive. These persons, unlike the many I had "baptized," *understood what they were doing;* they were not brought by others, but *came of their own free will;* and instead of receiving a few sprinkled drops they *were buried.* The fire came to my heart, and the water to my eyes: not because my Pedobaptist "arguments were assailed by what I had seen, but because—looking beyond the mere externals—I saw *the grandeur of such an impressive confessing of the Christ.* I also realized the value of the participant of such *a blessed recollection in hours of coming temptation and sorrow.* My wife made no exultant remarks (although she had seen my wet eyes), but I frankly acknowledged how deeply I had been moved. My jestings at Baptists were over; indeed, I had the grace to feel ashamed of them.

LONGINGS FOR CHRISTIAN UNION.

The Y. M. C. A. put me into touch with the best workers in all the evangelical denominations, and I soon found myself *longing earnestly for the closer union of all Christ's followers.* I preached and gave addresses for the Wesleyans, Primitives, Baptists, Congregationals, Presbyterians, Bible Christians, Friends, Plymouth Brethren, even the exclusive Church of England, and *a strange new sect—the "Church of Christ"—imported from America by H. S. Earle* (the first pastor).

My cup ran over when I was able to organize an open-air mission, at which preachers of all the denominations promised to take a turn, from Canon Wilberforce (of national fame) to the Salvation Army Captain. I supposed that nothing nearer to reunion could be hoped for in my lifetime—not having so much as heard of the Disciples. The first to speak was the pastor of the above-mentioned anonymous foreign church, A. J. L. Gliddon. According to stipulation heavoided controverted points of doctrine, but his preaching of the common truth was not in the common platitudes and my respect was silently awarded.

CONVERSATIONS ON BAPTISM.

As our acquaintance matured the question of baptism came up. I confessed that to me it was a matter of slight importance, and the whole controversy "much ado about nothing;" though I appreciated the Baptists' loyalty to conscience. But we argued just a little, or rather, *he furnished all of the facts and I recited all of the inferences.* Now, however delightful fighting may be in the abstract, it grows positively monotonous to the one who is invariably defeated. I could fire all of the anti-Baptist guns with ease; they had hitherto been "good enough for me," and for my eminently intelligent tutors before me; but the slight skirmishes with Mr. Gliddon made me dubious whether in a pitched battle my traditional weapons would be able to deliver me. I discovered that he had been a Wesleyan minister and could therefore steal my thunder with a smiling face; so being determined to "live to fight another day," I acted according to the rhymed suggestion.

Meantime the open-air union prospered and my friend put me under obligation by preaching and by helping in the Y. M. C. A. In an unguarded moment of unsuspecting gratitude I offered to repay him by some service. Then I inadvertently spoke of circumcision as superseded by baptism, when—without a moment's warning—he accepted my offer of service by requiring me to forthwith *read the entire New Testament on baptism, systematically, and with an open mind.* I was sorry, nevertheless for my word's sake I went home to do it.

READING THE NEW TESTAMENT.

I had, of course, previously read the New Testament, large portions of it many times over; but all the references to the five points of baptism—infant, penitent believers, sprinkling, pouring and immersion. My memory tablets show up the date, in deep red letters—Monday Sept. 13th, 1886. During that never-to-be-forgotten week of unbiased Scripture reading my mind was driven rapidly through five stages. Starting point, or—Stage 1—INVESTIGATION. By Tuesday evening the last chapter of revelation was finished. I had found numerous cases of baptism (all of which I had previously read without special study), but—unless Lydia came to my relief, or one of the other "households"—there was *not one baby.* It looked as if the entire pyramid of "infant baptism" had been built on an apex of one word—"suppose." I had also found numerous references to what could have been nothing but immersion, but *not a hint of sprinkling or pouring* apart from that word "suppose." Thus was I violently dumped at—Stage 2—CONSTERNATION. There must be some mistake! the haste of getting through an unwelcome task had made me careless. I started afresh, with a dogged weariness that would unearth the passages which ought to be there if Methodist practice were scriptural. I took time and had a keen desire for the New Testament to kindly back me up. The second reading closed on Thursday morning and it was now quite clear, without the possibility of a doubt, why three out of the five points—infant baptism, sprinkling and pouring—had not been found at the first reading. *They were not there!* This landed me very unceremoniously at—

Stage 3—MORTIFICATION. I had been so contentedly sure that the Baptists were wrong; but their error being a harmless one, I had not troubled to correct it, even in my wife. And now it was very plain, according to *Christ and his apostles—the final authority*—that the majority of evangelical Christians, with their high and mighty leaders, were wrong and the Baptist minority right. My lifelong respect for hereditary theology received a deadly blow and I arrived at—

Stage 4—HESITATION—in a chaotic condition. Two voices in persistent altercation almost distracted me; the one—imperious and urgent—kept up a rapid fire of very personal questions; the other—plausible and prevaricating — tried to evade them; and this is what I heard: "What are you going to do about it?" "Oh! it is of no consequence"—"Of no consequence! yet appointed by your Lord, and loyally administered by his apostles! Dare you charge *them* with folly?" "Of course not, but do you suppose the mere form matters?"—"Don't quibble. With the ordinance changed by human creeds from a symbolic burial to a meaningless sprinkling, do you still *'suppose'* you have been baptized?" "My parents acted in good faith; they did not understand." "And even if you had been immersed, baptism is for penitent believers, and you were an unconscious babe. Of what use is a *proxy* obedience?" "What would you have? Do you expect me to publicly acknowledge that I—a preacher and sprinkler of infants for twenty years—have been the blind leading the blind?" "Certainly! and if you have any Christian manliness, you will be quick about it. Can you hope for a good conscience otherwise?" "But just think of people's talk; and the feelings of my dear old associates; and however can I face my wife?" "Oh! your wife will sing for joy. Anyhow, *ought you not to do just what is right, regardless of any other consideration?*" By this time I had reached—

Stage 5—DETERMINATION, and these words reached me: *I* OUGHT *to be loyal to the truth; I* MUST *obey my Savior, and I* WILL, *whatever the consequences;*" and then the voices ceased.

On that Thursday afternoon a dejected-looking man walked with bowed head through the public pleasure parks, and as he walked an unmerciful conscience lashed him with the scourge of memory, until he arrived at the house of Mr. Gliddon. Arrangements were there made for his baptism on the coming Sunday.

(TO BE CONTINUED.)

The intellect is but the half of a man; the will is the driving wheel, the spring of motive power. A vacillating man, no matter what his abilities, is invariably pushed aside in the race of life by the man of determined will. It is he who resolves to succeed, and who at every fresh rebuff begins resolutely again, that reaches the goal.—*Mathews.*

Our Budget.

—Church Congress here this week.

—The day for Home Mission offerings is at hand.

—Let every church fall in line for the first Sunday in May.

—Do not fail to read W. F. Richardson's splendid article in this paper in the interest of Home Missions.

—Preachers began arriving in this city for the Congress on last Saturday. The indications as we go to press are that there will be a large attendance and great interest in the discussions.

—It now begins to look like spring had come in reality. This is the testimony of the lawns, the trees and the gardens as well as the birds, which were somewhat previous this year.

—On our arrival at our office on Tuesday morning we found it in the possession of—well, not lobbyists, but of—preachers who came to attend the Congress which assembles at the First Christian Church, this city, this afternoon. At the rate that they have been appearing at this writing there will certainly be a large attendance at the church. The morning is delightful, the preachers are full of enthusiasm and everything indicates a royal intellectual treat and season of refreshing from the Lord.

—The Home Mission number of the Christian Oracle last week shows enterprise. The cover in colors is fine, and the contents of the paper full of vigor and animation. The Christian Oracle is pushing out for greater things and doing a good work.

—J. H. VanDever, of Dresden, Kan., says that there is a good opening at that point for a druggist, but that no one but a Prohibitionist need apply for the place. A member of the Christian Church preferred. Address Charles Hopper at Dresden.

—The Christian Guide states that on account of Kentucky University having to loan money at five and six per cent., that it has been getting seven per cent. for, the institution will come out this year several thousand dollars in debt on running expenses. On this account President R. Lin Cave resigned and the Academy was abolished, and an appeal will be made to men of wealth to relieve the University from this embarrassment. An effort will also be made to enlarge the endowment fund of the University.

—The Christian Orphans' Home, in this city, has been having a severe trial. A large number of the children have the measles, and there have been some fatalities. The funds for their care are also a matter of serious concern to the board, and we hope that Sister Hansbrough's appeal in this paper will be read and responded to immediately.

—The Church of Christ at Ottawa Lake, Mich., will dedicate their new house of worship on Sunday, April 30th, and sends a cordial invitation to all. Entertainment free. Services in charge of J. J. Harris, of Marion, Ill. H. F. MacLane, of Toledo, is expected to deliver a sermon in the afternoon.

—The receipts of the treasurer of the Foreign Missionary Society for the week ending April 20th were $330 less than for the same period last year. The figures are: for 1898, $2,949.34; for 1899, $2,618.54. The receipts to date for Foreign Missions amount to $71,601.21, or a gain over the corresponding time last year of $7,252.53.

—Kentucky University has announced the publication of the Centennial Crimson,'' a book of 200 pages, embracing its history, scenes and surroundings in word and picture. It will also contain a department of literature, devoted to short stories, poems and sketches by students. Such a book ought to be very popular with the students and friends of the University. Any one desiring further information about this book should address Herbert Martin, 83 S. Upper St., Lexington, Ky.

—''A Friend of the Cause'' sends us $1.00 for ''Church Extension.'' He says, ''I think it is a good thing and have tried once in a while to send a dollar. I am not able to earn much but, bless the Lord, he will accept a small amount when offered in the right spirit.''

—The Christian Endeavor World, April 20, has a group picture of Booker T. Washington and his family on its first page, and an interesting biographical sketch of Mr. Washington by Dr. Cowan. The article reveals the traits of character to which the hero owes his success and his popularity in the world in his chosen work among his people.

—The churches of the southeast missionary district of Iowa will hold their convention at Keosauqua, May 1-4. Quite a lengthy program but one full of vital themes has been prepared for the convention and a profitable time is anticipated for the delegates. All churches in the district are requested to send representatives to the convention. A. F. Sanderson, Keokuk, is the corresponding secretary.

—We publish the program of the ''Educaton-al Conference,'' to be held at Springfield, Ill., May 15th, in this paper. Let every interested person turn and read the program at once and see the effort that is being made to strengthen Eureka College. The conference, however, is not limited to one college. It is to be held upon the broad basis of Christian education.

—The program of the semi-annual convention of the churches of Christ in the 12th missionary district, Indiana, held at Shoals, this week, came to late for notice in our issue of last week. The C. W. B. M. and the C. E. Societies are represented on the program. Also the Sunday-school work. The program is a full and strong one.

—''The Evolution of a Pastor,'' the first installment of which appears in our Family Circle this week, is a story intended to explain the cause of friction which not infrequently exists between the pastor and his official board in church work. Whether you will approve of the author's solution of the trouble or not the moral of the story is good and in some places timely.

—A line from Chaplain C. B. Carlisle, 2nd Regiment U. S. V., from Holguin, Cuba, says: ''The steamship that is to convey this regiment to America has been ordered to Gibarra, near Holguin, and within 30 days we shall have said 'Adois' to Cuba. Col. Wood sent the man, Dr. Hammond, to Havana, under military guard, where the civil authorities from the states were to meet him.'' Bro. Carlisle adds: ''After a month's rest I want to go to work in the Master's vineyard.'' Here is an excellent opportunity for some church that needs a minister of culture and ability, who can be secured at a reasonable salary. Letters addressed to him at Jordan, Onondaga Co., N. Y., will reach him by May 20th, when he expects to be there.

—The first volume of a ''Dictionary of the Bible,'' edited by Jas. Hastings, M. A., D.D., with the assistance of John A. Selbie, M. A., and other prominent scholars, has been issued from the press of Chas. Scribner's Sons, New York. The work is to consist of four volumes, the second of which will be ready in a few months. When completed, it will, no doubt, be the fullest, most scholarly and up-to-date Dictionary of the Bible in existence. A glance through the contents of the first volume is sufficient to convince one of its superior value. One need not agree with the conclusions of all the able writers who contribute to it in order to appreciate its value as a recent contribution to the language, literature and contents of the Bible, including biblical theology. With such a work as this in his library a minister will find himself pretty well equipped for the studyof the Bible. It is the kind of a book that is valuable in the library of a student of the Bible, and we most heartily commend it to that class. It is a compendium of the latest and most reliable information on biblical themes, by the ablest scholars, who have availed themselves of the results of modern researches. Higher praise than this would be difficult to give to such a work.

—If any one would have a vivid realization of what ''The White Man's Burden'' is in the redemption of Cuba, and others of our new possessions, let him read George Kennan's account of ''The Sanitary Regulations of Santiago,'' under the administration of Gov. Wood, in the Outlook of April 15th. If Mr. Kennan's reliability as a correspondent was not beyond question, his description of the filth and filthy habits of the people of that city, when Gov. Wood began his administration, would be incredible. And yet he hints that the whole truth cannot be printed. The revolution brought about by General Wood is a most remarkable one. The sanitary condition of Santiago will now compare favorably, he says, with any of our American cities. As a result, ''the death-rate of the population fell from nearly one hundred a day, in the early part of August, 1898, to thirty or forty a week in Jan., 1899, and in the middle of February there was only one death in a period of nine days.''

—An organization has been formed in Washington, D. C., for the purpose of erecting a suitable monument to the memory of Rev. S. F. Smith, author of our national hymn, America. The name of this organization is the ''National Patriotic Association,'' with Rev. B. L. Whitman, president of the Columbia University, president, and J. Fraise Richard, principal of the Modern Normal College, Washington, D. C., secretary. On the executive committee we have the pleasure of noting also the name of E. B. Bagby, pastor Ninth St. Christian Church, Washington, D. C. This movement has the endorsement of leading men in the nation and will evidently be crowned with a degree of success of which every American will be justly proud. It is a movement that appeals at once and directly to the patriotism of all under our flag whose hearts have been touched by the hymn. Judging from some correspondence to which we have had access it appears that Prof. Richard, of Washington, D. C., is one of the prime movers in this patriotic movement. At all events the movement has our heartiest endorsement and hope of success. For plans, etc., address J. Fraise Richard, secretary, Washington, D. C.

—If the rules of any well-ordered editorial office were essential to salvation, then truly would there be but few saved. No matter how plain, or important or oft-repeated any request, we do not know of any that is not repeatedly broken without the least apology. We are not mad; not even complaining. Our patience is inexhaustible—with paid subscribers. But that is no reason why we should not make this singular psychological feature the occasion of a remark. As a matter of course we expect some people who write for church papers to go on rolling their manuscript, writing on both sides of the sheet, sending in unsigned articles, signing nom-de-plume names without telling the editor the writer's name, mixing church news in business letters, and vice versa, mailing copies of local papers with church news or personals not marked, and other equally inconvenient, annoying and foolish things and then complain if things get lost, mixed, marred or missed. Editors may complain, publish rules, etc., etc., but these things will go on. As well try to stop the flowing of the Mississippi River. But we shall continue to possess our souls in patience. We simply thought the phenomenon worthy of mention as an item of news. An up-to-date, first-class journal could not do otherwise.

—The Ministerial Alliance of Nevada, Mo., because of the questions put to them in relation to a school of "magnetic healers" at work in their city have thought it best to embody their views in a set of resolutions unanimously passed at one of their meetings. It is of course needless to say that the resolutions condemned the so-called "magnetic healers," for scientific and ethical reasons.

—We have received from the Bible Institute Colportage Association, Chicago, Ill., a copy of their "Marked New Testament." It is in the authorized version with favorite texts underscored or marginally marked for emphasis. The plan of the markings are by Mr. Stephen Menzies, Liverpool, Eng., the author of "How to Mark Your Bible." This gives the Testament a unique appearance, quite suggestive of good and studious reading. The objection that we think will most commonly be made to such a book, however, will be that texts fundamental in the judgment of others are not marked. However, the markings in this Testament cover a wide scope of the texts most frequently read or quoted in the more common experiences of life. This Testament can be had of the Colportage Association for ten cents with three cents additional for postage.

—A very pleasent note has been received from Secretary B. L. Smith, acknowledging the valuable service rendered gratuitously to the cause of Home Missions by the CHRISTIAN-EVANGEIST. Similar letters were received from Secretary A. McLean, concerning the assistance we rendered to the cause of Foreign Missions. All our missionary papers have been equally generous to these societies, at least in proportion to their space and ability. We refer to the matter to say that if our religious papers had to be subsidized by the missionary societies in order to secure the space they occupy in our columns, it would make a big hole in their receipts. We all recognize the fact that while our religious journals are private property as to ownership, they are public enterprises in their uses, and are conducted with supreme reference to the interests of the kingdom of God. The editors and publishers are entitled to no special credit for this, for every business should be so conducted by those who profess to be Christians. The fact, however, that our religious papers are made the servants of the public good, the vehicles for conveying necessary information and instruction to the brotherhood, and agents for helping on every good work, does create some obligation on the part of all who are interested in the progress of the kingdom of God to assist, personally and actively, in extending the circulation of these journals. This duty of reciprocity is not always recognized.

—It may sound very common and even prosaic to some preachers, when reporting a meeting, to say in simple words that so many persons, giving the number, were baptized, but from a newspaper standpoint it would be decidedly better. The orthodoxy of our preachers is generally sufficiently known that when any one of them states that so many persons have been baptized that of course they had previously confessed Christ with the mouth. The confession is also universally conceded to be "good," "noble" or any other adjective that can be used to elevate it, and the habit which so many preachers have of taking up two or three lines to describe a few confessions and baptisms when as many words would do does not indicate very great familiarity with the law of economy. In reporting the results of a meeting it is in good order to state the number baptized, the number received by letter, the number reinstated, and the number received from other religious bodies, but, as a rule, it is not in good taste to publish the names of religious bodies from which they come, except in the case of ministers.

—The Reform Bureau, reporting as moral weather bureau, anticipates a hard fight in the movement against Brigham Roberts, the polygamist congressman from Utah. This forecast is based on reports coming to the Bureau, such as the following: In a city of New York state, unusually active in reform work, a petition to the House of Representatives to reject or expel Roberts having been introduced in the preachers' meeting, was earnestly opposed on various sophistical grounds by one of the preachers and was finally adopted by majority vote, not unanimously. In the same city the woman's presbyterial missionary society having had such a resolution brought before it laid it on the table because one of the officers had ingeniously asked the congressman of that district if the petition would influence him, and he had answered, "No." It wes amazing that he should have been asked such a question, more so that anybody, much less a whole presbytery of leading women, should have believed his answer, and still more amazing that they should not have seen that the petition would influence the whole House, and, by publication in the associated press, the whole country. Most surprising of all was the congressman's further explanation coming, as it did, from one of the foremost members of the House, namely, that his action would turn on the question of fact, whether it could be proved that Mr. Roberts is now actually living in polygamy. That is really but a secondary matter, though it should be enough that he once confessed himself a polygamist and served a jail penalty for it which puts the burden of proof as to any reform on his part upon him. But personal immorality is not alone or chiefly the ground for rejection or expulsion. He has in two published articles, quoted in the Capron House report, advocated the general practice of polygamy, despite the statehood covenant of Utah to supress it, and has been elected by an unusual majority because he was such an advocate of bigamy and repudiation, to represent Utah's rebellion against the nation and against civilization. It is not a person only, but a state—aye, the nation—that is on trial, and we shall be found guilty before the world if we do not, by earnest work while congressmen are at home, convert two-thirds of them to the belief that he should be rejected or expelled as soon as the clerk calls the House to order on the first Monday of December. Why should any congressman hesitate to say at once where he stands on the fundamental question of civilization? There are reports of evasive answers and rumors of blackmailing threats to expose the records of men who shall dare to oppose Roberts. We shall need the utmost effort of press, and pulpit, and platform, especially petitions of citizens' meetings from all parts of the land. The Bureau will furnish facts and petitions to all who apply, with stamp. This moral conflict gives no less opportunity for patriotic sacrifices, and involves issues no less important to the nation's honor than the battles about Santiago and Manila.

"The Thorn Comes Forth With Point Forward."

The thorn point of disease is an ache or pain. But the blood is the feeder of the whole body. Purify it with Hood's Sarsaparilla.

Kidneys, liver and stomach will at once respond? No thorn in this point.

Blood Poisoning—"The surgeon said when he took out the brass shell received in wound at San Juan Hill two weeks before, that it would have poisoned me if it had not been for my pure blood. I told him it was Hood's Sarsaparilla that made it pure." GEORGE P. COOPER, Co. G, 25th U. S. Inf., Washington Barracks, Washington, D. C.

Rheumatism—"Myself and a friend both suffered from severe attacks of rheumatism. Hood's Sarsaparilla cured both. We would not be without it." WM. H. LESTER, 65 Leonard St., Fall River, Mass.

Hood's Sarsaparilla Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

ROYAL BAKING POWDER

IS THE BEST.

A pure, cream of tartar powder. Greatest in Leavening Strength. It makes lightest, sweetest, most wholesome food.

ROYAL BAKING POWDER CO., NEW YORK.

—The earnest reasoner can never injure the cause of religion; the inquisitor and the ruthless dogmatist have been its ruin and curse.—*Dr. Farrar.*

—The Standard and the Interior have, after twenty-nine years of close association parted company. The first issue of our paper was printed on the Standard's press. In 1873 the two offices were located on the same floor in this building and we have been close and intimate neighbors ever since—mutually helpful.

These two great denominational papers, according to the above paragraph from the Interior, have thus been closer together than the churches for which they stand knew. Could the two great religious bodies for which these two great religious organs stand, Baptists and Presbyterians, have lived so closely together so long, and come to have known each other as well, they would not now be so far apart as they are in Christian fellowship and work.

—The St. Louis and Chicago papers still keep up their good-natured sallies at each other. This from the Globe-Democrat:

Prairie fires are raging again in some of the wards of Chicago. The billows of flame sweeping over leagues of grassy solitude form a spectacle unknown in any other metropolis.

—Sophia had been praying for twelve years to become a foreign missionary. One day an aged friend said to her: "Sophia, stop! Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Well, are you not a foreign missionary already?"

Then the friend said: "Who lives on the floor above you?"

"A family of Swedes."

"And above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about God's Son! Do you think he will send you thousands of miles to the foreigners and heathen, when you never care enough about them at your own door to speak with them about God's love?"

Not a few need the lesson Sophia learned. "Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, conquer the darkness nearest you.

The moral of the above conversation, clipped from the Herald and Presbyter, needs no additional comment from us at this time. A liberal offering to Home Missions on the first Sunday in May will discharge you from its claims.

—*Special from Oskaloosa, Iowa:*—I am at my old home assisting the new pastor, A. E. Cory, to rejoice over the wiping out of a $5,500 debt, not a dollar of which was subscribed four months ago. Bro. Cory called for $1,350 this morning. He got it in bankable notes due in 30 days! Five weeks ago he came and found this debt but half raised. The day is a great day for all of us. A. M. HAGGARD.
Des Moines, Iowa.

—Not a few men of responsibility are severely criticizing Attorney-General Griggs for his interpretation of the anti-canteen bill, passed by the last Congress, and are holding President McKinley responsible for its enforcement as understood by the people and as intended by its author and friends. The Chicago Lever recently concluded a lengthy article on the subject with the following words:

If Mr. McKinley permits the provisions of the law to be broken down and allows the canteen to continue, it will only confirm a widespread conviction that the whisky trust has more influence in the White House than is wielded by all the churches.

PERSONAL MENTION.

J. B. White now preaches for the church at Wakefield, Neb.

E. C. Whitaker, of Sidney, Iowa, removes to Hampton, Nebraska.

J. R. Morey, of Sheldon, takes the work at Maxwell.

F. A. Jackson, of Columbia, Kan., says that the church there is now supplied with a pastor.

A. E. Cory was honored by the churches and citizens of Oskaloosa, Iowa, with a public installation service.

B. L. Kline, pastor at Dallas, Iowa, announces that Secretary B. S. Denny will dedicate their new house on April 23d.

T. P. Haley, who was hurt by a street car in Kansas City, some days ago, expects to be able to resume his pastoral duties soon.

Prof. W. E. Garrison, Butler College, Irvington, Ind., is visiting his parents and attending the Congress, this city, this week.

A. J. Marshall, of Onawa, spent a few days in Des Moines, Ia. His daughters are in Drake University. His Iowa friends are sorry to hear of his purpose to leave for St. Louis, Mo.

H. W. Everest, Dean of Bible College, Drake University made his first public address since his prostration in November last. He will speak again April 21st.

Chancellor W. B. Craig is grappling with the greatest financial college problem among our people and will soon be ready for congratulations.

J. G. Encell lectured recently before the young men of the Bible College of Drake University. He is now moving to Marion, Linn Co., Iowa.

I. N. McCash, of University Place, Des Moines, made a call for missions one week ago, and the cash and pledges now aggregate $730.00.

Mrs. Louise Kelley, of Jeffersonville, Ind., will speak on missions in Drake University on April 18th, and then attend the central district convention at Bondurant.

W. W. Blalock, editor Christian Blade, published at Topeka, Kan., will go to Lamar, Mo., instead of Larned, Kan., as first arranged.

A. C. Eaton, evangelist for Southern, Ill., now in a meeting at Belle Prarie, is visiting all churches in Southern Illinois that he can, setting them in order.

Davis Errett, pastor of the church at Canton, Mo., preached at the Fourth Christian Church, this city, on last Monday, and remained over for the Congress.

Wm. S. Broadhurst and Campbell, of the Christian Oracle Publishing Company, Chicago, were in the city this week, and among the numerous and appreciated callers at this office on Monday.

The leaflet directory of the church at El Dorado, Kan., E. E. Cowperthwait pastor, contains much information in brief about our plea and people and makes a good tract for local distribution.

Miss Susie Threlkeld, of Mexico, Missouri, one of our sweetest singers, would like to go with one of our evangelists and assist in his work. She is a fine soloist, and also a splendid leader in congregational singing. H. A. Northcutt, Knox City, Mo., April 22, 1899.

A. M. Collins, of Shelbyville, Ill., has a meditation on the "Silent City" in the Daily Union of that city. This deeply devotional and eloquent train of thought was provoked by a Sunday afternoon visit to the "Silent City."

T. J. Dow, pastor of the church at Iowa City, Iowa, and his wife were recently surprised by the presence of about 100 guests who came to celebrate the 20th anniversary of their marriage. The occasion was greatly enjoyed by all.

Bruce Brown, pastor Westside Christian Church, Chicago, is delivering a series of Sunday evening lectures on the great reformers and their related churches, beginning with Martin Luther and closing with "Alexander Campbell and the Christian Church."

C. M. Keene, pastor of the church at Hartford City, Ind., for the year ending April 16, 1899, reports 38 additions to the church, $50 for missions, $100 for church improvements and $300 on church debt. For all purposes, $1,875. Outlook for the future encouraging.

C. E. Millard, of Mayfield, Mo., says: "After our meeting in Washington closed, I came over to Baltimore for a week to assist Bro. Ainslie. I start for Cincinnati to-night. After a few days at home I go to Denver where I will be with Grant K. Lewis in a meeting through May."

F. M. Bruner, one of the mighty men among us, though confined to his room year in and year out, has not been idle. He has written a masterly review of "The Evolution of Christianity," by Dr. Lyman Abbott. It is just now coming from the press. Address the author 1327, 26th St., Des Moines, Iowa.

W. J. Russell, pastor of the church at Rushville, Ind., writes: "I have just concluded a series of 14 lectures to young people. The church will seat 1,500, but we have turned people away. Great interest has been manifested. Next Lord's day I commence a series of sermons on great subjects: What is Our Plea; Are We Orthordox, etc.

R. M. Messick, of Kelso, Washington, sends us the following message: "I want to say to my friends and brethren in Missouri that I left California, March 30, to take work at this place and at Hockinson near by. I am now about 500 miles nearer to my home in Salem, Ore., and am much pleased with the outlook. We have good congregations, Sunday-schools and Christian Endeavors at both points and new houses of worship. Correspondents can address me either at Salem, O., or Kelso, Wash."

CHANGES.

Charles Darsie, Collinwood, Ohio, to Newport, Ky.
A. D. Skaggs, Indepedence to Portland, Oregon.
A. Baker, Malvern to Braceville, Ohio.
B. F. Dawson, Butler, Mo., to Turley, I. T.
F. H. Bentley, Moodyville to Ashland, Kan.
Daniel Trundle, Eureka Springs to Springdale, Ark.
D. G. Wagner, West Lima, Wis., to Lordstown, Ohio.
J. L. Darsie, Bethany to Wellsburg, W. Va.

In the Matter of B. H. Roberts Again.

A member of Congress here at the capital is reported lately in one of our leading dailies as saying that the subject uppermost now in the minds of the people is not expansion, anti-expansion nor our war in the Philippines, but whether B. H. Roberts should be allowed a seat in the next Congress. This he inferred from the many letters he was daily receiving from parties importuning him on the subject. He concluded his interview with the reporter by saying: "All this cannot be *entirely* ignored." This comment sounds somewhat ambiguous, to say the least. The fact of the matter is that many are looking at this matter from the wrong standpoint. I notice some of the papers come out about this way: "O, Roberts is a very good man. He is popular with his home people. He got a good, clean majority for the office and he should have it. Why, even the women voted for him! If he has four wives he got them in days of polygamy and now he is only doing what he ought to do by supporting them. What's the use making war on Roberts," etc. What are we coming to, anyhow, when a self-confessed bigamist, a violator of one of the most sacred laws of refined civilization, is to be elevated to a seat in one of our highest legislative bodies? grant that Mr. R. may be a good citizen from a Mormon standpoint; he may fulfill all other requirements of that kind of a citizen, but just that one fact of his well known bigamy stamps him as a felon and should as effectually bar him from holding that high office as if he were any other kind of a criminal.

We should not lose sight of the main point and that is, can we afford to allow one guilty of his practice in the marriage relation to share in public office when our laws especially provide that such a one shall not do so. No other qualities of the man can extenuate this one offense, be he ever so amiable otherwise. If he is allowed to take his seat we should all look upon it as a matter of course, if he should bring his four wives here to the capitol with him, and that they with whatever numerous progeny they may happen to have are frequenters daily of the members' galary and the corridors at the capitol, then some of us might feel like exclaiming sure enough, "What are we coming to," indeed!

Now that our season for assemblages is about to be ushered in, every opportunity should be seized for an expression to be sent to each and every congressman, that no mistake be made as to the setiments of the best elements of our society on this question.

R. J. TYDINGS.
Washington, D. C., April 13, 1899.

Christian Orphans' Home.

Easter has come and gone. While it has not brought the Home the help we so confidently expected, and while we feel very keenly our disappointment that so many of our churches and schools have decided this year that they cannot help this work of the Master, we also have a deepened feeling of gratitude to those who have, year after year, stood by us so nobly in our efforts for the helpless in our church. To all these friends who have remembered the needs of our poor children we wish to return, from the depths of our hearts, our thanks; we thank them individually and as schools and churches.

Among the friends of the Home in St. Louis, who are always ready in time of need to lend a helping hand, is our dear brother, R. D. Patterson, Sr. A few days ago he handed our treasurer $100 to help her pay the bills for current expenses, saying he did not know to what better use he could put it than to help feed and clothe those little ones. Oh, for more Bro. Pattersons!

Brethren, we are in greater need just now, I think, than we have ever been before. Our children have had one of the children's diseases after another in such rapid succession, until their systems are so depleted that their little frames are giving way. First, the whoopingcough, then the roseola, then the chickenpox, a few cases of pneumonia and now the measles, one right after the other. Some of the dear little things have died in spite of the efforts of some of the best medical talent in the city. Besides our regular physicians we have had many others—and all have so willingly and freely answered our calls. We are leaving nothing undone for the comfort and speedy recovery of the children. We will have the whole building thoroughly fumigated and cleansed as soon as they are all well. Plumbing will be overhauled, painting, which is so badly needed, will be done, and the roof repaired. After this is done we will enter upon a more rigid regulation in regard to receiving children and try as much as possible to *keep* these things out.

But now brethren everywhere, we ask you to come to our aid and help us like Bro. Patterson has, to bear this heavy burden. Pray for us, and praying, help us financially.

Before concluding I wish, in the name of our association, to thank the CHRISTIAN-EVANGELIST for the many kind words in regard to our Easter collection and otherwise. Address

MRS. J. K. HANSBROUGH, Cor. Sec.
5018 *Cabanne Ave.*

Correspondence.

English Topics.

A REQUEST TO KIND AMERICAN CORRESPONDENTS.

It is my great privilege to receive frequent pleasant, sympathetic and welcome communications from friends in America on subjects which I treat in these English letters. I often wish I could see the kind writers face to face, and talk over some of these topics. Some at least of my correspondents I may ere long have an opportunity of meeting, if they should be at the Cincinnati Convention. I mean to be there, if God permit. But I want to take this opportunity of asking all such friends to mail their letters with the proper stamps, so that a poor Englishman is not compelled to pay excess rate on this side. It may of course easily happen that a friend sending many letters at once may accidentally post a note to England with the same stamp as he is in the habit of putting on letters sent to some part of his own country. The mistake has been made so often that I am constrained to call attention to the matter. I always weigh my letters for foreign countries and stamp them accordingly.

THE DEVIL'S CHURCHES.

A year or so ago I wrote a strong but literally true account of the moral condition of the English theater. I return to the subject now because it is not only one on which I have deep personal feeling and fixed opinion, but because here in England much attention is being attracted to stage matters through a remarkable book. Nothing seems nowadays to affect public opinion unless it is dished up in the form of fiction. The most effective attack of recent years on the Church of England is that made in Hall Caine's book, "The Christian." Charles Reade put an end to the horrible "silent system" in our prisons, which used to send criminals mad, by the wonderful effect of his exquisite story, "It is Never Too Late to Mend." You all know what was accomplished by "Uncle Tom's Cabin." So did Charles Dickens, by his impartial "Nicholas Nickleby," forever destroy the barbarous private schools described under the caricature of Dotheboys Hall. The novel with a purpose is one of the most powerful moral engines ever contrived. Zola by his "L'Assommoir" leveled a deadly blow at the absinthe curse and the wineshop system which was blighting France. The latest book of this class, and one of the very best ever sent forth by writers of fiction, is "The Vision Splendid," by two authors, Miss Florence Bright and Mr. Robert Machray. Miss Florence Bright, whose father was a Crimean officer, and at his death war correspondent to the London Times, has herself been an actress, while Mr. Machray has for years made a deep study of the whole question of theatricals. I have before me a photo of the Rev. R. Machray. He is a clergyman, and I see that the portrait is by Sarony, of New York. He was at one time living on the American Continent. His uncle is the distinguished and devoted Archbishop of Rupert Land. The book by this clergyman and this ex-actress is stirring up a hornet's nest of criticism. For it is creating terrific anger in the dramatic world.

THE VISION SPLENDID.

The inner life of the stage is terribly depicted in this most realistic book. More ghastly scoundrels, male and female, it would be impossible to conceive than some of the leading characters. These two experts tell us that there are more than 3,000 women connected with the stage in London alone. They assure us that hundreds of young girls, allured like moths to the flame by the fascinating glitter of theatrical life, eagerly seek to enter it. And yet not over one per cent. of the whole of these candidates for success can reach an even moderately satisfactory position. As a rule only the members of old theatrical families get any opportunity at all of distinguishing themselves. The outsider may be as clever as Siddons, as talented as you please, but if she is without either influence or money, she has not the smallest chance of showing what she can do as long as she remains "good!" This is the appalling truth. Miss Florence Bright and Mr. Machray have both been interviewed, and they declared in the frankest manner that what their book represents is absolutely true. It is possible for a virtuous girl to make progress on the stage, and to remain good. But it is only just barely possible. It is very nearly impossible. Jean Murray, the heroine of the book, is a woman strong enough to resist temptation, and she does resist; but it is at the expense of her ambition and of her success. She started with a "Vision Splendid" like that described by Wordsworth in one of his immortal odes; and she had to sacrifice it all, with her hopes and all her dreams, to retain her self-respect and her purity. What the authors say on page 124 of their book is worth serious study by those in England and America who are constantly apologizing for the theatre as it is, and and are incessantly sneering at those who disapprove it as being only so many canting Grundyites or morose Pharisees, or sanctimonious purists. I will quote a few words from that page: "It would be an uncharitable and extravagant generalization to say that all actors and actresses lead immoral lives. But the practical difficulties in the way of leading a good life are, in the case of girls who have no money and no influence, so tremendous as to be well-nigh insuperable. Talent, unaided, will make its way in almost every department of life far more certainly than in the dramatic profession." What is most remarkable is that the daily press has at once frankly admitted that this wonderful book is true to life. The Daily Mail, one of the greatest of London morning papers, declares that the authors have rather understated than overstated the case. This being so, it is a fair question that I now propound. We are continually hearing about the reformed theatre. But where is it to be found? I can hear of it nowhere. Or when is it going to be found? But I am thus only repeating two questions which have been asked to my own knowledge ever since my memory serves. I say, without any hesitation, that at this day the chief ingredient which the average theatrical manager puts into the purple cup of pleasure for his patrons is the pretty girl. Of the pretty girl he is ever in quest, and when he has found her he cares not a straw what becomes of her, body or soul. If people are going to reform the theatre, why do not those people who are going to do it begin to do it?

A GREAT BAPTIST GONE.

One of the leading Baptists of this country has passed away. James Archer Spurgeon is dead. I knew him very well, and entertained for his character and talents much respect. He was the only brother of the great C. H. Spurgeon. It would be absurd to pretend that independently of his providential relationship to that marvelous Puritan he would himself have been great. It is universally allowed that though the Spurgeon family are all excellent, estimable and useful, not one of them would have been conspicuous above ordinary Christian workers but for the greatness thrust upon them by the extraordinary genius of one of them. Like Napoleon, C. H. Spurgeon lifted all his family with him. All deserve whatever has accrued to them, for they have worked hard to improve the advantage. Dr. J. A. Spurgeon always seemed to me more like a clergyman in his manners and appearance than like a Nonconformist minister. But he was a most staunch and conscientious Baptist. He baptized Dr. Pierson. That occasion was a a memorable and sensational one. Dr. James Spurgeon had an almost seraphic face. His beauty of countenance was one of the great attractions of his personality, which was altogether fascinating. He was refined, scholarly and entertaining, except in the pulpit, where he was somewhat too didactic and dry to be very popular. He had no great national influence, but was locally very influential in his beautiful suburb of Croydon.

THE SORROW ON THE SEA.

We Englishmen are so passionately fond of the sea with which God has girt our tight little island, that we are all plunged into national mourning when some fresh ocean tragedy happens. Nothing so sad, even though sometimes such incidents have occurred on a larger scale, has of late years shocked the whole people as the wreck of the Stella, an excursion steamer from Southampton to Jersey. Of the happy passengers, who were crossing the English Channel to the Channel Islands for their Easter holidays, nearly 90 have found a watery grave; and many others have had an awful experience in their battle with death for fifteen hours while drifting in darkness in little boats. The Stella was running at full speed through a dense fog, through the recklessness of the captain in his determination not to lose time; she consequently struck one of the dreaded Casquet Rocks, eight miles from the Isle of Alderney, and thirty miles from Guernsey. Horrors thickened in the tragedy that ensued. The ship was ripped up as with a knife. As she sank her boilers exploded and she was shattered to atoms. Two-thirds of the passengers, the captain and nearly all of the officers and crew were lost. Two couples had been married that morning, and in each case one of the honeymoon pair was drowned. Never has there been a more vivid illustration of the Savior's prophecy, "One shall be taken and the other left." Husbands saw their wives into lifeboats and remained on board to perish. Families were split up in a way never paralleled. But it is in such cases that the traditional heroism of the Anglo-Saxon race never fails to shine out. Not a soul gave way to panic. All was perfect order and discipline. Death was faced and endured without flinching, by men, women and children alike. Duty to God and man was the instant and invincible watchword of every soul on the doomed ship in those awful moments. How utterly different from the hideous death scenes on the Burgogne a few months ago, when crew and passengers of the Latin Catholic races were stabbing even weak women with knives in the lust for life at any cost! Why do British and American people know how to meet the end with calmness that is unconquerable, in contrast with the craven fear displayed by Frenchmen and Italians? Ask that question again and again, and only one reply is possible. In the one case the Bible has inspired the national temperament; in the other the spirit of true manliness has been sapped away by infidelity and bigotry, the faith in immortality being unknown.

W. DURBAN.

43 Park Road, South Tottenham, London, April 8, 1899.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
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Church and State in Germany.

The relation between the secular and ecclesiastical powers in the empire is somewhat anomalous, and can only be understood in the light of the events which have led up to the present condition. The presence of almost a halfscore of established or state churches, where it can with difficulty be conceived how there should be more than one, gives interest to a study of the situation. Germany is the cradle of the Reformation and the scene of Luther's life work; and yet not only are Romanists and Reformed Churches on equal terms in the empire, but both are under government patronage and enjoy government support, while not only do there appear varieties of opinion and belief in the ranks of the Evangelical State Church, as is true in the Church of England, but there are as a matter of fact eight different Protestant State Churches, while several other Protestant denoninations occupy the positoin of dissenters, or nonconformists, sustaining somewhat various relations to the government.

The genesis of this condition is to be found in the relations of state and church at the period of the Reformation, when the Roman Catholic Church was the only religious body recognized by the empire as it existed at the time, and the parties that differed from the Roman Church in belief or worship were not only regarded as heretics at Rome, but were for the most part under the ban of the empire as well. The reasons for the escape of Lutheranism from this category lie in the rapidity of its growth and the disinclination of the emperor, Charles the Fifth, to displease the powerful Protestant princes, though himself an ardent Romanist and always hopeful for an opportune time for crushing the Reformation. Presently Lutheranism became the recognized religion of many of the German states, though the older church never lost its legal status of establishment, and thus historically Romanism and the reformed religion both occupy the position of established churches in Germany. As to which form of the Protestant faith should be recognized, each province, kingdon or free city was left to decide for itself. It thus came about that in some the Lutheran Church was recognized, and in some the Reformed or Calvinistic body had the supremacy. This was the situation in the reign of Frederick William III., of Prussia (1797-1840), whose family was Calvinistic. This was, therefore, the religious complexion of Prussia, though there were many ardent Lutherans in the kingdom. But the religion of the beautiful Queen Louise of Mechlenberg-Schwerin, to whom Frederick William had recently been married, was Lutheran, and this rendered it impossible for the King and his wife to receive the communion together. He determined to remedy the situation, and by a royal edict he united the Lutheran and Calvinistic Churches in Prussia into one under the name of the Evangelical Church, which is the recognized term to this day. It may be questioned by one who knows anything of religious history and the temper of denominationalism how it could be possible for a king to unite two churches with a stroke of his pen. It may be said that in an ordinary period of religious activity this would be quite impossible, but religion at that time was at a low ebb in Prussia. The deadening influence of the free thought that came in with Voltaire's residence at the court of Fredrick the Great had produced a general apathy, which only came to its close with the distresses of the Napoleonic wars, when the patriotism and religion of the nation were wakened by the words and example of the King and Queen to the point of successful resistance. So great was the indifference at the period mentioned that little difficulty was encountered, though a party in both churches refused to enter the alliance, and thus the act of the King really created three churches instead of reducing the two to one, though the dissenters were not recognized as possessing the rights of establishment. With the growth of religious feeling in the reign of Frederick William IV. (1841-1861) came many advanced steps in the regulation of religious affairs, among which perhaps the most notable was the appointment of a special Minister of Public Worship, which removed the religious interests from the merely secular Supervision of the Minister of the Interior.

With the proclamation of the empire under William I., in 1871, the federation of the different states, kingdoms and free cities into a representative unity was accomplished, but the task of uniting the different state churches recognized in these separate territories was an entirely different matter, though they were all either Lutheran or Calvanistic, and mostly representatives of the combination of the two, viz., Evangelical. Variations of creed, but especially of organization, could not be wholly overcome, and the result is that to-day there are actually eight established Protestant churches in the empire, those differing from the Prussian State Church being located in Saxony, Hannover, Schleswig-Holstein, Mecklenberg and Frankfurt-on-the-Main, in some of which there are two different established churches side by side.

The amount of control which the Minister of Public Worship exercises varies somewhat between the Roman Churches and the Evangelicals. The appointment of priests in the former, which is of course a close corporation with a hierarchy, are made by the bishops, so that the government has no voice in the matter unless public interest demands interference. But in the Protestant State Church there is no hierarchy and the appintments of pastors come about in three ways. In some cases the appointment is made directly the King (as the Emperor is called in relation to his government of Prussia, which is his hereditary kingdom). In another group of churches the appointment of a pastor is in the hands of a patron, who is usually the mayor of the city or the leading noble of the district, himself perhaps the actual owner of the entire property in the region. In a third list fall those churches whose pastors are chosen by church consistory, a body of representative members, usually a score or more in number. The result of this system does not give the important churches preachers suited to their needs, and it is a notorious fact that the leading churches in cities like Berlin are occupied by men chosen because of party obligations, political services or personal and family relations. Of course, there have been and are notable exceptions. Schliermacher's splendid ministry at the old Trinity Church in Berlin, and the notable preaching of Dreiander, the present Hofprediger, constitute important exceptions, which perhaps only prove the rule. But it is a significant fact that the congregations have but little to say in the choice of their pastors and the strongest men do not find their way into the most important pulpits. The salaries paid to the priests and preachers are supplied by the state tax for religious purposes, which is ten per cent. of the ordinary income tax, and range in amount from 1,500 to 2,400 marks to Roman Catholic priests, and 1,800 to 3,600 marks to Protestant ministers. The priests receive less than the ministers because they have no families to support, and the salary increases with the length of the term of service.

In addition to the state churches there are two denominations which possess corporate rights in the empire; these are the Bapists and the Mennonites, and their privileges include the right to acquire property, which is possessed be no other denominations, though the Methodists are making strenuous efforts to secure similar privileges, and there seems to be no reason why they should not succeed. The Church of England, which is represented in Berlin by St. George's in the Monbijou Schloss grounds, has been refused these rights by reason of its allegiance to the See of Canterbury, a foreign authority. In response to the criticism that such aliegiance is also rendered by all the Roman Churches to the Pope, the answer is made that the situation continues from a period before the rise of Protestantism and cannot be changed. There are many other churches in the empire, representing all phases of religious thought, but they occupy the same position of nonconformists, with no legal rights, but perfect religious liberty.

The rapid growth of Berlin during the past few years, rivaling that of Chicago, has rendered the church accommodations entirely insufficient for the growing population. The present Empress, who is an earnest Christian woman, has done much to remedy this evil, and even the comic papers have made capital of her propensity for occupying vacant corner lots with church buildings. But with all this improvement, the parish of each church in Berlin includes not less than thirty thousand people, and in a government where the state church exists this actually means that that number are included in the membership of the particular church, though probably a vast majority of them never enter a house of worship. But this, it is claimed, is a great improvement over the situation in former years, when the number of people to one church ran as high as eighty thousand.

The sentiment in favor of disestablishment receives small expression as yet in Germany, though Pastor Stoecker, the former court preacher, is an ardent advocate of it and has something of a following. It is his belief that the religious condition of Germany would be greatly improved by this means. It is needless to add that the social democrats are also ardent advocates of disestablishment, but from an opposite motive, viz., opposition to all organized religious institutionalism as well as to the autocratic principle in government. It is probable that men who favor disestablishment as a means of promoting the wellfare of the church are eagerly watching the development of the movement in England, which is just now at a most interesting point. It will certainly come more slowly in Germany, both because of the conservatism everywhere encountered, and because of the strength of the Roman Catholic party, which is numerically the strongest in the Reichstag or Parliament, and was only strengthened by Bismarck's attempted interference with Roman Catholic privileges in the empire.

HERBERT L. WILLETT.
Anhaltstr. 15, Berlin.

Kidney Troubles

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Write to **DR. PETER FAHRNEY,**
112-114 South Hoyne Ave., Chicago.

New York Letter.

Let all our readers in the North Atlantic states keep in mind the Philadelphia Conference, May 9-11. Preachers and other Christians actively interested in the enlargement and forward movement of our work in these states will be present to discuss and perhaps plan a campaign of aggressive effort which it is hoped will result in great things in the coming year. The proper evangelization of the great cities of the East is one of the vital questions to be considered, and none more urgent could claim our attention at this time. One of our greatest needs here in the East is a strong, wise, patient, tireless general evangelist (a number of them would be better) who could go into the destitute places, inaugurate the work, say with a good series of meetings, gather a Sunday-school, arrange for a place of meeting, organize a nucleus and if possible locate a preacher. Our several state boards are weak and necessarily limited to a very few places in their several territories. The American Christian Missionary Society should be induced to supplement our efforts to sustain such an evangelist, which they would be delighted to do. New work could be opened up in many places and young preachers located to build up the cause. Brethren, let us come together with this matter in mind and if possible inaugurate such a work.

***

Another matter of paramount urgency is a ministerial training school for this section of the country. A few good general evangelists planting churches and a school training young men to take up this work properly to cultivate it, are the two halves of the hinge upon which the door of success will open to us in this great and needy field of the North Atlantic states. Just where, when and how such a school should be founded and supported are questions that will tax the combined wisdom and generosity of all who desire the enlargement and prosperity of the kingdom in the East. This problem, too, will claim its share of attention at the Philadelphia Conference.

***

The open or institutional church methods, the greater usefulness of the Christian Endeavor Society, more thorough Sunday-school work, maintaining the spirit of evangelism in our churches, religious papers for the Eastern field and the question of permanently organizing our forces in order to take these advanced steps are among the other important issues coming before the convention at Philadelphia. Are not these questions so vital that every Disciple of Christ in these states from Virginia to New York feels he should be present at the Philadelphia Conference? Let the preachers, at least, plan to be there and take part in the discussions and the formation of plans looking toward permament aggressive work.

***

Philadelphia is a delightful city to visit, and May is a pleasant month. J. S. Myers, pastor of the First Church, and his large-hearted people are making ample provisions in their generous hospitality for the free entertainment of all Disciples who will attend the convention. The railroads have granted a two-thirds fare for the round trip "on card orders." In order to avail one's self of this rate application must be made to Bro. J. S. Myers, 2044 Mervine St., Philadelphia, for as many card orders as may be needed. Upon presentation of these cards local agents will sell tickets to Philadelphia and return at the two-thirds rate. Bro. Vincent B. Brecht, No. 1917 N. 11th St., will assign you a place of entertainment if you drop him a card informing him that you expect to attend the convention. Let us come together praying the Lord to direct in wisdom our efforts to redeem our fellowmen.

S. T. WILLIS.

1281 *Union Ave.*

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The Lyman Beecher Lectures at Yale.

(April 6-21st.)

Prof. Geo. Adam Smith, of Glasgow, Scotland, began his course of lectures on preaching before the theological students of Yale Divinity School. The main subject under consideration is "the Preaching of the Old Testament as Affected by Modern Criticism."

Prof. Smith is well known as an Old Testament scholar, having written four volumes in the Expositor's Bible Series (two on Isaiah—two on the Twelve—the Minor Prophets).* The books from a literary standpoint are valuable and fascinating, but their chief value lies in their profound prophetic insight into religious truth. While his lectures will not be so popular as those by such men as Dr. Watson they will furnish material which will be of great significance just at this time. One is impressed by his frankness, honesty and sincerity. As a lay member expressed it to me: "I admire his easy unconventionality, his true, noble sincerity, his high thought and spirit."

The opening lecture was on the "Liberty and Duty of Criticism." I beg leave to offer in a brief way a few of his main points. This is a sacred task to deal with the Old Testament, for it is Christ's Bible—the source of his religion that we have to deal with. The Old Testament lies not under but behind the New—it is part of the same continent of truth. The rivers that rise in the Old grow to their fullness in the New. The teachings of the New find their root in the Old. The Old Testament was Christ's fatherland and is the Christian's fatherland.

He spoke of the growth and formation of the Old Testament canon, that it was not made up at one time, but like the New Testament canon *gradually* took its place—and further, the Old had the sanction of Christ himself.

It was the Bible of his education, his ministry, revelation of the method of God's grace. Jesus used it to justify his ministry, to illuminate his cross—he enforced its law, accepted its ideals, fed his own soul on its contents. But Christ also was its first critic. He came to a people who lived under the strict letter of the law and under traditions, etc.

He rejected traditions, some parts of the law, and was indifferent to other parts. He extracted the ideal and essential of the law as in the Golden Rule: "This is the *law*," "Love to God and neighbor," "On these hangeth all the law," etc., "The law and prophets till John," now a *new dispensation, old revelation no longer* has the *same rank and significance*. The apostles made use of Old Testament Scriptures and saw in them a help to complete life, and valuable for teaching, correction, etc.

He spoke of the abiding religious value of the Old Testament for light and doctrine, but Jesus set us an example of great *discrimination in his use of it*. He recognized, as did the apostles, that the Old Testament revelation was *rudimentary, imperfect and incomplete;* and this opens the question of the growth of revelation. The New Testament treatment of tho Old bequeaths to us the liberty and lays upon us the obligation of criticism.

We have forgotten the liberty wherewith Christ hath made us free.

One class insists on the letter of the law of Moses. This more or less literal insistence of the Old Testament has been full of bigotry and replete with ill results.

But in another direction far more harmful has been the doctrine of verbal inspiration and equal inspiration and divinity of all Scripture, and the doctrine that finds nothing defective or immature or imperfect—that the Bible is without defect or flaw—the compulsory acceptance of records of atrocities apparently endorsed by the writers in Old Testament times, these he claims do much to paralyze the intellect and stifle the freer religious life and feeling.

The second lecture was on the History of Criticism, and was technical and in detail and will be passed over. B. W.

New Haven, Conn.

*Armstrong's (New York).

"To Err is Human."

People like to talk about attractive things in advertising. In a company recently the proverb above quoted, and which appeared at the head of one of a well constructed series of advertisements of Hood's Sarsaparilla, was so much discussed that we doubt if any one there will ever forget the source whence it came. Messrs. Hood & Co. are using these proverb advertisements on a very broad scale, and they are attracting discussion and favorable comment everywhere.

HAUNTS IN THE WILD WOODS and Gay Places for Summer Outings.

Either or both can be found along the lines of the Chicago, Milwaukee & St. Paul R'y in Wisconsin, Minnesota, Northern Michigan, Iowa and the Dakotas. Among the many delightful summer resorts are Delavan, Waukesha, Oconomowoc, Elkhart Lake, Marquette, Madison, Kilbourn, Minocqua, Star Lake, Lakes Okoboji, Spirit Lake, Clear Lake, Big Stone, Frontenac, White Bear and Lake Minnetonka. In the north woods of Wisconsin, in the forests of Northern Michigan and Minnesota, and in the far stretches of the Dakotas true sportsmen can fish and hunt to their hearts' content. For pamphlet of "Summer Tours," and "Fishing and Hunting," apply to nearest ticket agent, or address with two-cent stamp, GEO. H. HEAFFORD, Gen'l Pass. Agt. 555 Old Colony Building, Chicago, Ill.

Dr. J. Wilbur Chapman in Englewood, Chicago.

By dint of persistent persuasion on the part of some fifteen of the orthodox pastors of Englewood—including the pastor of the Christian Church—Dr. Chapman was induced to leave his Philadelphia (''Bethany'') Church, and its famed Sunday-school, superintended by John Wanamaker, for a two weeks' siege in this suburb; the series of meetings concluding March 19th. The principal services were held in Arcade Hall, the largest auditorium here, with a seating capacity of 2,500, which was fully tested at nearly every gathering; and on Sundays the crowds could not be accommodated, all of the co-operating churches suspending their own meetings on that evening. A platform choir of 200 voices led the singing throughout. The expenses were in the neighborhood of $1,000, exclusive of the amount paid Dr. Chapman, who came without any stipulated charge, his compensation being by free-will offerings, made through envelopes which were distributed and taken up at three of the later services, the enclosures going directly into his hands, and it is said that not another person will know the amount received; but it is thought to have been several hundred dollars. The meeting is accounted a decided success in point of religious fervor engendered, unity and brotherly love developed (which Bro. C. publicly stated he had never seen excelled), and the apparent number of conversions; although the exact number uniting with the various churches cannot be determined until after ''communion'' Sunday. The services, while uniformly pervaded by a spirit of intense earnestness, were not characterized by any undue excitement. The expedients for bringing the unconverted to a decision for Christ were those commonly employed in these Union Revivals, viz., having seekers, by the uplifted hand, by rising, and by signing cards, signifying their desire to become Christians. There is a real charm about Dr. Chapman's presence before an audience, and as a silver-tongued orator I never listened to his superior among preachers. In voice, gesture and intonation he is perfect, so that it becomes a continuous delight to follow him. Rant and shouting are unknown to him—though making himself heard by all, even in so large a room as Arcade Hall—nor does he in the least lose control of himself from start to finish; and yet he frequently rises to heights of impassioned eloquence. He evidently studies condensation of discourse and brevity, and seems never to approach tediousness. The close hold he keeps upon his hearers may be attributed in no small degree to his aptly chosen illustrations—mostly from his personal experience.

Somewhat in the line of a coincidence, it fell to me just at the beginning of this series of meetings to read the recently issued (Oracle Publishing Co.) pamphlet, ''The Great Revival and the Little Tent Meeting,'' by J. S. Lamar; the latter section representing ''our'' people and the former our religiour neighbors. (That there is room, however, for the ''great'' as well as the ''little'' meeting, Bro. Charles Reign Scoville's coming Chicago campaign may furnish fresh testimony.) In the supposititious treatment of his subject, the satirization indulged in by Bro. Lamar strikes one as oversevere, applied to Dr. Chapman's ways of working, he certainly in this meeting having been used of God in causing many to apprehend and accept Christ as their Savior. Did the Doctor's dealing with convicted souls only lead him up to the giving of Peter's Pentecostal direction (Acts 2:38), doubtless Bro. L.'s contention would be almost wholly overcome. The withholding of these apostolic directions and terms of admission into the kingdom is, without question, the one serious and inexorable mistake, being over and over again repeated by many popular evangelists. ''Oh, the pity of leaving enquiring penitents—prepared for the final step—blindly to grope in the dark, when the Scriptures so plainly point out a pathway all bathed in light.'' May be Dr. Chapman is another of the great evangelists who feel as D. L. Moody expressed it, that if Peter were thus quoted it would ''break up'' any union meeting that might be started. My humble opinion, though, is that if a man of God, possessing the superlative elements of power with and before men, of J. Wilbur Chapman (and it is safe to say that few have ever lived surpassing him in the ability to touch the hearts of multitudes and move to action), would but lead the way in conforming to this primitive pattern, it would prove the beginning of a mighty movement in bringing the Protestant ministry in general to the scriptural position at this vital point. What marvelous results would we then realize in the winning of men and women to Christ! With his fortieth milestone not yet passed, with steady nerve, a heart of love and complete self-poise, and with a prodigious capacity for labor, if in the providence of God Dr. Chapman would give himself wholly to ''the work of an evangelist,'' what could he not achieve as a preacher of ''the great commission,'' in its fullness and entirety! One of his discourses he was requested by the pastors to repeat, viz., ''Amusements and the Christian's Relation to Them.'' Let me conclude this article by quoting some of his sayings on the subject. He based his remarks on the text—

And Peter said unto him: Behold, we have forsaken all, and followed thee; what shall we have, therefore?—*Matt.* 19:27.

. . . There are things we must give up, if we are going to be members of the body of our risen Lord; things that the people of the world may do with a clear conscience. . . . You would have no confidence in me if I should be known to frequent the card party, the theatre or dance. And I claim the right before God to do anything or to go to any place that any member of the church of Jesus Christ has a right to do or to go. There are things we must give up. . . . There is not a place in the New Testament where you can find a single line that would seem to make a distinction between the man who has had hands laid upon him in ordination and the man who is simply a lay member of the church. . . . I do not believe you have the right to sit in judgment on my life and tell me the things I must give up, and I do not believe I have the right to sit in judgment upon your lives, but I do believe that we ought all of us to go before God in sincerity and say to him, ''Oh, my Father, I will give up anything standing between me and thee, and in the way of the manifestation of thy power through me.'' . . . I believe this question of amusement may be settled by giving the benefit of the doubt always to Jesus Christ. That is a very old statement, but it is as true as it is old. You know we generally take the benefit of the doubt ourselves. We always say, we are not quite sure whether it is right or wrong, and so we do it until we are sure. My friends, that is wrong, absolutely wrong. . . . I know that when one rises to the measure of the stature of the fullness of Christ, in the first place he will have no inclination to do things about which there is a question, and in the second place he will have no time. Somehow God will take away the taste of worldly things. . . . People say to me, ''Can't I be a Christian and dance? Can't I be a Christian and play cards? Can't I be a Christian and go to the theatre?'' Well, you may, possibly; but in the name of God, what is your idea of the Christian life? Is it just to step across the line and be saved from hell, and then reach out into the world and pluck the flowers that grow on the other side of the line? . . . I would not touch a card any more than I would take a live coal and let it burn its way through my hand, because my holding the cards might damn my boy and I be responsible before God. And I call upon every young woman here, for the sake of the young men of the day, and upon every mother, for the sake of the youth of the day, to take a stand against anything that might rob a man of his manhood, and I know that this will do it.

I have spoken about the things we must give up. Now, what is the gain? Some of you say, ''Well, what did Peter give up?'' And you try to figure it up, and all that you can find that he ever did give up was an old boat that was not seaworthy, an old net that needed mending and an old father that was ready to die, and you say to-day, ''Why, I would be willing to give up things like that.'' But you must remember that was all he had. The only boat he had was old, the only net he had was almost useless, and the only father he had was ready to die, and he gave up everything, and all is all, whether you live in a hut or palace! How many of you have ever given up all for the sake of the Lord Jesus Christ? . . . Behold, we have forsaken all and followed thee; what shall we have, therefore?'' And the answer is, ''Everything.'' May the Lord help us to come out from the world and be separate and touch not the unclean things!

W. P. KEELER.

Chicago, March 31, 1899.



"Seven days of wash-day"—so somebody has called house-cleaning—seven days of rasping hard work. This person didn't know anything about Pearline.

House-cleaning with Pearline doesn't mean the usual hard work.

Neither does washday. And what would ordinarily take seven days ought to be done in three.

Try Pearline and see for yourself the saving in time and work and rubbing. 588

Millions NOW USE Pearline

A Remarkable Cure.

REPORTED THROUGH THE COURTESY OF REV. FR. AUG. ROESE.

DETROIT, MICH., March 9, 1897.

Dr. Peter Fahrney, Chicago, Ill. Dear Sir: As your Dr. Peter's Blood Vitalizer is now almost universally recognized as the best blood purifying remedy of the day, a recommendation seems almost superfluous. A special case here in my neighborhood, however, induces me to write to you. A gentleman here had suffered for nine years with a terrible skin disease, which showed itself in a thick white scurf all over his body, especially on the arms and legs, where it appeared like scales. At repeated intervals, a sort of biting humor would gather under the scurf which threw off the plastic eruptions. At the same time these humors would eat through the skin, causing intense pain. As the looks of the patient was a hideous one, it was only through much sacrifice and courage that those about him could nurse and supply him with the necessary food. The disease, with its offensive odor, was repulsive even to the most courageous.

For years this ailment had scoffed at medical science, although several doctors had had him under charge. As an incurable, this poor man was, at last, to be transported to the county poorhouse. A Christian friend tried to prevent this, however, by applying to our congregation for aid, which presented him with a few bottles of your Blood Vitalizer, which began its work at once, curing him eventually. The white, scaly crust dried and fell off in large quantities from the still red but dry skin. After he had used four bottles of the Vitalizer he was able, to the great joy of his family, to resume his work. Yours truly, REV. FR. AUG. ROESE, 199 Military Ave.

Notes and News.

Iowa District Convention.

BRETHREN OF THE NORTHEAST DISTRICT:—The time of our annual meeting is at hand, May 15-18. Hampton is the place. Every congregation should be represented. Every Bible-school and Endeavor are requested to see to it that their forces are represented by one delegate. Every pastor should set the example of personal interest. Our program is the best we can produce. The topics are such as all should be thinking about.

Let each congregation select a delegate to each department of the meeting and pay their way—requiring in return a report in writing of the success.

Brethren, the Lord's work demands attention. Let us awake.

SAM B. ROSS, Sec.

Oelwein, Ia, April 19, 1899.

Steubenville Dedication.

The Christian Church of Steubenville, O., dedicated their new house of worship on Lord's day, April 16th. The house is admirably arranged and the decorations and furnishings are beautiful. The auditorium and Bible-school rooms when thrown together give a seating capacity as great and possibly greater than any other church building in our city. The dimensions of the building are 118 by 54 feet; the style of architecture is Gothic-Romanesque; the material stone and brick, the inside finishing antique oak with pews and all furnishings to match. The entire cost of the building is a little over $15,000.

Bro. F. M. Rains was with us and had complete charge of the services. His two addresses, one in the morning, the other in the evening, were greatly enjoyed, not only by the Disciples of Christ, but by the hundreds of people of other churches who heard him.

The report of the building committee revealed the fact that about $8,000 were needed. Bro. Rains announced at the close of the evening service that $10,134.34 had been raised during the day in cash and pledges. This congregation will long remember Bro. Rains and the noble work he did for us.

F. G. SLAYTER.

New York Notes and News.

Since my last report to the CHRISTIAN-EVANGELIST the Lord has blessed my work by adding 46 by letter, 15 by obedience and 11 otherwise. I have held meetings at Tonawanda and Lansingburgh, N. Y. Organized at Lansingburgh with 59 members, 46 by letter from the Troy church. The Troy church started a mission Sunday-school a few months ago. The Troy church and its faithful pastor, Bro. C. M. Kreidler, and the New York Missionary Society are to be credited with a new Sunday-school of 100 members and the organization of the 49th Church of Christ in New York. The new church will buy a lot and build a church house. They have a good start on a building fund.

I have studied the conditions and prospects at Albany. Have found eleven Disciples in the city and five others in the suburbs. Doubtless there are many more. I hope to see a Church of Christ in the capital of the Empire state soon. The cities of Albany, Troy and their seven suburbs of from 5,000 to 25,000 people each form a great mission field.

Oh that I had money! By the grace of God I could plant a church and locate a preacher every two or three months. It would not require so much money as some may think. Give these people the primitive gospel and they will build their own houses and help others. It is a joyful work to begin with a handful of hearers and close with an organized, enthusiastic Church of Christ willing to labor and sacrifice for Christ. It causes sleepless nights while solving the problems involved, but "joy cometh in the morning" of success.

Another beautiful suburb of Troy has a great section of population, fine people and beautiful homes where there is no church of any kind. We have some members in that section. *Money, money, money!* The love of money is, of course, the *root* of all evil, but a few thousand dollars rightly applied here in New York would put us into the *treetop* of rich missionary fruit.

There are hundreds of fine fields for us in the East. The fact is, that wherever the fear of man, ice cream and the comforts of semi-infidelity have supplanted in large measure the "fear of the Lord," the "sincere milk of the Word" and the "comfort of the Holy Spirit," there is always a fine opening for the primitive gospel. J. M. MORRIS, State Evangelist.

Jubilee Convention Notes.

The Jubilee Convention in Cincinnati, Oct. 13-20, promises to be the largest denominational convention in the history of Protestantism.

The writer visited Franklin, Connorsville and Indianapolis, Ind., last week and found many preparing to come from these parts. He found the C. W. B. M. board in session in their new rooms at 152 East Market St., preparing for great things at Cincinnati.

Mrs. Helen Moses will visit our city about April 27, in the interest of the convention number of the Tidings.

Bro. A. B. Philputt, pastor of the Central Church at Indianapolis, was seen and found to be enthusiastic about the convention. He even asks for a special excursion from that city to the session of business men on Saturday night, to remain for the large communion service on Sunday. I believe that those present on Sunday will be in the largest communion service ever held in the history of the church.

The next Jubilee Rally at the Central, on May 2nd, will be worth attending. The main address will be delivered by Bro. E. L. Powell, of Louisville. Much enthusiasm will be created by local speakers also.

Bro. George A. Miller, our secretary, will address the Indiana state convention which meets at Irvington, May 9-12. He will also attend the Congress at St. Louis and deliver the baccalaureate at Eureka College.

The writer will address a mass meeting of Disciples at Columbus April 27, and will take a royal invitation to the Ohio state convention at Wilmington May 23-25.

Save your money and take your vacation in October. A. M. HARVOUT,

Chairman Jubilee Committee.

617 *Richmond St., Cincinnati O.*

Brethren of Indiana,

Permit me to call your attention to the matter of entertainment for delegates to our state ministerial and missionary conventions, to be held at Irvington in May.

We are expecting the largest attendance ever known in the history of our state conventions. The work of arranging for the entertainment of delegates will be no small task. To facilitate matters and provide entertainment in a satisfactory manner, it will be necessary for all delegates to send in their names at once.

I request of you, therefore, to urge all delegates of your congregation, desiring entertainment, to notify me of their coming *without delay*. While we promise to do what we can to care for all, yet we will be responsible for none who neglect to notify us of their coming.

Lodging and breakfast will be provided free. Dinner and supper will be served at the probable rate of 30 cents per day.

Do not fail to call attention to this notice, and see to it that all names are sent.

Fraternally, S. H. CREIGHTON,

Chairman of Com. on Entertainment.

Irvington, Ind.

A Great Need.

DEAR BRO. GARRISON:—In looking over the last number of the CHRISTIAN-EVANGELIST I see the attractive heading, "That Congress." You say there is for this an important program. I have not seen the program, but involuntarily cried out, "Oh that they would incorporate in that program the topic, the "Gift of the Spirit."

The Disciples have wisely chosen as their "plea" faith in a PERSON, with many a mere allusion to the promised gift of the Spirit as a mere "charism," an attendant power by which to work miracles. The gift of the Spirit referred to Acts 21:38, is the gift of the Spirit *Himself*, "the promise of the Father," and that to which our Lord referred when he said, "If any man thirst let him come unto me and drink. He that believeth on me as the Scripture has said, Out of his inmost being shall flow rivers of living water, and this spoke he of the Holy Ghost which had not yet been given." The power to work miracles had been given; this indwelling as yet had not been and was something more.

The baptismal formula is significant, expressive—the Father in creation, the Son in manifestation, the indwelling presence of the Spirit the crowning feature of the gospel dispensation—the incarnation greater than that of creation, the indwelling presence of the Spirit in the heart of believers greater than the incarnation.

Abraham, Isaiah and John, though they had light enough to quicken faith, "died without the sight," and the least in the kingdom of heaven is greater than John—has more light and blessed assurance.

The gift of the Spirit was not until after the ascension and glorification of our Lord. It included a large measure of holy love (Rom. 5:4); included a greater light (2 Cor. 4:6); it included greater strength (Eph. 3:16); it included to believers an assurance of acceptance (Rom. 8:15).

To this may be added the witness of the Spirit *Himself* (Rom. 8:16). Thus baptized disciples will go forth as the heralds of salvation, a *present* salvation, a salvation not merely in the "hour and article of death," not merely with the hope of "imputed righteousness," but present, conscious assurance of acceptance.

Pertinent are the words of the apostle, "After that ye believed ye were sealed by the Spirit of the promise." This sealing the disciples of Christ need above all things else. We are building schools and colleges and turning out brilliant young men, and yet it will be true that though they "speak with the tongues of men and of angels and have not the 'perfect love' begotten of the Spirit, they will have become as a sounding brass and a clanging cymbal."

Our young men need to tarry in Jerusalem till they are indued with power from on high; until as sons of God with the Spirit of his Son in their hearts they can cry, "Abba, Father!" There is a hunger of the soul and the world is crying, "Who will show us any good thing?" Nothing but the fullness of the Spirit can satisfy this hunger.

Disciples have done much in gathering in numbers, but they will do much more for the world's want when it can be said of them as a body, "They are filled with all the fullness of God." JOHN G. FEE.

Berea, Ky., April 21, 1899.

[Our venerable brother will be glad to know that the subject, "Crucial Points Concerninng the Holy Spirit," has a place on the program of our Congress.—EDITOR.]

BROWN'S BRONCHIAL TROCHES
For the Throat
The Public Speaker's Friend.
John I. Brown & Son, Boston.

Missouri State Bible-school Notes.

Good reports come from so many of the schools, notwithstanding the bad spring weather, that we have every reason to expect great things this year; one of the good items coming from King Stark, the efficient pastor at Lamonte, and one whose heart is in close touch with all the work of the church, and he says that the Lamonte school was never better than it is at this time.

At Mt. Zion, Johnson County, had anticipated a most profitable visit and work with my friend, Phil Stark, always co-operating with me in the school work. But the mud was such that we were completely shut out so far as the people were concerned, for it was just impossible to do so.

Miss Nora Kiernan, county Bible-school superintendent of Randolph, is one of those that will carry off a Teacher's Bible and very likely the county banner, for she seems to work day and night, though one of the efficient teachers of Huntsville also. The indications now are that she will see that every school in the county meets its apportionment to this work, and that all report as to their growth and membership.

It is a pleasure to your secretary to see how the work is going on with the Award of Merit cards, and I need only to say to all that the medals this year will be superior to those given at Mexico, and will be worthy all the efforts put forth. They are not given by the board, but by myself, at my own expense, and as aids to those who do so much for the success of our work. Will be glad to give further information at any time.

At Troy—E. G. Merrill, pastor, and J. M. Rouse, superintendent—the friends just did our work so kindly that I must tell you of it. First, they paid their apportionment in full, and then generously gave me more than as much again. This school, under Professor Rouse's wise management, has grown right along, and is now the first school in the county. Among its forces I noticed people that have been in it for fifteen years, among whom I mention L. J. Henry, Mrs. E. A. Cottle, Geo. Colbert and J. H. Castner, some of them having missed scarcely a Sunday, while the family of my old-time, constant friend, D. M. Grandfield, are as faithful as ever, Sister Shelton with her little ones being in the school to-day. My first meeting with Charles and William Holmes was in the Hawk Point Bible-school, and here they are in the same faithful work at Troy. E. G. Merrill's work has been remarkably successful with this people, and all regret his determination to leave them. But he is determined in his resignation, and I can most fully and heartily commend him and his fellow helper to any congregation in the state. Brother Rouse shortly goes to DesMoines, and we commend him to the people in that city of churches, but the Troy people will do all possible to hold him and his.

N. R. Davis is getting his work well in hand at Burlington Junction, and Brother A. F. Stitt, in remitting their apportionment for the full year, pays the pastor and his devoted wife a very high compliment, but to those acquainted it is true in every word, and we have hundreds of them in Missouri.

Gower and John P. Jesse are friends of our work, so that your servant could not have had kinder treatment than came from these. Curtis Poe is doing in the school work just what he does in the bank, making it a success, while J. P. Jesse is held in the highest esteem by the entire community. But what do you think? they never took a collection even, asking me what their part was and handing to the secretary the full amount, and seemed happy in the doing. What queer people at Gower!

The cards for the last quarter have gone out, and if friends will see that amounts are remitted it will help us much in this effort to go to the convention clear of all debt. Will you, brethren, do this for us and right now?

H. F. Davis.

Commercial Building, St. Louis, Mo.

Cotner University Rescue League.

We have been encouraged by the receipt of pledges and money from several states since the announcement of the work in our national journals. In Nebraska the pledges and cash is increasing in amount continually as more of the brethren awaken to the appreciation of our splendid opportunity.

No people ever had a grander church. A beautiful educational property, the mostbeautiful in the state, that cost originally over one hundredthousand dollars, can be secured for so small a sum as a little over six thousand dollars now. Think of it, brethren! Can we hesitate and excuse ourselves? During the last two weeks $500 has been added to the Trust Fund. Responses have came from Nebraska, Kansas, Ohio and Iowa. The fund is safely kept in a deposit vault. July 1st closes our opportunity. Hasten, brethren, and send in your pledge. Make them as liberal as you can and God will bless you for your interest in this great cause. We cannot be guiltless and close our eyes and ears to Cotner's claim upon us. Send in your pledges immediately and hasten the joyful day. J. W. Hilton, Sec.

Lincoln, Neb.

HEAR WHAT OTHERS SAY.

The great business of the Disciples of the present time is that of college endowment. Our college work is fundamentally missionary work. It lies at the basis of all missionary work. We must endow our colleges or suffer disaster as a people.

We are making a strong effort for Hiram, but we are also deeply interested in all the rest of our schools. The splendid college plant at Bethany, Neb., should be saved to our brotherhood. Cotner University is greatly needed in the Northwest. To lose it would be a most serious disaster. To saveit, and place it on a solid financial basis would be of incalculable benefit to the cause of Christ and to our great move as a people. The Disciples of Nebraska and the great Northwest should rally as one man to the support of Cotner and the church at large should lend a helping hand.

E. V. Zollars.

J. Z. Tyler Resigns.

Following is the letter of resignation sent by J. Z. Tyler to the Acting Board:

To the Acting Board of the American Christian Missionary Society.

Dear Brethren:—I beg leave to present my resignation as National Superintendent of Christian Endeavor. This position I resigned at the Chattanooga Convention, feeling that I could no longer carry the double duties of this superintendency and the pastorate. The unanimous action taken by that convention and the subsequent representation made by the secretaries of the American Christian Missionary Society led me to so far reconsider my resignation as to again take up the work temporarily to allow time for some better arrangement to be made. But I cannot continue indefinitely. I therefore present my resignation to take effect May 1, 1899.

Although we have reached the point when, as it seems to me, it is possible for us to make a great forward movement for our young people—a movement that would lead them to far more efficient service and place the Disciples in the vanguard of the great Christian Endeavor army—yet it is perfectly clear that this important forward movement cannot be made by our present method and agency. It is impossible for any one to do what needs to be done, unless he can give his entire time and his undivided attention to this important and rapidly growing work.

Commending this Christian Endeavor work—to which I have given the best service in my power—to the generous and sympathetic care of the brethren to whom it has a right to look for leadership and guidance, I remain,

Truly and fraternally,

J. Z. Tyler.

The above resignation, we learn, has been accepted. No one can censure Bro. Tyler, under the circumstances, for offering his resignation, as his health no longer permits his carrying on the double work of pastor and superintendent which he has been doing heretofore. Our readers are familiar with the circumstances by which the Endeavor Societies were not permitted to sustain Bro. T. in his work as superintendent. It will prove a great loss to the cause of Christian Endeavor among us if Bro. T. is permitted to retire permanently from a work for which he has developed peculiar fitness. The matter will no doubt come up for consideration at the Detroit "Rally" of our Christian Endeavor workers.

Oklahoma a Special Mission Field.

Oklahoma has a population of 325,000; one-half of these are without church privileges. They are pleading for help to our general home board in evangelization.

Six hundred dollars will keep two evangelists at work all the year and their labors will be fruitful as the whole territory is a ripe field for the great plea we are making.

The Congregational board sustains forty missionaries in the field, the Methodist Church has thirty-five missionaries, yet if we had ten good men at work in Oklahoma we could win such victories as would make our impress upon the religious life in such away as it could never be effaced. One of our strong churches should leap to this great call of service and say we will take Oklahoma as our mission field and will make it our pleasure to put $600 a year into that field and water it with our prayers ann see the full harvest our God will give us.

As a result of but little effort new churches can be organized in Tecumseh, Luthe, Weatherford, Geary and Woodward. I fully believe that all these churches could be organized in one year if we could send the evangelists. I commend Oklahoma to our brethren. What church will take it as a special mission field?

Benj. L. Smith, Cor. Sec.

Hiram College Jubilee Movement.

Up to the present time we have been gathering namesof persons who will unite in our Great Jubilee Endowment Movement. We will continue to do this, but we are also now seeking to obtain the definite pledges of those who promise a dollar or more. Three churches have been canvassed in this way. Results show that the pledges average about $8.50 apiece. So far they range all the way from $1 to $100. There are some who will give in much larger sums in special classes which will be formed a little later. The average of the smaller subscriptions ought to be not less than $10 and we hope we can reach that average as we progress in the work. Our plea for larger endowment is very enthusiastically received everywhere it is represented. The people are beginning to realize that the most important work before the Disciples at the present time is the endowment of our colleges. They are beginning to understand that this lies back and beneath all missionary work and church work of every kind. Prepared men are and always have been the great need, and the agencies that are sending out strong and well-equipped men are doing the most radical work for our cause as a people. The people are beginning to see that we have reached a crisis in our educational history, that our colleges cannot be maintained in the spasmodic and uncertain way that has been relied upon in the past. The schools of all religious bodies are being greatly sirengthened and we must strengthen ours or go out of the business of education. The people are beginning to understand this and consequently are waking up to the importance of endowing our colleges, and are realizing that this is the fundamental thing and cannot be neglected except at a serious peril to our cause as a people. Five million dollars ought to go into college endowment in the next five years.

Dear Brother, Sister, Friend: Will you not join with us in the endowment of Hiram College, one of the oldest and strongest institutions, an institution that has done a work that is recognized by all our brethren everywhere as a most important and honored work? Our Jubilee Year is just upon us. Will you not help us to place this grand old institution on a permanent financial basis by joining in the Great Hiram Jubilee Endowment Movement? Send your name and you can fix the definite amount later.

E. V. Zollars.

Hiram, O.

"Lift Up Your Eyes And Look On The Fields."

Minnesota.

Minnesota is in line. Now is the time to display fidelity to our plea, by exercising zeal, giving money and manifesting a true spirit for enlargement and growth; then we can enthusiasticaliy enjoy our jubilee together.

C. M. McCURDY.

Idaho.

For the sake of the cause in this vast region of Southern Idaho and for the cause all over the state, and also for the cause of Christ in this great Northwest country, the hands of the home board should be upheld so that this section could be aided for a few years, so that what has been begun may be saved, and then this people will be found to come to the help of the home board for other needy fields. Now the demand is urgent; it is imperative.

G. L. SURBER.

Boise City, Idaho.

Mississippi.

All that our state organization has accomplished has indirectly been the work of the American Christian Missionary Society. 'Tis safe to say that half of our strength in Mississippi has been gathered as a result of help received from the board at Cincinnati. That the churches in Mississippi owe an everlasting debt of gratitude to the home board will not be denied. When the first Sunday in May comes I want every church and individual member of the Christian Church in Mississippi to give liberaly and help raise the jubilee offering up to $100,000 or more. JOHN A. STEVENS.

Tacoma, Washington.

Without the aid of the American Christian Missionary Society our cause in this city would have been lost. We come before our brotherhood not as beggars, but as brothers, asking you to help us meet the demands our Lord has laid upon us, to carry the gospel into all the world and unto every creature. We ask you to assist us, as your trusted agents, to take advantage of the golden opportunities now presented, which if lost will never be offered again. B. H. LINGENFELTER.

Tocoma Wash.

Utah.

With the return of prosperity a flood of immigration will pour into this favored region, attracted by its rich mines and its salubrious climate. The church should be here with its saving influences. I would not insist upon the superiority of this over other states as a mission field. Fields equally destitute and important can be found in the North, the East and the South. I only insist that it shall receive the consideration its importance demands. Let us not be sectional in our feelings. Let us pour into the treasury of the home board this and each succeeding year, a sum that will be creditable to a people a million strong, and large enough to meet the demands that come from all quarters of our fair land—demands that we *must* meet or be guilty of shameful, sinful neglect of God-given opportunities. W. H. BAGBY.

Southern California.

The first year of our missionary partnership, though one of the severest (on account of drought) through which our state has ever passed, has demonstrated the practical value of this method of work and cemented much more firmly the bonds of love and appreciation in which the A. C. M. S. is held. The results have been more than commensurate with the money expended. Several churches have been greatly strengthened by the labors of the evangelist. One that had nearly allowed its light to go out was revived, a pastor located and the house of worship rebuilt. Another result is the feeling of greater stability regarding our work that has taken possession of the churches. And with the return of more prosperous seasons it is safe to predict a decided forward movement of our cause in the great Southwest. H. ELLIOTT WARD, Sec.

Pasadena.

Nebraska.

The Home Missionary Society sent evangelists to begin the work in this state. A large number of the churches that are now doing a strong work were organized by the efforts of these missionaries. Nearly all the time the mother society has been helping to sustain some of the weaker churches. In the years 1897-1898, when I served as secretary of our State Board, through the appropriation made by the National Board, we were able to increase the interest in our state work, and keep an evangelist in the field from November until June, a number of others a part of the time. During this year we reduced the idebtedness of our board over one thousand dollars. This would not have been possible without the aid and encouragement that our work received from the National Board. Every member of the Christian Church in Nebraska should be very grateful to the Home Society and should do all in their power to push "Home Missions to the front."

F. A. BRIGHT, Pres. N. C. M. S.

Beatrice.

New York as a Mission Field.

We need an entire season's campaign there. If the Home Society supported us out of a fund of $100,000 in the same proportion as now, we could have two evangelists at work. How long conditions here will remain so favorable to our work, we can not foresee. We do know that now is our opportunity and that we ought to be able to take advantage of it more fully. Our own brethren are liberal. We raise as much for state work as one of our states claiming a membership of of 35,000 while we have a membership of only 8,000. Thus we demonstrate we do not seek to be relieved of the brunt of the battle. It is simply that the forces to be contended with and the size of the field are not so large that we need reinforcements. We shall do our full part to help raise the $100,000 for American missions and to win the 100,000 souls for Christ. In each case we will be found to have done more than our per capita share. We rejoice that God enables us thus to serve him. But, brethren throughout the union, shall we not rally as one man to win our entire nation to Christ? It needs no argument to prove that this can never be done in any other than Christ's way. Upon us, then, is laid the duty of the hour. Let us redeem the time. B. Q. DENHAM, Cor. Sec.

North Tonawanda, N. Y.

Oregon.

The American Christian Missionary Society has made its beneficent hand felt in the great Northwest. Considering the means entrusted to its care, what it has accomplished is simply marvelous. Many congregations assemble to-day and many church steeples point heavenward, indicative of the aspirations of the grateful worshipers within, because of timely aid rendered by the society. And how well and wisely that aid has been distributed in the Northwest, under the direction of Bro. Cowden, superintendent of missions for the Northwest, may be seen from the fact that all our churches in all of the principal towns along the Oregon Railroad and Navigation Company's line running through the great inland empire of Eastern Oregon, have at sometime in their history been helped by the society. If our brotherhood could only see as I can see after a residence here of seven years, of the needs and opportunities of this great country, how grandly they would rally to the support of the General Board on this our Jubilee Year. I believe the churches of Oregon will express their gratitude to the society this year by much the largest offering for missions in their history. One hundred thousand souls and one hundred thousand dollars for Christ shall be made to echo over these hills and through these valleys till the work is done. J. W. JENKINS.

Hood River, Oregon.

Open Doors in Western Pennsylvania.

Western Pennsylvania was the cradle of our movement for the restoration of the primitive faith. Here our plea was first preached, and the first churches of our faith and order were organized. From this field have gone pioneers of the faith into all the states of the great West. And yet, in spite of this constant drain upon our churches, the cause has made continuous and steadily increasing growth. It may be truthfully said that the last dozen years of work here show results that will compare favorably with the work accomplished in any other field among us. During this short period many missions have been established that have grown into strong, self-supporting churches with a rapidity unsurpassed in any quarter of the country. Within this time have been established such strong churches as Uniontown, Beaver, East End Pittsburg, Belle Vernon, Charleroi, etc., etc. In Greater Pittsburg, twelve years ago, there were four churches of our faifh with a total membership of less than 1,000. To-day we have twenty-one churches and missions, with a membership of 4,000. Fifteen of these are organized congregations with good church properties and have settled pastors. Two of the missions have chapels and two are planning to build this year. In this great centre, with a population of 700,000 souls, there are a score or more of strategic points in growing suburbs, where we should plant churches at once. With the grant of $500 per year from the Home Society, for the support of a city missionary, we hope to speedily enter these open doors. In addition to this Greater Pittsburg field, there are several hundred towns and cities in Western Pennyslvania, where we have no organizations. Into all of these we could go and plant churches if money could be secured to start the work. It is the deliberate judgment of our leading brethren that this is one of the ripest fields in the world for the successful presentation of the plea for New Testament Christianity. The people are sturdy, industrious, whole-hearted and liberal. If once enlisted they would assist in maintaining the record for generous giving to all the enterprises of the brotherhood already established by the Disciples of Western Pennsylvania. Let us all join in pushing "Home Missions to the front," so that the Macedonian cries from our own land may be answered by those whom we have chosen to lead our forces in this great work of evangelizing America.

T. E. CRAMBLET.

East End Church, Pittsburg.

Sunday-School Literature

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no impo[illegible], or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Evangelistic.

PENNSYLVANIA.

Dunmore, (Scranton), April 18.—Two confessions and baptisms.—R. R. BULGIN.

MINNESOTA.

Washington, April 21.—We are making things move here. Good attendance. Opposition strong.—ATWOOD AND SWEETMAN.

MICHIGAN.

St. Louis, April 17.—We had one confession last evening at regular service, a young man brought up under Catholic influences.—J. L. SMITH, pastor.

IOWA.

Oskaloosa.—Four more confessions, Pastor Cory preaching.

University Place Church.—Two by letter and two baptized last week.

WISCONSIN.

La Crosse, April 17.—A four weeks' meeting just closed at this place resulting in 48 conversions. The meeting was held by J. L. Black and a deep interest was shown by all. Will build a new house this summer.—BERTHA EFFENBECK.

CALIFORNIA.

Orange, April 17.—One added here last Sunday. He came all the way through "Baby; lon," beginning at the Roman Catholic gate- you will hear from him some day, as he is preparing to preach the gospel.—N. B. MCGHEE, pastor.

MASSACHUSETTS.

Everett, April 17.—To-day I enjoyed the happy privilege of burying in the waters of baptism five happy believers in Christ. Baptized in the Mystic River in East Boston, in the prerence of a large audience. More to follow ere long.—R. H. BOLTON.

WASHINGTON.

Dixie, April 15.—Our collection for missions amounted to $26.50. The church here enjoyed a visit from J. H. McCollough, from California. He was with us a week; had two confessions and one from the Baptists. We are making preparation for Children's Day.—W. B. ROSE.

MICHIGAN.

Saginaw, April 29.—Our 11 days' meeting closed here last night; 17 added in all, five of them last evening. I go home to Union City to-day. Will preach my farewell sermon there May 7th, and then move to Tonawanda, N. Y. Bro. Wm. A. Ward is their good pastor here.—A. M. HOOTMAN.

OHIO.

Columbus, April 16.—Four accessions at the Central Church yesterday; three by statement and one from the M. E. Church. The work is moving on pleasently and hopefully. We had a large and happy recepton Thursday night last to welcome our new members from the recent meeting of Evangelist J. Small.—R. W. ABBERLEY, pastor.

KANSAS.

Atchison, April 17.—We had a most successful day yesterday. At the morning service two elders and six deacons were ordained and there was one confession. At night the house was packed and six were baptized. Church beautifully decorated. Singing inspiring. Nine confessions recently.—W. S. PRIEST.

ARIZONA.

Duncan, April 13.—Edward Beal closed a meeting here two weeks ago. Baptized two men, and organized a church with 30 members, also organized a Sunday-school. He left here for Springville, A. T., having prommised to hold a meeting here in August. He is an earnest, faithful worker for the cause of Christ. —SADIE GRAY, church clerk.

SOUTH DAKOTA.

Oldham, April 21.—Spent an odd Sunday in Ramona, April 2. One confessed Christ at the morning service. He with one who had taken a stand at Adkins, our mission point, was immersed at 3 P. M. the same day. Two from the Baptists united with us here April 9. One confession at Elrod, April 16. Have resumed work there half time.—R. D. MCCANCE.

IND[illegible]

Knox, April 18.—H. C. Patterson closed a three weeks' meeting here last week with 63 additions. The meetings were attended by crowded houses every evening and the greatest interest prevailed.—J. W. NICHOLS.

Indianapolis.—There were two additions at North Park Church on Lord's day.—J. M. CANFIELD.

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THESE ARE GENUINE BARGAINS

Christian Publishing Company, St. Louis, Mo.

LaFayette.—Confessions at every service for past five weeks; four yesterday.—S. S. LAPPIN.

MISSOURI.

Ridgeway, April 17.—Meeting starts off well. Three confessions yesterday. —D. D. BOYLE.

Craig, April 20.—I closed a meeting of four weeks here last Sunday night. Two by obedience, one reclaimed and three by letter or statement. I have been preaching all time for the church here since June 1, 1898. There have been 20 added to our ranks since I came. We gave $20 for Foreign Missions this year and will do what we can for Home Missions.—H. W. CRIES.

NEBRASKA.

Elwood, April 20.—Brother Chamberlain, of Brownville, has just closed a very successful four weeks' meeting with 21 additions at this place. Bro. Chamberlain is an excellent speaker and very earnest in his efforts.—JOHN LEWIS.

Broken Bow, April 22.—One more added to our numbers last Lord's day. Audiences large and attentive. Never was outlook so promising.—JESSE R. TEAGARDEN.

Thirty-six additions in Pawnee City meeting.—H. A. LEMON, evangelist.

Fairbury, April 16.—One confession and one baptism.—ALBERT BUXTON.

ILLINIOS.

Fairfield, April 20.—Our meeting at Flora closed with 93 added; nearly all were baptisms, among them many men and women of influence and wealth. We are here conducting a seven-days' meeting in the operahouse; five added to date. Bro. Coombs goes next to Orleans, Ind., the writer to Ft. Worth, Tex., to assist C. McPherson of the First Church in a meeting and to attend state convention.—A. O. HUNSAKER.

Watseka, April 15.—A promising young man confessed Jesus Christ at our prayer-meeting at the Mission Point last evening.—BENJ. S. TERRALL.

Mt. Carmel, April 17. — I closed a three weeks' meeting at Allendale on the 14th, with 82 additions; 77 by baptism, 44 men and 38 women. This is the third meeting I have held since the Chattanooga Convention, besides my work here, all in this county, and have had 217 additions in all. The only way we can win 100,000 souls for our Jubilee Year is to go out and win them. If all our preachers and members would push an aggressive campaign against sin and sectarianism, we would soon reach a million a year instead of only a hundred thousand.—J. H. STOTLER.

Watseka, April 24.—Another addition here by primary obedience yesterday; one at our mission point a few nights ago also.—B. S. FERRALL.

Robinson, April 24.—Meeting one week old. The town is waking up; eight added. House crowded.—W. E. HARLOW.

Du Quion, April 24.—Eight baptisms here since beginning my work the first of the month.—W. H. KERN.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

A FIRM composed of our own brethren manufacture and sell the wonderful Acetylene Light for city and country buildings. Better and cheaper than electric light. Special reduction to churches. Agents wanted everywhere. Address, REYNOLDS MFG. CO., Abingdon, Ill.

Family Circle.

The Gift I Crave.

MR. KARL KENT.

Master, if Thou a gift wouldst give to me,
I'd ask Thee, not for riches nor for fame;
Nor power to make men, trembling, bend the knee;
Nor eloquence to put all sin to shame.

I'd ask Thee for a sympathetic heart,
A nature full of pity for mankind;
To know and feel the deepest griefs that part
The heartstrings of each sorrow-stricken mind.

And I would learn to speak some gentle word
When hottest are the bitter tears that fall.
A tender, kindly hand stretch forth, dear Lord,
And soothe away the pain and sorrow all.

Muncie, Ind.

THE EVOLUTION OF A PASTOR;

Or, Elder Brune's Experiences at Eastville.

BY A. A. HONEYWELL.

Eastville was a beautiful little city nestling among the hills of Eastern New York. I say city, not because it was really one, but because it was so designated by its citizens, who endeavored to partially compensate for lack of city advantages by materializing their prophecies of its future—at least as to name—and so hereafter we shall speak of Eastville as a city.

Fifteen hundred was the number of the inhabitants who lived within the limits of this city; so it was in reality, as well as in the minds of its citizens, a place of some importance.

Whatever may have been the traveler's idea of Eastville's future, he was willing to admit that it was even now the recipient of nature's lavishments. Surrounded on every side by mountains, he was reminded of David's song, "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even forever."

We are especially interested, however, in a neat church chapel where the Disciples, called Christians, even as at Antioch, met to worship their Redeemer. This chapel was centrally located, which fact added to its attractive features, as a delightful general appearance, comfortable pews and beautiful chandeliers would seem to indicate it as a favorite resort for church attenders.

All of these improvements had been made, however, at the sacrifice of preaching, but the elders, Bro. Brown and Bro. Olds, had exercised an oversight of the flock and had striven to keep the sheep from straying.

In this they had partially succeeded, but had failed to secure the general and regular attendance of the members to listen to their comments and exhortations and to commemorate the Savior's death and sufferings in the emblems typifying them and so after consultation they had decided to advise the church to secure the services of an evangelist to labor for them.

Tuesday night was set for a business meeting of the church, called to consider questions of vital interest. To this meeting came something like one-third the membership of the church which, by the way, was an unusually good attendance. After scriptural reading and prayer Bro. Brown stated the object of the meeting in substance as we give it here:

"Brethren, for the past three years, Bro. Olds and myself have labored with you as elders, bishops or pastors, all three being scriptural names of our office, or, if you prefer, as overseers of the church. We have done the best we could and as a result of our efforts, with your assistance, we have much beautified and adorned this house of God. About $1,500 has been raised and profitably expended; besides this we have endeavored to pastor the flock, although on account of our business affairs this has largely been confined to exhortations on Lord's day mornings. As you are aware, the membership of the church has grown rather negligent in church attendance, while many of our young people are attending other places of worship. Now, we advise that you call an evangelist to labor for us for one year, and see if the church will prosper better. We will continue to be the elders, pastors or overseers of the church and the evangelist will work under our direction. We would like to have a free expression of the membership in regard to this matter."

Bro. Line arose to his feet and delivered his opinion on the subject: "As treasurer of the church, I wish to state that we have no surplus on hand with which to hire an evangelist, so before we decide the matter we should provide the money. Since we have paid for our improvements the money has practically ceased to come to the treasurer, so to my mind this is the first question."

This called out an expression of sentiment from Sister Short, who was president of the Ladies' Aid, and who was a zealous worker, but rather blunt in speech: "If we are to judge the future by the past, I suppose the Ladies' Society will be expected to give a large portion of the preacher's salary. I think we women know pretty well where over $500 of the money spent in improving the church came from, for it has been one continual effort working buttonholes, giving festivals, socials and clambakes for the past three years, and for my part I am heartily tired of it and wish we had religion enough to raise this money without doing all this work. It seems that those who give the most have also the most work to do in addition. But I am willing to continue to work, work, work, for another year, if necessary, only I wanted to say my say, and now I've said it, I am through."

To this presentation of facts Bro. Brown replied: "We are willing to admit that the ladies have been a great help to us in making these improvements, and I for one am in hopes we will soon be able to support the work by the scriptural plan of giving; that is, weekly contributions as the Lord has prospered us."

Sister Good had a word to add to what had been said, and so she was heard: "I am very much in favor of calling an evangelist. The church has had very few additions in the last few years, while a goodly number of our strongest members have been lost through removal."

Thus one after another gave expression to their views, and among others Grandmother Gray, who had been acquainted with several of the early reformers. She expressed herself in favor of calling an evangelist, or as she remarked, "We used to call one who settled down with us, pastor or elder, but I don't know as the name makes any difference as long as he does the work of a pastor."

And so it was decided to send a statement to the CHRISTIAN-EVANGELIST of their desires and see if any one would answer. Their call in the CHRISTIAN-EVANGELIST appeared as follows:

"The Church of Christ at Eastville, N. Y., desires a good man to labor for them at a small salary. Address B. B. Brown."

Bro. Brown waited anxiously for a reply, scarcely hoping to get an answer, because of the small salary, but soon they began to come, remarkably soon, in numbers of five, ten, twenty-five, twenty-eight, twelve, eight, three, one; in all ninety-two! How could he select from among so many? It seemed almost a hopeless task. After many readings and rereadings, however, Bro. Brown found one letter that especially pleased him. It was from T. R. Brune, Brownville, Ill. The fact that this man was from a town which carried the name of Brown impressed him favorably and the tone of the letter also very much pleased him. So it happened that Elder Brune was called to Eastville upon Bro. Brown's recommendation.

Fortunately for the church Bro. Brown's intuition in selecting an evangelist or man as it had appeared in the CHRISTIAN-EVANGELIST, for fear of being misunderstood, was very good, for Elder Brune was a most earnest and devout young man of thirty years. But we shall make his acquaintance later. To raise his salary of $600 was the next question, for this church did not make it a practice of leaving the raising and collecting of the salary to the preacher as seems to be customary with some churches. After faithful effort the soliciting committee succeeded in securing the required amount of pledged contributions, the Ladies' Aid Society subscribing $150 and the Christian Endeavor $100.

Elder Brune was expected to arrive in a short time, and there was no little expectation as to his appearance and also that of his wife, for Mrs. Brune was quite as much an object of interest as the dominie himself. Lest any should be unacquainted with the name dominie, I will state that it was the name of a person in holy office in Scotland and was a common name in this part of the state to designate a preacher, so that in common conversation it was not Elder Brune nor Rev. Brune, but Dominie Brune.

Elder Brune had never been used to this title before and thought at first that he was being made fun of or "joshed," to use a Western phrase, when he was addressed thus: "Good morning, dominie." But he soon learned that no disrespect was intended and answered as cordially to the salutation of dominie as elder or reverend. But we are getting ahead of our story, so we will need to start anew.

Many were in favor of giving Elder Brune a reception as an expression of good will and an act of hospitality, but Bros. Brown and Olds, after a lengthy consultation, vetoed the proposition, as they desired that their preacher should be humble, and was afraid a too hearty reception might puff him up and make him feel he was the head of the church instead of themselves, who were the bishops or ruling power. It therefore happened that Elder

Brune was not very cordially received as a brother, but in a businesslike way as an employee.

CHAPTER II.

Two weeks had elapsed sinee the arrival of Elder Brune. The weather had turned suddenly colder. A strong wind was blowing, while fine flakes of snow filled the air. Many a poor family were huddled together around a scanty fire, sharing each other's fears as they looked into the face of suffering.

Darkness rapidly enveloped the earth and the streets were practically deserted. Only necessity kept people out of doors. It is such a night as this that makes a pleasant home doubly so and a cheery fire doubly cheery.

This terrible night found Elder Brune and his wife seated comfortably near the base-heater, while Nellie, of five years, had set her little table for tea and invited her little brother Henry to be her company. Ever willing to play, he gladly took the seat offered and folded his tiny arms, while Nellie, in imitation of her papa, asked the blessing.

"I am very thankful," remarked Mrs. Brune, "that we are settled again, for moving is such a task."

"You are a woman after my own heart," laughingly replied Elder Brune, "for of blackened nails, cuts in my hands and ruffles in my temper, I have not a few. I think I would make a better carpenter than preacher, for in putting down carpet, while I always aim at the tack, I usually hit the nail, and on the head at that—that is, my fingernail."

"Yes, I will admit that you are pretty good at hitting fingernails, in fact better than putting up stovepipe."

"Stovepipe! stovepipe!" ejeculated the Elder, "of all the agencies used by Satan to cause preachers to lose their religion, I think stovepipe is the worst. I do believe if he has custody of any preacher in the hereafter he will set them to putting up stovepipe 24 hours in the day and 365 1-4 days in the year, as the sorest punishment within his power to bestow!"

Sister Brown and Sister Olds called today," remarked Mrs. Brune.

"Yes? What did they have to say?"

"They said they thought they would call and see if I had things straightened up yet, and was ready for church work. They said they usually kept the preacher's wife busy. I replied that keeping busy was the smallest of my troubles, for my home duties took up most of my time. To this Sister Olds suggested that I could not possibly get along without a hired girl, for I would find the church work no easy task. At this point Sister Good called and the conversation turned into different channels."

"That puts me in mind," said the Elder, "of a conversation I had with Bro. Brown to-day. It seems that the idea of having a responsive Scripture reading at morning service was new to him. He said that Bro. Olds and himself had decided not to have responsive readings hereafter and that I should eliminate that from the services. I can't understand what he means by ordering me how to conduct the services, and I mean to find out at the earliest opportunity."

A knock at the door caused the convesation to cease, for neither the Elder nor Mrs. Brune could imagine who would be calling at this time of the evening, and especially on such a blustery night. Elder Brune had not time, however, to reach the door before it was opened and in walked Bro. Brown.

"Good evening, dominie."

"Good evening, Bro. Brown; this is a terrible night."

"It is, indeed," replied Bro. Brown. "I am afraid that there will be suffering among the poor if this weather continues, so I thought I would stop on my way home from business and give you a list of the poor families in Eastville so you can call early in the morning and find out if any are suffering. You can report to me by noon and we will see what can be done if any are in need."

Elder Brune thought this was a suitable time to find out why it was that the elders used so much freedom in telling him what to do, and acting upon this impulse he opened the subject with the following result:

Elder Brune.—I was going to speak of this matter in the morning and suggest that relief measures be undertaken. I have been also thinking, Bro. Brown, about the responsive reading at the morning service, and still I think it would be a great help in getting the members accustomed to the sound of their own voices in church.

Bro. Brown.—Indeed? It is an entirely new thing here, but Bro. Olds and myself will take it under advisement and let you know our decision.

Elder Brune.—I can't understand why you should take it under advisement. Is it not the pastor's place to decide such matters in the light of his experience?

Bro. Brown.—Yes, indeed; such things should be decided by the pastors, and that is why I said Bro. Olds and myself would take the matter under advisement, for we are the pastors of church, and have been for three years.

Elder Brune.—Your statement surprises me very much. I always consider myself a pastor. If I am not, what am I?

Bro. Brown.—You are an evangelist under our employ. You have sold your services or time to us, and it is for us to say how that time shall be employed. Bro. Olds and myself are the ruling officers of the church, variously called in the Scriptures bishops, overseers, elders and pastors. We aim to treat you well and make your work as pleasant as possible, but we would not be doing our duty if we did not exercise our perogative, "to rule well." We hope there will be no misunstanding on this point.

Elder Brune.—This is the first time in my ministrial career that I have been theoretically or practically considered a hireling. It may be you are right in the matter, and until I have had time to study the Scriptures on the matter I will recognize you as my employer.

Bro. Brown.—I am very confident that you will find the Scriptures plain on this point, but I must be going as it is getting late, so I will bid you goodnight.

(TO BE CONTINUED.)

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS



Every woman should know that there is a great home medical book that tells all about the reproductive physiology of women, and all about the home-treatment of diseases peculiar to the sex. This book contains 1008 pages and over 700 illustrations. It is called Dr. Pierce's Common Sense Medical Adviser. It used to cost $1.50. Over seven hundred thousand people purchased it at that price and over 1,200,000 people now own copies of it. For a limited time copies will be given away free.

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The proudest motto for the young,—
Write it in lines of gold
Upon thy heart and in thy mind
The stirring words enfold:
And in misfortune's dreary hour,
Or fortune's prosperous gale,
'Twill have a holy, cheering power—
"There's no such word as fail!"

—*Alice G. Lee.*

A Useful Formula.

The Mississippi Valley Democrat and Journal of Agriculture, published in this city, recently contained the following formula for a solution for spraying trees affected with the San Jose scale, which it says has been successfully used in Idaho.

The formula for the spraying solution and its preparation are as follows:

Unslacked lime	40 pounds
Sulphur	20 "
Salt	15 "
American concentrated lye	2 "
Water	60 gallons

Place 20 gallons of water in a boiler and heat to the boiling point; then put in 10 pounds of lime, two pounds of lye and 20 pounds of sulphur. Boil for one and one-half hours, or until the sulphur is dissolved. It will then be of an amber color. While the above operation is being performed slake in another suitable vessel 30 pounds of lime, and while it is hot (caused by the slaking of the lime) add the salt and stir until it is dissolved. Then add the whole to the contents in the boiler and cook for one-half hour longer. Strain this mixture into the receptacle used for spraying, diluting it with as much water as is necessary to make 60 gallons. In extreme cases of scale, one or two more pounds of lye can be added to the formula.

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Ask dealers for them—see that packages have these criss-cross lines. Pamphlet and our sample offer mailed free.
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Brotherhood.

One love, one life, one blood,
One truth, one aim, one end have we,
The finite human seeking the
Divine Humanity.

As wave on wave comes rolling in
From seas we do not know,
So life on life, through mingled
Tides, the seas of being flow.

No less that waves of men
Who to each other stand or fall,
Move in their spheres except
As all for each, and each for all.

How is my brother lost and I
Not also gone astray?
The light I bear is false if it
Illumine not his way.

How is my brother saved and I
Not also joyful in his joy?
The bond between our souls no fate
Can sunder or destroy.

The wrong I do another swift
With fatal force reacts, and
From my cup of happiness its
Measure full subtracts.

The loving thought I freely send
Through all the bounds of space
Will lift the clouds that veil
The sun, and show the Father's face.

Love's breath divine envelops us
Like clouds of living air.
Take thou thy all, but know
In love we must all things share.

How prayest thou at altar rails
For God to do his will?
Thou art his instrument; go forth
And thine own prayers fulfill.

"Thy kingdom come" is vainly said;
How shall our pleading win
Until we make our life the door
To let the kingdom in?

—*Author Unknown.*

For the Love of Joe.

He was a little blue-eyed, wizen-faced man, with sandy hair slightly tinged with grey. With the exception of a heavy yellow mustache his face was smooth, and bore a pitiful expression that told of much worry and hard work. His hands were small and freckled and covered with an abundant growth of sandy hair. His feet were very small for a man, even smaller in proportion than his hands. His suit was a faded terra cotta brown that was considerably too large for him. It was his wedding suit. They were store clothes though, and were set off by a red bandana handkerchief, hanging carelessly out of the breast pocket of the coat. He wore a little flat derby hat with a wide brim that turned up on the sides. The hat had faded from rain and age from a black to a tinge of greenish-yellow that contrasted deeply with the broad band of new crepe that reached halfway up the crown.

He was standing on the corner near the little country store that formed the news center and the loafing-place for the sleepy little bluegrass village that was strung out along the two pikes that crossed by the store for two or three hundred yards. The little man pulled the red bandana out with a jerk and looked each way up and down the pike. Either way its white dust stretched out through the hemp and tobacco fields to a narrow thread that lost itself in the bluegrass pastures. Not a sign of life could be seen, except an old negro stripping grass along the roadside almost a mile from the store. Seeing no one, he carefully wiped a tear from each sad little eye, blew his nose as violently as a little man could, and thrust the hankerchief into his coattail pocket. He next took off his hat and looked at the crepe. After eyeing it critically for some moments, and trying to stretch it out larger on his hat, he turned and walked into the store.

Turning to the clerk, who was leaning over the counter whittling on the top hoop of a cracker barrel, he said: "Jim, hain't you got any bigger mournin' than this? I feel like I ought ter put mournin' on all over now, as she is dead. An' it ain't a year since I bought my weddin' suit right here. Yer ain't got any? Well, Jim, I guess you kin show me some baby clothes and little shoes. She's gone, an' I guess I'll have ter look arter the little young 'un that wus born when she died. The kid looks jes like her Jim."

He stopped here and looked out through the store door across the fields for a few moments, and then turned back to the clerk and went on:

"Life was jes like heaven to me then, an' now she's gone thar. Jim, yer don't know how that gal could love. I'm nothin' but er little dried-up old man at's not fit fer much but hoein' terbacker an' the like, an' yet she seemed to live only fer me and my happiness."

Here the little man pulled out the red handkerchief and blew his nose again, turned around to see Jim sell a plug of store tobacco, and then went on with his story:

"Hit wus all my fault. She wus sech a delicate little creature. A sort of a wild flower that wusn't made ter be raised any place 'cept in the woods with the violets. Jes ter love, Jim, wus what she wus fer. An' when our baby wus born she died.

"Jes 'fore she died I went an' kneeled by her bed, an' she whispered like to me, 'Joe, when I'm gone, ye'll jes remember that I couldn't be much to ye, fer I allus wus delicate an' you wus always such a good little man to me. Better'n most folks wus, an' I loved ye fer it. An', Joe, ye mustn't fergit to love my baby an' take care of it. An' now, as I'm goin' away from ye, an' can't be the little wife as ye used ter talk uv, an' as I kin never pay yer for manly love an' kindness ter me, all I kin do, Joe, is jes to tell ye to always recollect I loved ye.' An' then she died."

There was another long pause in which the little man walked to the door, looked up and down the pike, wiped his brow, then pulled himself up on a cracker barrel and continued: "Afore she took, Jim, she wus the likeliest gal in all Bourbon county. An' around Clint there wasn't a patchin'. The was slender like, but wasn't tall. Her face wus bright an' smilin' with a little red spot on each cheek. She used ter run ter me an' hold 'em up for me to kiss. An' then she could climb a tree or ride a horse the same as I can. But—but she's dead now."

He jumped down from the barrel and left the store. In a few moments the clerk saw him ride by on a tall, yellow, raw-boned horse up the pike towards his little cabin home, where in a plain, cheap coffin lay the lifeless body of Joe's only love. In the cabin were some of the neighbors, one of whom was taking care of the baby.

The next morning he saw the funeral procession slowly wend its way to the church at Clintonville, where the village minister preached the funeral.

When she had been laid to rest in the cemetery, and all the friends had left, even the last loafer had cut down across the schoolhouse lot to talk it over at the store with the farmers—everybody turns out to a funeral in the bluegrass—Joe still stood by the new-made grave.

The cemetery was beautiful that April morning. The wild flowers were peeping from the roots of the evergreens and out of the bluegrass. The bluebirds and the cardinals were there singing a morning song of joy. Joe looked at the flowers, then turned to the birds, "Ye all used to sing to me, 'I love ye, Joe,' " he said sadly, "but now ye sing, 'Always recollect I loved ye.' " "Now," said he, lifting a wood-born violet in front of his pale blue little eyes, "now, I'll have to look at your innocent face instead of her yernin eyes. An' now, O Lord," he was praying, "be good ter her, an' tell her every day I love her. An', Lord, if ye kin, make it a little easy fer me an' the baby, 'cause ye know it's goin ter be a little hard ter live like I oughter aknowin' that yer heart's a breakin' fer a little pair uv arms ter steal aroun' a feller's neck an' sorter whisper like, 'Joe, I love ye.' " Here the little man fell on his knees by the grave and kissed it.

When Joe arose he pulled out his handkerchief, and wrapped the violet with a little piece of yellow clay in it, and placed it carefully in the inside pocket of his vest. Then, turning to the birds again, he said, lifting his face toward heaven: "My heart used ter sing, 'I love ye,' now it'll a'ways sigh, 'I loved her so,' an' there'll always be a kind of echo there, 'She died fer me.' "

* * * * * * *

The loafers saw a little man on a raw-boned, yellow horse dash out of the cemetery, and in a whirl of dust pass down the pike until he seemed but a mere speck on the narrow, white thread of road where the bluegrass pastures met. One of them lazily drawled, "Wunder if Joe'll keer much."

—*Frank Waller Allen, in the Alkahest.*

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The Apple Tree.

STELLA CLANTON.

There's a tree right under my window,
It's a gnarled old apple tree,
And its limbs are scarred and twisted,
As apple tree limbs can be.

But the blooms that come on its branches,
They are always sweet and fair,
And its rough old limbs in the autumn
A plenteous harvest bear.

The stately trees of the forest
Breathe low of secluded rest,
And murmur that peace and quiet
Away from the world is best.

But of labor and love and courage
The apple tree sings to me,
And its cheerful song rings gayly,
As it tosses its limbs in glee.

And whether the summer zephyrs
Among its blossoms blow
And, heavy with their fragrance,
Sway them gently to and fro,

Or whether the boisterous breezes
That come with the winter's reign
Throw its twisted branches rudely
Against my window pane,

The old tree's song is ready,
And I always love to hear
Its droning hum in the stillness,
Or its louder song of cheer
That it sings with a rising courage
When the day is cold and drear.

Terrific Battle With a Whale.

[The Literary Digest for April 15th published a part of Mr. Bullen's story from his book, "The Cruise of the Cachalot," which we think will be of interest to our boys. The story we are told is historic.—EDITOR.]

"We sped along at a good rate toward our prospective victim, who was in his leisurely enjoyment of life calmly lolling on the surface, occasionally lifting his enormous tail out of the water and letting it fall flat upon the surface with a boom audible for miles. We were as usual first boat; but much to the mate's annoyance, when we were a short half mile from the whale, our mainsheet parted. It became immediately necessary to roll the sail up, lest its flapping should alarm the watchful monster, and this delayed us sufficiently to allow the other boats to shoot ahead of us. Thus the second mate got fast some seconds before we arrived on the scene, seeing which we furled sail, unshipped the mast, and went in on him with the oars only. At first the proceedings were quite of the usual character, our chief wielding his lance in most beautiful fashion, while not being fast to the animal allowed us much greater freedom in our evolutions; but that fatal habit of the mate's—of allowing his boat to take care of herself so long as he was getting in some good home thrusts—once more asserted itself. Although the whale was exceedingly vigorous, churning the sea into yeasty foam over an enormous area, there we wallowed close to him, right in the middle of the turmoil, actually courting disaster. He had just settled down for a moment, when, glancing over the gunwale, I saw his tail, like a vast shadow, sweeping away from us toward the second mate, who was lying off the other side of him. Before I had time to think, the mighty mass of gristle leaped into the sunshine, curved back from us like a huge bow. Then with a roar it came at us, released from its tension of heaven knows how many tons. Full on the broadside it struck us, sending every soul but me flying out of the wreckage as if fired from a catapult. I did not go because my foot was jammed somehow in the well of the boat, but the wrench nearly pulled my thighbone out of the socket. I had hardly released my foot, when, towering above me, came the colossal head of the great creature, as he plowed through the bundle of *debris* that had just been a boat. There was an appalling roar of water in my ears, and darkness that might be felt all around, yet, in the midst of it all, one thought predominated as clearly as if I had been turning it over in my mind in the quiet of my bunk aboard—'What if he should swallow me?'

But the agony of holding my breath soon overpowered every other feeling and thought, till, just as something was going to snap inside my head, I rose to the surface. I was surrounded by a welter of bloody froth, which made it impossible for me to see; but oh! the air was sweet. I struck out blindly, instinctively, altho I could feel so strong an eddy that voluntary progress was out of the question. My hand touched and clung to a rope, which immediately towed me in some direction—I neither knew nor cared whither. Soon the motion ceased, and, with a seaman's instinct, I began to haul myself along by the rope I grasped, altho no definite idea was in my mind as to where it was attached. Presently I came up against something solid, the feel of which gathered all my scattered wits into a compact knub of dread. It was the whale!

'Any port in a storm!' I murmured beginning to haul away again on a friendly line. By dint of hard work, I pulled myself up the sloping, slippery bank of blubber, until I reached the iron, which, as luck would have it, was planted in that side of the carcass now uppermost. Carcass, I said—well certainly I had no idea of there being any life remaining within the vast mass beneath me; yet I had hardly time to take a couple of turns round myself with the rope (or whale line, as I had proved it to be) when I felt the great animal quiver all over, and begin to forge ahead. I was now composed enough to remember that help could not be far away, and that my rescue, provided I could keep above water, was but a question of a few minutes. But I was hardly prepared for the whale's next move. Being very near his end, the boat or boats had drawn off a bit, I suppose, for I could see nothing of them. Then I remembered the flurry almost at the same moment it began; and there was I, who with fearful admiration had so often watched the Titanic convulsions of a dying cachalot, actually involved in them. The turns were off my body, but I was able to twist a couple of turns around my arms which in the base of his sounding, I could readily let go. Then all was lost in roar and rush, as if the heart of some mighty cataract, during which I was sometimes above, sometimes beneath the water, but always clinging. with every ounce of energy still left to the line. Now, one thought was uppermost—'What if he should breach?' I had seen them do so when in a flurry, leaping full twenty feet in the air. Then I prayed. Quickly as all the preceding changes had passed came perfect peace. Then I lay, still alive, but so weak that altho I could feel the turns slipping off my arms and knew that I should slide off the slope of the whale's side into the sea if they did, I could make no effort to secure myself. Everything then passed away from me, just as if I had gone to sleep."

The above story is, of course, the very best evidence that Mr. Bullen escaped.

FREE TO MILLIONS OF SUFFERERS.

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Almost everybody who reads the newspapers is sure to know of Swamp-Root.

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Watching Each Other.

A keen watchman observes that no honest worker dreads to be watched; but whether he does or not, he must submit to a custom which is universal. Even the watchman is in his turn watched.

The day laborer is hourly under the eye of the "boss," the boss is watched by the contractor, the contractor by the architict and the whole crowd by the city's building inspector. The cigarmaker is watched by the foreman; the factory girl who works on small articles that could be easily carried away is under surveillance of the forelady. The girl in the candy store by the cashier, and the respectable customer in any of the big stores is under the watchful eye of the floor walker. The cashier is watched by the bookkeeper, the shipping clerk by the superintendent, and in many cases the partners in a business watch each other's methods. There is no end to the watching and spying upon business people, and few escape it.—*Sunny South.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Barn Guest.

Miss Harriet did not sleep much that night, because every time a mouse left its home to visit a neighbor, or to lay in its day's provisions, the little lady fancied it was the robber, resuming his old vocation. However, Sunday dawned at last and Miss Harriet, who was afraid of nothing in the daylight, sent George to see if the barn guest had slipped away. George found Fup at the foot of the ladder, and Mr. Shaw was just coming down. "Good morning," said George.

"Yes, it is," said the robber. "Oh, you was aspeaking, wasn't you! Sakes alive! I'd done forgot them parlor-croquet games. You see I've been aplaying a *big* croquet game trying to get through everything as convenient as possible before I come to the last stake. But may be you ain't up to my figgers? Have you got over far enough in your 'rithmetic to come to figgers of speech? Its right after Tautology. I think every gentleman ought to make a speciality of some calling, even if he ain't forced to work at it. Tautology is my forte. I'm great at that."

"Cousin Harriet sent me to see if you were here," said George. "She was going to send you some breakfast. And I will bring you out the washpan and things."

"It isn't necessary," said Mr. Shaw, waving his hand. "I seldom wash. I don't hamper myself by no society conventionalities. Do you have coffee for breakfast?" George said they did. "And biscuits? Now I'll tell you what I like, George. I like a biscuit that's brown on both sides and flakey in the middle. I don't lay no injunctions on my meat, but if you have something with a bone in it, pass her out. I like to hear Fup agnawing the bone whilst I eat. It sounds sociable, like."

When this restaurant order was delivered to Miss Harriet, that lady sniffed indignantly. "The impudent scamp!" she exclaimed. We must get rid of him as soon as he has eaten." The morning was windy, sunshiny, delightful. Miss Harriet held the reception on the back porch, surrounded by Jennie, Mildred and George. Washington Shaw stood on the walk in a slouchy attitude, with Fup, no longer "Horace Greeley," lying at his feet. "Mr. Shaw," said Miss Harriet, "we have given you your breakfast and a place to stay all night. I think you owe us something in return."

"Yes, mom, but I ain't got no change."

"All we want is a little information."

The robber took off his tattered cap and made a low bow. "All I have is at your service," he said with quite a courtly grace. "Which science air you interested in? I ain't had no experimental training in chemistry, but anything in the way of geology, botony or political economy is jest like my native brier-patch."

"I want some particulars about that little girl you mentioned last night, the one you called 'Joy.'" Mr. Shaw lost his gallant manner and stooped to pat Fup's head. "I ain't got nothing to tell you," he said. "I don't know whur she is, nor what's become of her."

"You said you set Fup to watch over her."

"Well, I *did* set him to watch."

"Where was she when you did this? How came you with her? Where was her mother?"

"I guess I'll be agoing," said the robber.

"Mr. Shaw," said Miss Harriet, pointing her finger at him, "you stole that little girl from her stepmother and hid her in the city! While you were away at the saloon, somebody stole her from *you*. Now isn't that the truth?"

"Mom, that's jest what I done," said the other. "I stole her from her stepma, if you call it stealing when she wanted to go with me. 'Yes, Wash,' she says, 'I'll go anywhur with you,' she says, 'with you and Fup!' And the little sunbeam put her arms about my neck, such tiny arms! and when I got to the place, she was fast asleep. And I laid her on the bed, she looking like an angel, the hair all blowed about her rosy cheeks, and I says, 'Fup, you take keer of little Delight!'"

On hearing this name the dog started up with a loud bark. "*He* knows what I'm atalking of," said the master. "Fup knows. If the beast could only talk, he'd have a curus tale to tell about little Delight." Fup began to whine. "What harm come to her, Fup?" said the robber, bending down and patting the dog. "Whur is little Delight? How come you to let them git her? And did you foller her, old chap? Then how come you here, abeing Horace Greeley?" Fup sat upon his hind legs, drew back his ears till they seemed pinned to his head, opened his mouth and gave vent to a long, dismal howl.

"Still," said Miss Harriet, "I can't understand why you stole her from her natural guardian, unless you were a much more wicked man than you appear to be."

"I can only say this, mom: when little Delight's pa married the second time, he got a wicked person for his wife. That's what bruck his heart when he knowed it. You will excuse me for not coming out more direct, but it is enough to say as between lady and gentleman and children, that she was wicked. She hated little Delight, and little Delight was scared to death of her. I seen it wasn't no home for the girl. I says to myself, 'Washington,' I says, I never calls myself by my last name, 'You take the kid and do for her and it will keep you straight and give you an anchor to stiddy by.'"

"And did you think yourself a proper companion for the child?" demanded Miss Harriet.

"Well, it's this away. When a woman's wicked, like the one we air aspeaking of, she makes all about her wicked or miserable, one or tuther. Man is not so, mom. I 'lowed I could keep Delight sep'rit from my kind of life and put her in proper hands, a lot of trouble it were, but to be plain, I loved the child, for she's more like a voice from heaven than anything *I* knows of. When I was with that child, she seemed to take up all the good strings of my heart that had got loose and raveled, and she drawed them together in her little hands and pulled me up, and up, and up, out of my sinful place, as if she was Samson and I was the pillar of the temple, or whatever the building were that he wracked up with that last heave of his'n."

A boy was seen hurrying up with a telegram. It was from Mr. Weston, and read, "*If robber turns up, persuade to stay; if won't, arrest.*"

"He had just reached St. Louis when he sent this," said Miss Harriet, staring at it through her spectacles. "Mr. Shaw, this concerns you."

"How so?" demanded the robber looking alarmed.

"It is from Mr. Weston, who requests you to stay here for the present. So this settles the question. If you are willing to stay and work for us, that wood is to be sawed, and a great deal of work for you can be found."

"I'll be bound they can," said Washington. "Well, I want to stay, I done told you *that*. At least for the present." During the following days, Miss Harriet was very much harrassed by trying to "make out" the robber. She was sure there was a great mystery about him, because at odd moments he displayed an astonishing acquaintance with large and unusual words. Besides, she could hardly ever tell if he were in earnest or joking. Another thing that bothered her was the warm friendship between him and George. Miss Harriet was afraid George would "learn things," meaning objectionable things, of course. In the meantime the "Daily Gleaner" was edited by the children with great interest. The number telling about little Delight was an extra with pictures. Mildred's story had become so mysterious that she was unable to solve her own plot, and had been forced to suspend the tale.

No letter had been received from the Westons.

One evening as all were preparing to retire, Mr. Shaw had gone to the barn some time ago, a knock sounded on the front door. "Who is there?" demanded Miss Harriet, nervously.

"Me," said a deep, strange voice. "And me," said another curious voice, which sounded as if it was trying to keep from laughing. "It's papa and mamma!" cried Jennie. The door was thrown open. Jennie buried herself in Mrs. Weston's arms. When she came out of her eclipse, she discovered a little girl of about six years, standing in the hall, looking from face to face.

"Who is this?" demanded Miss Harriet, bending down to catch a better look at the pale little face.

"My name is Delight," said the child. "I am the orphan. And I have come to live with all of you."

And I think we will have some more of this tale next week.

New HONOR LIST: Nannie D. Chambers, Bessie L. Fulghum, Gladys Fulghum, Edna Fulghum, Floy Popplewell, William Slaughter, Homer Slaughter.

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Sunday School.

HERBERT L. WILLETT.

ABIDING IN CHRIST.*

Charlemague, in the closing years of his reign, gathered about him a circle of scholars and poets and organized what he called the "School of the Palace," to be the center of education in his kingdom. Jesus in the last hours of his ministry took the disciples away into a quiet place where, in the "school of the upper chamber," he gave them the most precious words recorded in the Scriptures. Much there was which they could not yet understand, but it would come back to them in future years under the promptings of the Spirit. It is probable that the entire body of discourses recorded in John 14-16, ending with the Savior's prayer in chapter 17, was uttered in the room where the Passover supper had been eaten and the memorial of the Lord's death instituted. Such seems to be the implication of 18:1, and it is not improbable that the words, "Arise, let us go hence," of 14:31, were originally connected with this latter passage.

As already noted, the fourth Gospel is characterized by many figurative references to himself in the teachings of Jesus. To the test, which includes allusions to his work as the good shepherd, the door, the light of the world and the water of life, this lesson adds the figure of a vine as the supporter and nourisher of the branches. Like the others, it was a figure of speech at once intelligible to the disciples, most of whom were countrymen, familiar with the processes of the vintage.

But a vine is tended and watched by a vine-dresser or gardener. In Jesus' reference to his function as source of life for his followers, he assigns this superintendence to the Father. There are two sorts of branches, the fruitful and the fruitless. The latter the Father takes away. Jesus here refers to no direct act of God, but to the divine law of all life. When a branch ceases to bear fruit we observe that nature takes the speediest possible means of ridding the tree of the incumbrance. If there is a human gardener he sees that it is detrimental to the welfare of the tree and removes it. If left to itself the tree exerts itself to cast off the useless member. The function of the gardener is to assists nature. In the spiritual as in the natural world, the laws of life are the laws of God. A branch that refuses to bear fruit has pronounced its own doom; it cannot remain on the vine. In the spiritual life the person who fails or ceases to perform the service characteristic of the Christian becomes useless and is, by his own choice and by the necessity of the case, separated from the living body. It is not a question of church membership or profession. One may be a member of the church to all external appearance, and even perform the external functions of church relationship, while possessing no vital relation to Christ and actually separated from him by the fact of fruitlessness. This is the profoundest fact of Christian experience. It is not the membership in a visible body, it is not the acceptance of a form of words or a test of doctrines which constitutes one a follower of Christ. It is not even a rite or ordinance, however approved or scriptural, that unites the soul to the Master. These are but meaningless if unity with Christ in vision and purpose is not sought and obtained. Many people seem willing to be members of the church or to take any external step that may be required, but are not willing to be united to Christ in spirit and life. Such unwillingness to pay the full price of spiritual life is the secret of weakness and barrenness. They are like branches tied to the vine, but having no vital contact. It is not divine wrath which removes such. It is the demand for life on the part of the vine and the living branches. The organism must rid itself of that which loads and obstructs it. The fire is for the useless branch. All nature, physical and spiritual, cries out for its burning. To be fruitless is to invite the flame.

On the other side, all nature welcomes and rallies to the support of the fruitful branch. If there is a gardener, he prunes and cleanses it. Nature centers its affection and blessing on the parts that perform their functions. The secret of bearing fruit is vital contact with Christ. Not only to believe in him, but to enter into his vision of God, of life, of power, of responsibility, to have his mind, to share his purposes for the world, to be possessed by him till it is possible to say, "I live, yet not I, but Christ liveth in me;" this is the secret of life and power. This is to be "in Christ." It is not merely a formal relation; it is the possession of his confidence, his sympathy and love. Such a Christian is beyond the reach of danger. He is passed from death unto life. There is no condemnation to those who are in Christ Jesus. All things work together for good to those who love God. Such are bearing the fruit of the Spirit, and that splendid catalogue of qualities belonging to that fruit—love, joy, peace, etc.—must be characteristic of one who abides in Christ. This is the secret of power, of love, of constant satisfaction. Our weak, inefficient lives may be made strong and serviceable by this abiding union with Christ.

Herein also lies the secret of prevailing prayer. It is only one who enters into the mind of Christ who can pray aright. Prayer is not that formal and stereotyped thing which it often seems, but the commerce of the soul with God. Only one who is acquainted with God by constant habits of prayer comes to discern the secret of life with Christ, and to know the things for which prayer should be offered. The etiquette of courts is learned only by those who know royalty. The true attitude of soul in the divine presence is learned only by those who come often. To such who come to desire only what God seeks to bestow, prayer is habitual and prevalent. They grasp the hand that moves the world.

Moreover, on such unity with Christ and such fruit-bearing God's glory waits. In a sense the glory of God is unaffected by man. He has set his glory above the heavens. But most truly, also, can his honor never be completed, his glory never attained, till the redemptive process is complete, and many sons are likewise brought to glory. To feel that the fullness of God's life waits for the completion of ours and that without our co-operation God can never be fully glorified, gives the profoundest significance to our lives, and fills them with the greatest value and responsibility. By bearing much fruit the Father is glorified and we become Christ's disciples indeed.

The tenderness of Jesus' appeals to the disciples to abide in his love must touch every heart, even to the end of time. That love of his was not exhausted on the twelve, but goes out to all. His love is like an atmosphere of sunlight. Jude says, "Keep yourselves in the love of God." Come out of the shadow and abide in the light. In this atmosphere there is health and blessing, satisfaction in the highest service, the consciousness of power, the pursuit of the noblest purposes, unity with Christ in all his redemptive work, the consummation of the Father's glory, and the fulfilling of Jesus' joy and of our own.

SUGGESTIONS FOR TEACHING.

Christ is the true vine, the only source of life and power. He is not independent of the Father, but united with him in the program of righteousness. There is no place in the universe for a useless organ or limb; nature, society and the divine kingdom get rid of all such as speedily as possible. It is therefore an awful peril to be good for nothing. All blessing comes to those who are serviceable. The Word of Christ is the means of purifying the heart. Where it enters nothing unholy can remain. If we abide in Christ, *i. e.*, stay near him in spirit and purpose, he assures us he will remain with us. Individual Christians, not different denominations or sects, are the branches; these words can never rightly be used to sanction divisions in the church. Whatever is useless is destroyed; the wheat is gethered into the garner, the chaff is consumed. Union with Christ is the secret of knowing how to pray aright, and to receive the answer to our prayers. God's glory depends on the conduct of his children. One cannot be a disciple of Jesus without being like Jesus. The love of Christ is the atmosphere in which there is safety and peace.

*Sunday-school Lesson for May 7, 1899—The Vine and the Branches (John 15:1-11). Golden Text—I am the Vine; ye are the branches (John 15:5). Lesson Outline—1. A vital relation (1-5); 2. The condition of fruit-bearing (6-8); 3. The atmosphere of love (9-11).

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Sad and Loathsome.

By W. J. Lhamon, *Director.*

The full glory of missionary work is like a rainbow resting on a dark and terrible cloud. We sometimes fear that our handbooks, by reason of their exceeding brevity, fail to give our readers a full sense of the crying need of missions. Because of this, and because of a feeling in some quarters that the average pagan is a happy and contented being, who is best off when not disturbed by missions and missionaries, we think it well to reproduce here some things recently told in the Missionary Review of the World about the city of Benares, the Mecca of Hinduism in India. It is a city adorned with many palaces and temples, and some of the architecture is "curious, ornate and varied." A double temple is described, "whose exterior resembles that of a mosque." The domes are overlaid with plates of pure gold. Its interior is filled with almost innumerable idols—images of Gunpat, Parwati, the sacred bull, Siva and many others. The whole scene was loathsome in the extreme. Swarms of people were going in and out of the temple, each one going in carrying a plate filled with flowers, rice and cups of oil and water, which form the offerings to the idols. Stalls of flowersellers and oil and grainvenders blocked the road on either side. The water, oil and flowers which fell on the pavement were trampled into a slimy paste, and as most of the flowers were marigolds, the odor was sickening. The temples in the crowded city, the idols, the deluded worshiping throngs, and above all the scenes along the river's edge, all proclaim superstition, impurity, vileness, a people given over to uncleanness and all abominations."

Our readers will see in this picture of pagan worship nothing of the Christians faith and hope and brotherly kindness; in it the teacher has no place and the mind of the devotee is left a blank, the prey of ignorance, fanaticism and superstition, and how could there be any revelation through this sickening slime of trampled rice oil, and marigolds!

But the picture is not complete. The writer continues: "We spent most of our time in a boat, going up and down the two miles of river front. The numerous ghats are long flights of wide stone steps reaching down below the water's edge. All day long and most of night these great steps are literally covered with throngs of people, all eager to wash away their sins by a plunge into Mother Ganges. . . A Brahmin priest was leading a young woman into the water. We are told that he was giving her the holy bath. He dipt her up and down, mumbling incantations all the while. She placed the edge of his robe on her head every now and then, and the sad sight suggested temple practices such as Pundita Ramabai tells us go on in this great city of Hinduism and elsewhere in India."

To make the picture more lurid, here is a description of the burning ghats: "Whatever the rite of cremation may be elsewhere, here it partook only of the repulsive. The bodies are brought on bamboo stretchers and are placed just inside the edge of the stream while the pyre is being made ready. This is the place where "suttee" used to be performed, before English law put a stop to the practice. One corpse was that of a man about forty years old. His widow, in the white garments of widowhood, came down to the water's edge and, dipping up some of the blessed Ganges, poured it over the face of the dead. When the body was lifted on the pyre, she helped to pile wood on it, and it was her hand that applied the torch. When the sickening crackling began she went up the bank a little distance, and at a gesture from a relative—perhaps a command also—she picked up a stone, and putting her hands alternately on the ground, she broke off the pretty glass bangles from her wrists and walked up the bank a desolate widow, done with pleasures, ornaments and even respect; perhaps to endure treatment which will make her wish for the olden, sharper but speedier death of the suttee."

Perhaps the scene cannot be completed on paper. Our author says she dare not write the worst. But to the above one must add monkey temples, numerous fakirs, holy beggars, dying pilgrims, lustful priests and naked ascetics, who rival the very cows in posing as gods. This is Benares, we are told, and because such places exist beneath our sweet heavens and smiling sun, we plead for the presence in them of the Christian teacher and preacher with the Word of God, and science and reason and history and civilization accompanying it, that life may be made endurable and heaven desirable to many myriads who are yet living more mournfully than the beasts which perish.

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Literature.

MEN OF YESTERDAY. A Series of Character Sketches of Prominent Men among the Disciples of Christ. By Thos. W. Grafton, with an Introduction by Benj. L. Smith. St. Louis, Christian Publishing Co. 1899.

It is perfectly in keeping with the law of religious development that there is a decided tendency now among us to study the historic sources of our religious movement and to acquaint ourselves with the character and lives of the men who, under God, did most to give direction and impetus to that movement. This volume is a praiseworthy effort to meet the demand for information in succinct form concerning a group of these men. The sketches in this handsome volume just from the press of the Christian Publishing Co. are of Walter Scott, B. W. Stone, John Smith, Isaac Errett, Barton W. Johnson and Otis A. Burgess. These are not, of course, complete biographies of these men, for that would have made too ponderous a volume, but the sketches are so skillfully drawn, the essential facts are so compactly stated, that one finishes the reading of the volume with the feeling that he has a fair knowledge of the character and work of the subjects of these sketches.

The six men, sketches of whom make up this volume of 291 pages, and who are made to live again before the eyes of the reader, are worthy of a place in this series of historical volumes. They were men of "light and leading," whose labors contributed in no small degree toward the success which has crowned our efforts at religious reformation. It can hardly fail to stimulate the faith and religious zeal of the younger generation among us to read these sketches of these splendid men of God, who consecrated their learning, their talents, their lives to the cause of religious reformation. This volume might well be made a part of the Bethany C. E. Reading Course and of Sunday-school libraries, that our young people might become familiar with the leading facts and characteristics of the men into whose labors we of to-day have entered.

Both the author and the publishers have done their work well, and the result is a book which will find a place very generally in the libraries of the brotherhood. We take pleasure in commending it to our readers as worthy of reading and preserving for reference.

MAY MAGAZINES.

Sidney Lanier was a musician of exquisite taste as well as a lyric poet, and in the May Scribner's will be given a number of his letters to his wife upon musical subjects, which are a blending of poetic imagination with musical appreciation.

Newfoundland is at present the centre of interest among the North American Colonies. A picturesque account of "St. John's," the capital of the island, will be written for Pall Mall for May, by a resident, and will be illustrated by many fine photographs.

The May Woman's Home Companion contains the latest literary production of Julia Magruder, the poular Southern novelist, in the opening chapters of the serial "A Sunny Southerner." Harriet Prescott Spofford also begins a continued story, entitled "Cyril," that has to do with a vital question of domestic happiness.

An interesting symposium on "Missionary Interest and Missionary Income" gives especial value to the Missionary Review of the World for May. The writers include a number of prominent secretaries, pastors, laymen and women, and their criticisms and suggestions are brief, pithy and to the point.

TRACTS.

"The Teaching and Practice of the Disciples," by W. M. Forrest. Published by the Tract Publishing Co., Kalamazoo, Mich. Envelope size; 32 pages; three cents; per dozen, 25 cents.

"Why am I a Disciple of Christ?" by F. D. Power. Published by the Tract Publishing Co., Kalamazoo, Mich. Envelope size; 12 pages; two cents; per dozen, 20 cents.

"Boys' Municipal Camp," by Hon. Josiah Quincy, Mayor of Boston. Published by League for Social Service, 105 East 22nd St., New York City. Envelope size; 16 pages; 35 cents per 100.

"The Book of Job," by H. L. Hastings, Boston, Mass. Price, 32 pages with cover, ten cents.

"Ought Christians to Keep the Sabbath," by R. A. Torrey. A refutation of seventh-day keeping. 48 pages with cover, ten cents. Fleming H. Revell Co., publishers, Chicago and New York.

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If God has riches given you.
Oh, I want to be still nearer.
Where the billows roll the highest.
There is a land beyond somewhere.
Oh, would to me were only given.
The Bible reveals a glorious land.
The voice of the Savior says come.
The path is set with many a thorn.
Oh, the love of God to me.
List to the song of the reapers.
Night with ebon pinion.
In the presence of our God we meet again.
Preaching Jesus on the way.
I ask not earthly treasure.
Oh, bless the Lord, Oh my soul.
There'll be room enough in heaven.
I am going to Jesus.
Broad is the road that leads to death.
There is a home, a beautiful home.
Attend young friends while I relate.
Peacefully lay her down to rest.
In thy name, Oh, Lord, assembling.
Toiling for Jesus day by day.
How sweet 'tis to know.
When our earthly life is ended.
Just beyond the shad'wy valley.
The Lord's our Rock, in Him we hide
Far beyond the rolling Jordan.
Lead me gently home, Father.
How firm a foundation.
Go on, you pilgrims.
Oh, how lovely! (Anthem.)
List to the voice of the Savior.
In our Father's home above.
There is one thought that cheers my way.
Make channels for the streams of love.
I've found a friend in Jesus.
It is the hour of prayer.
When storm-clouds arise in the sky.
I wonder if any poor sinner will come.
Oh, the wondrous love of Jesus.
See the ranks of sin approaching.
A thousand lords had gathered in the palace of Belshazzar.
Glory and praise to the Lord who died for me.
See! on the cross, the Savior bleeds.
There's a city of light 'mid the stars, we are told.
Just over the river are palaces grand.
Christians, are you growing weary?
There is a rock in a weary land.
O pilgrims, look forward to glory.
When the day is full of gladness.
There is a precious fountain.
Beyond the golden sunset sky.
Do you know a soul that's fainting?
Yes, we have a friend in Jesus.
Come now and let us reason.
When the waves are rolling high.
There is a house not made with hands.
Gone from our home.
I am on my journey to Canaan's happy land.
In thy temple, Lord, we gather.
Christ is knocking at my sad heart.
Let me sing the old song o'er again.
I will tell you an old simple story.
I'll rejoice in the love of Jesus.
There's a beautiful land far beyond the sky.
There's a hand ever ready to lift up all the fallen.
All for Jesus, all for Jesus.
There's a city that is far, far away.
When the trump of God shall sound.
Where are the ones we love fondly?
Teach me thy way.
God of our salvation.
Oh, there is joy in believing.
Praise Him, praise the name of God most high. (Anthem.)
Great is the Lord. (Anthem.)
One sweetly solemn thought.
Make a joyful noise unto the Lord. (Anthem.)
Hear the call to labor for the Lord.
Savior while my heart is tender.
Of the old time I'm thinking.
Twilight is stealing.
At home or away, in the alley or street.
Mother, tell me of the angels.

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Marriages.

BORTHOLOMEW—KIBBE.— At the parsonage in Geneva, O., April 13th, 1899, by H. N. Allen, Mr. Lucius M. Bortholomew and Miss Kate Rose Kibbe, all of Geneva, O.

WESTAPHER — ROYAL.—April 2, 1899, Rev. Frank S. Ford officiating, Mr Clarence Amenzo Westapher to Miss Lizzie Loretta Royal, both of San Francisco, Cal.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

CHRONIC.

Bro. F. M. Chronic was born May 1st, 1836, died April 8, 1899. For 30 years he had been a faithful soldier of Jesus Christ, and for several years was elder in Christian Church at West Union, Ill. For many weeks he was confined to his room, yet he murmered not. He rejoiced in the Christian's hope. He leaves behind a devoted Christian wife and daughter. He was loved by all. To such as Bro. Chronic death is but the threshold to a more blessed environment. Funeral services were conducted by the writer.

EDWARD E. BOYER.

Hutsonville, Ill.

ERGENBRIGHT.

Died, March 31st, Sister Ruth Ergenbright, at Kellogg, Kansas. Her remains were brought to Noodesha for interment. She was in the 25th year of her age. Was married to Bro. C. S. Ergenbright in 1893 and united with the Church of Christ two years ago. She leaves a husband and two little daughters and five brothers and five sisters and her aged father to mourn her untimely death. Her last words were, "I am saved." J. A. SMITH.

Wichita, Kan., April 15, 1899.

FIELDS.

Miss Inez Fields, second daughter of Judge Fields and Mrs. Jehu Fields, was born in Lawrenceville, Ill., Sept. 27, 1869. While she was in school in Clinton, Mo., she became a Christian under the preaching of D. R. Lucas. This was in 1888. To her vow of consecration made in baptism she was faithful unto death. She fell asleep in Christ Friday morning, April 14, 1899, at the home of her parents in Colorado Springs, Col. Her brother, Byron, preceded her to the spirit world 39 weeks to a day. To his memory she was tenderly devoted. The disease from which she suffered was valvular affection of the heart. Her sufferings were protracted and at times intense. Just before her death she seemed to be improving in health. Lord's day, April 9th, she attended public worship. She was buried on Sunday, April 16, one week later. In her life Miss Inez was wonderfully Christ-like. Her passion was to be good and to do good. She was blessed with a quick and vigorous mind. Study was a pleasure. She dared to look hard questions in the face. Literary work was easy. In her life plan a book was to be written, the purpose of which was good to men and honor to God. But her work is done and it was well done. No one who knew her doubts that she did what she could. Blessed are those who live and die as did Miss Inez Fields. B. B. TYLER.

FOSTER.

Died at Independence, Kansas, April 3rd, 1899, Sister Emma K. Foster, wife of Bro. J. L. Foster, in the 46th year of her age. She was married to Bro. Foster in 1877 in Bartholomew County, Ind., and together came to this state in 1884, where they have resided till death took her. She united with the Church of Christ at the early age of 15, and died as she had lived, a true child of God, leaving a devoted husband, one son and one sister, also a host of friends, to mourn their loss, but not sorrowing as those who have no hope.

J. A. SMITH.

Wichita, Kansas, April 15, 1899.

HARDY.

Bro. Lion, son of Bro. and Sister R. C. Hardy, a member of Cowardin Avenue Christian Church, Manchester, Va., died after a brief illness at the C. O. Hospital, Clifton Forge, Va., on Jan. 16, 1899, of typhoid fever. His mother reached him a few hours after his death. He was a model son, and a comfort to his parents, brothers and sisters. He is missed by the church and loved ones, but we hope to meet him again. Hosts of brethren and friends sympathize with his dear ones in their great sorrow. We know not why God took one so young and capable of doing for the Master, but we question not the motives of Him who is infinitely wise and boundlessly good. One by one those whom we love are being taken from us, but the Father and Son are our strength and joy. May we so live as to enjoy the blessedness of an endless life.

J. A. SPENCER.

Manchester, Va.

SWEENEY.

On the 19th of March some unseen power entered the home of Bro. John L. and Grace Sweeney and claimed as its victim, little Blanch, their only child, aged three years. After a brave struggle, in which she suffered much, her spirit took its flight to Jesus who said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." All was done that loving hands could do to rescue her. She died on the 24th and on the 26th we placed her little body in a lonely grave in the place selected for a cemetery. Thus we have the first grave in the Christian colony on Rainy River. Funeral conducted by the writer.

T. L. READ.

Elmo, Ont., March 31, 1899.

WHITMAN.

Mary F. Whitman was born in Bath County, Kentucky, in 1832, and died at her home in Hannibal, Mo., April 9, 1899. She leaves two married daughters and husband, John S. Whitman, and several brothers and sisters. She had a lingering illness of more than a year in duration and longed to depart and be with Christ. She was a faithful disciple of the Master for more than 40 years. She was faithful and true in all her relationships in life and will be missed from the activities of the community where she served and loved to do the will of God. LEVI MARSHALL.

Hannibal, Mo.

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Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

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Publishers' Notes.

"Men of Yesterday" is just from the press. The author, T. W. Grafton, spent much time in collecting the facts he gives in this book. It contains sketches of the lives of Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and Otis A. Burgess. This work will give the reader biographical sketches of the above men who stood for years on the platform, "The Bible alone as the rule of faith and practice," and whose lives are an inspiration to those of us who will acquaint ourselves with their histories. The young people of the church of to-day should avail themselves of the opportunity of following T. W. Grafton in his history of the above defenders of God's truth. The price of the book is $1.00.

I have read "Mary Ardmore, or a Test of Faith," by J. H. Stark, and earnestly recommend it to the public. It brings out most forcibly the Christian's firm hold on the truth as taught by our Savior in the character of Mary Ardmore, and later in the life of her lover, Dr. Harlow.—*J. D. Hays, Elkville, Ill.*

"Mary Ardmore" is J. H. Stark's latest work. His former production, "Hugh Carlin," has had a wide reading, and has been a source of pleasure and profit to its many readers. The author sustains his reputation as a writer of religious stories in his late production, "Mary Ardmore." The book is a work of 328 pages, beautiful cloth binding, and the price is $1.00, postage paid.

The Quincy Whig, of Quincy, Ill., gives the following notice of "Queen Esther" in its issue of April 19th:

"The beautiful story of 'Queen Esther' is told in a pleasing manner in a volume by M. M. Davis, Dallas, Tex., just published by the Christian Publishing Co., of St. Louis. To those men and women who admire pure and strong characters the story of 'Queen Esther,' as told in this recent work, cannot fail to prove interesting."

The price of "Queen Esther" is 75 cents.

The girls and boys of to-day will be delighted in reading "Aunt Maria's Saturday Talk Series of Childhood." These talks are complete in six volumes, entitled, "Little Presidents," "Little Kings," "Little Queens," "Little Orators," "Little Statesmen" and "Little Generals." *Aunt Maria* tells of incidents in the lives of presidents, kings, queens, orators, statesmen and generals which are true and that attract the child-mind. The mental wants of the child are happily met in these books. Each volume is profusely illustrated, clear, bright print, and bound in beautiful colored cloth. The price is 50 cents per volume, or $2.50 for the set of six volumes. These books are just from the press.

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District Convention.

SEDALIA DISTRICT MISSIONARY CONVENTION AT LA MONTE, MO., MAY 22.

PROGRAM.

MONDAY EVENING, MAY 22.

8:00.—Praise Service, J. Allen, Bunceton.
8:30.—Convention Sermon, B. T. Wharton, Marshall.
Announcements.
Benediction.

TUESDAY MORNING, MAY 23.

9:00.—Devotional, Philip Stark, La Monte.
9:30.—Three ten-minute talks on our District Work.
1. Is There Need for the Work? J. W. Ferrell, La Monte.
2. What are some of its Advantages? A. Sterling, Warrensburg.
3. The Pastor and the District Work, David Peters, Versailles.
10:00.—Address, H. F. Davis.
10:45.—Convention Business.
11:00.—Sermon, J. P. Pinkerton, Jefferson City.
Adjournment.

AFTERNOON.

2:00.—Praise Service, F. L. Cook, Sedalia.
Welcome Address, King Stark, La Monte.
Response, J. M. Blalock, Slater.
2:40.—Sermon, Andrew Scott, Higginsville.
3:20.—Address, Our State Work, W. F. Richardson, Kansas City.
Adjournment.

EVENING SESSION.

8:00.—C. W. B. M., Address, Mrs. Virginia Hedges Warrensburg.

WEDNESDAY MORNING SESSION, MAY 24.

9:00.—C. W. B. M.

AFTERNOON SESSION.

2:00.—Praise Service, Stacy Phillips, California.
2:30.—Reports, 1—Executive Committee; 2—Conventon Committees.
Unfinished Business.

EVENING SESSION.

8:00.—Praise Service, La Monte Endeavorers.
8:30.—Sermon, Melvin Putman, Sedalia.
Adjournment.

B. F. HILL, Secretary.

Educational Conference.

SPRINGFIELD, ILL., MAY 15.

10:00.—Worship.
10:30.—Organization. Statement of the Case, Pres. J. H. Hardin. Appointment of Committees.
11:15.—"Christian Education the Only Hope for Christian Citizenship," Prof. B. J. Radford.
2:00.—Worship. Discussion. Subject, "A Church College for Present-Day Demands." Opened by W. B. Taylor, Chicago.
3:15.—Reports of Committees. Discussion.
6:00.—Refreshments, prepared by the ladies of the Springfield Church.
8:00.—Address by Hon. C. J. Scofield, "Eureka College 100 Years from Now."

This program is intended to be flexible enough to allow consideration of any feature of our educational work the brethren may desire to take up.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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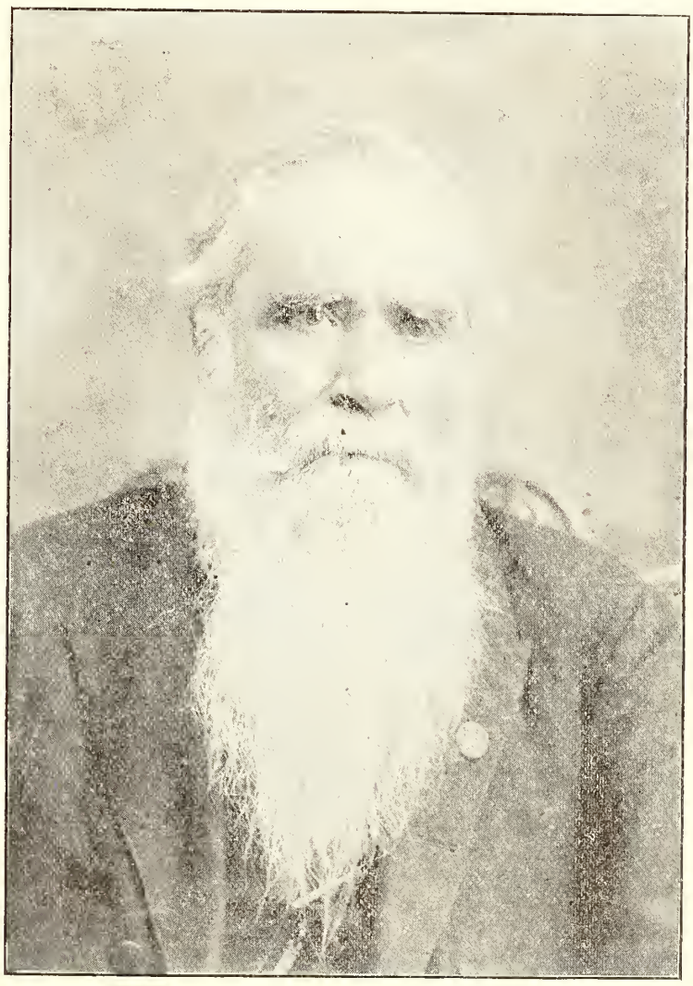
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J. H. GARRISON, EDITOR.

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The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

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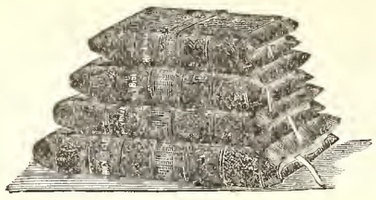
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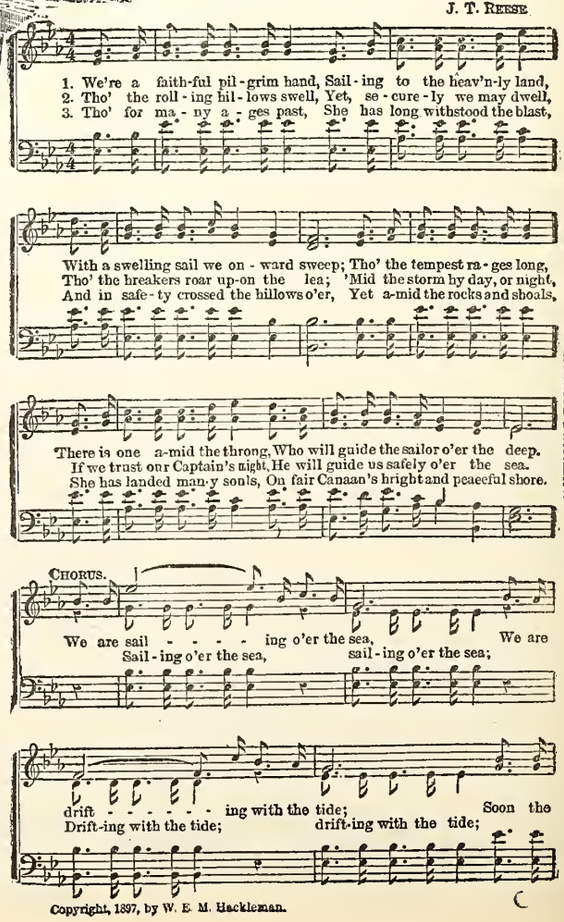
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MISCELLANEOUS.

Sailing o'er the Sea.

J. T. REESE



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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, May 4, 1899. No. 18

CURRENT EVENTS.

The past week in the Philippines has been marked by hard fighting in which the Americans have been generally successful and the first attempt by the Filipinos to make peace. The center of activity has been Calumpit, a fortified town on the Rio Grande, seven miles Northwest of Malolos. The plan of the campaign involved the co-operation of two divisions, Gen. MacArthur moving straight north along the line of the railroad from Manila to Calumpit, while Gen. Lawton made a flank movement, passing through territory hitherto unexplored by American troops and approached Calumpit from the east. On Tuesday Calumpit was taken after a brisk fight and the Filipinos fired the town and retreated in good order across the Rio Grande to a fortified camp on the north bank of that stream. The crossing of the river by the American troops and the successful attack upon the retrenchments form one of the most brilllant episodes of the war. The American losses were less severe than might have been expected in consideration of the advantage which the enemy had in numbers and position. The hero of the occasion is Col. Funston of the 20th Kansas Volunteers, whose intrepidity and good judgment Gens. MacArthur and Wheaton declare to have won the victory. The men of Kansas have repeatedly distinguished themselves for the highest soldierly qualities during the Philippine campaign, but nowhere more signally than in this fight. There is talk already of promotion for Col. Funston and he deserves it. The retrenchments captured on the north bank of the river, together with the fortifications of Calumpit on the south bank, are said to form the strongest military position in the island. It is at least the key to the northern part of Lugon. At this point the insurgents successfully withstood the Spanish forces in 1896, and the defeat now may well discourage the Filipinos.

Immediately after the fall of the stronghold on the Rio Grande and the retreat of the insurgents to the north, Gen. Luna, who is in command of the Filipino forces at the front, sent emissaries under a flag of truce to confer about peace. They were brought to Manila where they consultod with Gen. Otis and also with some members of the Philippine Commission. Their request was for an armistice to continue until May 1, at which date the Filipino Congress will assemble and consider terms of peace. Gen. Otis refused to consider this proposition, but said that the United States was ready at any time to accept unconditional surrender and grant amnesty to all Filipinos who have borne arms. The proposition to grant an armistice until Aguinaldo's Congress could consider the matter involved several risks. First, that it was merely a scheme to gain time for throwing up new fortifications and preparing to make a new stand. Second, that Aguinaldo would gain strength with the natives in the north, who would know that the American advance had ceased but would not know about the armistice, by representing that he had stopped the Americans by force of arms. Third, that it would be construed as implying an official recognition of the Filipino Congress as a body with which the United States could treat. In reply to the request for a cessation of hostilities until the Filipino Government could consider terms of peace, Gen. Otis very properly replied that he knew nothing of any Filipino Government, but only of certain insurgents under arms. With these he is willing to treat on the terms specified. The emissaries have returned and the truce is ended. Gen. Otis believes that the insurgents are badly demoralized by their last retreat, and that their commanders are discouraged.

When a recent writer characterized us as a nation of negro-burners, the allegation was too sweeping to be true, but after such exhibitions of savagery as that given in Georgia last week one cannot put much spirit into the protest against the characterization. A negro who by his own confession was guilty of a double crime of which murder was the lesser half, was burned at the stake by an infuriated mob. No man in his right mind can think either of the crime or the punishment which was meted out to the criminal without a shudder of horror, and one's indignation at the action of the mob cannot but be mitigated in a degree by the consideration of the guilt of the victim. The Lynching was a detestable exhibition of lawless and brutal savagery, but it was savage and lawless justice. But the second part of the tragedy wss worse than the first. An aged negro preacher was seized by the mob on suspicion of complicity with the former victim in the same crime. There was no evidence against him which a court of justice could have considered seriously for a moment. After prolonged torture, the details of which are too sickening to recount, he was left hanging lifeless on a tree. Citizens of Georgia will point with shame to the county in which these outrages occurred. In the eyes of Americans in general Georgia is disgraced. But as the world looks at it, the disgrace belongs to the whole country. It touches the honor of every one of us that such an affair should be possible in our country. And yet the Atlanta Constitution, one of the most influential papers in the South, attemps to defend the action of the mob by throwing all the emphasis on the crime which it was punishing. The deliberate defense of the deed is as disgraceful as the deed itself.

April 27 was the birthday of General Grant, and the anniversary was fittingly celebrated in many cities. The occasion was especially noteworthy at Galena, Ill., and Philadelphia. At Galena, Grant's old home, from which he went directly to the war, there is a Grant's Birthday Association, which conducts an annual celebration. At the first of these annual celebrations, under the auspices of the association in 1893, the orator was William McKinley. This year the address was delivered by Postmaster-General Charles Emory Smith. In Philadelphia an equestrian statue of Grant was unveiled in Fairmount Park. President McKinley and several of his Cabinet were present, and the unveiling was made the occasion of a great demonstration. The cruiser Raleigh lay in the harbor and Capt. Coghlan was one of the invited guests at the exercises. It was noted with interest that the Captain was warmly greeted by the President, and the conclusion is that he does not rest under any very severe official displeasure on account of his indiscreet utterances about Admiral von Diederichs at the Army and Navy Club.

General Kitchener, having conquered the Soudan, is preparing to hold it by putting it in communication with civilization. To this end he is building a railroad from Wady Halfa to Kartoum. He is in a hurry about this railroad, and consequently when he came to a tributary of the Nile which had to be bridged he wanted to bridge at once. Specifications were prepared and submitted to English bidders. The fastest of them would not agree to furnish the parts ready to put up within less than six and a half months. The competition was opened to American bidders and a Philadelphia firm agreed to furnish the bridge, on board at Philadelphia, in forty-eight days. The terms were accepted and the work was actually done in forty days. Naturally the English bridge builders do not like it. You couldn't expect them to. Their only recourse seems to be to say foolish things about unfair advantages which were given to the American firm. They charge that the specifications were altered, or that the American firm got hold of the specifications in some underhand way months ago and had the work nearly completed when their bid was accepted, or that they worked off some old bridge that they had lying around. On the basis of such ridiculous charges they have had the effrontery to begin to talk in the papers about the "Atbara Bridge Scandal." The Philadelphia firm laughs full merrily and says the English are all right, but too slow for the bridge building business. It is only another case of the thing that is constantly occurring, the suc-

cessful competition of American iron manufacturers with British and German firms.

The pope's recent condemnation of "Americanism" in the Roman Catholic Church has awakened echoes in the European press. Few continental editors know enough about religious affairs in America to risk a defense of what the pope has condemned, but many are found, even outside the ranks of Protestantism, who are willing to approve the similar movement in Bavaria, led by Professor Schell, of Wurzburg. Professor Schell has retracted everything which he said in the four books condemned by the Congregation of the Index, but there are still many who believe and are willing to say that he stated the truth when he said that at present Protestantism has an advantage in that it conformed to the spirit of the age. On the other hand, the official organs of the church are of course unanimous in their agreement with the pope. The fact is pointed out that in Italy not only the Republican papers, like *L'Italia*, but the political papers devoted to the monarchy, agree in praising Americanism, and this is considered as evidence that it must be something inimical to the interests of the papacy. The "Civilta Cattolica," of Rome, an official organ of the pope, has these cheerful words about the objectionable features of Americanism:

> "To be condemned, for instance, is the tendency of lauding the American Constitution and Government system as the highest ideal of statesmancraft which should be imitated and copied by other nations; and none the less to be condemned is the custom of claiming that the relation between state and church as it exists in America is to be a model for other lands, and that state and church should always be separated. The ideal, according to the teachings of Leo XIII., is that state and church should go hand-in-hand. Another mistake of Americanism consists in this, that the republican form of government is lauded as that form which is most satisfactory to the church and has grown out of her principles, or to teach that the principle of freedom, equality and fraternity is preached by the church."

There has been of late an extraordinary drift of public opinion in the direction of what a few years ago would have been instantly condemned as socialism. Municipal ownership is in the air and, unless the signs of the times are misleading, it will soon be a substantial reality in more than one of our large cities. Detroit, under the leadership of Governor Pingree, is a pioneer in the enterprise. Toledo is committed to it by the re-election of Mayor Jones with that as the principal plank in his platform. Carter Harrison declared himself in favor of municipal ownership before his re-election as mayor of Chicago. Mr. Phelan, mayor of San Francisco, writes in favor of civil service and municipal ownership versus the spoils system and private ownership of monopolies. There is an important movement on foot in New York City for the construction and operation of an underground railway by the city. There is still plenty of opponents to this tendency, but most of them have learned by this time that no effectual opposition can be made by holding up the hands in holy horror and crying, "Socialism!" There are abuses connected with the present system of franchises and monopolies, and every day is bringing a clearer and more universal consciousness of these abuses. In the course of nature there must be a change. The most obvious expedient is to try municipal ownership. Public opinion will continue to move in that direction until the experiment is made in some one of our cities on a large scale. If it is successful, the movement will be immensely strengthened. If it fails, there will be a reaction. Therefore, it behooves those who have faith in this policy to see that the attempt is not made rashly or without due preparation. The outcome of the first experiment means much for the future, and hence the interest and significance which attaches to the movements in the above-mentioned cities.

The discovery of a process for making liquid air and the extraordinary claims which are made for it by the discoverer, Mr. Charles E. Tripler, as a source of mechanical power, have created something of a commotion in the scientific world. The commotion would be greater but for the fact that most of the scientific journals characterize Mr. Tripler's assertions as nonsense. There is no doubt but that he has performed a genuine service to science by the invention of his method for liquifying atmospheric air, and the experiments which he has publicly performed with it are in the highest degree interesting and theoretically valuable. But the practical utility of liquid air is a different matter. Liquid air is simply cold air, as water is cold steam, but while the liquifying point for steam as it cools is 212 degrees above zero, the liquifying point for air is several hundred degrees below zero. In other words, while water boils, vaporizes and becomes steam at 212 degrees, liquid air boils, vaporizes and becomes ordinary atmospheric air at a point some hundreds of degrees below zero. When water becomes steam, the expansive force of the released vapor is a valuable mechanical agency. In the same way when liquid air is vaporized by raising its temperature a force is generated by the expanding vapor which may be mechanically valuable. Nobody denies that the force is there, but its practical value depends on the answer to one question: Will the expansion of a given quantity of liquid air give enough power to produce an equal amount of liquid air and have some left over for practical uses? The refrigerating plant which produces liquid air is run by an engine, and the engine may be run by liquid air. If the plant will produce more liquid air than is needed to run the engine, then Mr. Tripler has made a discovery compared with which the invention of the steam engine was mere child's play. The critics of the new invention almost unanimously agree that the engine cannot possibly produce more power than it consumes. Mr. Tripler says that with three gallons of liquid air he can produce ten, so that after loading the engine for the next round he has seven gallons left over for practical application. He says he has done it, but has not yet proved his assertion.

OUR FIRST CONGRESS.

The first Congress of the Disciples of Christ is now a matter of history. To say that it was a success would be altogether inadequate. It transcended the most sanguine expectations of its friends, both in numbers and in the interest awakened. If any one attending its sessions had entertained the idea that the propriety or need of such a congress was doubtful, that idea was entirely removed by the close of the congress. So strong was the conviction as to the value of such a gathering that it was unanimously voted to hold the next one a year hence instead of two years, as some of us had thought before the congress convened.

The first session began Tuesday afternoon at 2 o'clock. After an opening prayer by J. P. Pinkerton, of Jefferson City, the chairman of the first session, J. H. Garrison, gave a brief address of welcome to the members of the congress present, together with a brief introduction of the topic under consideration, which was the "History of Doctrine." He congratulated those present on having attained to the dignity of members of congress, referred to the religious liberty which had always characterized this religious movement, making such a congress entirely in harmony with its history and spirit, and spoke of the suitability of St. Louis, located as it is in the center of the nation and of the brotherhood, as the seat for our first congress. He spoke of the World's Fair in 1903 in commemoration of the Louisiana Purchase and asked, "Why not a World's Congress of Disciples as one of the religious features of that Fair?"

HISTORY OF DOCTRINE.

The chairman then introduced Prof. E. S. Ames, of Butler College, Irvington, Ind., who read a very able paper on "The Value of a Theology," defining theology as "the science of divine things." He pointed out its relation to religion as that of "theory to practice, of science to art." He showed that the leaders among the Disciples of Christ from Alexander Campbell down have always recognized the value of theology, though in the popular mind the rejection of "official" theology has often led to "a blind opposition to all theology whatever." He contrasted the positions of Protestantism and Roman Catholicism, the former holding theoretically that speculation should be absolutely free, while the latter requires that all speculation shall issue directly in support of the dogmas of the church. Protestantism has not always been consistent with its fundamental principle in this respect. He next pointed out the task of theology at the present time. The paper was clear-cut, incisive in its statements, indicating a thoroughly disciplined mind and a wide acquaintance with theological and philosophical thought. The discussion of this paper was led by Dr. Albert Buxton, Chancellor-elect of Add-Ran University, and C. C. Rowlison, pastor of the church at Marshalltown, Iowa. These were followed by voluntary speeches, in which quite a number of brethren engaged. Some of the points made by the paper in the discussion were that the theology of the future is to be neither Roman Catholic nor Protestant, neither Trinitarian nor Unitarian, neither Calvinistic nor Arminian, but simply Christian. It was

agreed on all hands that we must have a theology, but it was also agreed that no man had the right to make his theology a test by which to measure his brother's Christian character. In other words, theology is not to be made a test of fellowship or the basis of union and communion.

EDUCATION.

The second session, over which E. V. Zollars, President of Hiram College, presided, was of a more practical character. The subject was "Education." In his introduction the chairman said that the Disciples in their use of the great commission used to begin with the phrase, "He that believeth and is baptized shall be saved." Later on we discovered that back of this was the command, "Go." And now we had learned to emphasize the missionary feature of Christianity. But he called attention to the fact that there was still something lying further back than the word "Go," namely, the men who must go. Jesus spent three years in training preachers to "go into all the world." We have been neglecting that, he said, and at last we have begun to wake up to the necessity of preparing men in our institutions of learning for the service which Christianity demands of us in the present age. The address of the evening was by J. H. Hardin, President of Eureka College, on "College Endowment." It was a strong presentation of the necessity for college endowment based on the advance in the educational world in the past decade. The Disciples of Christ were committed by their history to the cause of education, but we have not heretofore discharged our full obligations in this respect. Not a single institution among us is sufficiently endowed. The remarkable growth of state institutions and some of the church or denominational institutions made it a necessity to increase our educational facilities or turn over the work of education of our young people either to the state or to other religious bodies. He pointed out in conclusion some practical considerations which bear upon this topic. The discussion was led by President Clinton Lockhart, of Christian University, who outlined the needs of a modern college, showing the necessity of endowment, and by Prof. W. P. Aylesworth, of Cotner University, who called attention to the fact that until we could reach the ideals which had been mentioned we could accomplish a great deal even with more limited facilities, and that we were doing this and that we must not despise the day of small things. The voluntary speeches emphasized the necessity of arousing the conscience of our men of wealth, particularly on the subject of the endowment of our schools. We should say that our educational interests received decided empasis in this session of the congress.

BIBLICAL STUDY.

The session on Wednesday morning was devoted to biblical study and was presided over by Dr. D. R. Dungan, of this city, who introduced this topic with a few pertinent remarks. J. J. Haley, of Cynthiana, Ky., now editor of the Christian Oracle, Chicago, read a paper on "The Scope and Significance of the Cry, 'Back to Christ,' in Modern Religious Thought." It was generally acknowledged that Bro. Haley reached the high-water mark of his intellectual effort in this splendid paper. The paper began with the confession at Cæsarea Philippi, which the writer held as the true place to begin. We need to go back, not simply to Jerusalem, but to Mt. Hermon. He pointed out how the real Christ had been obscured and how in modern times he had been rediscovered. The theological Christ of the Greeks, the ecclesiastical Christ of later times, had given way to the historic Christ. The Ritschlian movement in Germany had done great service in this restoration of Christ, but its fatal defect was that it stopped with the crucifixion and did not give us a living, reigning Christ. He thought our fathers builded better than they knew when they seized hold of this confession of Simon Peter as the essential truth of Christianity. In conclusion the paper pointed out the essential conditions of getting back to Christ.

The reviews of this paper by J. B. Briney and W. J. Lhamon were very able. Bro. Briney took issue with some of the points in the address, chiefly, however, emphasizing phases of the subject not brought out in the original paper, while the second review by Bro. Lhamon was a carefully prepared paper taking the same general view of the subject as that of Bro. Haley. Christ must have the supreme place even above the apostles. We were to understand the apostles through Christ rather Christ through the apostles, although we are dependent upon the apostles for our knowledge of Christ. Once, however, we have been led to Christ by the apostles and enlightened by His Spirit we are able to see that he is larger than even the apostles were able to comprehend. The discussion of this topic was also exceedingly interesting, not only in the different sidelights which were brought to bear on the subject, but in the spirit of liberty and courtesy which prevailed.

CITY EVANGELIZATION.

The afternoon of Wednesday was devoted to "City Evangelization," the chairman being E. W. Darst. Twenty-minute addresses were delivered by J. A. Lord, editor Christian Standard, on "The Urgency of City Evangelization;" on "Congregational Selfishness," by Geo. F. Hall, Decatur; on "Heroic Methods of City Evangelization," by F. G. Tyrrell, St. Louis; on "Resources for City Evangelization," by G. W. Muckley, Kansas City; on "The A. C. M. S.," by B. L. Smith, Cincinnati; on "The Pastor's Relation to City Evangelization," by B. Q. Denham, North Tonawanda, N. Y. These addresses were all spirited and practical, well emphasizing the various phases of the subject. It was clear that our cities must be evangelized, not only for their own sake, but for the sake of our institutions and for the sake of the church.

LITERATURE.

This session was presided over by Dr. W. T. Moore, of Columbia, whom one of the speakers referred to by mistake as having "passed down through the centuries!" After a brief introduction he introduced the speaker of the evening, Prof. W. D. MacClintock, of the University of Chicago, who spoke on "The Value of Literature in the Training of the Teacher of Religion." The address was of a high literary order and was a splendid emphasis of the part which literature must play in fitting the preacher for the highest usefulness in the training of the imagination, in the culture of the feelings by "vicarious experience," in the training of the taste for the perfect, in training the faculty of expression in language, in curing the disease of the "eloquent preacher," in acquainting the preacher with the human nature and experience with which he has to deal, in giving him the persuasive power of ideals, in preventing professionalism, etc. This lecture was ably discussed by B. O. Aylesworth, of Denver, and Mrs. L. W. St. Clair, of Columbia, Mo. The former had an independent treatment of the subject corroborative, however, of the address, while the latter was more of a review of the address, criticising some points and commending others. The lateness of the hour prevented any general discussion of the topic.

THEOLOGY.

Thursday forenoon was devoted to this subject, W. B. Craig, chancellor of Drake University, acting as chairman. After a happy introduction he introduced R. T. Mathews, pastor of the church at Newport, Ky., who read a carefully written and very able paper on "The Crucial Points Concerning the Holy Spirit." These crucial points were (1) the personality of the Holy Spirit; (2) baptism in the Holy Spirit; (3) Method of the Holy Spirit's operation in salvation. Of course, the personality of the Holy Spirit was maintained. The baptism in the Holy Spirit was held to be taught, especially by four passages of Scripture: 1 Cor. 12:13; 6:11; Titus 3:5, 6; Eph. 5:18—"Proof explicit and implicit of a present baptism in the Spirit." On the third point he held that there were two errors to be avoided, namely, mysticism on the one hand and rationalism on the other. "Spirit-alone and Word-alone" theories were both to be rejected. He held that the Spirit's presence in His work to-day is not historical simply, but dynamic. The paper was reviewed by F. N. Calvin, of Milwaukee, who, however, presented a rather supplementary statement of a practical character, and by W. E. Ellis, of Nashville, who in an able, well-written paper, took issue with the paper of Bro. M. on the first and second crucial points. The discussion on this subject was intensely interesting as might be expected, and there was general regret that lack of time prevented a fuller discussion.

CHURCH ORGANIZATION.

This subject occupied the seventh session of the congress and was presided over by Dr. B. B. Tyler, of Colorado Springs. Omitting his introduction of the topic he introduced A. B. Philputt, of Indianapolis, at once, who read a very fine paper on "Organization and its Adaptation to the Present Needs of the Church." The writer took the position that the New Testament presents no scheme of divinely authorized church organization, but that it presented rather different types determined by local environment. Organization is a matter of development and the church is a living organism. We have the liberty to adapt it to existing conditions so as to make it effective. He thought some readjustments were necessary now in the unification of our missionary interests, in our educational work, in our congregation-

al co-operation, in local fields, especially in city congregations and in the utilization of latent forces. The discussion was led by W. F. Richardson, of Kansas City and Geo. A. Miller, of Covington, Ky. Bro. Richardson emphasized the need of a better supervision of our churches and expressed a willingness to put himself under any good man to whom might be given the superintendence of a given district to decide the question as to his remaining or leaving the congregation. Bro. Miller dealt chiefly with the problems of the local church. The discussion of this subject was very lively, being closed with a speech by the chairman in which he declared his opinion on the subject very freely. He and Bro. Briney took the position that the elder or bishop in the primitive church was a preacher of the gospel, corresponding in his function to the man whom we now call pastor, and that there was a plurality of these in the cities because there was a plurality of meeting-places.

CHRISTIAN WORSHIP.

The closing session of the congress on Thursday evening was devoted to "Christian Worship." Dr. H. O. Breeden, of Des Moines, presided, and after a graceful but brief introduction of the topic introduced Mrs. Ida Harrison, of Lexington, who gave a very interesting and instructive paper on "The Enrichment of Public Worship Among the Disciples." She spoke on ritualism in worship, of its evil tendencies, but thought we had, perhaps, gone to an opposite extreme. Our church needs a more reverential attitude on the part of the worshipers, involving an atmosphere of stillness, and silent prayer was recommended on entering the church. More emphasis should be given to the worship, which should be characterized by dignity and decorum. Importance of music was emphasized and the plea made for a higher standard of hymns and of music. Stress was laid upon communion service which should be freed from everything not relevant to the service. A higher standard of personal piety is, perhaps, essential in effecting this needed reform. The discussion of this topic was wholly voluntary, but was exceedingly interesting and profitable. The importance of cultivating the spirit and demeanor of reverence in the house of God was much emphasized. This should be done without sacrificing sociability, which has its legitimate place in church life.

CLOSING WORDS.

The general chairman of the Congress then took charge of the meeting and conducted the closing exercises, which consisted of brief talks by the members of the Congress expressing their appreciation of what they had seen and heard and the impressions the Congress had made on their minds. Bro. Briney expressed the feeling of us all, perhaps, when he said two things had impressed him as never before during this Congress, namely, the liberty which we have in Christ Jesus, and the unity which underlies all our differences of opinion. Many brief, happy speeches were made, and all expressed their delight at having been present at this Congress. The chairman in conclusion told of the origin of this Congress in a little group of preachers resting from the summer's heat at Macatawa Park, on Lake Michigan, in August last, and his gratification at the splendid outcome. It was not in the power of any one present, he said, to know the vast influence for good which would flow from this Congress. "God Be With You Till We Meet Again" was then sung, a closing prayer was offered by the chairman, and the First Congress of the Disciples of Christ had come to an end.

It is scarcely too much to say that this Congress marks the beginning of an era of larger liberty, closer fraternity, and of a safe, enlightened progress in the history of our movement. At a brief business session a committee appointed for the purpose, of which Bro. Briney was chairman, recommended that the second session of this Congress be held in Indianapolis, during the last week in April next, and that an executive committee be appointed to prepare a program for same. This was unanimously adopted, and our next Congress convenes in the capital of Indiana.

WINGS AND WEIGHTS.

Dr. Deems divided the members of his church into two classes, wings and weights, those who made his burdens light by helping to carry them, and those who made them heavier by adding to their weight. Every person in the world belongs to one or the other of these classes in relation to the burden-bearing of humanity—he is a wing who makes the burden of the world lighter, or he is a weight who makes it heavier and more burdensome to carry. To which class do you belong?

Consider how much an infidel adds to the burden of humanity. He takes away its hope and adds to its despair. He takes the joy out of life and puts sorrow in its place. He puts out all the lights of the future and leaves burdened and despairing humanity confronted by eternal night. The natural language of despair is this: "Let us eat and drink, for to-morrow we die," and this is the natural cry that arises from modern materialism. There is no God and no Father in heaven to care for us. We are a family of helpless and homeless orphans. We are voyagers in a crazy ship on a wild and stormy sea, without a compass or captain, sailing whence we know not, whither we know not. To pass from mystery through mystery into mystery is the fate of man, and there is not a word of explanation. The world formed itself. Matter is from everlasting. Its atoms and its molecules had in them marvelous forces—chemical affinity, attraction and repulsion. After much selecting and rejecting and wild confusion they came together, arranged themselves, and gradually the world as we now behold it was formed—formed without a God, formed without a superintending mind. Verily, great are molecules! Great is chemical affinity! How it lightens the burdens of life to be told that there is no intelligent spirit in man; there is no intelligence, no voluntary movement anywhere; the universe is only a huge automaton moved by forces. Man is only organized matter. There is no world to come. When we die we are dissolved—that is all. The organized matter is disorganized.

The prophets who fought so nobly have been dissolved. The apostles, who asked nothing from the world but liberty to do good, have been dissolved. The reformers, who spent their lives to elevate their fellowmen, have been dissolved. The martyrs, who died that the truth might live, have been dissolved. The great statesmen, who labored for the civilization of the race, have been dissolved. The philosophers, who explored the mystic chambers of nature and brought to light her hidden treasures, have been dissolved. The poets, the sons of genius, who caught sweet music in the stir of the forces, and brought it to us to cheer our life, have been dissolved. Our dear ones, whom we loved so well and have lost awhile, have been dissolved. All the generations of men have been mistaken. The heathen philosophers of old said, The soul can never die. The great poems of Greece and Rome have descriptions which involve the same doctrine. The Scandinavian warriors believed that after death they should join their forefathers in Odin's banquet hall. The American Indians, who lived by the chase, believed most firmly that there are happy hunting grounds beyond the flood of death. Mohammedans looked for a paradise in a future world. Pious Hebrews sought "a better country, that is a heavenly," and we did once upon a time believe that the dead lived. But modern materialism has discovered that prohets, apostles, reformers, martyrs, Greeks, Romans, the wise and the unwise, all the generations of men have been living in a wild poetic dream. Its cry is, "We infidels know, the terrible secret is out. Matter is all, and all is matter. God has been blotted out. Man is an automaton. Soul is not. The dead cease to exist. "Let us eat and drink, for to-morrow we die." Drink long draughts of the sweet wine of pleasure, to-morrow you are to die. Do not sorrow for anything. Be stoical enough to laugh at distress, poverty and ills; weep no more; to-morrow you die. This then is the gospel of despair. It is the blackness of darkness forever, wherein is horror more terriable than that which fell upon Abraham in that strange night of sacrifice. This is the way that unbelief and unbelievers help to make lighter the burden of existence.

The man of the world, the godless man, the unchristian man, the man who pulls down the scales on the animal side of life, whether in the church or out of it, like the unbeliever, and pretty much in the same way, is not a wing to help us fly above the burdens and miseries of life, but a dead weight to pull us down into their lowest depths. If the writer could get the consent of his mind to put the interpretation upon human life that these men do who browse and loaf around hotels, saloons, pooling rooms and gambling hells, pouring filth and nonsense out of their filthy mouths and brainless heads, swearing, drinking, gambling, abusing and prostituting the little power that God has given them, he would not hesitate to say that human nature was a tantalizing failure that called loudly for abatement and that this was the last generation of men that should be tolerated on the face of the planet. "If I were God," is the title of Mr. LeGallienne's last book. If it can be said without irreverence, and an unchristian degree of harshness, the writer would be half inclined to say, "If I were God" these sons of Belial should be brought to book, and the earth no longer encumbered by their disgusting presence and pestilential influence. They think wrong, talk wrong, feel wrong, live wrong, vote wrong—they even use the franchise, the blood-bought liberty of American citi-

zens to fasten burdens upon communities and the nation under which they reel and stagger and can not endure much longer without going to pieces. This is taking up the "white man's burden" with a vengeance, is it not?

The true Christian man is the wing, he is the only one who can make our burdens less and lighter. Christianity comes with its faith as opposed to infidelity; its holiness as opposed to sin; its love and practical goodness as opposed to selfishness; its hope and joy as opposed to despair, and every man who receives it becomes a lightener of human burdens. The real Christian in every community is a wing and not a weight.

WHAT I THINK OF THE CONGRESS.

The editor asks what my impressions are of the congress which has just adjourned. I do not hesitate to say that, taken as a whole, the congress was superb. It far exceeded my most sanguine expectations. The number attending was large, but not too large. A mass meeting would have been a mistake. As it was the congress was wieldy.

Among the impressions received I note the following:

(1) The congress emphasized the growing intellectual development of the brotherhood. There can be no doubt about the advance in this direction. There was a fiber, and strength, and comprehensiveness in the papers, addresses and talks which clearly indicated a distinct growth among the Disciples from an intellectual point of view. I was personally surprised at this decided characteristic. I had not been at many of our representative gatherings for twenty years, but those I had attended were rather disappointing in the matter now under consideration. But the congress at St. Louis has dissipated all my fears with respect to intellectual growth.

(2) I was also much pleased with the spiritual trend. In everything that was said and done there was a manifest desire for a higher spiritual life. Occasionally there was an overflow of feeling in this respect which seemed to lead to abnormal conclusions. But this is just what might have reasonably been expected. When men are straining every nerve in order to obtain an end, they are not always careful about the means to that end. However, whatever was abnormal as regards this matter, there can be no doubt about the sincerity of the desire to attain a higher level in spiritual things.

(3) I was especially delighted with the free spirit which prevailed in the congress. There was no disposition to sound an alarm because some one sounded a somewhat different note from what we have been accustomed to hear. There was a feeling that we had met for conference, not for the regulation of each other's orthodoxy, and consequently every one was allowed to express himself in his own way to his heart's content. This was right. This is the only way that such a congress could be made to yield useful results. Nevertheless, this liberty was very seldom abused, and only once or twice was it used so as to even startle those who were present.

(4) It was evident that so far as this body represented the great brotherhood there can be no question about the fact that the Disciples are feeling their way to better things. They recognize that their past history has been a decided success in meeting the conditions of their past environment; but they now recognize that this environment has somewhat changed, and they are seeking to adjust themselves to the new situation; but they are aiming to do this without violently shocking either themselves or any one else.

(5) I was glad also to notice that while there was a strong feeling for a forward movement in all legitimate things, there was equally a strong feeling to hold on to the truth that has already been accepted. There is no danger whatever that our intellectual development will make us break with the main contentions of the past. We may change some of our methods, but the great principles for which the Disciples have always contended will remain intact.

(6) I was more than delighted to notice the spirit of the young men who attended the congress. They were evidently there to receive istruction and not to bring their individuality into prominence. They showed the most consummate tact, and those who took part in the deliberations did so with the finest good taste. I never was prouder of our young men than at this congress.

(7) The congress was in every respect a prophecy of better days. It showed that all classes of opinion may be brought together on a free platform and discussed without the slightest friction whatever. This I regard as one of the chief glories of our plea as a religious people. It has been fundamental from the beginning, and was never more distinctly put to a test than in the great congress which has just adjourned.

W. T. MOORE.

A LESSON FROM MEN OF THE WORLD.

We are justified from the language of the Savior in seeking to be benefited by some things which we see in the children of this world. They not infrequently manifest a zeal and a wisdom in the prosecution of their worldly objects which Christians might well emulate in the prosecution of their Christian work. Now and then, however, there is an example of magnanimity and of charity, shown by men of the world, which puts to shame the actions of many Christians. As an instance of this kind we clip the following from a correspondent of the Globe-Democrat of this city:

The first monument erected in the United States to the memory of Union and Confederate soldiers jointly will be formally dedicated on the 3rd of May. It is the work of the state of Kentucky, a magnificent shaft, towering above the forest on the battlefield of Chickamauga. The inscription is peculiarly fitting:

ERECTED BY THE STATE OF KENTUCKY IN HONOR OF HER SONS WHO FOUGHT AND FELL ON THIS FIELD.

As we are united in life, and they are united in death, let one monument perpetuate their deeds, and one people, forgetful of all asperities, forever hold in grateful remembrance all the glories of that terrible conflict which made all men free and retained every star on the nation's flag.

The time for the dedication of such a monument, at the close of a foreign war, which has wiped out all sectional lines, is most appropriate.

Kentucky had seventeen Union and nine Confederate organizations in the battle of Chickamauga. . . . . .

At the beginning of the ceremonies the band will play "My Old Kentucky Home," and at the conclusion "The Star-Spangled Banner."

We read the above with something of the same feeling of pleasurable emotion with which we read accounts of brotherly union meetings between long alienated divisions in the church. It seems to us there is the real spirit of Christianity in this proceeding. All honor to Kentucky for the erection of a monument which is to commemorate the courage and devotion of her soldier dead, regardless of whether they wore the blue or the gray. The inscription on the monument, as given above, contains a lesson for the divided Christians of our time which they ought to be willing to learn, and which, when learned, would be a long step in the direction of that unity for which so many Christian hearts are praying.

What was it that these soldiers possessed in common that entitles them to this monument to perpetuate their memory to coming generations? They loved their country and were willing to lay down their lives in defense of what they believed to be its true interests. Fair-minded people no longer doubt that the soldiers on the one side were as honest in their convictions of duty as were those on the other. As they were equally honest, so were they equally brave and equally willing to die rather than be false to what they believed to be duty. Mistaken notions may have been and doubtless were entertained by the men on both sides, but for this they were hardly responsible.

> "Their's not to reason why;
> Their's but to do and die."

The erection of such a monument for such a purpose is a triumph of fraternity and patriotism over the bitterness and misunderstanding of the past. Thank God, the North and South understand each other much better now than they did before the terrible ordeal of our Civil War. Our recent conflict with Spain has served to demonstrate the fact that the people of the South are no less loyal now to the old flag than are the people of the North. Side by side they fought and fell on the heights of San Juan and in the trenches at Santiago. Let Kentucky's towering monument at Chickamauga proclaim to all the world that these United States are united now, not in *name* alone, but in reality, "one and inseparable, now and forever."

What is the lesson which the Christian world may learn from this generous deed performed by one of our commonwealths? It is the lesson of larger charity for differences of opinion. It is a lesson of fraternity, in which the issues of the dead past are not brought forward into the living present as causes of division and strife. It is a lesson of moral discernment, which pierces through outward differences to the very core of things and finds that which is essential to noblest manhood. Are we prepared to accept the lesson? There are churches in this country divided over issues long since dead. Will they allow "the children of this world" to be, not only wiser in their day, but more magnanimous and forgiving than they? Let us hope that the time is near at hand when all North and South divisions in the churches of this country will be obliterated, and that these divided members of the household of faith may work together unitedly for the advancement of the Redeemer's kingdom.

Is it not true also that many of the other divisions in Christendom have been caused and are being perpetuated by differences of opinion which might well be overlooked? What is the essential thing in Christian character? Is it not faith in Jesus Christ and loyalty to Him, according to the best light we have? Perhaps all, certainly all Protestants, would agree to this principle, while in its application under existing conditions there would, of course, be differences of opinion. What evidence should we require of a genuine faith and a genuine loyalty to Jesus Christ? This is the question concerning which there would, no doubt, be honest differences, as it relates to the question of church membership. But if the *principle* be admitted and properly emphasized, it will bring about greater mutual respect, more brotherly love, more Christian recognition, and so hasten the time when there shall be "one flock and one Shepherd." When we have reached the point where we can recognize the Christian character of all who believe in Christ and obey Him to the best of their knowledge and ability, we are far on the road to the fulfillment of the prayer of our Lord for the unity of His disciples.

THE CONGRESS OF DISCIPES.

Probably the most unique thing about this assembly and its work is its name. The appearance and work of the assembly was very much like a lectureship, but upon a broader basis. Themes vital to our religious life were discoursed upon by thougtful men and women from various states and discussed by thoughtful hearers. The attendance of preachers was large and also of people from the city. Having a different chairman for each session seemed to intensify the anticipation of the audience from session to session. The addresses were thoughtfully prepared and well received. Not that all persons believed all things said by all the speakers, or even by any one of them, but it will be safe to say that no one went without appreciation for some merit. Some of the addresses were masterly in their treatment of great themes and some were not only masterly but elegant in their spirit and literary finish. These remarks apply to the reviewers as well as to the chief speakers of the Congress.

The floor speeches under the head of discussions at each session were brilliant penetrating, sharp, pleasant and helpful. There was not even the appearance of bad feeling in anything that was said by any speaker. There were many pleasantries passed at each session which kept back any appearance of the pessimistic spirit and added greatly to the enjoyment and enthusiasm of the occasion.

One of the impressions received from the personnel of the Congress and especially from the personnel of those participating in its discussions is that we not only have a highly intellectual, consecrated body of men in our ministry, but that we are producing a class of scholarly men to become leaders of thought in the future of the church, that will not only be an honor to "the fathers," but men among the thoughtful men of the religious world of whom the church will be proud. And in this remark we believe that none will more heartily concur than the more elderly men of our ministry present at the Congress. And for these elders in Israel let it be said that only God can know how helpful their sweetness and cheerfulness of spirit to the younger men of our ministry. Behold how good and how pleasant it is to see love and sweet fellowship between the elder and the younger men of our ministry.

Another value of the Congress was its incidental test of the unity of our people upon fundamental themes and their loyalty to the Bible, the fathers and more especially to the Christ. There were different views expressed about different things as a matter of course, but no signs of degeneration, division or destruction. All signs were indicative of growth, of a larger conception of our work, of a keener sense of our responsibilities. The radical and the conservative elements which are supposed to characterize every religious as well as every political body were not sufficiently in evidence for even a sensational heading for a sensational article in any of our city dailies. It was there in a measure, of course, but not manifast to the casual observer. Love, unity and sweet fellowship one with another were the dominent characteristics outside of the intellectual feast.

Of course, there will be another Congress. The enjoyment and benefits of the present one could not but beget another. We canot now speak more in detail of the present one as we shall do in another place, but we feel that this method of teaching cannot result otherwise than in great good to the church, to its ministry and to the cause of a purer Christianity.

Hour of Prayer.

JESUS IN THE HOME.

(Uniform Midweek Prayer-meeting Topic, May 10, 1899.)

(Luke 10:38-42; Eph. 6:1-8.)

CENTRAL TRUTH: *Jesus came into the world as the Savior of the home as well as of the individual and of the world Blessed is the home in which He is permitted to occupy this seat of honor.*

There is, perhaps, no more beautiful picture in all the Bible than that which is given us in the passage from Luke, cited above. On the eastern slope of the Mount of Olives nestles the little village of Bethany. In it there lived a family consisting of a brother and two sisters—Lazarus and Martha and Mary. The indications are that they were in good circumstances for that age and country. Jesus found in them congenial friends. He was a welcome visitor in their home. He was accustomed to retire there, after the toilsome duties of the day at Jerusalem for that sympathy and rest which He could not find in the great city. The picture presents Him as seated in this home talking as He only could talk, of the great things of the kingdom, while Mary sat at His feet, an entranced listener, and Martha the elder sister, was busily engaged in the household duties. So intimate was the relation between the great Teacher and this family that Martha felt at liberty to ask His opinion concerning Mary's course in leaving her to attend to the household service while she was sitting at His feet.

The answer of Jesus, while full of considerate kindness for Martha, deprecated her undue absorption in outward serving and gave His approval of Mary's course in choosing the good part which should not be taken away from her. There is many a home in which this admonition of the Master is needed. There is great concern in reference to the furnishing of the house and in providing bountifully for the material wants ofthe family and of visitors, while there is great lack of attention to that which really makes a home—the spirit of reverence to God, of interest in the things pertaining to His kingdom, and of love for the Master and for each other. Better a humble home, plainly furnished, with Jesus enthroned in the hearts of the members and consulted on all questions of life and duty, than the most magnificent palace in which He is a stranger.

The second citation emphasizes a duty much neglected, we fear, in modern times, namely, the religious training of the children. The passage teaches the duty of obedience on the part of the children, and something more than mere compliance with the parental requirements. They are taught to "honor thy father and mother." This is an essential condition of an orderly home. The admonition to parents is one equally pertinent: "Parents, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." We are in danger of neglecting this parental duty in the hurry and bustle of this busy age. This duty, however, cannot be neglected without the most serious consequences to family life. Let this admonition of the apostle remind us of this neglected duty and stir us up to a more faithful performance of our parental obligations.

There is a word in this lesson, too, for the servants, who are exhorted to "be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ." And then the masters are taught to "do the same thing unto them and forbear threatening, knowing that both their Master and yours is in heaven, and there is no respect of persons with Him."

What an ideal home Jesus would make if He should be allowed a central place in it! Children obeying and honoring their parents, parents instructing and training their children, servants serving with singleness of heart as unto God, and masters and mistresses treating them with that kindness and justice due them as children of the common Father. Let us seek to Christianize our homes.

PRAYER.

O Thou gracious Lord and Master, who while here in the flesh did sanctify the home with Thy presence, wilt Thou be pleased to come into our homes that they may be filled with Thy Spirit and that we may discharge those mutual obligations which we owe to each other as parents and children, as masters and servants. May the spirit of unselfishness prevail in our homes,driving out all strife and animosities and making a type of that heavenly home for which we hope. For Thy name's sake. Amen!

If any sincere Christian cast himself with his own will upon the Divine Presence which dwells within him, he shall be kept safe unto the end. What is it that makes us unable to persevere? Is it want of strength? By no means. We have with us the strength of the Holy Spirit. When did we ever set ourselves sincerely to any work according to the will of God, and fail for want of strength? It was not that strength failed the will, but that the will failed first.—*H. E. Manning.*

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

SECOND DECADE.

OUR FIRST MISSIONARY AND HIS WORK.

B. B. TYLER.

A man of distinction, a native of Poland, and his son, sojourning in Jerusalem, heard Dr. Barclay on the "Way of Redemption in Christ," were persuaded to accept Jesus of Nazareth as a personal Savior, and were baptized. They repeated the story to a fellow countryman who also put on the Christ in baptism. About this time a report was current that the Roman Catholics in Bethlehem were about to become Protestants *en masse*. Dr. Barclay said, Jan. 30, 1852: "The Jews are now more accessible than they have heretofore been."

The work was commenced in Jerusalem February 8, 1851. The first annual report is dated February 9, 1852. A church had been organized and seventeen names were on the church register. This report shows that with the eagerness for numbers sometimes characteristic of our evangelistic efforts a large church, in numbers, would have been in that brief time established in the city of Jerusalem. More persons who applied for baptism were rejected than were admitted to the ordinance.

The first annual report shows the results gained by the agent of the American Christian Missionary Society in comparison with the success of others engaged in the same kind of work in this field. The following statements are interesting in this connection:

"The American Board of Commissioners for Foreign Missions sent two missionaries here as long ago as 1821; and their mission was well sustained by a strong band of excellent, devoted and talented men, till about four or five years ago, during all which time three converts were all the fruits of this great outlay. The persevering efforts of the Lutherans have been still more barren of good results. The London Jew's Society have had missionaries here more or less constantly for more than a quarter of a century; and in 1834 they established a regular mission on a very extensive scale, which has been lavishly supplied with chaplains, missionaries, colporteurs, helps, governments, etc., under its learned 'Lord Bishops.' A splendid church edifice has been erected at a total cost, as I am informed, of £70,000; an extensive and well-conducted hospital established; well-endowed literary and manual labor institutions founded, and money funded for the purpose of 'aiding inquiring Jews,' 'assisting to establish converts in business,' etc. Besides the money already so extensively invested in real estate by the Society, thirty or forty thousand dollars are annually expended in support of the missions, which are not only under the auspices of that powerful and wealthy Society (one of whose patrons alone has recently given it $300,000), but are under the special care and patronage of two of the most enlightened and potent monarchs in Europe (Victoria and Frederick William), both of whom maintain able consuls in the city for the special protection of its members. And yet, during the thirty years' labors of the various well-sustained and energetic agents, the number of converts made in this city, even with all the worldly inducements set before them, amounts to only a score or or two, more than three-fourths of whom are retained in the service of the Society at salaries far more than adequate to their support.

"Not a single convert from Mohammedanism has been made by either of these denominations, nor by the combined efforts of the dozen different Christian sects of Jerusalem; but on the contrary, several Christians have actually gone over to the Moslems and Jews!"

It was the custom of the missionary societies at work in Palestine to care for, in a material way, the few converts that were gained. Inquirers were treated in a manner that almost amounted to bribery. What degree of protection to afford, and in what manner to extend it, were questions about which Dr. Barclay thought much. He suggested to the board something in the nature of an "Industrial Retreat." The idea was that a piece of land should be purchased at some distance from Jerusalem to which converts could be sent until such time as they could be settled in some vocation or business in which they could live the Christian life free from persecution. They would earn their bread at the "Industrial Retreat" by tilling the soil. This suggestion met with the approval of the board, and land was purchased. The property which was bought was the "Wady Farar," or "Valley of Delight;" the ancient Enon where John baptized. The money was paid to a man who was believed to possess authority and who was thought to be reliable. It was a case of misplaced confidence. The owners of the property did not receive the money, the transfer was not made, the "Industrial Retreat" existed only in the mind of the self-sacrificing missionary and on paper. The money was later returned, so that neither Dr. Barclay nor the board suffered financial loss.

The board in a meeting held the fifteenth day of May, 1854, requested the corresponding secretary "to inform Bro. Barclay, in view of the unsettled condition of that country, that the board advise his return to this country as soon as he can arrange the affairs of the mission."

At the suggestion of Drs. Robinson, Hacket, Bimoblodski, etc., Dr. Barclay gave attention to archæological investigations with such diligence that after his return to the United States in 1854 he published a book of more than six hundred octavo pages entitled "The City of the Great King; or, Jerusalem as it was, as it is and as it is to be." This book was an honor to the Disciples of Christ. It did more to gain the favorable attention of learned men than any book which, up to that time, had been written by one of our men. It is a monument of painstaking industry and ripe scholarship. Isaac Errett said of "The City of the Great King," by Dr. Barclay, and "Hadji in Syria," by Sarah Barclay, that "these are some of the first fruits of the Jerusalem mission, which have given it character before the country, and are indirectly aiding to give *us* character as a people." The North American Review, the Christian Examiner (at the time the leading religious critical review of New England), the Presbyterian Quarterly, with more than one hundred of the best literary and theological authorities in this country and in Europe ably reviewed "The City of the Great King." Some of the reviewers declared that the book had "no rival on the subject in the English language." "Hadji in Syria" was sold in Europe as well as in America. The Presbyterian Board of Publication, in Philadelphia, ordered 500 copies for their Sunday-schools. The North British Review noticed Dr. Barclay's book in a highly appreciative tone, at the same time making grateful mention of the Christian zeal and intelligent devotion in the support of the Jerusalem mission. Seven thousand copies of the work were sold in a short time. "The amount of new detail with regard to Jerusalem and its vicinity is greater than that of any volume that has ever been published on the topography of that city," is a single sentence taken from the North British Review. The brethren did not waste the Lord's money—not one dollar of it—in sustaining the Jerusalem mission.

The work in Jerusalem upon the return of Dr. Barclay and his family to the United States was left in the hands of M. J. Dennis, a gentleman whom he had taught the way of the Lord more perfectly.

For a time the American Christian Missionary Society had no work in a foreign land. Alexander Cross, a negro slave in Kentucky, had been purchased by Christian men, given freedom, educated and sent to Africa as a missionary. Before he did any work he fell a victim to a fever. Thus ended the first effort to evangelize Africa—the first effort made by the Disciples of Christ.

This is a good place in which to give some account of certain educational and literary enterprises inaugurated and carried forward by those whose great aim is to call the church and the world back to a belief in and to the practice of simple New Testament Christianity.

MEMBERSHIP OF CHRISTIANS IN SECRET SOCIETIES.*

I believe the time has come for a thorough and dispassionate investigation of this question. The principle that a Christian has a right to do that which any other man has a right to do, must be limited to the condition that no man has a right to do wrong. Right and wrong are but names readily transferable to this or that: the only right is that which contributes to the good of all men. The attitude of the masses is so much in favor of existing institutions, that whoever opposes must carry himself in the presence of all opposition as if everything were ephemeral but himself.

Christians show their love for God by not making concessions to men for the sake

*Delivered by J. H. Lemmon at the Preachers' Institute, Normal, Ill., April 15, 1898.

of peace, but by being loyal to the truth. The attitude of the Christian in all organic bodies of men based on a human proposition for financial, moral and religious benefit is the great question. What his revelation is, and what it ought to be, is the vital question in this discussion.

Hence I ask, What inducements have the secret societies to offer as a *financial investment?* Do they insure the principal and interest on your investment? The so-called benevolence of the lodges is simply to meet obligations that have been paid for, and generally the recipient of the help gets back very little of the amount he has paid into the lodge through a long series of years. Your benefits for which you have paid so often are even made to depend upon your ability to keep your dues paid. The moment you fail to pay your dues, all is lost. I suggest that an investment in first mortgages on Illinois mud is better than the lodge.

I am told that some of the lodges are good insurance societies. I trust there is no one who can defend the old line insurance companies who have robbed thousands of innocent men of millions of dollars by forfeited policy. The 20 year endowment company never intended to pay you more than you gave it.

The mutual insurance companies are a cheaper form of insurance, but they, like all others make your benefits depend upon an early death; and that chance ceases when you once fail to pay your assessments.

The eminent actuary L. S. Fouse, states that the insurance companies receive a per cent. on $14,000,000,000. This is $3,000,000,000 more money than the total gold and silver product of the world from 1792 to 1892, 100 years. It is estimated that the wheat crop of Illinois, at 50 cents per bushel, in no year will pay the people's life insurance.

I don't know how long we will continue in this business. I suppose until insurance companies get all the money and we all the experience. I, in public, declare my inability to do my own business when I insure and appoint some Shylock to take care of me and my interests. May the good Lord help the Christian in the language of the apostle to "do nothing in vainglory, but in lowliness of mind let each account others above himself. Seek not your private ends alone, but let every man seek his neighbor's good" (Phil. 2:3,4).

As Christians, can we not learn to "bear one another's burdens and so fulfill the law of Christ?" (Gal. 6:2.) Can we not divide our fortunes to restore all losses that are not caused by neglect; to increase our joy? Can we not divide our sorrows and lighten our burdens? To do this would glorify God, honor the church and save millions for the cause of Christ.

The church is the only divinely authorized institution to do good. The societies are for mutual aid in a financial way. The church has learned from the Bible that it is more blessed to give than to receive. The lodge has learned from the god of this world that it is more blessed to receive than to give. The church is to do good unto all men (Gal. 6:10). The societies pay what they owe to some men.

MORAL SUFFICIENCY IN SECRET SOCIETIES.

We now consider the moral advantages of secret societies. This relates to duties or obligations pertaining to actions of which right and wrong, virtue and vice are predicated. The sufficiency of morality in secret societies is one of Satan's most effective arguments (lies). In the promulgation of this falsehood the church has suffered much. These organizations of which we can say nothing better than that they are the devil's counterfeit for the church of Christ, have this as their chief corner stone and upon it have reared their temples to the usurper. I believe that thousands of innocent self-deceived men and women are resting their souls upon it and trusting to it for salvation. Well has Satan employed this agency to win the world from Christ, so he comes to us in these latter days as a Savior without a *cross* or a *sacrifice.*

All who are acquainted with the present condition of the heathen world know that the state of morals is no better than it was among the ancients. Indeed it has been proven by the testimony of all history, that Paul's description of the moral state of the Gentile world, given in 1st Romans is still a true and faithful picture of the moral condition of all nations that are without the light and influence of a revelation from God.

There is no good done in human societies which cannot be done far better by the church. Let the Christian bring all his tithes into the house of God and there will be no room for complaint. But when they join other organizations for bettering life, that is taking a step backward, and when they give to them what the church needs, that is robbing God. There is no other institution capable of saving man, no matter what the evil may be. But the Devil has not gone out of the angel of light business, yet; and he knows how to put in the institutions and hindrances under the guise of morality and good works.

Treat him as he deserves, and give the church a chance, then none of these handmaids of morality and so-called good works will be needed.

(CONCLUDED NEXT WEEK.)

THE EVOLUTION OF A DISCIPLE—IV;

Or, My Conversion to and from Methodism.

T. R. HODKINSON.

BAPTIZED.

That day was a high day. I preached for the Wesleyans in the morning, led the Y. M. C. A. Bible class in the afternoon and preached for the Primitives in the evening. (The English attend church at 6:30 P. M., which allows time for a walk afterward, or for a later mission service.) After my evening sermon I left the closing exercises in other hands, and hastened to the "Church of Christ," where I confessed the good confession before many witnesses (about eight hundred), and was identified with Christ in the figure of his death, burial and resurrection. Across the street my wife was leading the Y. M. C. A. "boys" in the opening of their mission service, for—with unwonted secrecy—I had planned a surprise for her. As I prepared to join them, her soprano penetrated to the dressing room, and my heart beat in time. But it was with shamefaced gladness I acknowledged that all these years I had been in error. She did not close my mouth with a triumphant "I knew I was right," but in a more literal and excellent way.

Of course there was a little buzzing in the Methodist hive, but as I was now only a "local," and it was not yet laid upon my conscience to preach baptism, things went on for some months as before.

THE "CHURCH OF CHRIST."

I was constantly meeting one or other of the ministers, and amongst them Bro. Gliddon. One day, in talking with him, I took exception to the name on their bulletin board, "Church of Christ." It appeared to me audacious for "a branch of the Baptists," as I deemed them, to appropriate as their own a title which was the common property of all the Lord's people, and I rather bluntly said so. With his pleasant laugh he replied, "We are Christians only, but not the only Christians;" and showed how all denominational names, whether of church governments, as Episcopal, Presbyterian, Congregational—ordinances, as Baptists, or leaders, as Wesleyan, Lutheran—were so many fences erected to divide God's people. He proved—by Scripture as ever—that such names were also dishonoring to Christ, the only head of the church; and closed by assuring me that their congregation was not "a branch of the Baptists." Once more he had made me feel as if the foundations might give way at any moment.

A GREAT LIGHT.

I quickly came to the conclusion that if these "Christians" could teach me anything further it would be bigoted folly on my part to refuse to learn. So I very respectfully asked for more light, and was dazzled and bewildered by the response. It came in the form of two pamphlets (blessed be tracts!); the first by Bro. Gliddon, explaining briefly their position; and later, one entitled "Our Movement," by a certain J. H. Garrison. He outlined the history of a marvelous religious association, having for its aim the reunion of all true Christians on the basis of a restored apostolic Christianity. It came upon me like a new revelation (as the first sight of the New World to Columbus, or the discovery of the Old Bible to Luther); so simple, yet so sufficient; the evils of a divided Christendom caused by *departures* from the primitive gospel; the only remedy a *return*—I fairly gasped! From the general he came to detail, and every fresh item evoked my admiration, though it also trampled on my cherished teraphim. He showed the deplorable mischiefs that had been wrought by taking as guides the mutually destructive *man-made creeds, instead of the inspired Word of God.* He pointed out how the Bible, as the standard of appeal, gives its verdict against infant baptism. I had previously (as you have seen) through much tribulation entered into that knowledge, and the remembrance of my former ignorance was still a half-healed sore. It mollified my wounded self-respect, therefore, to find that the great leader of this restoration movement, Alexander Campbell, was originally in that matter as obtuse as myself. Will pedigree Disciples who have never unlearned anything, please paste this inside their hats?

After next dealing with immersion, the essayist came to the confession of faith. "Since believers are entitled to baptism,

what must they believe?" Answer: "The faiththat saves is *personal*, not doctrinal. It has *Christ* for its object" (Matt. 16:16); and then followed a brief, but lucid presentation of the Christ as the center of Christianity, and a declaration of faith in him as the only bond of fellowship for all of his disciples. It captivated me. Why had I not seen this sooner? I had made this very confession at my immersion (as a requirement of Bro. Gliddon's denomination, I supposed), without realizing its comprehensiveness; but now — placed in its proper setting—it burst upon me in its simple grandeur; belief in Him, trust in Him, love for Him, and the desire to live for Him. Yes! it was grand.

The latter part of the booklet dealt with the terms of salvation as set forth in the New Testament. "Faith," he wrote, "is the product of divine testimony honestly examined." I had always been taught that it is a direct impartation of the Holy Spirit. Baptism, I read, "follows after faith and a renewed heart—immediately after—and is a pledge of the divine forgiveness." This was a staggerer; it was as far from my views as the east is from the west. But when, a few lines lower, came the words, "the overt act of a penitential faith," I began to "see men as trees, walking." Furthermore, my experience of these wonderful "Christians" had been so disastrous to my pride that I discreetly resolved to investigate very thoroughly before disbelieving anything they might henceforth be pleased to say.

The essay closed with a passing reference to their form of church government, and a short explanation of their views on the Lord's Supper. It was claimed that this ordinance formed the central part of the worship on each Lord's day, in apostolic times, and that it was simply a tender, commemorative feast.

JOINING THE "DISCIPLES."

I laid down the little book with a "What next?" Very soon my wife and I decided that these people should be our people. It tore me up by the roots, but after twelve years I have no regrets.

I was now eager to propogate these divine principles. From October, 1887, to January, 1888, I "held the fort" at Southport until their pastor-elect could come. W. T. Moore was the first pastor, and J. H. Garrison led them for one year. This was the home of Timothy Coop, of blessed memory. It was not my good fortune to have known him personally, but I was happy in the friendship of his two sons, both of whom are pillars of the cause in England. Here I found the remnants of an old library, and made the acquaintance of the Christian Baptist—Alexander Campbell's periodical—from 1823-9, Dungan's "On the Rock" and a number of other books which proved of great service.

LONDON AND SOUTHPORT.

At the close of this engagement I became assistant (or according to the Report of the Foreign Missionary Society, "native helper") to W. T. Moore at the West London Tabernacle. When Bro. Moore, soon after my arrival, was called to pass through much sorrow by the loss of wife and daughter, I had charge of the Tabernacle during the four months of his enforced absence. This was heavy on a new Disciple, and it is highly probable that I gave my large audience a choice blend of Metho-Disciple doctrine; but they were an excellent people and treated me well.

After two years in London we spent two and a half years in the Southport pastorate. In addition to the brethren already named, I was privileged to become familiar, during the time, with W. Durban, your London correspondent; J. M. Van Horn, of Warren, O.; H. S. Earle, of Irvington, Ind.; A. Martin, general evangelist; F. W. Troy, of Brooklyn, N. Y.; J. J. Haley, your associate editor, and others of the "missionaries."

Being determined to "read, mark, learn and inwardly digest" our principles, I asked questions, plodded through books, perused the Christian Commonwealth (Bro. Moore's paper), the Christian Standard and the CHRISTIAN-EVANGELIST, etc., and the more I knew of the "Current Reformation" the more I thanked God that I had any part or lot in it.

UNITED STATES.

In October, 1892, I came to this great country to see this great restoration movement "at home." My first two sermons were donated to our colored brethren in Cincinnati. Their leading man publicly assured me that I "mighty tickle um, an' preach 'most as good as a colored man."

During the subsequent six years I have preached or lectured, held meetings or church institutes in New York, Ohio, Illinois, Wisconsin, Iowa, Kansas, Colorado, Missouri, Kentucky and Ontario, and am thankful for information and experience which could not have been gained in any other land. My heart is gladdened by the growing friendship between the two nations I love.

AMERICAN "DISCIPLES."

Just before leaving the old country I amused J. J. Haley by my inquisitiveness regarding the characteristics of the American Disciples. We had been talking about the English O. B.'s ("Old Brethren"), and regretting that their close communion anti-organ conservatism prevented united action with the churches established by the Foreign Board. In answer to my queries Bro. H. laughingly told me I would find in America "all kinds, amongst so many." Of course!

I have met a large number of noble souls, prompt to recognize any good in any denomination; and I have run across a few veritable Ishmaelites. A hard-working, self-sacrificing evangelist told me that nothing so delighted him as to "skin the sectarians and hang their hides on the fence;" because, forsooth, they had the misfortune to wear theological fetters. With a great sacrifice obtained I my freedom, but some who boast of being free-born Disciples, are indeed slaves to a sectarian spirit.

I have met many deeply spiritual men and women, who endure "as seeing Him who is invisible;" and I know of others whom I could not adequately characterize without seeming discourtesy, who scornfully reject "whatever cannot be put into language"—wordolators.

Taken as a whole, the Disciples are a mighty brotherhood, with a phenomenal record, with such vast possibilities ahead as should keep them humbly trustful. "Who is sufficient for these things?" "Our sufficiency is of God."

For myself, I am debtor both to the Disciples and the Methodists, who gave me light and heat respectively; and I live for the sole purpose of hastening the day when not only they, but all of Christ's followers shall be one, "that the world may believe."

Clarksville, Iowa, Jan. 16th, 1899.

PRIVATE USE OF PUBLIC RIGHTS.

I. C. THINGS.

More and more are people coming to understand the difference between what belongs to a community as such and the individual members thereof. Street railways, gas plants, waterworks, telephone lines in a city and other things derive their value entirely from the comunity. Take away a city's population and their stocks and franchises would not be worth the paper upon which they are written. Every person in a city contributes to the value of its public rights and are entitled to their profits. For men to get control of public rights and use them for their personal wealth is unjust, and yet thousands of men to-day are becoming rich from these sources. They are enriching themselves off the labor and rights of others. True, a city by its legal representatives or agents, and its own choice, may lease or sell one or more of these public rights to a man or a company of men for a time, but for such transactions it should have value received; it should enjoy at least a portion of the proceeds or emoluments. But here is where the people are most frequently and shamefully deprived of their rights. Through the dishonesty of its agents men manage to get hold of these rights for little or no consideration and apply the proceeds to their personal account. The money derived from these sources instead of being applied to the necessary expenses of the city, as they should, are diverted into personal purses and the citizens are left to bear the burden of the expense of the city's government. They are robbed of their rights and then taxed to make up the loss, to supply their own needs.

Not only are public rights thus perverted and their profits personally possessed, but these things are made use of for political purposes. It too frequently happens that an important city franchise may be had through an officer, or candidate who can only be used by corrupt, grasping men. And so eager are some men at times for new franchises, or the renewal or extension of old ones, that in order to secure them they will have their own men put in office in order to secure the same and then divide the spoils with these perjured officials. In other words, money that rightfully belonged to the city is given by the aid of perjured officials to persons who have connived to plunder the city. It is high time, therefore, that the public was aroused to this great source of corruption in city life.

Public rights are just as well defined as private rights and should be held just as sacred. It is unfair to the laboring man to give the benefits of these valuable rights to the rich for their further enrichment without value received. The rights of the community or a city ought to be worth the expenses of the government of that community or city. At least they ought to be made to relieve the community of taxes as

far as possible for the maintainance of communal or municipal life. It is useless to talk about equal rights, prosperity, opportunities for labor, etc., until this great evil is corrected and what rightfully belongs to the community is restored to it fully and forever.

What is true of a city is also true of the state and of the nation. But, as in the case of cities, the nation has been robbed or defrauded out of possessions which it should never have surrendered. This has occurred in immense land grants to corporations, in its rich mineral districts, in its facilities for transportation and in telegraph lines. It is by the private use of these things that so many have become multi-millionaires. They have simply gathered money that should have gone into the public treasury for the use of the government. These special privileges put men at an unequal advantage. A government that claims to be by and for the people has no right to thus favor a few to the disadvantage and at the expense of the public.

At this point the justness of the position of single-taxers becomes apparent. The government ought to have retained direct control of all its territory, including rivers, mines, railways and telegraph lines. Its right to do so rests, not alone on moral philosophy, but upon the fact that it is now actually doing so in part. It still owns the rivers, reservations, and controls the postal system. Had the government retained full control of all these things it would have been able at all times to furnish land, labor, and a good living to all its worthy subjects. It would not be the debtor that it now is to bondholders nor the tool of trusts, corporations and monopolies that it has been. The course pursued has almost made it a government for the rich and the strong instead of a government for the common people.

But these things are being studied as never before, and cannot continue as they have in the past. The people are coming to see that their public rights are as essential to their prosperity as their individual rights and will not suffer them to be usurped by the rich and the strong. If all men are born equal and have their inalienable rights they are also born parts of a social organism which likewise has its inalienable rights, and which justice will not permit any individual or corporation to appropriate to its private use. What the world now needs is more enlightenment upon the distinction between public and private rights and a keener appreciation of the former. We need also a stronger public conscience to guard our public rights from the ravages of devouring men.

Thou art to know that thy soul is the center, habitation and kingdom of God. That, therefore, to the end the sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet and peaceable—clean from guilt and defects; quiet from fears, and peaceable in temptations and tribulations. Thou oughtest always, then, to keep thine heart in peace, that thou mayest keep pure that temple of God; and with a right and pure intention thou art to work, pray, obey and suffer (without being in the least moved), whatever it pleases the Lord to send unto thee.

"NOW CONCERNING THE COLLECTION." (1 Cor. 16:1.)

BENJ. L. SMITH.

Paul writes with kindling faith of the triumphant resurrection, closing with the victorious outburst, "Thanks be to God which giveth us the victory through our Lord Jesus Christ," and then without pause or apology the apostle goes on, "Now concerning the collection." There is no hesitation, no timidity. Paul moves from the very gate of heaven to this practical necessity.

"Money answereth all things," was never truer than to-day, never so many things money could buy, never such power and facilities; money could never reach so far nor go so swiftly nor cheaply as now.

There never was a nation intrusted with so much wealth as is the United States to-day, and our wealth increases at the rate of two million dollars every day. It may be a blessing or a curse, so plainly teaches the Word of God. Rightly used, such great accumulations of wealth as we have in this land means much for the salvation of souls.

We must believe that Paul's inspiration was right. The Holy Spirit led him to lay this great duty upon the waiting church at the moment when their hearts were most drawn heavenward. Since Paul gave the collection such prominence, we should readily estimate the importance of our annual collection for Home Missions.

1. THE COLLECTION IS THE ONLY PRACTICAL THING WE CAN DO FOR THE SALVATION OF OUR GREAT HOME LAND. It is the only tangible evidence of our interest in home missionary work; it is the practical outcome of all our words and prayers and good wishes for the advancement of His kingdom in America. All the rest is preparation. The collection is the actual fruit of our missionary education.

2. THE COLLECTION IS NECESSARILY THE LIMIT OF OUR WORK IN THE GENERAL HOME FIELD. In this land our missionaries go as far as our contributions send them. Not a missionary preaches in the great West or the South beyond the reach of the offering we make to send them. The Board of Missions has no means except that intrusted to them by the churches in the offering. The board sends out just as many missionaries as the brotherhood will permit, and the measure of that permission is the offering.

3. WE SHOULD PARTICIPATE IN THIS OFFERING BECAUSE IT DEMONSTRATES OUR PARTNERSHIP WITH THE SACRIFICING HOME MISSIONARY. The board sends out the missionary with only a small promise behind him. It is only a small pittance the mission board is able to give; our frontier missionaries go sometimes into counties as large as Rhode Island without a church building, without a church organization, with only a few scattered members of the church, he goes with his wife and children on the pitiful appropriation of fifty or one hundred dollars for the whole year. He has this promise and nothing more. Praying and trusting he makes his way, he collects the people, holds half a dozen protracted meetings, organizes one or two churches, builds as many meeting houses and comes up to the end of the year with sheaves and rejoicing. The church gives largely but it is not money, she gives the life-blood and the nerve of her home missionary heroes and their not less heroic wives who coin their love for Christ and his church into personal sacrifice for the preaching of the Word.

We can have fellowship with these only in the great Jubilee offering.

4. THIS JUBILEE OFFERING SHOULD BE AN EXPRESSION OF OUR GRATITUDE TO GOD FOR OUR MISSION WORK. The American Christian Missionary Society celebrates its Jubilee this year, it has been the leader in all our work, the mother of every missionary board among us. Its missionaries have organized over twenty-two hundred churches and baptized over eighty-nine thousand converts, yet all this in the face of practical neglect of the great work of Home Missions.

Concerning the collection, let every church have a part in this great Jubilee offering, let every member of the body of Christ make a thankoffering to the Head of the church for his manifest blessings upon our missionary work.

The Religious World.

The Literary Digest says that Canon McColl is quoted in the Living Church (Protestant Episcopal, Chicago) as wishing that somebody would give him a definition of Protestantism. He said:

> In common parlance, a Protestant means anybody who is not a Roman Catholic, and Protestantism is thus a sort of dragnet that "gathers fish of every kind," from the believer in the Trinity and Incarnation to the Mormon and the agnostic, and even the avowed atheist. What, then, is "the Protestant faith" of which we hear so much? It is a contradiction in terms. The note of faith is, "I believe." The note of Protestantism is, "I do not believe." It is a negative term, and therefore to call the Church of England "Protestant" is much the same thing as to define a human being as "not a quadruped." My loyalty to the Church of England is too genuine to let me accept for her specific connotation an abjective which surrenders the whole field of controversy to the Church of Rome. There is, of course, a sense in which every church is Protestant, for every church protests against some errors. But institutions which have life, and an institution in particular which claims to be divinely founded, must be defined by their positive qualities, not by their accidental negations; by the truths which they profess, not by the errors which they deny. And therefore the Church of England puts the creed of Christendom into the mouths of all her members, and enjoins them to believe in "One Holy, Catholic and Apostolic Church.

Much interest is being developed in the American Sunday-school Union as the occasion of its 75th anniversary approaches. Meetings will be held in the Academy of Music, Philadelphia, on May 24th and 25th, at which addresses will be made by eminent speakers. The work of the Society for 75 years in part is as follows: 100,928 Sunday-schools organized, containing 578,680 teachers and 4,070,348 scholars; 224,844 cases of aid to schools, having 13,333,968 members. Nearly four schools a day organized for every day of the last 75 years. Value of publications distributed by sales and gifts, over $9,000,000. After all this work that has been accomplished by the Union and the great work which the denominations are doing, there are no less than 11,000,000 youths in the United States, between the ages of five and eighteen, who are not in any Sunday-school. Realizing the great need, as the Union does, it is desired that this 75th anniversary shall be the occasion of arousing fresh interest in the great work of the Society for the neglected children of the land. They especially request that the 28th of May be observed in all the churches and Sunday-schools as American Sunday-school Union Day. Persons wishing to make inquiries concerning this anniversary may address J. M. Andrews, secretary of the committee, 1122 Chestnut Street, Philadelphia.

Our Budget.

—Now for the May offering.

—Let preparation pan out in performance.

—It is the "doing of it," as Paul would say, that attests the thoroughness of the preparation.

—No church can afford to drop out of the procession this Jubilee Year.

—That congress was a splendid success. Everybody was glad that he was there and was sorry for the man that didn't get there.

—There were two surprises in the congress: one was that the progressives were so conservative, and the other was that the conservatives were so progressive. In other words, the difference between the two classes of thinkers was not half so great as had been supposed by many of those on either side; hence the congress was a great unifier.

—The ladies of the First Church did themselves proud in serving meals for the hungry congressmen, and Bro. Fannon, pastor of the First Church, made an ideal host.

—The ladies of the Benevolent Association of the Christian Church utilized one of the evening meals for some toasts relating to the different phases of benevolent work. Mrs. Garrison acted as toast mistress and some telling speeches were made by B. B. Tyler, W. F. Richardson, W. J. Lhamon, W. B. Craig, Carey E. Morgan and others.

—W. W. Hopkins, of this office, is enjoying a needed and well-earned vacation at his suburban home, near Kirkwood.

—Dr. W. T. Moore, of Columbia, Mo., remained over in the city after congress, preaching for the Central in the morning and for the First Church at night.

—The congress appointed an executive committee of five, to arrange program for next congress. Following is the committe: J. H. Garrison, A. B. Philputt, E. V. Zollars, J. B. Briney and H. L. Willett.

—There were about two hundred delegates from abroad who attended the Congress. These with a large local attendance, gave us full houses at each sessions of the convention.

—The offerings for Foreign Missions during April, 1899, amounted to $17,066.89, a gain of $3,886.44 over April, 1898.

—Our venerable artist brother, M. C. Tiers, No. 913 Forest Ave., New York, having disposed of the copy of the painting of Alexander Campbell, made from the picture published in the CHRISTIAN-EVANGELIST, to the great satisfaction of the purchaser, has made another one which he is ready to dispose of at the same nominal price of $5.00. It is a labor of love of our brother, who joins with his artist work the "telling the gospel story in public whenever and wherever opportunity offers without material compensation." Any one desiring this picture may addresss him as above.

—The church has been appealed to from all that is high and noble for a large offering next Sunday for Home Missions. All know of the day, the demands of the hour, the importance of the work, and the responsibilities under which God has placed us, and there should be such an outpouring of gold and silver and checks and notes that our leaders should have to cry enough. Such an incident happened in connection with the effort to erect a tabernacle in the wilderess many centuries ago, and there is both the opportunity and the worthy occasion for it so happening again. Why not? We are a great people, we have great wealth, and this is a great year in our missionary history.

—Home Missions is a great question. It involves, not only the Christianizing of our own people in America, but also those who come to our shores from other lands. All races are here, and herefin large numbers, here to stay and to grow, and the continuity of blood-bought institutions demands that these people from foreign lands be brought under the influence of the gospel. Home Missions is one of the means for accomplishing this work, and should be given the power to cope with the problem as the emergencies of the case demand. Let Home Missions have a large place in your heart and purse until the work be done.

—The Congress in this city last week compelled us to almost abandon our office for a season. The discussions were so interesting and profitable that we could not resist the opportunity to increase our knowledge of men and things. If our paper lacks in variety this week, or seems to dwell at length upon the Congress, you have the explanation.

—Brother Fannon, pastor of the First Christian Church, looked happy at the large number of distinguished guests that it became the pleasure of himself and his church to entertain, and the distinguished guests looked happy during and after the entertainment. It was done orderly, with dispatch, and to the entire satisfaction of all.

—W. J. Lhamon's supplementary paper on the significance of the plea "Back to Christ" from a logical and literary view-point was one of the finest intellectnal productions of the Congress, Its style, spirit, grasp of the problem and clearness of thought was unsurpassed in the Congress.

—Elder J. B. Briney was anything but briny in the Congress. In spirit and his characteristic combativeness, he never appeared to better advantage to himself nor more pleasantly delighted a public audience. his ineffectual probing for heresy, however, helped to assure the audience of the orthodoxy of the Congress.

—We did not see the enrollment of names of attendants at the Congress, but heard it reported to contain about two hundred, from without the city, of course. Those present came from various parts of the United States; Missouri, Illinois and Iowa, of course, furnished the larger portion. There were preachers present from the Atlantic to the Pacific and from the lakes to the gulf, or nearly so, at least. Several of our colleges, as the program indicated, were represented by their presidents and professors.

—Orphans' Home literature, pictures and friends were in evidence in the Congress, and at one of the meals the Home was made the theme of toasts and conversation. Benevolences, by the way, seems to be one of the undiscovered or at least undeveloped continents of the Christian world, but we are discovering it; yes, beginning (barely) to develop it. Glad the sisters who are mothering these orphans had the opportunity of compelling the attention of a public representative gathering of our brethren to this important yet unappreciated work.

—As vigorous as were the speeches on "City Evangelization," at the Congress here last week, we think that the discussion as a whole failed to grasp and wrestle with the real question at issue. City evangelization is a question that has outgrown the resources of any single religious body and can no longer be profitably discussed from a denominational platform. There is no doubt but that there are sufficient resources in the various religious bodies committed to Christ and righteousness in any one of our great cities to evangelize it, and all discussions of this gigantic question should recognize these facts and look toward their united action in this work. Any other method is too feeble to touch the real question.

—The address upon literature by the Dean of Literature of the University of Chicago, W. D. McClintock, was the finest presentation of direct and relative uses of literature and its value to the minister of the gospel that we have yet heard. The analysis of the subject, purity, clearness and terseness of speech were some of the excellent features of this remarkable address. No other address in the Congress was more remarked upon or better enjoyed by the audience. It was itself a splendid representation, in part at least, of that of which it treated, literature. Probably every one who heard that address became conscious of an increased desire to become better acquainted with the literature of the age and of the world.

—J. A. Lord, editor of the Christian Standard, in his speech on "City Evangelization" defined a city as a condition of society in which men could live within twelve inches of each other without acquaintance.

—E. B. Ellis, of Nashville, Tenn., made the clearest and the strongest presentation of the plea which excludes the Holy Spirit as an agency in the conversion of sinners except through the Word of God that we have yet heard; but loyalty to the Word of God does not necessitate such a conclusion. To try to discover the presence and scope of the Holy Spirit and his work seems more consistent with the position of a true disciple of Christ than that of setting bounds to his ways and methods.

—B. L. Smith, corresponding secretary of our American Christian Missionary Society, made a beautiful, eloquent and inspiring summary of the work of this society in its half century existence, especially during these latter years. Later in the Congress he also in a few strong words deeply impressed the audience of the fact and importance of the May offerings for Home Missions, especially that it be personal and prayerful, congregational and consecrated, general and liberal.

—According to the discussion on "Theology," at the Congress of Disciples here last week it appears that "systematic theology" is something that is always behind the times; always growing, but never abreast of the age, and of little practical use in the conversion of sinners; more ornamental than practical. But this is not saying that it is not a useful and necessary science, even if imperfect or imperfectly perceived.

—In the discussion of the very able paper on the significance of the plea, "Back to Christ," by J. J. Haley, the question of uniting Mt. Hermon and Mt. Zion was thrown into a triangle by J. S. Hughes of Chicago, who reminded the disputants that the Isle of Patmos must not be excluded. Bro. Hughes suggested that we have had a reign of Pauline and Petrine theologies with the Johanine excluded; but the Isle of Patmos vision is coming to the front and the Johanine interpretation of the Christ is to have its day and place in the world's history.

—F. N. Calvin's supplementary address and review of R. T. Mathews' profound paper on "The Holy Spirit" was a most excellent view of the subject of the Holy Spirit's indwelling from the practical side of the question. It was also as strong an appeal for a higher spiritual standard of living on the part of Christians as was made in the Congress. It made one's soul hungry for the things of God, anxious to realize his promises in a more real and larger sense. While other papers tempted the intellect, this paper tempted the longings of the soul for better things.

—The collection for Home Missions should be taken next Sunday in every congregation in the United States and forward at once to B. L. Smith, Cor. Sec., Cincinnati, O. We do not mean simply to pass the hat for a few loose pieces of silver that a few may chance to have in purse or pocket, but the voluntary giving of money in large sums for a great purpose. Let every Disciple of Christ for once at least make himself or herself equal to the occasion and give worthily, richly and freely. Home Missions means something for you and for your children after you in this world as well as for Christ and for your fellowmen.

—Elder J. C. Reynolds, a good portait of whom we present our readers this week on our first page, was born in Hart County, Ky., December 15th, 1825. He became a Christian in his eleventh year, and during all the time from that to the present has maintained an unsullied Christian character. He spent two years in Bethany College during the presidency of Alexander Campbell, but he continued his studies after he left college, and, indeed, has never ceased to be a student. He began preaching in 1850, but has spent about fifteen years in teaching. He was for seven years professor in Abingdon College and two years at the head of Christian University. He was married in 1851, to Miss Sarah Frances Meadows, who departed this life Dec. 31st, 1882, while he was at Canton, Mo. They raised a large family of children, nearly all of whom are yet living. His ministry has been chiefly in Illinois and Missouri. In 1868 he became editor of the Gospel Echo, which he removed to Macomb, Ill., where he was then preacher. At the beginning of the following year, at his earnest solicitation, the editor of this paper became associated with him and has known him intimately through all these years. We have never known a purer or truer man. He still lives in Macomb, where he is much endeared to the people. At the 40th anniversary of the Christian Church of that place recently Bro. Reynolds preached, referring in his sermon to the early days of the church and to many of the old members, most of whom had passed on before. The Macomb Eagle, referring to his sermon, said: "The audience was in tears the greater portion of the time." Bro. Reynolds has never lost his interest in what is going on among us. He was an attendant on the late congress in this city. He loves his brethren; he loves the cause with which he has been so long identified; he loves the Lord, whom he has so faithfully served and into whose presence he expects soon to go. Many of our readers will thank us for permitting them to look upon this picture of their friend and brother while they recall the memories of the past.

—The mutilation and slow burning to death of a negro in the South a few days ago by a mob shows how hard it is for infuriated men to keep themselves within the bounds of reason and of law. The negro had committed a horrible crime, in a horrible way, and the mob made a horrible end to his life. Much has been said to modify the barbarian character of this and other instances of mob law, but we cannot see how this can be done save at the expense of our domestic and civil safety. It is a stroke at the very foundations of society and of government. Without a recognition of the place, use and dignity of our civil and criminal laws we cannot even hope for the stability of the nation. The horrible character of that negro's crime will not admit of even the shadow of an excuse or apology, but the laws of the state were equal to the emergency and would have produced far better results even as a warning to other evil doers than the course taken by the mob. The effect of such an act upon a community cannot be removed for years, perhaps generations.

—At a special meeting of the acting board of the American Christian Missionary Society, held April 14th, Bro. J. Z. Tyler's resignation as national superintendent of Christian Endeavor was presented, as stated in this paper last week, and accepted, and a committee appointed to prepare a minute of the board's appreciation of the services of Bro. Tyler. At the regular meeting of the board, the 21st of April, John E. Pounds was elected national superintendent of Christian Endeavor.

—We occasionally hear men expressing admiration for Calvinism for the reason that it has produced very great and strong characters. This may be true, but who can tell how many characters have been dwarfed or deprived of greatness, or turned into infidelity by its influence. This is a case in which there are two sides to the question.

—The article from the secretaries of the American Home Missionaries in this paper on how affairs in the office at Cincinnati are conducted will interest many of our readers. In this article the secretaries give a detailed account of their methods of business. This was asked for, we are told, by an Endeavor Society as a matter of information and the secretaries thought that it might be equally important and interesting to others.

—We have received a program of the Northeast Iowa convention, to be held at Hampton, May 15-18, and pronounce it a goon one. We are informed that this is the weakest district in Iowa, but this should not prevent a good convention. The fact that the secretary of this district, B. S. Denny, was promoted to the office of state secretary, shows that it is a district of no mean soil. For further informatiom about the convention address S. B. Ross, Sec., Oelwein, Ia.

—Strong resentment has been expressed from many quraters and from able jurists to the interpretation which the Attorney-General has given to the anti-army-canteen bill passed in the last Congress, but this will probably not deter the Secretary of War from carrying out the interpretation instead of the law and thus invite another congressional battle in the future over it. If so we suspect that the next bill will be so framed that it cannot be so easily annulled if passed and passed with such an overwhelming majority as to amount to a rebuke to those who have helped to make void the present law.

—The fifth annual convention of the Missouri State Missionary Association, auxiliary to the Cross Bearers' Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, will be held in the Christian Church, Columbia, Mo., May 11-14, 1899. At this convention careful inquiry will be made as to the condition of missionary work in all the churches and societies of Missouri—Baptist, Presbyterian, Christian, Methodist, Epworth League, Christian Endeavor, Y. M. C. A., and all other missionary agencies. Rev. Richard Wilkinson, of St. Louis, Mo., is gathering information on all these points, and if the reader of this notice has any printed matter which gives the names of the officers of missions, and of missionary societies, with number of members and amounts contributed and names of missionaries who have gone to the foreign field from Missouri, he will confer a favor by forwarding such information to Rev. Richard Wilkinson, St. Louis, Mo. For a a home during the convention, write Mr. W. D. Moore, Columbia, Mo.

"Great Haste is Not Always Good Speed."

Many people trust to luck to pull them through, and are often disappointed. Do not dilly-dally in matters of health. With it you can accomplish miracles. Without it you are "no good."

Keep the liver, kidneys, bowels and blood healthy by the use of Hood's Sarsaparilla, the faultless blood purifier.

Dyspepsia—"I know a positive relief for dyspepsia and that is Hood's Sarsaparilla. It cured me. My neuralgia also stopped." W. B. BALDWIN, 164 Oak Street, Binghamton, New York.

Tired Feeling—"My appetite was capricious, my liver disordered and I was tired. Hood's Sarsaparilla relieved it all. It cured a friend of mine of female weakness." MRS. JESSIE A. MEARNS, Clayton, Del.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

ROYAL
BAKING POWDER
IS THE BEST.
A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
ROYAL BAKING POWDER CO., NEW YORK.

PERSONAL MENTION.

F. P. Arthur has resigned at Rochester, N. Y., and takes the work at Grand Rapids, Mich., May 1st.

Having finished a year's course at Creighton Medical College, Omaha, Neb., C. L. Pickett will now locate with the church at Woodbine, Iowa, where he preached on Sundays during the winter.

Bro. A. L. Jones and Bro. J. D. McClure, it is said, are meeting with remarkable success in their canvass for Central Christian College, Albany, Mo.

Mr. and Mrs. A. R. Teachout, of Cleveland, O., who spent the winter in California, chiefly at Pasadena, called at this office on last Friday, enroute home.

Prof. O. B. Sears has resigned his position in Central Christian College as teacher of Greek, Latin and Hebrew; his future field of labor has not definitely been decided.

The Mitchell Park Christion Church, St. Joseph, Mo., where Prof. J. A. McKenzie preaches, has increased in attendance and membership and expects soon to build a church.

J. L. PARSONS, now at 1421 East Market St., Indianapolis, Ind., says: "After May 1st I shall be ready for some meetings for the spiritual development of the churches wherever I may be wanted."

G. Halleck Rowe, pastor of the church at Salem, Ill., and his wife, on returning home from choir practice recently found their home possessed by their friends for an evening, and abundant evidence, of a substantial nature, of their appreciation of his and his wife's work.

E. M. Barney, pastor of the church at Perry, Okla. Ter., was recently complimented by a surprise visit from his people and some valuable presents. Bro. Barney says: "The Disciples have the only church in Perry that is not receiving aid from missionary funds, and this is made possible by their extreme liberality to the Christian cause."

The Great Huxley.

What Huxley, the Great English Scientist, Consideredthe Best Start in Life.

The great English scientist, Huxley, said the best start in life is a sound stomach. Weak stomachs fail to digest food properly, because they lack the proper quantity of digestive acids (lactic and hydrochloric) and peptogenic products; the most sensible remedy in all cases of indigestion, is to take after each meal one or two of Stuart's Dyspepsia Tablets because they supply in a pleasant, harmless form all the elements that weak stomachs lack.

The regular use of Stuart's Dyspepsia Tablets will cure every form of stomach trouble except cancer of the stomach.

They increase flesh, insure pure blood, strong nerves, a bright eye and clear complexion, because all these result only from wholesome food well digested.

Nearly all druggists sell Stuart's Dyspepsia Tablets at 50 cents full-sized package.

Send for Free book on Stomach Troubles to F. A. Stuart Co., Marshall, Mich.

Correspondence.

New York Letter.

A recent note from Bro. E. J. Teagarden a Danbury brings the good news that the church in that town has just recieved a gift of a thousand dollars from one of its older members. It is reported that Bro. F. W. Troy, former pastor of the Church of Christ, Sterling Place, Brooklyn, is arranging to organize a new church at Flatbush, that city. We had among other visitors at our services recently, Sister Collis, wife of Bro. Mark Collis, of Lexington, Ky. She reports the cause as flourishing in the "Blue Grass City." And also Bro. Maurice Willis and wife, Elizabeth Flower Willis, late of Boston, now of New York. Ours was the pleasure also of a visit from Mrs. D. H. Patterson, wife and true helpmeet of the beloved pastor at Auburn, N. Y., who says that the work in that city moves quietly onward. The pastors of the W. 56th, and 169th Street churches enjoyed the luxury of an exchange of pulpits last Lord's day evening, when Bro. Payne gave our people a good discourse.

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A recent letter from Bro. J. A. Erwin, of San Juan, Porto Rico, states that has begun mission work, preaching already. He says there are several Christian workers on the ground, among whom are representatives of the Y. M. C. A. for the Army and Navy, the Baptist Mission Society, the American Bible Society and a Sweede who is "an independent." But none of them have made any great progress as yet. He was called upon to meet the President's Commission, to communicate to them his idea of the needs of the island. This he did. Whereupon he was requested to submit his opinions in the matter in writing, which the Commission promised to present to President McKinley for his consideration. We know all Disciples of Christ will be pleased to learn of this merited honor shown our first missionaries to Porto Rico. He praises the climate and says the prospects financially are good.

***

We are exceedingly sorry that the dates of the Western Pennsylvania missionary meeting at Newcastle, and the Conference of the North Atlantic States at Philadelphia, May 9-11, conflict. In all probability this will prevent many brethren in the Pittsburg district coming to Philadelphia, much to the regret of all. If this had been known a few weeks since it could have been adjusted. We should, however, do all the more to make the attendance representative from all sections of these eight great states in the conference. We have heard of people coming from Virginia, Maryland, Delaware, District of Columbia, Pennsylvania, New Jersey and New York, but as yet no one has reported from West Virginia as an intended delegate. Are there not several expecting to come from West Virginia? Bethany College is the only institution of learning we have in the territory of this conference and she should be strongly represented. Let Bethany's welcome voice be heard in this convention.

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Among the men whose presence and council are needed and who are peculiarly fitted to set forth, to advantage, the conditions of the several states, are the state evangelists. Some of these have promised to be present. All should be at the conference. They can render invaluable help and may receive much inspiration and encouragement for greater service in their home fields. Are not the state missionary boards willing to send them? Sunday-schools and Christian Endeavor workers, church officers, all pastors, city, district and state evangelists and the principal representatives of the various missionary boards within these states should be at Philadelphia. We wish to inaugurate a strong forward movement in this section with its 26,000,000 of people. All things considered it is the greatest mission field on the face of the earth. This is the last letter before the conference meets. Let us therefore urge upon all just this once, and last time the vital importance of their presence and advice in this conference of Christian workers. Let us come together, brethren, as the representatives of Christ, praying that God may direct all our deliberations to his praise and glory, to whom be honor, dominion, and power forever. S. T. Willis.

1281 *Union Ave.*

Protestant Theology at the University of Paris.

At the corner of Rue St. Jacques and Boulevard Arago—one of the sunniest spots and one of the airy peaks of the great metropolis—is a group of extremely modest buildings arranged about an oblong court, enclosed with a stone wall plastered and smooth without. One would certainly suspect a convent behind that wall, if it were not for this sign above the plain wooden door in the angle: Protestant Theological Faculty of the University of Paris.

Before entering note that the summit of the hill is occupied by the splendid Paris Observatory, while just below, and almost joining walls with the property of the theological school, is a monstrous, formless, gloomy building with a wall so high that we see only the upper story and a row of square, grated windows. It is the "Prison de la Sante," where Picquart, the friend of Dreyfus, is awaiting trial. Just below this prison is the home of the dean of the faculty, Dr. Aug. Sabatier. It is a fifteen minutes' walk from here to the main buildings occupied by the faculties of law, medicine, science and letters. These are imposing modern structures, and one is struck at once with the fact that theology is badly housed at Paris.

The court is so barren, so sandy and so pebbly as to be for that very reason worthy of mention. At the right, on entering, is the house occupied by the janitor, M. C. Concierge; at the left a seven or eight story pigeon house, which, however, is not higher than the wall that hinders the view from wandering. Near the center a few scrubby shrubs offer the pigeons shade. A three-story dormitory closes the court at the opposite end. Between the janitor's house and the dormitory is a long, one-story, nearly flat-roofed structure, parallel with the wall. Opening on a long, very narrow corridor are some four or five recitation rooms, of which number one is respectable enough and larger than the others. Of the ordinary rooms one is especially interesting. Twenty desks, long enough for four persons, as many uncomfortable, backless benches, for all the world like a narrow board across a wagon bed, a blackboard 3x4, some maps on the wall, a low desk in front for the teacher or lecturer. On the whole, the room might be likened to one of the most humble and least comfortable of country schoolhouses. These details would perhaps have no justification whatever except for the fact that the leading personage and dean of the faculty honors this place twice a week with the presence of his genius. Dr. Aug. Sabatier is one of the most distinguished characters of the French Protestant Reformed Church. This is the place to say that the man is like unto the room. He is small of stature, very modest in appearance; he walks, talks and acts like a sincere Christian. There is absolutely no trace of disdain for the opinion of others, no vulgar contempt for the traditional faith of his brethren; yet in the most distinct terms he challenges the authority of much that is accepted with the ease of one who has reached and fortified himself in a new position. His unshattered faith in God and in Christ, his fervent and unaffected piety assure him the favor of all who know him personally, and who believe in the right of private interpretation. A favorite expression of Dr. Sabatier is this: "The best theology is that which you make yourself." It is necessary to hear him lecture, to see his splendid head framed in a profusion of gray hairs, to listen to his sincere proclamation of the truth in order to fully admire the character of the man.

The relation of this school, which counts six professors and four other instructors, to the University and to the French Republic is not a little curious. It forms a part of the one precisely like any other faculty and with the same rights, though there is reason to believe that it is not regarded entirely as "free and equal," by the very fact that after all, its purpose is to produce a peculiar kind of pastors and to propagate a peculiar faith; while a theological faculty, says its enemies, ought to have no other purpose than the scientific study of all religions without regard to the production of pastors or even the conserving of an evangelical faith. The teachers are paid by the state. But France is a Catholic nation, and this faith is not represented by any faculty whatever to-day in connection with the state schools of higher instruction. The education of the priests is in the hands of the church of Rome, and at its expense. The state supports two Protestant institutions. The second, more orthodox and the more representative of French Protestantism, is at Montauban, in the south of France. Young men educated there find more easily employment as pastors, so they say, at Paris. Something like two hundred students are enrolled in the two schools.

Very naturally the Catholics make constant war on the present system. Every year an attempt is made in the Chamber of Deputies to suppress these schools by suppressing their part of the budget. That is probably what will happen one year or another, and without any special warning. The system dates from the time of Napoleon, and is not without serious contradictions from no matter what point of view one might consider it. Aside from this, the faculty at Paris has less sympathy than that of Montauban and those of the French-speaking cantons of Switzerland, on account of the wide-gauge teaching of Dr. Sabatier and Professor Jean Reville. In every case the life of these theological schools, depending on the generosity of a state where the clerical party is well entrenched, is seriously compromised. For, on the one hand, they must remain evangelical, if not orthodox, in order to produce pastors acceptable to the churches; on the other hand, they are obliged to adopt the most rigorous intellectual methods, first in order to respect themselves as searchers after truth, second in order not to be disdained by their fellow-teachers. By no means whatever can they hope to satisfy the Catholics, to whom their evangelical notions as well as their scientific methods will continue to be objects of hatred and sources of danger; for no matter what they teach, nor how, the result is inevitable: a recruiting of Protestant pastors for the Reformed Church. The Free Church, doctrinally about the same, would welcome a fall of these schools, for they preach and practice the separation of church and state. A doctrine still sacred here is that the state should support the church. If the Protestant theological schools go by the board, it will not be on account of an evolution within the Reformed Church in favor of "separation," but the result of clerical politics, for, at least at Paris, the present system is considered the only logical one. In an opening address at the beginning of the present school year Professor Jean Reville spoke in unmistakable terms on this point. Briefly put he believes in three things: in the unhesitating application of the scientific method, no matter what the result, in theology as an independent science worthy of study apart from any and all confessional ends, and that a theological fac-

ulty is necessarily a part of a state university. "Theological studies conducted as they ought to be form an integral and necessary part of the cycle of university instruction, in such a way that, if by any political calamity they should be eliminated, it would be necessary to establish them at once under penalty of leaving a deplorable gap which might compromise the health of the University organism." To those who believe in the absorption of theology by the terms philology, psychology and general history, the distinguished professor replies that "the field of study which it offers is so vast as to require its division instead."

With politics, papalism and conservative Protestantism as watchdogs, the Bible Chairs at the University of Paris, as well as the faculty at Montauban, will have, no doubt, many a dark day—and perhaps an untimely oblivion.

WM. H. MATLOCK.

Chicago Letter.

"Home again!" Not "from a foreign shore," nor from the "sunny (?) South," but from six months of strenuous and encouraging work among the university students of Virginia and Georgia. On our return we found Chicago as "breezy" as ever. Strange as it may seem, the Christian Churches of Chicago have made more substantial progress during my absence than ever before. Excellent meetings have been held at the Union Christian and the West Side Churches. Two new churches on the South Side and one at Austin Park have launched out into the deep under very auspicious circumstances. J. W. Infield, Bro. Cantrell and F. G. Tyrrell are vigorous, God-fearing, Christ-filled men, who have reinforced our former preaching force. The Christian Oracle Publishing Company has greatly enlarged its plant and increased its editorial strength. With J. J. Haley as editor-in-chief; the clear thinking, fearless yet peace-loving Campbell as office editor; the active and optimistic Broadhurst for business manager, and a number of our best writers contributing to its columns, the Christian Oracle deserves and doubtless will receive a much larger circulation in the future. The establishment of a first-class religious journal means a long and strenuous work, in which both patrons and paper heartily co-operate.

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The Chicago Letter writer cannot refrain from dwelling at more length upon one of the additions to the preaching force of our Chicago churches. While attending the Congress in St. Louis I met my old friend, Mr. Herman Bollman, business manager of one of the best music establishments in Chicago's little sister city. He is a staunch Baptist, yet almost his first question was, "Why did your brethren let Dr. Tyrrell go to Chicago? St. Louis needs him so much." I told him I felt sincerely sorry for St. Louis, but her loss would be Chicago's gain. The Chicago dailies had fine pictures of Bro. Tyrrell and good reports of his sermon on last Lord's day. From the Times-Herald I quote the following: "The First Christian Church has secured one of the brightest men of the Christian Church denomination for its pastor—Rev. Frank G. Tyrrell—who has for nine years been pastor of the Central Christian Church, St. Louis. Rev. Mr. Tyrrell was educated in the schools and State University of California. After finishing college he studied law. His father is a Methodist minister and his son was raised in that faith, but he joined the Christian Church and abandoned the law for the pulpit." Then followed a fine outline of Bro. Tyrrell's sermon.

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What did I say in the last paragraph? A Congress in St. Louis? Yes, a genuine Congress, and it was an unqualified success. The attendance was large and representative, the papers were strong and the subjects discussed vital, the spirit—well it was the spirit of Christ—made us *feel* "it's good to be here." Loyalty, love and liberty reigned supreme in the noble men who would go back to Hermon and Zion, but especially in the grand old truth-conserving hero who would combine Hermon and Zion. Certainly no religious Congress ever opened more auspiciously. When Bro. Garrison called the first session to order there were as many present as I saw at any of the day sessions of the Baptist Congress which met in Chicago two years ago. There were young men, middle-aged men, old men, and at least one whose white beard told the story of "many centuries." This centenarian was *more*—but I must refrain from personalities! The first paper, by Dr. E. S. Ames, struck, a high clear note, but the "feast of reason and flow of soul" did not lower its tone in succeeding sessions. Dr. Ames showed the necessity of "a theology" for each generation, although the science of God and divine things must be a growing science, never reaching absolute perfection. He not only showed the importance of the *facts* of the atonement, the inspiration of the Bible and the divinity of our Lord as contrasted with *any theory* of the atonement, etc., but that every man, whether consciously or unconsciously, must have a theology. But I must not whet your appetite too much. The papers I trust will be published. As I could not remain to the close of the Congress, Mrs. Ida W. Harrison kindly permitted me to read the closing paper on the "Enrichment of Public Worship among the Disciples of Christ." This paper will be valuable to our preachers.

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I was especially gratified to see so many noble cultured women and wide-awake business men in the first Congress of the Disciples of Christ. While there was no centenarianess, there were young women and elderly ladies. Mrs. Kate I. Judy, whose kind words were valuable to me in years gone by, said to the writer, "So this is the baby Congress! If it were not so large I would take it in my arms and press it to my heart." There were many couples present like Mr. and Mrs. Dulaney, of Hannibal, Mo., who represent the consecrated working and business Christians in our churches. Chicago was well represented among our ladies by Miss May Rogers, a High School teacher of Latin from Englewood. When the report of the Congress is published buy it and read it, and you will doubtless attend the next Congress in Indianapolis.

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"Home Missions to the Front!" As Cato ended every speech with "Carthage must be destroyed," so every letter, sermon and prayer during the month of May should close with "America for Christ." Shall we feel our strength, even mightier than Samson's in such an inspiring, uplifting Congress, and returning home bury our *hearts* and hands as well as our heads in the Delilah lap of sinful ease and indifference? What a soul-stirring session we had on City Evangelization! Chicago alone should have one hundred Christian Churches at least. Think of New York, Philadelphia, Baltimore, Cincinnati, St. Louis and San Francisco! Indeed, "the fields are white." "Send the light." The people of India call the mighty river which like Tennyson's brook is forever going, going to the sea, Go-Go (Ganges) River. Let us be a go-go people, ever going forward in our missionary enterprises. The duty of the hour is Home Missions. Nelson said, "England expects every man to do his duty." The Captain of our salvation expects every preacher, every man, every woman, to do his or her duty, not in competition with our religious neighbors, but in holy co-operation with Christ. Because "the love of Christ constraineth us," let us persistently pray and gladly give. Home Missions to the front.

C. A. YOUNG.

438 57*th St., Chicago, Ill.*



The descent is certain from weak lungs, lingering coughs, throat troubles or bronchial affections through bleeding lungs, to consumption, if the first stages are neglected. Thousands of people who are now in their graves would be alive and well to-day if they had heeded the first warnings of those troubles which lead to consumption and death.

The hacking cough, spitting of blood, weak lungs, and all similar troubles of the organs of breathing, will surely lead to consumption, if they are not already the signs of it. Then there are the other indications of the approach of consumption, such as night-sweats, emaciation, or wasting away of flesh from bad nutrition, which, if neglected, lead to certain death.

Ninety-eight per cent. of all the cases of weak lungs, bleeding lungs, lingering and obstinate coughs, and other bronchial and throat diseases, which have been treated with Dr. Pierce's Golden Medical Discovery, have been cured by it. Do not wait until your throat trouble becomes serious. All bronchial and throat troubles *are* serious. The time to take the "Golden Medical Discovery" is right at the start.

Even if your throat trouble has been neglected until it has been pronounced pulmonary disease or consumption, do not hesitate to use the "Golden Medical Discovery," for thousands of letters from the sufferers themselves, who are now well, bear evidence that the "Golden Medical Discovery" will cure, even after good physicians have pronounced the disease pulmonary consumption.

"I had been troubled with bronchitis for several years," writes Mrs. Orlin O'Hara, Box 114, Fergus Falls, Ottertail Co., Minn. "In the first place, I had sore throat. I doctored with different physicians and took various medicines, but got no relief. I raised from my throat a sticky substance like the white of an egg. Could not sleep, and had made up my mind that I would not live through the winter. I took Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' alternately, and in a few days began to see that I was better. I took eight bottles. I have not felt as well in years as since using these medicines."

Unfailable—Dr. Pierce's Pleasant Pellets for constipation and biliousness.

Jamaica Letter.

Some very startling press despatches appear to have been published lately in New York in reference to Jamaica. If some of your readers have come across them, as is likely, they must wonder what the island is coming to, and those who have friends here may be alarmed for their safety. Some highly sensational newspaper agent has been carrying on this sort of thing for some time. Here is one of his latest productions:

The New York Herald of the 20th ult. contains a long sensational despatch about the condition of Jamaica. It is dated from Port Antonio. The headlines are sufficient to indicate the character of the message:

ANARCHY MENACES ISLAND OF JAMAICA.

GOVERNMENT DETERMINATION TO INCREASE HIGH TARIFF MAY RESULT IN OPEN REBELLION.

GOVERNOR SHOWS FEAR.

SIR AUGUSTUS HEMMING UNDER PROTECTION OF AMERICAN FLAG AS GUEST OF CAPITALIST.

GRAVE ECONOMIC CONDITIONS.

After describing the industrial condition it says: "Jamaica will be driven by the British Government to anarchism or, perhaps, rebellion."

Here is the paragraph referring to the governor:

"The whole country is arroused and indignant. The governor is afraid to remain at his residence. He is always traveling away from it, and to-day he is under the protection of the American flag, being a guest of the Boston Fruit Company at this place."

Now the facts are these: There *is* a serious contest going on between the governor and the official members, and the elected members of the Legislative Council.

It is not so much the new tariff bill as the way in which it has been brought in that is the bone of contention. There have been some stormy scenes in the Legislative Council, and there will probably be more, for the elected members are men of intelligence and power, and they are defending the popular rights which there seems an intention on the part of the government to ignore. The country is for the most part on their side. Some very demonstrative public meetings have been held in all the principal towns. But no one anticipates that any but constitutional means will be resorted to. No one fears violence. After what must have been to the governor a very trying time he simply went to the hotel of the Boston Fruit Co. for a day's rest and change; and he also visited an English gentleman in the same neighborhood. Except for that little break he has lived as usual. The people are excited, there is no doubt, but I think we are too English to damage our cause by excesses. Here is another despatch:

The following are the headlines over a despatch in the New York Herald of the 31st ult.:

LIVES LOST IN JAMAICA RIOTS.

TWO AMERICAN SEAMEN KILLED, ONE MAY DIE, AND LOSS OF EIGHT NATIVES REPORTED.

TWENTY-FIVE ARE INJURED.

THREE FROM THE TEXAS ARE IN HOSPITAL, ONE SEVERELY HURT BY A STAB WOUND.

This is almost worse than the first. The facts are, the North American and West Indian squadron came into this port—six or seven warships. There were several thousand men on board. The second day they were in port a large number of them were granted shore leave. "Jack ashore" is known to be generally boisterous, but these exceeded what is usual. They appeared to get generally drunk, and there was a good deal of disgraceful rowdyism in the town. The next day a still larger number appeared to come ashore, and the scenes were worse. Under the influence of rum the men not only attacked natives indiscriminately in the streets, but they attacked one another. There were several serious frays. There were a number of severe cases of wounding, and I believe two or three men died of wounds inflicted by their fellows. It was said that never was such disgraceful conduct witnessed on the part of even men-of-war's men. After this Admiral Sampson would give no more shore leave, and there was no more noise. Alas, it was our American visitors who caused all the riot, and set the bad example!

We are thankful that we often get American visitors whose example and influence are of a very different character. Two weeks ago we were favored with a visit from Dr. F. E. and Wm. Clark, especially in the interests of C. E. work. They were here eleven days, during which they attended and spoke at sixteen meetings at five different places. They had some large audiences, the largest being near 2,000. They won golden opinions, and great good is expected to result from their visit. We were pleased at the Christian chapel to have them come in to worship with us on Lord's day morning. The services at which Dr. Clark spoke were at 6:30 in the morning and at 3:30 in the afternoon, so as not to interfere with the regular services. I expect they will advertise Jamaica very favorably.

Having already given you two newspaper cuttings I feel disposed to give you another:

THE ROYAL MILLENNIUM.

BAPTIST MISSIONARY SOCIETY.

NO. 1 SPANISH TOWN ROAD, KINGSTON.

A grand baptism by the Rev. C. C. Higgins, B. A. E., a champion of champions, will take place at the August Town River, on Monday, April 9th, 1899, when he will baptize by immersion one hundred and fifty candidates. (Mass Charlie is carrying Kingston on his back.) Alleluia!

The man who sends this advertisement to the paper has nothing whatever to do with the "Baptist Missionary Society." He is a black man who appears to be partially crazy. He "preaches" in the streets of Kingston, and is more comic than serious, and indulges in the most grotesque antics. On several occasions he has used a stick, or a sword, or a pistol to enforce his teaching; and has been brought up several times for breaches of the peace. Yet this man attracts crowds, and has before this baptized large numbers. Persons have left the churches to join with him. The doings of a man like this are often the cause of much mischief and a hindrance to the doing of evangelical mission work among a certain class who have a liking for noise and excitement and for the wholesale abuse of those who really seek their highest good but would put a rein upon their passions. This is one of the evils that sometimes tends to make our work more difficult.

The last improvement in Kingston is the opening of the electric car service throughout the city. It is found to be a vast improvement on the old mule car service, and is being patronized by large numbers. Our streets have been greatly improved. But out of regard for your space I must close for the present.

C. E. RANDALL.

Kingston, Jamacia, Apilr, 7.

FRANCE (NORMANDY).

Mormandy, though only a small corner of Europe, bordering on the English Channel, has been of great importance in the world's history and to literature and art has proved an inspiring theme.

First inhabited by the Gauls, this province passed into the hands of the Romans and from them to the Northmen, who gave it the name of Normandy. It is now a part of the Republic of France, divided into five departments, in which fishing and agriculture form the chief pursuits of the simple, industrious people.

The current issue of the Singer National Costume Series shows two women of the peasant class wearing the large picturesque white caps which have characterized Norman women since the days of William the Conqueror.

There are about 150 Singer offices in France; among them are Caen, Cherbourg and Havre in Normandy. In this beautiful country the family exists in a very attractive form; nearly every one has a sewing machine, most of them being Singers.



Cordova Wax Candles

Nothing else adds so much to the charm of the drawing room or boudoir as the softly radiant light from CORDOVA Candles. Nothing will contribute more to the artistic success of the luncheon, tea or dinner. The best decorative candles for the simplest or the most elaborate function—for cottage or mansion. Made in all colors and the most delicate tints by STANDARD OIL CO. and sold everywhere.



No Tidy Housekeeper can do without True Persian Insect Powder. Not poisonous, will rid your premises of all insects, roaches etc. Sold only in tin cans—all so-called insect powders sold in bulk are worthless.—Trial size mailed on receipt of 25 cts. Circulars, free. The true Persian Powder is imported only by **Fahlen & Kleinschmidt**, Druggists, 4th and Walnut. St. Louis, Mo. Dept.. AGENTS WANTED.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

FREE ECZEMA CURE!

Cures every kind of Eczema, Itching, Burning, Crusty Eruptions on the Face, Limbs or Body, Pimples, Milk Crust, Salt Rheum, Scrofula, Ulcers, Painful Sores, Skin and Blood Humors.

To the thousands of unfortunate sufferers, who are sickened and despairing of ever being cured of Eczema, a free trial bottle of B. B. B. (Botanic Blood Balm), the great Blood Remedy, will be sent by mail absolutely free to prove that it cures to stay cured Eczema in all its forms.

READ THESE SYMPTOMS.

Have you Tetters, Pimples, Scabby, Crusty (dry or moist) Eruptions on the face, limbs or body; around the mouth, ears, cheeks or forehead; attended with itching or burning; or a rough, scaly, chapped skin; the crusts fall off, sometimes leaving an angry, sore surface, upon which the crusts form anew? Have you such eruptions resulted in painful sores, ulcers, scrofula, swollen glands? Do the itching sores appear on the head, cutting off the hair, with a thick yellowish matter, forming crusts on the scalp?

Caused by Bad Blood.

Ointments and salves have never cured (they may relieve), because the real cause is in the diseased, poisoned condition of the blood, and the bad blood asserts itself in this form, just as it does in some one else in the shape of boils, or in scrofula.

Dr. Gilliam's Experience With B. B. B.

Dr. Gilliam, the distinguished Altanta specialist, long ago demonstrated that Eczema was a sign of bad blood, and for the past 30 years he always prescribed B. B. B.—Botanic Blood Balm, a powerful internal blood remedy, which always cured after everything else had failed. The effect of B. B. B. was not only to cure, but to act as a fine tonic, building up the broken-down constitution. It drove the bad, poisoned blood from the system, eliminating every trace of the discase. B. B. B. is the only remedy that does this, and the only REAL, PERMANENT CURE. Perfectly safe to take by young or old.

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WRITE FOR FREE SAMPLE BOTTLE.

If you are satisfied that B. B. B. is what you need, you will find large bottle for sale by all druggists for $1.00, or 6 bottles (full treatment) $5.00. For sample bottle enclose 2 stamps to pay postage, and address Blood Balm Co., 137 Mitchell St., Atlanta Ga., and trial bottle and medical book will be sent, all charges prepaid. Describe your trouble and we will include free medical advice.

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Washington (D. C.) Letter.

The five weeks' meeting at the Ninth Street Church of this city, closed April 9, with one hundred and eighteen confessions, thirteen by letter and four others baptized who had previously made the confession, making a total of one hundred and thirty-five. The results are exceedingly gratifying. Ever since the dedication of our new house of worship last May, we have been planning for a protracted meeting. The pastor of one of our large churches, a brother who has been remarkably successful in evangelistic work was engaged to spend the month of February with us. On acconnt of certain exigences in his own church, he found that he could not come. We were forced then to rely mainly upon home forces. C. E. Millard, the singing evangelist, was called to help us out in the emergency and rendered valuable assistance.

Bro. Millard has devised a plan which I am sure in time will be an important factor in evangelistic work. He uses a stereopticon and illustrates upon a large canvas his gospel solos. The advertisement of "illustrated solos" draws the people and the combination of song and picture deepens the impression of the sermon. Our Lord was accustomed to preach object sermons, seeking to gain entrance to the soul by the way of "the eye-gate" as well as "the ear-gate" and we will be wise to follow his example and adopt such methods as seen from their results to have the seal of his approval.

Speaking of object sermons we might point to the history of the Ninth Street Church, as such a lesson of the importance of Home Missions in Eastern fields.

Beginning eight years ago with a membership of less than one hundred we now have an enrollment of seven hundred and seventy, an average attendance of three hundred and fifty in the Sunday-school, the chapel in which the work was begun paid for and pulled down and the erection of a new house of worship at a cost of $30,000. The Vermont Avenue congregation, our mother church, invested about $3,000 in this work. Already we have nearly returned this sum to our various mission boards and have soon to pay to some mission child of our own the debt we owe to our mother.

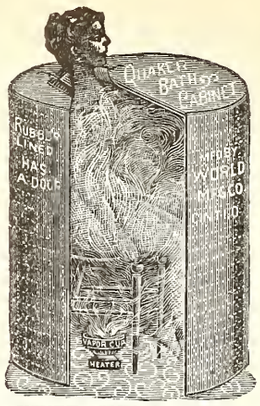
In the states along the Atlantic Coast are twenty-six million people, about one-third of the population of the country, who own probably two-thirds of its wealth. Yet in these states the Disciples of Christ number only a meagre forty-six thousand and claim only six hundred churches, many of which are located in lonesome pine woods and on obscure crossroads. I mean no disparagement of the country churches, for the city churches are made up largely of peopie from these rural congregations and many of our prominent pulpits are filled by men from the backwoods. But, brethren, it is time we were planting churches in the great centers of population. The Home Society should have $50,000 for missions in the cities of the East. With this sum they could plant a score of churches which in a few years would become self-sustained and return with liberal interest every dollar spent in their behalf.

The Church Extension Board seems cognizant of the importance of the Eastern field. The money loaned to the H Street Church of this city is bearing fruit. Since this congregation began to worship in a home of their own, the work has been of a substantial and permanent character, which was not possible while they met in a hall.

The meeting held by Geo. E. Devol and W. J. Wright with this congregation closed with some forty additions. Among the number was the gentleman from whom the lot and house of worship were purchased.

The Rockville, Md., church holds this week a jubilee service at which time the mortgages on their church property will be burned. Bros. Power and Wright will assist the pastor, Robt. Elmore, on this happy occasion.

The money thus released, as George Muckley would say, from one link of the perpetual chain goes to the another to carry on its beneficent work. The Church Extension Fund has granted $250 to the new church in Joppa, Md., which was dedicated March 26. The church is a neat and comfortable structure 30x40 feet with an annex containing a baptistery, robing rooms, etc., and cost $1,620. The amount raised on dedication day, supplemented by the loan of the Church Extension Board, will nearly cover the entire indebtedness. Our evangelist, W. F. Watkins, and Pastor J. A. Hopkins, have closed an interesting meeting in this church. EDWARD B. BAGBY.



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Lyman Beecher Lectures at Yale—II.

Prof. Geo. Adam Smith continues his lectures before the Divinity School on "Preaching of the Old Testament as Affected by Modern Criticism."

On discussion of question of the Old Testament as history he takes the position that from the time of Samuel on we stand on historic ground and deal with indubitable facts. In the period of the prophets it becomes more certain.

There are three portions around which doubts cluster. (1) The psalms and their titles. the dates of many of them are undecided and uncertain, and authorship unknown. (2) The books of drama, as Job and Jonah. He claims that it matters not whether these are history, they convey its message just the same. In fact, Dr. Smith says: "I never saw so much gospel in the book of Jonah till I treated it as a parable—as one of Christ's, for example." (3) Discussion as to historic and legendary character of the Pentateuch.

REVELATION OF GOD IN THE OLD TESTAMENT.

He goes somewhat into full treatment of the fact that the religion of Israel was cast in the Semitic mold and temper, and that it was the natural outgrowth of the religiousness of the Semitics as a people.

Then if revelation, however high it may reach, at first to be intelligible it must begin on the Semitic level in order to gain any hold on the people, their social, political customs, ideas, conceptions, etc.

The Semites are a fertile soil for monogonous ideas of God, He says it is no more incredible that God should choose a race in which to reveal him than that he should choose one man, as in the incarnation, shows the superiority of the laws and religious ideas of Israel over surrounding nations. Criticism has shown that that influence has not been due to one body of laws given at one time, but these laws were the result of slow, steady growth.

Revelation, then, is *not words*, nor *words* and *laws engraven* on *stones*, not covenant—it is the *unveiling* of *character* and *life of God*, the enforcement of his Spirit on men's hearts, of which *revelation* in its *workings* and *progress* we have a *record* in the *Old Testament writings*.

In consideration of the subject, "Spirit of Christ in the Old Testament," he maintains the position that it is not by typology and Messianic prediction that we see manifestations of the Spirit, but in the inner life the conduct of the nobler impulses and in highest forms in such prophets as Hosea and Jeremiah, who learned the power of vicarious suffering and understood in the same way as Jesus, though not to so high a degree, *our sins*, their power and depth and *God's love*, how he travails in agony and sorrow for our sins.

In speaking of Israel's wars he says, on the battlefield the Spirit of Christ won its first great triumph, it was Calvary and the cross on which heroic love laid down its life for its brethren. It was the call to unselfish service.

The magnanimity of David's soul as shown in his dirge on Saul and Jonathan—dirge on friend and foe.

In all these discussions he keeps in mind and lays emphasis on the richness and suggestiveness of the Old Testament as its storehouse of material for the preacher of the present day.

B. W.

Yale, April 14, 1899.

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SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

A FIRM composed of our own brethren manufacture and sell the wonderful Acetylene Light for city and country buildings. Better and cheaper than electric light. Special reduction to churches. Agents wanted everywhere. Address, REYNOLDS MFG. CO., Abingdon, Ill.

Kansas City Letter.

Among the books I have recently read is one of such superior merit and absorbing interest that I wish to call the attention of the readers of the CHRISTIAN-EVANGELIST to it. "Anglo-Saxon Superiority: To What it is Due," is the strking title. It might be inferred from the name of the book that it was the production of an English or American "Jingo." On the contrary, it is written by a Frenchman, M. Edmond Demolins, the learned director of La Science Sociale. Having passed through a number of French editions in quick succession, it now appears in a good English translation, through which it seems destined to reach its widest circulation. It is a remarkable book, judged by its grasp of facts, its sweet reasonableness and its cumulative and unanswerable argument. More than all is it remarkable for its absolute honesty and unfailing kindliness of spirit. The failure of Celtic and Latin civilization, as compared with Anglo-Saxon, is brought out in boldest colors, yet without cynicism toward the former or jealousy toward the latter. It is almost equally surprising that the French press has given the work its hearty endorsement almost without exception. One leading reviewer says: "It is like an examination of France's conscience. The times have been when boastfulness and self-infatuation were but two common French qualities; we have now some high-minded, watchful men at work, finding out the faults of the nation and seeking their remedies." M. Jules Lemaitre, whose rank as a critic is perhaps first in his country, writes as follows in Le Figaro: "An infinitely painful book is that of M. Demolins; but we must swallow the bitter cup to the dregs. The book ought to be read. We knew, or at least we suspected, the things which M. Demolins tells us. But he makes them precise and clear, he puts these things together and the effect of his work is to convince us of the social, political, commercial, industrial, financial and moral superiority of the Anglo-Saxon race and of our own weakness, our misery and inferiority. For the superiority of our cooks and comic playwrights is not calculated to save us, and it is just possible that our artistic superiority is but a somewhat useless luxury." A nation whose leading thinkers can thus frankly recognize unwelcome facts is not in a wholly hopeless condition, however low its actual state may be. It gives us hope for France that she is ready to face truth so humiliating to national vanity and to learn the lesson taught by a schoolmaster that spares not the rod of severe rebuke.

It is idle to attempt a review of this volume within any reasonable space. The barest indication of its contents must suffice. Beginning with a comparison between the present condition of the lands under Anglo-Saxon and those under other rule, he sets forth his views in such sentences as this: "See what has become of Southern America under Spanish and Portuguese rule, and behold the transformation of Northern America in the hands of the Anglo-Saxon. It is like night and day." He brings it closer home and portrays the increasing failure of France to keep her place at the front of the national procession in either commercial, intellectual, social or moral life. It is a scathing indictment.

The causes of this superiority of Anglo-Saxon nations he finds in the contrasts drawn between the Frenchman and the Anglo-Saxon in three particulars, their educational ideals, their ideals of private life and those of their public life. The Anglo-Saxon believes in the power of individuality. To him each person is a sovereign to himself. He is taught in the school, the home and society that he must depend upon himself for success in life. His education is such as to fit him, not for a parasitic, but a self-supporting career. He esteems it an honor to be a "self-made" man. The young woman is equally mistress of her own fortune, and trained to think, choose and act for herself. Marriage becomes an union of two self-respecting and self-chosen persons, rather than a bargain between mercenary and ambitious parents. The home life is elevated and the social atmosphere purified by this free choice of intelligent and congenial hearts.

One result of this individual independence of the Anglo-Saxon, as indicated by M. Demolins, may be hardly so gratifying as those we have named. The desire of the Anglo-Saxon for independence of thought and action leads him to avoid active politics, which demands large submission to social authority as expressed in political "bossism." Hence, he leaves that duty to the more socialistic element of his fellow citizens as represented by the Irishman and German, notably the former. Of this concession, the Hibernian is quick to take advantage and our large cities are rapidly falling under the rule of the foreign-born citizens. But we must resist the temptation to furthur comment. Every thinking American man and woman ought to read this book. It is stimulating, encouraging and instructive. One rises from its readings with gratitude in his heart that he is so blessed of God as to be a member of the great Anglo-Saxon race, while he is likewise duly warned of the danger of ignoring the fatal errors that have brought other races to a degenerate condition.

A very practical result of reading this book would be to secure a most generous offering from our churches for the American Christian Missionary Society. This great Anglo-Saxon nation must be conquered for Jesus Christ and his religion, if the world is to speedily receive the highest and truest civilization. Let every preacher among us do his utmost to enlarge the offering of his congregation.

W. F. RICHARDSON.

Kansas City, Mo., April 19, 1899.

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Be sure that the Package bears our Trade-Mark.
A Perfect Food. Pure, Nutritious, Delicious.
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DORCHESTER, MASS.

Texas Letter.

It is only about a month till our state convention at Ft. Worth. The time is from Monday to Thursday, June 5-8. The program is before the people, and is regarded a business-like document, prepared with special reference to our Texas work. A few only of its features I will mention. From Monday evening to Tuesday noon the women will be in charge. The first session will have the "Opening Address," by Miss Grace Carlton; "The Great Harvest Field," Mrs. D. W. O'Brien; "The Auxiliary as a Home Missionary Society," Mrs. Belle B. Davis; "Our Children," Miss Myrtle Rogers. Tuesday forenoon will have "My Juniors and Some of Their Methods," Miss Elizabeth Eubanks; Reports from all officers and committees; "A Model Auxiliary," Mrs. Annie O. Wilkinson.

Tuesday afternoon the men take charge. President A. S. Henry will make his address, and the board through its president and secretary, Judge Anson Rainey and G. D. Smith, will report the work of the year; then some of our evangelists will be heard. The evening session will consist in the main of an address: "What we Teach," by the writer.

Wednesday forenoon will open with further reports from evangelists, closing with the report of our corresponding secretary, B. B. Sanders. In the afternoon we will have something of special importance: "Business Men's Conference," in which three of the best business men of the state will make addresses. These men are Plummer Harris, A. D. Milroy, J. Z. Miller. Their themes are: "How to Enlist Business Men in Mission Work;" "How to Raise Missionary Money;" "How to Conduct Missionary Work." After this E. H. Kellar will tell us about "City Evangelization." The evening session will again be devoted mainly to an address: "Our Opportunities and Possibilities," by John Logan.

Thursday forenoon will bring us a single address: "How Can the Sunday-school Help State Mission Work," by R. R. Hamlin; with reports of committees. In the afternoon, "Country Evangelization" will be discussed by S. A. Leake; "How Can the Endeavor Society Help State Mission Work?" will be presented by J. M. Campbell, and a "Junior Rally," by Miss Bertha L. Johnson, will close the session. At night President R. Clark of Randolph College will close the convention with a sermon on "The Gospel the World's Great Need."

Get ready to attend. Send a card to C. McPherson or Homer T. Wilson that your home may be ready for you. Don't forget the place and time, *Ft. Worth, June* 5-8.

Tom Smith has held a successful meeting at Itasca. Bro. Smith is an Englishman, and his work at the old home recently was also a great success.

The faculty of Add-Ran is complete for the next session. There will be no president. Chancellor Buxton was made chairman of the faculty, and he will be acting president. J. B. Eskridge was continued in the chair of Ancient Languages and J. W. Froley in that of Mathematics. Jacob Embry was given the chair of English Literature and Modern Languages. Prof. Embry is a new man, but he is a Texan and a graduate of Kentucky University, and comes to us with strong recommendations.

Bros. Leake and Morrow have held a fine meeting at Timpson; thirteen were added, and much good was accomplished.

Mertins has made a radical departure, if not from the faith, at least from an old-time custom. They have built a new house at a cost of $1,200 and *paid for it before dedication.* How do you like such departures? Mertins is the home of J. K. Walling and this fact was a big factor in this result; as also was the preaching of J. B. Sweeney.

Hubbard City has paid a debt of $1,400 on her house. The church is weak in members and purse, and this meant much sacrifice. As a sample of their sacrifices, two cultured young ladies have taken care of the house for a year, and given the proceeds to the debt fund. Such people should and will succeed.

HOME MISSIONS TO THE FRONT THE FRIST SUNDAY IN MAY. LET NO ONE FORGET IT.

M. M. DAVIS.

833 *Live Oak St., Dallas, Texas.*

Notes and News.

To Illinois Disciples.

The Springfield Church extends a hearty welcome to all who expect to attend the Educational Conference to be held at Springfield, Monday, May 15.

The session begins at 10 o'clock A. M., and closes with the evening meeting. Come prepared to remain over night.

Let every person who expects to attend, please drop me a card as soon as possible, stating whether or not you desire entertainment for the night. In either case let me know that you are coming. Fraternally,

J. E. LYNN, Pastor.

Springfield, Ill., April 28.

Railroad Rates to Plattsburg.

The railroad secretary is happy to announce that the following railroads have notified him that they have authorized a rate of one fare for the round trip from all Missouri points to Plattsburg: "Port Arthur Route," "Fort Scott and Memphis," "Burlington," "Rock Island" and "Missouri Pacific." I hope to be able to announce in next issue that every road in the state has done the same. With this low rate we ought to have a great convention.

Yours in His name,

T. A. ABBOTT, Cor. and R. R. Sec.
1123 *Oak St.*

Notice.

TO THE CHURCHES OF SECOND DISTRICT:—The second district at Valparaiso, Ind., was the best in our history. The report of T. J. Shuey, our evangelist, was par excellence. He is now at Wanaton holding a good meeting. The desire of the district is to retain him permanently. Have you accepted your apportionment? If not, will you not do so at once? Brethren, let us rally as one man to hold up our evangelist, whom we love for his work's sake. There is a great work for us to do. Now is the accepted time. Let us do our part in rallying 100,000 souls to Christ this year.

Yours for the Master,

S. A. STRAWN, Rec. Sec.

Lowell, Ind., April 24, 1899.

Not By the Hour Yet.

There was a mistake in print in last week's issue of this paper. The statement "One baptism last *hour* and one confession this," should have read *last week*. We have had thirty-seven additions to our church since last August and one more baptism for next Lord's day, besides the number added during the meeting held by our district evangelist, still we don't count the additions by the hour.

We have just organized another mission Sunday-school four miles in the country. The Morocco church now has three Sunday-schools with three of our elders for superintendents.

R. L. CARTWRIGHT.

Morocco, Ind., April 25, 1899.

Albany Items.

Many of the young men in Central Christian College have found excellent fields of labor. Bro. J. E. Davis Wilcox, E. S. Oatman, Lone Star; Bro. C. A. Burredge, Siloam, Ia. Some have employment fer all there time, we still have room for more young men.

W. E. Bobbit is preaching full time for the Plattsburg Christian Church.

The church is rapidly increasing in numbers and spiritual life under the ministration of Bro. Z. Moore, Pres. C. C. C. One addition in the Albany church last Lord's day.

Central Christian College is in touch with the best grade entertainments, Robt. J. Burdett, Col. J. W. H. Ham, and other high grade lecturers having appeared before her students and friends this year.

J. A. MCKENZIE.

Albany, Mo.



Tied down to housework, to the scrubbing brush and bucket, to the dish pan and housecloth, is the condition of the woman who still uses soap in her cleaning. On the other hand the woman who uses Gold Dust has her work all done by noon, does as she pleases in the afternoon. With Gold Dust she does her cleaning with half the effort, in half the time and at half the cost as with soap or any other cleanser. For greatest economy buy our large package.

THE N. K. FAIRBANK COMPANY Chicago St. Louis New York Boston

A Preacher Wanted.

I closed my work April 1st at Hickory, Wis., after five years' service. Would take pleasure in helping the right man locate in that field. He should be a missionary from the word go. The field is large, the people are appreciative, living cheap, remuneration moderate. I have enjoyed the work exceedingly and should doubtless have continued indefinitely but for the death of my precious wife. During our stay the membership has been increased from 32 to 83. Parsonage and other valuable buildings have been erected and paid for. My successor will find an unusually pleasant people, no quarrels to settle, no old debts to pay or apologies to make. This is no snap either as to work or pay, but a good man will not want either work or wages.

P. S. OLSON.

Indiana Joint State Convention,

State Missionary and State Ministerial.

IRVINGTON, MAY 9-12, 1899.

This promises to be the greatest convention yet held by the Indiana Disciples. The people of Irvington are arranging for the entertainment of the convention on a grand scale. The churches of Indianapolis will assist in entertaining. Send your name to S. H. Creighton, Irvington, Ind., for entertainment. One and one-third round trip rates are given by the railroads on the certificate plan for all within a limit of 100 miles from Irvington. Get tickets to Irvington, if possible, but if necessary to buy at different points do so, but always take certificate. At Indianapolis get railroad tickets to Irvington, even if you take street cars. The convention will be held at Irvington, not Indianapolis, and your railroad certificate must read to Irvington. Send to W. E. M. Hackleman, Irvington, Ind., for program. Everybody get ready and come.

T. J. LEGG,
Cor. Sec. I. C. M. Society.

The Second, Third and Fourth Answers.

God has men in all the walks of life who love his cause, and the second $10 received came from an engineer on the Burlington, F. P. Allison, of Brookfield. The hand on the throttle of his engine, the face that looks out of the cab, watching for possible danger, are oftentimes grimy and black, but beneath it all is a heart that is true and a soul that is pure for Jesus' sake.

The third comes from one who, though one of the best book agents I ever saw, is too modest to permit his name in print in this connection. Neither is he a member with us, but of one of the great Methodist bodies. But he loves God, and while now living in Chicago has lost none of his love for dear old Missouri, and hence sends his $10.

The fourth answer comes from one who lives in far-away Wyoming, yet who is not unknown to our older Missouri preachers, Bro. E. A. Carter. He does not feel able to send $10, but sends half of it, and I know that this is a heart gift and is hence acceptable in the sight of God.

The case now stands: T. A. Abbott, $10; R. D. Patterson, $10; F. P. Allison, $10; A "Friend of God," $10; E. A. Carter, $5. Two more are needed. Who will be the next?

Yours in His name,

T. A. ABBOTT.

A Slight Mistake.

EDITOR CHRISTIAN-EVANGELIST:—I noticed in the CHRISTIAN-EVANGELIST of April 20, that Bro. Barnum, under "Denver News," makes a slight mistake in reporting for the Berkley Church. He reports "Bro. Pettis" as its pastor. It should read, Bro. Frank D. Pettit. And I will add for the information of Frank's many friends that at present he is very poorly, not able to preach or even attend the services. But he has a splendid helpmeet in the person of his wife, who most ably and to the entire satisfaction of the Berkley Church, represented him in the pulpit. The Lord bless and strengthen this good woman in caring for the sick and ministering to the spiritual wants of the Berkley congregation.

S. C. IRELAND.

Denver, Col.

Beware of Food Samples.

Quite recently in New York two deaths occurred from poisoning by the use of powders sent to the victims by mail. In Leavenworth, Kan., the other day, nearly every doctor in town was called to attend the children who had gathered up, eaten, and been made ill by samples of an article left at houses by canvassers for advertising purposes.

Alum baking powders have always been favorite articles for this sampling business. Yet there is nothing more liable to lead to danger than the practice of using the various samples of baking powder left at the door. They are presented by irresponsible parties, in appearance are not distinguishable from arsenic and indeed, in Indiana some time since one package was found, after it had caused the death of the housewife, to have been mixed with that poison.

It is safer to refuse all samples of food or medicine offered at the door. Pure cream of tartar baking powders sell upon their merits and are never peddled or sampled.

From the Field.

Next week is our district convention at Keosauqua. We hope to have the best convention in our history. Our congregation came within $35 of buying a nice seven-room house on the same lots of our church house. It was a bargain, but it is now sold to others, and we must build or rent.

Our C. E. Society will have charge of the Rescue Mission work next Saturday evening.

Last Wednesday evening we said the ceremony that made Bro. Aldis Eckard and Sister Aurora Headlund one. They are members of the church here. J. H. FULLER.

April 24, 1899.

Church Extension Notes.

Our Church Extension Board recently received two special gifts of $500 each on the annuity plan. The board pays 6 per cent. semi-annually on annuity money. At a recent meeting the Board of Church Extension granted $5,000 to save the Central Church at Toledo, O., from sale for debts. Toledo has a population of 150,000 and our Central Church property there cost, including lot, $25,000. S. M. Cooper, of Cincinnati, O., will give the address on Church Extension at the joint convention of the Indiana Christian Missionary Society and the Indiana Christian Ministerial Association. G. W. MUCKLEY, Cor. Sec.

State Mission Notes.

It was my privilege to spend a night recently in Canton, and was fortunate to strike an open session of the Mathetrophian Society. The exercises were splendid all through and worthy of the school in which they were rendered and of the society which presented them. The difficulties that faced the university a short while ago have been tided over for the time being, but it is still in the greatest danger. It never will be safe till it has an adequate endowment. It is capable of doing good beyond all possible telling if placed on the right basis. I mingle with the men of other churches and speak of the greatness of our people, and the reply is often that we have a great church and a wonderful people, but you lack in Missouri one of the best elements of strength—a great institution of learning. Give this institution $100,000 and this charge shall be removed. This call is to our men of wealth. We have them. We have ten men in the state who can give and who ought to give this $100,000.

It was my privilege in the morning of the next Lord's day to be at Ashland in Howard Co. This was my second visit to this church. They had fallen behind in their last year's contribution and when I told them the needs of the field they said they would pay last year's apportionment and they did and added for good measure a goodly portion of this year's also. Bro. Hoffmann is now preaching for them and of course they will lose none of their zeal in spreading the gospel to the ends of the earth. May God bless old Ashland church for she is worthy of his richest love. At night it was my privilege to look in on the church in Sedalia for a little while. Bro. Melville Putnam is getting hold of the people there in a way that shows his power with men. His praise is upon every lip and he seems to be worthy of it all. I did not see Bro. Cook, of the East Side Church, but understand that they are building up very fast and this is what you may expect from such a splendid leader.

Over half the fiscal year is gone and only 120 churches have sent in any contribution for State Missions; this averages but little more than one contrbuting church to the county. I know you have been crowded with Foreign Missions and that now you are being asked to remember Home Missions, and you ought. It will be our shame if there is not the largest collection for these purposes we have ever raised. We can't afford to be narrow and stingy and covetous here; we *must* give for these great enterprises of the church. It will be an evidence of smallness if we do not. If we are a great people we must do great things. If we are a royal people we will do great things in a royal way. What shall be the answer of Missouri's great people in the jubilee call?

But now one word more. If it is a shame for any of the churches of our state to fail to make an offering for Foreign or General Home Missions it is a greater shame, a larger dishonor, to fail to support the missions in the state. This is our own territory, our home land, and we must push the gospel into every part of it or stand condemned before the living God. "State Missions to the front," is the motto of your board. We believe that every church ought to give as much for State Missions as they do for the far-off land.

Yours in His Name, T. A. ABBOTT.
1123 *Oak St., Kansas City, Mo.*

Is This a Fair Specimen of the Illinois Legislature?

As secretary of the Illinois Christian Citizenship League I was working for some reform bills in the legislature at Springfield, when I ran across the following serious incident: One of the gentlemen who had introduced one of our bills was told to meet with the committee to which it had been referred and he would have a hearing on the bill. He went to the committee room and sat down in the rear. The committee was called to order by the chairman. Then one of the members said, "Mr. Chairman, this meeting ought to be opened with prayer," and the chairman said, "I think so too;" whereupon he called one of the members by name and asked him to pray, but he refused, and then on another, and finally on one who responded with a mock prayer. After this another member said, "Mr. Chairman, I think we ought to have a psalm sung, and I move that So-and-So sing a psalm," but the man called on refused, whereupon the chairman of the committee picked up a feather-duster and ran the man around the room pounding him and telling him he must sing a song. After this performance had been continued for a while, the man responded and sang a very obscene song. This was the introduction of prayer and singing that was given to the meeting of this committee. The gentleman who had attended the meeting in the interest of his bill and ours left in disgust and said to me, "I saw it was useless to ask of such a crowd of men anything in our line. This same chairman, when I approached him as a representative of the of the Christian CitizenshipLeague, at once began to make fun and rally on the word Christian and called up other members and said, of course in ridicule, "Here, you are a Christian, you help this man out." If it is not time that the Christian men of Illinois get together and make up their minds that this class of men will not represent them in the highest lawmaking body in the state, then I do not know what time it is. I believe we are called to such a time as this. JAMES H. SHAW,
Sec. I. C. C. L.

Bloomington, Ill.

[If the above were not vouched for by good authority it would hardly be credible. We do not see how a more disgraceful scene could have taken place in the lowest barroom in the slum districts of our cities. And yet these are men elected by the Christian people of Illinois to enact laws for that great state? Why not publish their names that they may be stamped with the infamy which they deserve? —EDITOR.]

MANY people have bad blood That is because their Liver and Kidneys are sluggish and fail to carry off the waste matter. When this happens the blood is poisoned and disease sets in. To keep your blood pure take

Dr. J. H. Mc Lean's Liver & Kidney Balm

a quick relief and sure cure for disorders of the Liver, Kidneys and Bladder. Thousands use it in the spring especially. Your druggist has it. Only $1.00 a bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

Church Papers a Necessity.

Our work here is moving on grandly. Additions are frequent and audiences are good. Texarkana is in line for every good work. We hope the subscription list of the CHRISTIAN-EVANGELIST may be greatly increased soon. There can be no such thing as an intelligent non-reading church membership. Ministers and teachers have accomplished much for the real and permanent good of the cause of Christ in any community when they have succeeded in inducing the church members to subscribe for and become readers of our religious literature.

I have but slight hope of doing much good for any man whom I cannot interest in our religious papers. How can any religious man live and enjoy his religion without keeping in touch with the great body of which he forms a part? And how can he keep in touch except it be through these messengers of blessing? Such is the loving work of the CHRISTIAN-EVANGELIST. Every copy is a benediction. Yet many church members seem contented without this great benefit. Did they ever think of themselves as paralytics? actually cut off from the very best part of the body? It will be a bright day for the church when we all become, not only readers, but lovers of our own religious literature. T. F. WEAVER.

Texarkana, Tex., April 26, 1899.

Crescent Hotel, Eureka Springs, Arkansas

Opens February 23. IN THE OZARK MOUNTAINS; delightful climate; beautiful scenery; unequaled medicinal waters. Cheap excursion rates. Through sleepers from St. Louis via Frisco Line. Write for rates and illustrated pamphlet to Manager Crescent Hotel, Eureka Springs, Ark., or Bryan Synder, G. P. A., Frisco Line, St. Louis, Mo.

Burlington Route

BEST LINE TO OMAHA

Missionary.

The Boston Church a Star in the Crown of the American Christian Missionary Society.

The new building of the Disciples of Christ was dedicated on Sunday, January 22nd, and it may be somewhat interesting to note progress of our work in the city of Boston.

For several years the society has worshiped in South End Tabernacle, corner of Shawmut Avenue and Madison Street, and after repeated efforts to establish a permanent work in that location and after having reached the conclusion that it was impossible to build a permanent home church which we might reasonably expect to call the mother church in Boston and from which we might hope to start missions in other sections of the city, it was decided wise in the fall of 1897 to dispose of our property at Shawmut Avenue and Madison Street and sale was finally made. After considerable careful search, we finally decided to locate on St. James Street, which is in Roxbury Highlands, and succeeded in purchasing a lot of about 8,000 feet upon which stood a dwelling house, and the location of the dwelling house was such that it did not have to be moved and therefore to-day stands as a source of income to our work. The property was purchased and sufficient Roxbury stone was taken from the lot with which to build our present chapel. The seating capacity is about 250 to 300, and immediately back of the auditorium is the pastor's study and two robiug rooms. A pipe organ has been put in which is very sweet in tone and adds much to the impressiveness of our service. The house is heated by steam throughout, the pews are quartered oak, and everything is gotten up with an eye to having a comfortable and attractive church home. The vestry, of course, is about the same size as the auditorium, with ladies' parlor, library and kitchen connected.

We built the building on the lot, so that the dwelling house did not have to be moved, and therefore have the income property which more than takes care of the small debt which we have on the property, and instead of having to raise $600 a year interest as we did on the old property, we now practically have no interest to raise, as the rent from our dwelling house pays the interest and gives us $100 to $200 per year besides. Our property stands us $16,500, and is accessible from all parts of the city.

Bro. B. L. Smith, of Cincinnati, preached the dedicatory sermon, and the American Christian Missionary Society, who have been having an oversight over this work for years and who have contributed largely toward the support of the work here, took our dedication as an occasion on which to declare this church self-supporting, and with a gift of $1,000, bestowed upon us the benediction of the society. It would be needless for us to try to state our appreciation of the efforts put forth and the substantial aid rendered by the American Christian Missionary Society during the past several years in the maintainance and upbuilding of this work, and it is now our hope that we may be able to show ourselves able to care for this work here and thus render to the American Christian Missionary Society the best and most permanent thanks possible. We feel that those who have contributed toward the American Christian Missionary work cannot but now feel that the means and effort they have contributed have certainly been wisely entrusted to the society and as people come here and visit us and go to other places where they may see the work of the Missionary Society, it cannot help but convince them that money placed with the American Christian Missionary Society is placed where it will yield the best of interest.

The sermon preached by Bro. Smith was very able and reached the hearts of the people and did us all good. In the afternoon communion service was held at 2:30 and Bro. Roland A. Nichols, of Worcester, preached the evening sermon. A short session of Sunday-school was held at 12:15, conducted by the superintendent, J. C. Spry. Junior Endeavor was held at 4:00 P. M. conducted by Rev. R. B. Ray, who has substituted for us for the last year and a half and has done excellent work among us. Christian Endeavor at 6:30 was conducted by Rev. E. C. Davis, of Springfield, Mass., and at all of the services the house was filled.

Those of our membership throughout the West where we are so strong, and where we have church buildings without number, cannot appreciate quite the feeling which we now have here in getting into our own attractive house, and it is our earnest desire that we may be able to build the work up from now on, so that much good may be done for the Master in this city.

We earnestly desire that all who come to our city shall certainly visit us in our new house at 18 St. James Street, Roxbury. Look us up, as we want to meet you. R. H. GROSS.

How Our Home Missionary Work is Done.

Our home missionary interests are managed by a board of twelve members elected by the annual convention. The members of this board reside in or near Cincinnati, Ohio. The meetings of the board are held on the third Friday of each month, at 4 P. M. Of this board J. A. Lord, editor of the Christian Standard, is chairman; L. C. Fillmore, is clerk, and it has complete charge of all interests of the American Christian Missionary Society, reporting to the National Convention each year, and subject to the directions of the convention.

The American Christian Missionary Society was chartered by special act of the Ohio Legislature in 1851. This article of co-operation permits it to preach the gospel, hold real estate or other property necessary and convenient for carrying out the purposes of its constitution, to enact bylaws which shall not be inconsistent with the constitution of the United States or with the state of Ohio, to receive bequests, and is invested with all powers and privileges necessary for conducting missions in the advancement of the Christian religion.

The chief executives of the society are two, a corresponding secretary, who is elected by the National Convention, and an associate secretary, elected by the acting board, who devote all their time to the work and who are the only officers receiving a salary.

The office of the American Christian Missionary Society is in the Y. M. C. A. Building, Cincinnati, Ohio. The method of conducting its work is as follows: The appeals come in from the various mission fields of the United States, stating the needs, the opportunities, and all details of the mission field; these appeals are read, digested and arranged by the corresponding secretaries, and together with all facts and data obtainable by them are submitted to a committee on missions and missionaries. This committee studies the whole matter and makes recommendations to the board. The board acts upon these recommendations, appropriating all the money for the year that there is any reasonable hope of receiving.

It is the duty of the corresponding secretaries to carry on all the correspondence, select the missionaries in connection with the mission fields and report with recommendations to the committee on missions and missionaries for the men to do the work in the various fields. The board always requires of a man acting under its appointment first, that he shall have a character that is above reproach for Christian living; second, that he shall be sound in the faith once delivered to the saints; third, that he shall be competent to do the work of a successful minister of the gospel of the Lord Jesus Christ; fourth, that he shall be acceptable to the mission field to which he is appointed. When these conditions are met, and the committee on missions and missionaries recommends the appointment, it is generally made. Another duty of the corresponding secretaries is that of securing funds for carrying on this work. The sources of income are the churches which take the offering the first Lord's day in May for Home Missions; second, the Christian Endeavor Societies which observe Forefathers' Day, studying the lives and work of the pioneers and taking an offering to advance the work for which these forefathers sacrificed so much; third, our Sunday-schools, which were asked by the Chattanooga Convention to observe Children's Day for Home Missions the third Lord's day in November each year. An appropriate Children's Day exercise is prepared which is sent gratuitously to all schools asking for it. And the fourth source of income is that of our brethren who give of their means for the advance of the gospel of Jesus Christ.

Whenever any money is received at the home office from any source it is entered by the bookkeeper on the day of its reception, on the cashbook, and credited to the source from which it comes, either church, Sunday-school, Endeavor Society or individual, with the name of the remitter and the post office opposite the amount. If this amount is sent for any special purpose that special purpose is entered on the cashbook and the amount goes into that special fund. A receipt is sent on the day of the reception of the amount to the person remitting it, indicating the amount of the remittance and the fund into which it goes and the source from which it is received, either church, society, Sunday-school or individual, as above indicated. As soon as sufficient funds have been received the amount is deposited in the treasurer's hands and his receipt is taken for the same, and by him entered into the fund for which it is credited, either the general fund or special for some other purpose.

At each board meeting of the A. C. M. S. the board votes that orders be granted on the treasurer for funds needed to pay the bills; no money can be taken out of the treasury except by vote of the board, and that on an order signed by the chairman of the board and the clerk of the board. Whenever the board has voted money the orders are drawn by the corresponding secretary, signed and countersigned by the chairman and clerk of the board, and taken to the treasurer. On these orders the treasurer issues his check for the amount. The board has an auditor, elected by the convention, and this auditor goes over the books each month, auditing all receipts, comparing the total receipts with the amount received by the treasurer, and these must balance each month. The corresponding secretary is held responsible for all funds received until he can show the treasurer's receipt for the same amount; the treasurer is held in turn responsible for all funds received until he can show the orders of the board, signed and countersigned by the chairman and clerk of the board for the same amount. Then the books are sure to balance. Our bookkeeper is very careful, and it is remarkable that in all the amounts received from so many various sources that during the last year not a mistake was found in the cashbook.

It is the purpose of the board to keep the expense account down to the lowest amount consistent with doing the work. Every dollar is counted twice before it is expended, and the effort is made to get the very best service out of every part of this amount.

All these officers of the board serve free of salary or any other compensation, except the secretaries, who devote their entire time to the work. The bookkeeper is a young lady, and is of course paid for her services, as she devotes all her time to it.

We want our young people to know that on an average $300 a year will maintain a home missionary, on account of the amount that he can raise in the field. We want them to feel that every five dollars put into Home Missions results in a soul being brought into the kingdom. We want them to know that America is the ripest mission field in all the world, and that this open field when it is cultivated becomes a help to all other enterprises of the church in turn. We have neglected our home missionary work in the past; that which should be foremost among us was allowed to drop into the rear; three-fourths of the United States is dependent upon our American Christian Missionary Society for help, and yet so much did we neglect this wonderful field that the income of the American Christian Missionary Society dropped down to $20,000 a year. Then the cry went out, "Home Missions to the front." We are trying to redeem this wonderful work, and in the last three years it has been greatly improved. In 1895 our income was $20,000; in 1896, it was $28,000; in 1897, $32,000; in 1898, $41,000, and we have now the cry for "$100,000 for the Jubilee Year of the American Christian Missionary Society!"

The society was organized at Cincinnati in October, 1849, and will celebrate its Jubilee at the great convention to be held in Cincinnati in October, 1899, at which time we hope to report that we have raised "$100,000 for Home Missions." We ask your help. Every Endeavor Society giving us $5 or more will be put on the roll of honor of our great Jubilee Convention.

BENJ. L. SMITH,
C. C. SMITH, } Secretaries.

Evangelistic.

MASSACHUSETTS.

Brockton, April 24.—Baptism last night.—G. A. REINL.

IOWA.

Corning, April 21.—Three additions in the last three weeks.—W. B. CREWDSON.

NEBRASKA.

Beaver City, April 24.—I am assisting A. C. Corbin in a meeting. Bro. Corbin is a splendid pastor and a fine Christian gentleman. Correspondents address me here.—V. E. RIDENOUR.

TEXAS.

Weatherford, April 24.—I am just entering upon my fourth week with the Central Church at this place. Three additions at the morning service yesterday and two at night, and one at the prayer service a week ago. Our audiences, while not large, are growing, and there seems to be a determination on the part of the people to push ahead.—CHAS. E. FREEMAN.

MICHIGAN.

Fairfield, April 24.—Six additions at Ox Bow Lord's day morning; three by confession, three reinstated. Work is moving along nicely.—E. W. YOCUM.

Mt. Pleasant, April 24.—Just closed a meeting at Chapin, resulting in 10 additions, five confessions, four reclaimed and one from the Baptists.—MEADE E. DUTT, evangelist.

OHIO.

Bellaire, April 24.—Yesterday morning eight who were baptized the previous Lord's day were received into our fellowship. Two made the good confession and four were baptized last night. This month we have had 17 additions to our church, and in the last five months at regular services we have had 68 additions, about 90 per cent. by baptism. A number have come from other churches. The average attendance at the Bible-school during the last four Lord's days was 255. We have commenced using the Cramblet (T. E. Cramblet, East End, Pittsburg, Pa.,) point system with marked interest. Pastor's salary increased beginning April 1.—C. M. WATSON.

MISSOURI.

South Gardiner, April 24.—Two additions here yesterday.—THOS. G. PICTON.

Hill City, April 24.—Meeting closed last night; six added by relation. This is a hard field, but I am hopeful of the future.—W. R. BURBRIDGE.

Schell City, April 26.—Four additions at Papinville last Sunday; 2 by baptism one confession and one by letter.—H. R. PRICE.

California, April 26.—The fourth Sunday in each month where I go to Eldon, we have had up to this time 31 accessions. Over 300 enrolled in the Bible-school here, and about 125 at Eldon. Combined membership at two points 450.—B. F. Hill.

KANSAS.

Potwin, April 24.—I closed a pastorate of about seven months with the Potwin church, April 23. When I began work here the church was lukewarm and had a debt of $300. We have not had many additions, yet in the face of storms, but leave the house clear of debt, salary paid and the church far more spiritual and active. My wife deserves much of the credit for raising of the debt. The future is bright. Though struggling to pay off their indebtedness, they gave three times as much for Foreign Missions in 1899 as they gave in 1898. I leave here with the expectation of entering the summer school at Columbia, Mo. I expect to preach while increasing my culture.—K. W. WHITE.

ILLINIOS.

Mattoon, April 24.—Six added here since taking the work on April 9.—ARTHUR A. WILSON.

Rantoul.—Three additions here.—H. H. PETERS.

Murphysboro, April 24.—Three additions at regular services. The church is growing rapidly. Our singing draws crowded houses each Sunday evening.—W. H. WILLYARD, pastor.

Shelbyville, April 25.—We had one baptism at Palmyra last Lord's day. I preached on missions in the morning, and I hear a number of the anti-missionary element was converted and will hereafter support our missionary work. May God bless it to the salvation of myriads.—A. M. COLINS.

OKLAHOMA.

Ingalls, April 24.—Two received into the Prairie Grove Church on the third Lord's day.—D. W. JOHNSON.

Enid, April 24.—Six additions this month-three confessions. Our Young People's Society, three weeks old, has a membership of 25, and the midweek prayer-meetings are in, teresting.—OTHA WILKISON.

Perey, April 25.—The work here promises well for the year. Ten added during April; seven by confession, three by statement or letter. We expect to preach in the country each Sunday afternoon; alternating between two good fields where we hope to organize congregations in time.—E. M. BARNEY.

Liberty, April 15.—Geo. F. Wood, of Union City, just closed a 15 day's meeting at Union Center school house with 15 baptisms.—MRS. WM. DEARDORFF.

FLORIDA.

Jacksonville, April 25.—For the first time in the history of this city the ear of its people have been secured for the plea of the Christian Church. The First Christian Church of Jacksonville is composed of a faithful, earnest band of workers for Christ who have never faltered in their allegiance to the cause, and while many discouragements have have been met they have hoped and prayed. Bro. S. M. Martin is with us and his congregations so far have been surprisingly large. Sunday night 500 people at least could not be seated in the tabernacle. We built it too small and are going to enlarge it during this week. It will only seat 1200 crowded. There have been six additions to date. Last night was Monday night and yet the house would not hold the people. A few tickets were given out to persons desiring to see the baptism which was in the church, after the service. We are going to write more history in the next few weeks than in the past ten years.—RUFUS A. RUSSELL.

Christian S. S. Literature

WHY USE IT? For the same reason that Christian Churches employ Christian preachers. Preachers are instructors, but not more so than the literature placed in the hands of the children. If first impressions are most lasting, would it not be safer to put sectarian preachers in our pulpits than sectarian literature in our Sunday-schools?

Sunday-school instruction should be in harmony with the teaching of the Bible. The literature published by the Christian Publishing Company is sound to the core, and proclaims the Old Jerusalem Gospel in all its simplicity and purity.

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10 copies, per quarter,	$ .20;	per year,	$ .75
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50 "	" .75;	"	3.00

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A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

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A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

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25 "	" .90;	"	3.00
50 "	" 1.60;	"	6.00
100 "	" 3.00;	"	12.00

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A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons, Maps, etc.

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10 copies,	" .70;	"	2.50
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A reduced fac-simile of the large Bible Lesson Pictures, 13 cards in set, one for each Sunday in quarter. Price reduced to 2 1-2 cents per set.

Monthly.

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These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies,	1 mo.,	$ .15;	3 mos.,	$ .30;	1 yr.,	$1.00
25 "	"	.25;	"	.60;	"	2.40
50 "	"	.45;	"	1.20;	"	4.60
100 "	"	.75;	"	2.10;	"	8.00

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of twenty-five or more to one name and address, only 50 cents each. Send for Sample.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.

2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.

3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.

4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors.

F. M. CALL, Pres.
JOHN Q. MCCANNE, Sec.
H. W. THORNTON.
F. X. CRAFT.
} Directors.

Family Circle.

Increase Our Faith.

A. R. ADAMS.

Increase our faith, O gracious Lord,
That we may trust thee every hour,
That we may now accept thy Word,
And feel thy quickening, cleansing power.

Increase our faith that we may see,
Through mists that dim these mortal eyes,
The heavenly home prepared by Thee,
Beyond this world of tears and sighs.

Blandinsville, Ill.

THE EVOLUTION OF A PASTOR; Or, Elder Brune's Experiences at Eastville.

BY A. A. HONEYWELL.

Hour after hour Elder Brune mused by the fire, heedless of the fact that the clock struck ten, eleven and twelve, successively. The storm without increased in fury, trying to keep pace with the tempest raging within his own soul. He now knew for the first time why the elders had not shown him that consideration and courtesy to which he had been accustomed—he was only their hired man.

He now knew why the usual reception had been omitted. It would not be appropriate to receive an employee with so much display. But even more humiliating to him than these was the officiousness of certain ladies in the church (doubtless disciples of the doctrine proclaimed by the elders), who sought to run him, his wife, his children and the church. Elder Brune's sensitive nature rebelled against all of this; he felt intensely humiliated. "Why," mused he, "I thought I was the servant of the Lord Jesus Christ, but I am instead the servant of earthly dictators. When I left the Methodist Church I thought I was free from the dictation of bishops and presiding elders, whose will I was compelled to obey, and have so far lived in the sweet illusion that I was *free;* yea, I thought I was an elder myself, but I am only a 'hireling' and Jesus says a 'hireling careth not for the sheep.' I am simply the tool of Bro. Brown. When he pulls the string I am to talk, sing, pray, call or any other work his fancy may order. Before I was *free*, or thought I was, I loved to preach, visit the sick, to look after the needy, and in short do the work of a pastor, but now how can I ever enter the pulpit again? I couldn't hold up my head, my humiliation would be so great. No! I never can do it! I won't do it either! I shall resign to-morrow! I'd rather dig than occupy such a position! But, no," thought he again, "I have engaged myself for a year and it would not be right to thus break my word, besides is it not my duty as a servant of Christ to exercise patience? Perhaps things may not be so bad after all." Thus as the hours sped by these conflicting emotions chased one another across his soul until completely tired he commended himself to the Father, whom he knew loved him and would overrule even these afflictions to his eternal betterment, and humbly closed his petitions with the words of his Lord, "Not my will, but thine be done."

By morning the tempest within and without had partially subsided, and partaking hastiiy of a light breakfast he started out on his errand of mercy. He called first at Widow Jones', a faithful but humble member of the church, whose husband has been dead two years, but she had industriously endeavored by various means to support her family of six children. In this endeavor she had, to all appearances, succeeded quite well, for the children always came to church and Sunday-school, and if not richly were, nevertheless, neatly and tidily clad, so that the community imagined she was able to take care of herself, and she being rather proud did not make it known, even if occasionally she suffered for the necessities of life.

This particular storm coming quite suddenly as it did found her with an empty coalbin and larder. Elder Brune took in the situation at a glance and knowing how much she prefered work to charity, he inquired if she would not come to the parsonage that very day and assist his wife. He was very desirous for her to come and bring the children also, for he knew they would be lonesome at home. No second invitation was needed, and as Widow Jones left her humble home for the parsonage she breathed a silent but heartfelt prayer of thanksgiving to God for so quickly answering her prayer for relief.

Thus Elder Brune went from home to home, or in some cases from hut to hovel, that he might learn who were in need and seeing that suitable assistance was given; nor was he alone in this task, for Bro. Brown had also found his way into many homes and made hearts glad by his comforting word and appropriate assistance, so that when they met to compare observations they discovered that whereas on other questions they might differ, their hearts were as one in this Christly work.

CHAPTER III.

Elder Brune had been in Eastville for three months. The audiences had increased somewhat but there had been no additions to the church. He had faithfully visited all members of the flock and many who were not of the fold, but something seemed to be lacking. The church had expected a large ingathering and were disappointed. Some thought the fault lay with Elder Brune—that he was not the man for the place; others that the church was not properly holding up his hands in his efforts to win the wayward from the "error of their ways."

Elder Brune himself, was conscious that his preaching and pastoral efforts did not yield the customary fruits. He was also conscious of a difference in himself. While by nature he was jovial and light-hearted, he had become morose and despondent. Whereas he had formerly delighted to proclaim the gospel and had thrown his whole soul into his sermons, now he seemed to have no soul to put into them. His words and work were not the outpouring of a loving heart and a zealous mind, but simply the result of will power and sense of duty. He was also aware of the cause of this change—the thought of his simply being a hireling, with no liberty of thought or action, but governed entirely by the will of the elders (engaged to deal out spiritual lessons in allopathic or homeopathic doses according to prescriptions received), was a millstone about his neck, bearing him down into the sea of humiliation. Even the fact that the elders had of late given him a little more liberty than usual did not have the effect of lightening this weight, for the thought still remained that he was making merchandise of the gospel by consenting to labor as an employee.

Bros. Brown and Olds were also much concerned at the lack of numerical growth in the church and had several consultations; as a result of which they came to the conclusion that they themselves were at fault in not exercising more faithfully their duties as overseers. They had in fact left things too much in the hands of Elder Brune, especially of late, and had been too considerate of his feelings, but the cause demanded a change, even if in so doing the dominie's feelings had to be sacrificed. Accordingly, Elder Brune was notified that he was to begin a protracted meeting on the following Lord's day; that is, he was to do the preaching. The meeting began at the appointed time. Bro. Brown opened the meeting by announcing a hymn and followed with a scriptural reading and prayer, calling upon Bro. Olds to lead in prayer. After the singing of another hymn Elder Brune was announced to preach the sermon—one, however, not of his own selection, but on a topic selected by the bishops.

Mrs. Olds, bishopess of the church, led the singing with a superabundance of noise and a minimum of melody; but that did not worry her, for she was *leading*, and that was the sole ambition of her life—to lead in everything except that part which had in it more of work than honor.

After the sermon Bro. Brown extended the invitation. Thus the meeting continued for three weeks with no visible results. Bro. Brown had stood ready to receive confessions, but there were none to receive. He was also ready to bury candidates in baptism, but there was no candidates, and so discouraged he closed the meeting.

During the meeting Elder Brune had done everything he was told to do, making no suggestions and leaving everything in the hands of the elders. Nor was he surprised that there were no results, such a mechanical affair could not be expected to produce spiritual fruitage; but this was not plain to Bro. Brown. He could not understand why some at least were not converted; he surely had done his part. Mrs. Olds was certain it wasn't her fault, so it must have been in the preaching.

In fact, the bishops had put their heads together and were seriously considering the advisability of asking Elder Brune to resign.

A few days after the close of the meeting Elder Brune remarked to his wife that he would like to invite Bros. Brown and Olds to take tea with them to-morrow if she was willing.

"I am sure I have no objections," replied Mrs. Brune. "But what is your motive? Women, you know, are quite inquisitive and like to know the why and wherefore of everything."

"Well, to tell the truth about the matter, I want a chance to discuss with them the pastor question. My position has become unbearable, but I have tried hard to keep the matter to myself as much as possible, so as not to worry you, for you could not understand my feeling on the subject, not having been in a similar position."

"Don't be too sure about that, Mr. Brune. I think I have some faint conception of it at least, for if you have been

'ruled,' so have I, or at least Mrs. Olds has tried to rule me, although I am free to confess that I am not as meek as Moses or even my lesser half. She has given me minute directions as to how a preacher's wife should do, act and dress, as to how to trim my hats, etc., to say nothing of how to clothe and govern the children; in fact, she is authority on how to bring up children. She plans my work for me, allotting me so many hours' sleep, work and visit, even telling me of your shortcomings, my dear husband, and suggesting that I might assist you in correcting them. At this point, however, my patience gave out, and I told her that it was so much easier to see others' mistakes than our own, that I could not think of trying to pluck the mote out of your eye until I had succeeded in getting rid of the beam in my own. I think she took the hint, for she has not criticised you to me since. But what do you expect to gain by discussing the pastor question with the elders? You surely don't expect to convert them?"

"That is exactly what I expect to do," replied the Elder. "I think they can see for themselves that their plan does not work well; besides, I have made a careful study of the Scriptures on the subject and I think I can show them that from the standpoint of the Scriptures their position is without authority."

"I am very much afraid you will not succeed," said his wife. "But you have my earnest prayers, nevertheless."

"That would hardly be praying in faith believing, would it?" inquired Elder Brune.

"I presume not, but I can imitate the disciples when they prayed, 'Lord, increase our faith,'" was the reply.

Their conversation was here interrupted by the arrival of Grandmother Gray, who had dropped in to see how they were getting along. She brought with her a dressed fowl (she is always engaged in such deeds), for she thought they "might relish it."

"I did so enjoy your sermon last Lord's day, Bro. Brune," said Grandmother Gray, as she seated herself, "when you was telling how we were a living temple and each of us was a living stone in that temple and as the temple grew our responsibilities were also growing, and if we didn't also grow we wouldn't fill our places. I just thought how thankful we should be to be thus honored. I know I am not a pillar in that temple, but I have a place, humble though it is, and I want to fill it well. It's so comforting to think we have a place to fill and can be of some use in the world."

"I think you fill a prominent place in that temple, Grandmother," replied the Elder. "You are always on errands of love and mercy, carrying sunshine with you."

"I couldn't be doing anything else," she said, "and be loyal to my Master. There is so much gloom and darkness in the world without me carrying it to people. Sunshine is what we all need. The warmth and light that comes from the rays of the Sun of Righteousness."

Little did she know how much of sunshine she took with her into the parsonage that afternoon.

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Spring.

GEORGE B. EVANS.

Old Winter was loth to leave this year. He leans heavily lately upon his staff, and the last long breaths of this dying century are cold, chilling blasts. Perhaps he resents the recent intrusions upon the privacy and hitherto secrecy of his "summer quarters." You know Parry is even now prowling around his hermitage. It might be an argument in favor of the "North Pole Paradise" theory to note that this vespertine season of the year has a taint of that Adamic failing, nipping the forbidden fruit. He frostbit our apple orchards this trip by his prolonged tarrying. Original sin is also seen in his "evil for evil" policy. But all this aside. At least 'twas only yesterday that his hoary head of frost and snow bowed a parting benediction, and kind Sol once more loosed from the icy embrace of his cloud-clad death—the graveclothes of gloom—shines sweetly and sunnily upon us all again.

Yes, the beautiful daughter of Time, sweet, still Spring, is here. Her bluebell eyes are opened wide. Though man nods, God and Nature are always awake. Her cheery laughter rings through all the trees and fills the glens with echoed warblings, twitterings and chirpings of softest melody. With careless grace and lightsome heart she trips gayly along with her tresses streaming in the zephyrs. The forest foilage, like ostrich plumes dyed emerald, brightens her Easter bonnet, whose broad brim is heavily trimmed with the tasty lace of "green pastures" and grass-grown meadows, whose "Irish monotony" is relieved by a showy embroidery of brilliant-hued flowers. The silk twill of the milkweed is interwoven with the velvety violet, morningglory, rose and buttercup, whilst here and there are clusters of plush rosettes of variegated tints—jealous dandelions, spotless daisies, trusty thistles and smiling sunflowers. Nature is a master millinor. To tell the truth, she is a connoisseur in any and every art.

But Spring, unlike most creations of beauty, is not a mere volatile ideal, an evanescent phantasy, a tawdry bricabrac. Venus made but one such maid and exhausted her material in shaping Spring. She is the ruling princess, the Roxana of the wide, wide universe. Her throne must be earth's most exhalted pinnacle.

Like all feminines, Spring is airy, but unlike all others, her airiness is not the transparency of nothingness. She is sprightly, lithe and lively, yet not frivilous and catching after bubbles. Young she is, too, untaught in the tedious curriculum of long experience, still that ought not discount her character, since lacking the sour of a theologue, the mustiness of a sage and the glum of a philosopher, she is yet fresh, racy and versatile, flitting like a bee from flower to flower always extracting and treasuring honeyed sweets.

Spring is the very embodiment of life. Fullness is the first law of heaven. Christ came to give life and "that more abundantly." He filled the hungering multitudes; yes, he more than filled them, for we read of the seven and the twelve baskets full of remnants. Spring's economy finds paradoxical form in a surplus of spirits. Life, like the overflowing fountain, floods the brim and trickles away to water the plains of Jordan, while simultaneously it purifies its mother vessel, keeping its source ever crystal clear. The animation Spring gives to vegetation is unchecked till Autumn throttles its bounding growth. The same may be said of Spring that Dr. Holmes asserts of Nature when he represents her as having her pockets full of seeds and having holes in every pocket. Her prodigality is proverbial.

And then, too, Spring is a welcome harbinger of peace. The breath of Winter comes in fitful gasps; that of Spring and Summer is one long note of sweetest song—an Æolian harp strain. The former is the incarnation of discord; the latter a pleasing monotony of continuous concord and harmony. Spring is the anvil on which the sword and spear are rendered malleable only to be transformed into implements of peace. Nature even emulous of the Prince of Peace strives successfully to efface the scar of the iron hoof of war. In quiet June what of the once thunder-toned battlefield? All is still, asleep—those rounding mounds, once bleeding wounds to mother Earth are healed over with the balm of Gilead, the ointment of sweet-scented cloves, those grim cannons whose mouths once belched forth molten lead, are now harmless as doves, almost hidden by a troop of sentinel daisies that, unsoldier-like, are seen ever and anon nod and softly slumber, while those shamefaced battlements are mantled with the blush of pale pinks and purple violets, for feeling their incongruity with their environs, they strive to hide their black, bare ruins with that sackcloth of flora—course moss. Spring is the season of love.

"Gentle Spring! in sunshine clad,
Well dost thou thy power display.
For winter maketh the light heart sad,
And thou—thou makest the sad heart gay.
He sees thee and calls to his gloomy train
The sleet and the snow and the wind and the rain;
And they shrink away and they flee in fear,
When thy merry step draws near."

—*Longfellow.*

Kimberlin Heights, Tenn.

The Source of Yankee Doodle.

Lippincott's Magazine for May obtained the following account of "Yankee Doodle" from the London Telegraph:

"It may be news to most people to be apprised of the fact that the air of the American national song 'Yankee Doodle' was originally that of a Cavalier ditty, and was possibly whistled by the London street Arabs of royalist sympathies with the object of irritating the Roundheads. Only it was 'Nankee Doodle' then, an unmeaning appellation applied to no less a personage than Oliver Cromwell, who rode into Oxford with a single plume in his hat, fastened in a knot, called at the period a 'macaroni.' 'Nankee Doodle' crossed the Atlantic at a convenient time. Then the term Yankee, applied originally strictly to a New Englander, was beginning to be used colloquially, having been derived from 'Yenghee,' the Indian fashion of pronouncing 'English,' when the initial 'N' in 'Nankee' in the effusion was discontinued and 'Y' substituted.

"The tune was adopted by the Revolutionary colonists more in the spirit of retaliation than anything else. When Lord Percy's brigade marched out of Boston the bands played 'Yankee Doodle' as a mark of contempt for the inhabitants. But the colonists uttered a threat, and carried it out, that before the war was over Percy's brigade would have to dance to the despised tune, and they had to. It has been contended that in 1755 Dr. Shuckburgh wrote 'Yankee Doodle,' but the best authorities are agreed that in its original form it was composed to deride the Cromwellians. It may be noted that the late President Grant was so innocent of music that he only knew two tunes. One was 'Yankee Doodle' and the other wasn't."

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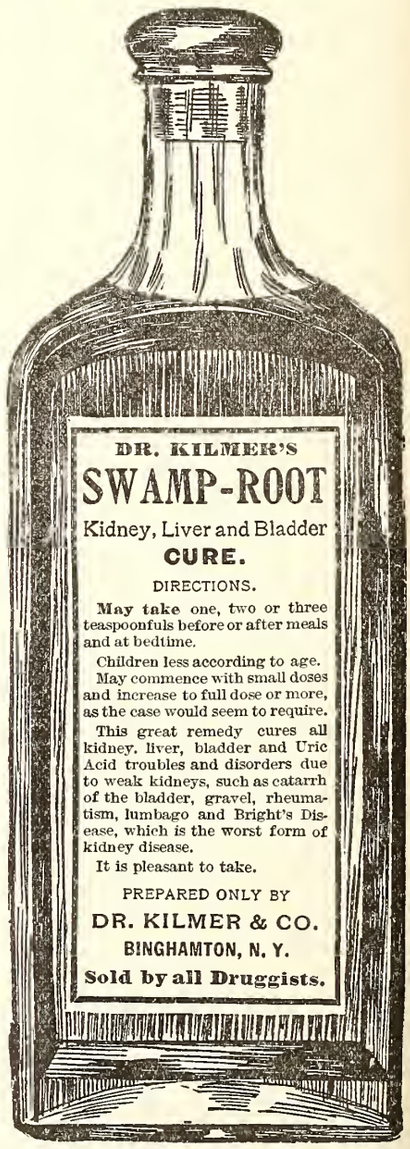
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If Christ Were Here.

Preaching on Sunday, the 16th inst., at Ripponden, near Halifax, the Rev. F. Lawrence, founder of the Church Sanitary Association, said that Sheldon, in his book entitled, "In His Steps. What Would Jesus Do?" had made little or no reference to threee spheres of life in which Christ moved—the animal world, the immediate surroundings of human life, and the death and burial of the human body. If Christ were here now he would teach the duty of showing kindness to animals. He would emphasize the obligation, incumbent upon all, of caring "as well for the body as the soul." He would proclaim that that which is commonly called death is no break in the continuity of life, and that the dead body should be disposed of reverently, innocuously and inexpensively. C. S. A.

The Library.

Give me the room whose every nook
Is dedicated to a book;
Two windows will suffice for air,
And grant the light admission there;
One looking to the south, and one
To speed the red, departing sun,
The eastern wall, from frieze to plinth,
Shall be the poet's labyrinth,
Where one may find the lord's of rhyme,
From Homer's down to Dobson's time;
And at the northern side a space
Shall show an open chimney-place,
Set round with ancient tiles that tell
Some legend old ond weave a spell
About the firedog-guarded seat,
Where one may dream and taste the heat:
Above, the mantel should not lack
For curios and bric-a-a-brac—
Not much, but just enough to light
The room up when the fire is bright.
The volumes on this wall should be
All prose and all philosophy,
From Plato down to those who are
The dim reflections of that star;
And these tomes all should serve to show
How much we write—how little know;
For since the problem first was set,
No one has ever solved it yet.
Upon the shelves toward the west
The scientific books shall rest;
Beside them, history; above—
Religion—hope, and faith, and love;
Lastly, the southern wall should hold
The story-tellers, new and old;
Haroun al Raschid, who was truth
And happiness to all md youth,
Shall have the honored place of all
That dwell upon this sunny wall,
And with him there shall stand a throng
Of those who help mankind along
More by their fascinating looks
Than all the learning of their books.

Such be the library; and take
This motto of a Latin make
To grace the door through which I pass:
"*Hic habitat Felicitas!*"

—*Frank Dempster Sherman, in the Centuy.*

A Short Story of the English Language.

Did you ever wonder where the English language came from? It came from England, of course, to the United States; but where did it begin?

When Cæsar went to Britain, in 55 B. C. (and that is the first time that we hear of the Britons in history), there was no such thing as the English language. No; it is only about twelve hundred years old. And for the first hundred years or so it was a baby language! For it did not grow to look and sound at all as it does now until after 1000 A. D.

But where and when was it born?

The Romans, from Cæsar's time on, ruled a large part of Europe. Spain and Portugal and France are still called "Latin" countries, as well as Italy, because in all these regions the Latin race and the Latin language became supreme.

Not so with England. In the fifth century the Roman soldiers gave it up and left Britain. The people had adopted some of the Latin words, but the language of the natives was old Celtic. This, however, was not the mother-tongue of English; the modern forms of Celtic are Scotch-Gaelic, Irish, Welsh, Manx.

No; our English is the child neither of the Latin nor of the Celtic, but it is descended from an ancient Germanic language brought to Britain in the fifth and sixth centuries by some tribes from the shores of the Baltic Sea—the Angles, Saxons and Jutes. The dialects of these tribes were much alike, and were gradually woven into one language, called Anglo-Saxon at first, and afterwards Old English (from the most powerful tribe — the Angles).

But surely, when we study Latin and French, we find a large number of words that look like English words of the same meaning. Where did these come from? English has always been a great borrower; and just as England has colonies all over the world, so that "the sun never sets" on the Queen's dominions, so English has words taken from all languages.

We have noticed that some of the Roman soldiers' words were left in common use among the Britons of the fifth century; these were adopted, in turn, by the Anglo-Saxons; and as the Romans said *strata via* for a *paved way*, so the Anglo-Saxon said *strœt*, and we say "street." I wonder if Cæsar would recognize the word! In 597 some Christian missionaries went over from Rome, and many more Latin words were adopted by the Saxons — "priest," "church," "psalm;" also words for plants and animals—"lily," "pea," "lobster," "trout."

In the ninth century the Danes invaded England, and left some of their words.

In the eleventh and twelfth centuries France and England were closely united, the English king and court being for a long time Norman-French; and English then adopted a multitude of French words, which, in their beginning, had been, most of them, Latin.

And since that time English has been taking words from Greek and Latin, from French, Spanish and Italian, from German, Dutch, Russian — even from Hebrew, Persian, Arabic, Turkish and North American Indian!

For example, when we say "Amen" at the close of prayer, we are using a word taken straight from the ancient Hebrews.

When we say "telescope" we are using the words a Greek boy might have used two thousand years ago: "*Tele skopeo*"—"I see at a distance." When we call a certain study "geography," we are putting together two words that to the Greek boy meant "writing of the earth." When we name a certain formation of land a "peninsula," we take two Latin words for "almost an Island."

When we say "boudoir," we use an old French word that meant a place to go and "pout" in. And if we call a certain little animal a "squirrel," we are speaking also with the old Greeks, of a little creature "sitting in the shadow of its tail."

Ought we not to remember always that even for our language we owe so much to those that have lived before ourselves—some in distant countries, and many in the far-off centuries, even before "history" begins?—*Jessie A. Chase, in St. Nicholas.*

Kindness to Poultry.

The Church Society for the Promotion of Kindness to Animals, makes the following suggestions respecting the packing of poultry for transmission abroad: The coop should be of ample size, open at the front with upright laths three inches wide and two and a half inches apart. A drinking dish, at least three inches deep, should be fixed on the outside of the upright laths, sufficiently above the bottom of the coop to prevent the dirt from fouling the water. A three-inch feeding trough should be fixed on the outside, running the whole length of the coop, so that the fowls may put their heads between the laths and feed at leisure. The floor of the coop should be covered an inch deep with peat moss dust (not peat moss litter). A sack of mixed corn and grit, amply sufficient for the voyage, should be strapped on the top of the coop, and the words, "Please give us a drink, and a handful of corn," printed in some conspicuous place. C. S. A.

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Delight.

Miss Harriet looked from the little girl to Mr. Weston. "She said her name was Delight!" exclaimed Jennie Weston. "I wonder if she's the one!"

"Yes, I am the one," said the orphan.

"Did you get my telegram?" demanded Mr. Weston. "Have you seen the rob—the man I mentioned?"

"He is sleeping in the barn," said George. "He works for us."

"Good!" said Mr. Weston. "Now, we can't stand around here explaining things like the last chapter of a novel, because we three are starved to death. You children take off Delight's things while your mother gets ready. And Cousin Harriet, if you want to do a kind deed, fire up the gasoline stove and lay on some great slices of ham and ever so many eggs, and I'll cut the ham. And George, run to the barn and bring the rob—your friend, I mean, but don't tell him about *our* little friend."

While Jennie and Mildred were hovering about the strange little girl, Miss Harriet said, as she lit the burner, "Cousin, you haven't gone and adopted a child, I hope?" Mr. Weston carved off a slice of ham and patted it affectionately with the flat side of his knife. "And why not?"

"Why, haven't you enough children to raise now? And is it fair to them to bring in some stranger (who will most likely turn out bad) and keep them from a third of their property?"

"Cousin Harriet," replied the other, as he cheerfully cut off another slice, "that little waif out in the hall has saved me from complete failure; but for her I wouldn't have a cent in the world! It's a strange story and not a very long one either, but I'm too hungry to talk. Besides, I hear the robber coming. I must see if they recognize each other." Mrs. Weston was upstairs, doing something to the cinders that had lodged in her hair. The girls helped Delight off with her hat and cloak in wondering silence. There were a hundred questions they were curious about, but neither could begin. At last Mildred asked her how old she was. "I am six," said Delight, "but I will be seven next time. Every time I am one more; but the numbers on the street doors are not. At last I will be grown up and then I will find mamma's grave."

"Then your mother is dead?" said Mildred.

"Yes, she is somewhere in the ground, but I don't know where. When I am grown I will hunt for the place, and hunt, and hunt, and lay flowers there every day."

"My mamma is dead, too," said Mildred taking Delight upon her lap. "But I can't remember her at all."

"Is she in the ground, too?"

"She is in heaven," said Mildred.

"Where is that? Is it fu'ther'n New York?"

"Why! don't you know about heaven?" Jennie interrupted in astonishment.

"You see I am so little," said Delight apologetically. "They's so many things I don't know. There's hand-organs, you jus' go round and round, and the music goes out and out. But a foot-organ, you go up and down on it and it is as still unless you hit it, oh, I can play some."

"I think you must like music," said Jennie.

"Oh!" cried Delight ecstatically. "Oh, and once, one time it was a dark night; oh, ever so dark and I was hurrying home with my basket, and they was a man playing on a hand-organ, he was playing 'Ta, ra, ra,' may be you've never heard it, 'cause it's just out a few years ago, Bidgy says, and I stood and listened so long that my foot was frostbitten, that one next to the door, and then when I got home—"

"Then what happened, dear?" said Mildred, drawing her closer to her.

"Then—I wasn't going to tell that part—then they beat me and I cried half the night, my foot hurt so. But I don't care. It don't hurt now, you know. *Did* you ever hear 'Ta-ra-ra-boom?'"

They confessed that they had heard it.

"Oh, sing it for me," cried Delight in rapturous anticipation. "I didn't expect you had heard it off in this little place."

The girls were spared the effort by the entrance of Mr. Weston at one door and of George with his robber at another. At the same time Fup began to bark furiously without.

The robber did not enter far, and he fixed a suspicious gaze upon Mr. Weston. He did not see the child. But Delight had seen him, and her eyes had opened to their widest extent, while she began to tremble violently. She was trying to get her breath. At last she cried out, "Wash!"

At the call the man started and faced about. The next moment he started forward and sank upon his knees. Delight had slipped from Mildred's lap, and she now ran toward him with her arms outspread. He took her up in his burly arms, and she put her slender arms about his neck and kissed him. Then there was a strained silence which was broken by a curious sob that came from Washington Shaw's throat.

"It *is* you, Wash, *ain't* it!" said Delight, throwing back her head to look at him.

"Yes, little darling, it's old Wash."

"And you're jus' as dirty as ever, *ain't* you!"

"I expect I am, sunbeam. Where in the wide world did you drop from?"

"Out of that good man's pocket," replied Delight, pointing at Mr. Weston. "And there is candy in there, too. Wash, do you know when you left me with Fup, some people came and carried me away, and kept me shut up in a house so, so long—and did you look for me?"

"Day and night, darling."

"But I was so little and the city so big, wasn't it? They made me go at last with a basket and beg for clothes, while they watched from a corner. Or things to eat. Or anything. And they had a Big Black Man that was always listening to see if I told about myself, only I couldn't see the Big Black Man, because he could dodge so quick. But he always slipped behind me wherever I went. They told me so. I couldn't ever find the way back to where you used to be, because the Big Black Man was watching and wouldn't let me go off the street they sent me on. If I had turned down a side street, just that second the Big Black Man would of run a red hot knife right through my throat and of stuck out behind!"

"The vilyuns!" exclaimed Mr. Shaw.

"Wash, is one dog doing all that barking, or do you keep a dog show here? Oh, Wash! *Is* it Fup?" They opened the door and Fup bounded in with such rapidity that he stumbled and turned a complete circle about his tail. But he was up with a joyous yelp and began to dance about Wash and Delight, occasionally drawing off to one side, then rushing frantically till nearly upon them, then wheeling about with his nose close to the floor and flying madly in circles. When he had worked off the first edge of his pleasure, he came to them wagging his tail so hard that Wash caught and held it, so Fup could use it again. At least he said that was his reason.

As the lunch was ready, all went in the dining-room, where Mr. and Mrs. Weston and Delight seated themselves at the table. George presently joined them and made a comfortable fourth meal. "As we eat," said Mr. Weston, "I will explain why your mother and I went off in such a hurry and with so much mystery to St. Louis, and how Delight saved me from losing all my property—home, land—everything. And if I leave out a point, I will ask Delight to remind me, since she knows almost as much about this story as *I* do."

Children, do you remember, two weeks ago I couldn't use my typewriter, so had to write my article? What was the result? The printer had a dreadful time puzzling out the words. I hope none of them are sick, yet. They turned our Advance Society into the Advent Society and the Morris family in Fleming Col., they made Marris. But it was my fault. I never get the tail of my "O" just right, and you can't be too particular with tails, of course. I have received two photographs, one of Floy Popplewell and one of Gerald Dever. If you would like to see the pictures of these Advance Society members, just step around and I will show them with pleasure. Gerald Dever and his mother send their names to be announced for *the second time* on our Honor List. They always send the quotations they learn; here is one from Michael Angelo that I like very much: "The small things of life are the hinges whereon the great ones turn. New Honor List: Mabel Fleming, Nannie D. Chambers, Floy Popplewell, Mattie Upton.

Maurice Bragg, Shelbina, Mo., writes: "I am getting along well in the Advance Society. I have just joined the church. I have just finished reading the 'Story of a Busy Life,' by Miller. I do not expect I can make my life as lovely and as sweet as hers, but I can try, and I have resolved to try." Florence Henry, a new member from Nortonville, Kan., is eleven. Mary E. Wilkins is one of her favorite authors. Next week this page will be entirely given up to children's letters. Don't forget to write an account of one of your best vacation days. Goodbye, and while you are jumping the rope, don't neglect a little history; it would be a pity to exercise your feet till they are bigger than your head.

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A great relief for coughs, hoarseness, throat and lung troubles.
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A Plea for the Japanese in America.

In the latter part of the early days when Nihon, which you call Japan, was shut and sealed, and no foreigner could come in and no native could go out, the boy Neeshima lived in a little inland village. Even yet the land shuddered at stories of the fearful persecution that had stamped out Jesuitism. No doubt some of the very old men had childish memories full of the horror of blood, pit and sword, and of a great forest where every tree was a cross that bore dreadful fruit—the tortured form of some poor Jesuit dying for his faith. Still, at every crossroads hung edicts against the despised religion. They were written in blood and said: "Let any Christian, even the King of Spain, or the God of the Christians himself, come to Nihon, and he must lose his head." The boy had heard these tales, but there had somehow come to him a single broken thought of *one true God*. It was one seed only, but cast upon fertile ground, and Neeshima's soul wondered as it grew. Later Commodore Perry's guns pointed over Yokahoma Harbor, and the land was opened to trade, and the youth Neeshima went to the centers of his country seeking knowledge for young *samurai* (military nobles), drinking learning as thirsty ducks do water. He saw the Ketojin's (hairy barbarian's) ships, and some one said to him, "In their country they worship the *one true God*," and Neeshima longed to go. One night, when a crowd of sampans hung about a great ship and her hold was being filled with bags of rice, two boy friends rowed him out to her. Neeshima was crouched close in the bottom of the boat among some rice bags. In the melee of shouting coolies and wavering glare of the torches, it was easy for him to make his way to the hold unseen, and hide there. Finally, the last coolie left the hold, sampans drew off, hatches were shut and the whistle blew. Then the ship steamed away, carrying the lonely boy without a cent, nor a friend, far away from the lovely Morning Land. He was leaving his family and friends to face persecution and perhaps death, and here was he alone with his hungry, crying heart. That night he fought desperately with swarms of rats that well-nigh devoured him, and when the hold was opened in the morning he crawled on deck weary unto death with the night's struggle. He fell at the captain's feet and begged by signs to be taken to the land of the *one true God*, and the captain agreed. Part of his ship duty was to black the officers' boots. Noble born and bred, he had never done a menial's service, and there can be no greater insult to one of Nihon's people than to touch him with your foot or ask him to carry or care for your shoes. He kept on with the unwelcome task as best he could, but one morning the mate was angry. He lifted his heel and kicked the boy, kneeling before him, square in the forehead, and sent him flying backward amid the jeers of the crew.

Neeshima rose with the blood gushing from a great circular cut in his forehead, and wild with passion ran to his room and took down his long sword. "The soul of the *samurai* is his sword," said the proverb, and every noble carried two, the long one to kill his enemy with, a short one to take his own life, for "death, but not dishonor," was the legend of the shining dirk.

As he started on deck a thought of the captain smote upon him. He could not trouble one so kind, but the poor Japanese boy, none would care for his life—so he lifted the dirk, a whisper seemed to fill the place, "How, then, can you learn of the true God?" He fought there the battle of his life. At last the old, proud Neeshima, the self-willed spirit, lay dead, and the new Neeshima, his foot upon his dead self, looked up in the best prayer he knew to the one true God. There was no interpreter, but the Father love could be stayed no longer and broke over him in mighty waves of tenderness and yearning. It led him until he knew the gospel and had all America could give him. It led him back to a life of holy service for the youth of his land, and a sight of the scar on his forehead served to bring to instant submission many a passionate young heart, and now he is not Nihon's but the world's hero.

He was the forerunner of 20,000 or more of his countrymen who have come to our land seeking good. Intellectually, the Japanese student is the peer of any. They add diplomas and degrees, and, Zaccheuslike, have climbed high into the tree of knowledge, hoping for a better view of Truth. Yet some who have gone back to their own country have told me they never heard the gospel in America. Many see only the worst side of life here. I was told how some Japanese brethren in San Francisco tried to save a young countrywoman from being sold to shame. They passed her from hand to hand and hid the trail for awhile, but finally ended in a mad night's chase over the roofs of houses in deadly peril of life and limb. Even missionaries feel shy and strange when they first return home, how much more must these feel so! for they come as if to a new world, and have often a living to make and an education to get, and that, too, without a friend or counselor. It is a part of his etiquette to conceal emotion, but under his calm exterior the Japanese student often carries a homesick, sorrowful heart. Suavity and kindness are a part of his national life. Ought we not give him something better when we are the best Christ he knows, and one little touch of love would seal his heart to God forever? Our colleges are able to train his intellect, but his greatest, crying need is soul-hunger, moral training, and before God our sacred charge is his soul. Then, too, it is *economy* of *effort* to convert him here. Why should we rub sleeves with him in our streets, and then cross the ocean to find him? Moreover, every Japanese student has his constituency at home who will be influenced to Christianity as he sees it in America, and so will hinder or help our work in his own land. Again, there are possible Neeshimas here, and even one will shorten our toil and bring us many strides nearer the goal. We none of us dare to turn aside from his needs as we fear to hear, "I was a stranger, and ye took me not in." Wherever these young men gather in our great cities is the best chance to help our foreign work. The material is good and the expense small, but the supreme argument in the matter is Christ's will. He alone has authority, and his command should be sufficient.

This, too, may be a chance to whip into line some who go mooning along the road to Zion with the excuse, "There's so much to do at home." Jesus testifies in their lives, "I never knew you." How could he when he never meets them in this great field anywhere? I fear these will never do the work. Nay, are they not part of our charge? Ought we not send them missionaries? How I wish we could send them some of our lusty young Christians whose lives are potent and full of service!

Up, loyal, Christ-loving hearts! The gates are open now. Are we daunted at the sight of the hungry, waiting hordes? *Enter now.* Just beyond there waits a Presence, beautiful beyond all we had dreamed of his beauty and gracious with the graciousness of God. He beckons to the great golden door of his house of love, and we begin, "Lord, when saw we *thee* a hungered or sick or naked or in prison?" He points to these and says (we had read it so many times), "Inasmuch as ye did it unto one of the least of these ye did it unto me." And the righteous shall go into life eternal.

CALLA J. HARRISON.

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A Striking Letter

FROM THE EDITOR OF THE "SOUTHERN POST-JOURNAL."

Memphis, Tenn., June 7, 1897.

Dr. Peter Fahrney, Chicago, Ill.

Dear Sir: An old Latin author says:

"Gutta cavat lapidem.
Non, vi, sed saepe cadendo,"

which translated reads:

"A drop wears away a stone, not by force, but by steadily falling."

The truth of this old saying is illustrated by the follwing: We have had a natural aversion against all patent medicines, but having read about your Blood Vitalizer in our Post-Journal, week after week for so many years, we finally came to the conclusion to give it a trial, and the first two bottles have so encouraged us that we wish to try it more extensively. Kindly send us——dozen bottles at once,

Yours truly, ZIMMERMAN & BRO.

$100.00 A Month and Expenses This Summer.

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This is a splendid chance to make money and the books of this Company prove that they paid their agents for last month's work $46,-834.00

The demand for this remarkable Cabinet is something enormous, as there are millions of families all over this country who have no bathing facilities. Those who have bath tubs have discarded them since the invention of this Cabinet, for it is so much superior in every way, as it opens the millions of pores all over the body, steams out the poisons that cause disease and gives the most cleansing, refreshing, invigorating Turkish, hot air, and hot vapor baths at home for three cents each. It is the best blood cleanser and system purifier known, far superior to poisonous drugs, sarsaparillas, tonics, etc. It is a regular hot springs at your home, and not only cures the most obstinate diseases, but also kills the germs, eradicates them from the system and prevents disease. A good position is offered those who mention this paper and write them at once, giving age, references and experience.


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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MAY 14.

GOD'S COVENANT AND OURS.

(Ps. 105:1-10.)

The close relationship between God and Israel has ever been a satisfying picture of the close relation between God and his people everywhere. The covenant with the wandering and distressed, which promised them ultimate deliverance, is a great comfort to us in that it is a picture of the covenant with us, who are also wandering and distressed.

Some there are who wander in the darkness of sorrow and pain, with the elements unpropitious. Into each life some rain must fall—and some hail and some thunderbolts. All of us at one time or another must play a part in the tragedies enacted on the stage of this world. If we have accepted the covenant of God, the bow of hope will span the heavens for us, even while the storm is on.

Some wonder in the wilderness of temptation. None are exempt. Thorns are growing and trying to choke. Human nature is weak, and the good which we would do too often is not present with us. Here again our covenant comforts, for it promises for every temptation a way of escape.

If in our work for him we are circumscribed, or lonely, or placed in untoward surroundings, we still have the comfort of the covenant, for he has promised, if we obey his command to go do his work, "Lo, I am with you alway, even unto the end of the world."

The covenant of companionship it is. Thrice is he armed whose elbow touches friends. Strong is he who feels a loved one near. Doubly strong, then, he who feels God near. If one with God is a majority, then one within God is almighty. Abide in the strength of the covenant.

It is a covenant of comfort. Blessed is the man who possesses it. He shall be like a tree near waters. Unhappy is he who is false to it. He shall find no peace for his soul. Those hours of ours which are most painful are those in which we have failed to keep our covenant with him—our covenant of comfort.

BETHANY C. E. READING COURSES.

The Portraiture of Christ.

By J. Z. Tyler, *Director*.

During the current quarter of the Bethany C. E. Reading Courses our first-year and second-year readers in the Bible course, cover substantially the same ground. While our first-year readers are making a rapid survey of the books of the New Testament, our second-year readers are devoting special attention to the teachings of Jesus. The gospel narratives are, therefore, the chief sources of information to both classes. It is my purpose to suggest the chief aim we should have in the story of these inspired records.

While it is the purpose of the entire Bible, from first to last, to make Christ known so as to bring human souls into loving and absolute loyalty to him, this purpose is most clearly realized in the gospel narratives. While they are biographical in character, they are not simply biographies. Not one of them can claim, not one of the writers aims to give a complete biography of Jesus. They are to be regarded more as character sketches, as pen portraits of Christ Jesus. They aim so to present him, by recording incidents in his life and selections from his teachings, as will lead the intelligent reader to apprehend him as the Son of God and the Savior of men. The last of the four, in definitely stating the purpose which had guided him in the production of his narrative states also, in a general way, the purpose which had guided the other three. "These things are written," said he, "that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name."

Reading these narratives with due regard to the intention they follow, we will look all the while for disclosures of the purpose and character and nature and method and the full meaning of Him who is the center and substance of all the narratives. While these narratives are various they are not contradictory. To borrow an analogy from the visible world about us, we may say that the first three give us divers aspects of one glorious landscape while the fourth pours over this landscape a flood of heavenly light which seems to transform its very character, though every feature of the landscape remains the same. They vary as we would reasonably expect four sketches of the same life, though each be absolutely truthful, produced by four different authors, though guided by the same general purpose. Inspiration does not destroy the natural characteristics of a writer. They differ as four portraits of the same person, produced from slightly different points of view, by four accurate artists. The four portraits give us a better all-round view than could well be given by one; just as Vankyke painted three separate portraits of Charles I. for the use of the sculptor who was to reproduce in marble the very man.

In seeking to produce in our own minds an exact conception of Christ, as he is presented in these narratives, it is of primary importance that our minds be free from preconceptions. This may not be entirely possible. During nearly two thousand years theology has been busy clothing him with the web and woof of its own weaving. On the other hand, poets and artists have made the people of our age familiar with the rather feeble, though tender and gracious character, lacking the power and dignity of the Christ of the Gospels. Ecclesiastical conceptions has given his teachings a sacerdotal and ritualistic cast which does not appear in the recorded teachings of Jesus. There we find a sweep of purpose, a depth of penetration, an ethical character suited to every-day relationships and uses largely lacking in the popular conceptions of Christ.

Bringing our unbiased minds to an earnest consideration of the portraiture of Christ made by the four evangelists, we behold a character of singular sincerity, simplicity and humility. It is also marked by a strange unselfishness and general dignity. He appears to rise above the prejudices of his own people, the bigotry of his own times, by the power of a passionate philanthropy. His conduct is marked by an unusual tenderness. He manifests affection and generosity towards those who are alien and hostile to him. The impression made on us by him is that of perfect repose; yet it was a repose consistent with a rich, deep, inexhaustible enthusiasm. He was not a recluse; his piety was not that of the seraph or the saint. He lived in sympathetic touch with nature and men. He frequented weddings and feasts to such an extent that shallow sanctimoniousness ventured to call him "a gluttonous man and a winebibber, a friend of publicans and sinners" (Luke 7:34). He was a person of action, energetic, intense. In this he seems to have surpassed, in the estimation of the people, even John the Baptist who was the very embodiment of force and vigor (Matthew 14:2). He was a person of intense feeling, yet his feeling never degenerated into sentimentality. He was a virile teacher, speaking in a gracious yet commanding way. Such, in suggestive outline, is the portraiture of the Person.

When we consider his teaching and work we find that he was guided by a definite and most wonderful aim. He spoke of his work as having been "given" by his Father (John 5:36; 17:4), and he wrought at this work as if each hour had its own definite duty and the whole task was to be developed in harmony with the clearly apprehended plan. His was a regal purpose: he came to be king over men in a divine kingdom. He undertakes to establish upon earth the kingdom of God. His plans are immense and revolutionary. His project covers ages of time. He uniformly spoke as one who had a vision of all the ages and as if the centuries before his coming were but a preparation for that event and the centuries following would mark the increase of his kingdom to the very end of time. His method is marked by astounding originality and audacity. Without the slightest touch of a popular demagogue he began with the humble poor. He set for himself and unfailingly reached a perfect standard and placed the same before others for their personal attainment. While most gracious to sinners he made no compromise with known sin. He brushed aside the shallow and ritualistic casuistry of the religious teachers of his time and called men to an ethical and robust righteousness. While he was graciously charitable, he was never laxly liberal. He was always accessible, the poor and the sinful drawing near to him unhindered and with confidence. Only deceit and hypocrisy quailed before his searching gaze. While his undertaking was so vast and the seeming success of his personal ministry so meagre, yet he never seemed anxious as to the ultimate outcome of his undertaking. It is manifest, not only in the tone of his utterance, but in the whole tenor of his life, that his vision was the vision of hope. Through the injustice, the mockery, the insult, the utter insincerity of his trial he bore himself with a forbearance of love, with a calmness and majesty that touches every thoughtful beholder with a strange awe. His utterances from the cross, praying forgiveness for those who nailed him thereto, opening paradise to a penitent by his side, marking the close of his mission of suffering by the cry, "It is finished" and commending his spirit into the hands of his Father, he impresses us as we behold him much as he impressed the centurion who conducted the execution, who exclaimed (Matt. 27:54), "Truly this was the Son of God."

Our aim in the study, not only of the Gospel narrative, but of the entire Bible should be to gain a clearer, truer, fuller vision of Jesus. Not the Book, but this Person is presented as the object of our adoring faith and ceaseless service.

Bad Blood Is Curable

—and all its complications—so easily and cheaply. The blood is the life, and failure to correct its impurities leads to many sinister evils.

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purifies and invigorates the blood. It is the discovery of an old German physician—has been in use for more than a century.

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Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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Example is Better Than Precept.

Those sententious proverbs, or old saws, which are used as prefixes to all of the Hood Sarsaparilla advertising in thousands of papers throughout the country, are evidences of a new and original style of display advertising both pleasing and effective. The Hood firm is to be congratulated on so cleverly adapting such wisdom as has filtered down through centuries. Another charming thing about this Hood advertising is the unique type they are using.

Marriages.

CLAY—LOVE.—In Paris, Mo., April 20, 1899, C. H. Strawn officiating, Mr. O. T. Clay to Miss Susie E. Love, both of Monroe Co., Mo.

JENSEN—HAINEY.—At the home of the bride's parents, near Arkoe, Mo., Sunday, April 23, Mr. Martin Jensen, of St. Joseph, Mo., to Miss Arretha Hainey, of Arkoe; F. E. Blanchard officiating.

SMITH—BLACKABY.—On the 20th inst., J. W. Cameron solemnized the marriage of Mr. Lon Smith and Miss Effie Blackaby, of Marathon, Ia.

TAYLOR—WELCH.—Near Dresden, Kan., on Easter Sunday, Mr. Burt Taylor and Miss Anna Welch; J. H. Van Dever officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ALLEN.

Spencer Allen, a brother of J. H. Allen, of St. Louis, Mo., and of John M. Allen, congressman from Mississippi, died at the old home place, near Baldwyn, Miss., Monday, the 17th inst. Mr. Allen lost a leg in the Confederate army, since which misfortune he had been a great sufferer, and which ultimately caused his death. He was about 62 years of age at the time of his demise. He had been a member of the church at Baldwyn for several years. In his severe suffering he possessed his soul in patience. He seldom murmured or complained. We laid him to rest in the hope that he has entered "the upper day" where they have no night, "for the Lord God giveth them light." Funeral services conducted by the writer. JAMES H. BROOKS.

Corinth, Miss., April 20, 1899.

ASHBAUGH.

Mrs. Harriet F. Ashbaugh died on April 10, 1899, of pneumonia at St. Joseph's hospital, Keokuk, Ia. Her husband, son and daughter-in-law and grandchild were present when she died, also Rev. James Connoran and wife, of Keokuk. She was conscious up to the last two hours of her life and fully realized that she had to leave her loved ones. She calmly called each one and embraced them and said "Good-bye, it is all right, meet me in heaven." She asked them to sing, "Jesus lover of my soul let me thy bosom fly," her request was granted. She prayed earnestly and then requested Rev. Jas. Connoran to pray, then closed her eyes upon all and the scenes of this life to awaken in the glorious likeness of Jesus Christ her Savior where parting and death never enter. Sister Ashbaugh's maiden name was Sitton. She was the daughter of Maj. J. W. Sitton. She was born and raised in Lincoln County, Mo.; she was born Feb. 4, 1845, was married to Henry H. Ashbaugh Feb. 26, 1868, one child came to bless this union and remain with husband and father to mourn her loss. She confessed her faith in Christ at Oak Ridge schoolhouse, under the preaching of Bro. W. B. Galahare, November, 1876. She had been quite an invalid for nearly two years previous to undergoing an operation, after which complications set in and ended as mentioned above. She lived a most devoted Christian life, never murmuring of her sad affliction, but was patient under all circumstances, having a strong faith in her Savior resting sweetly in his arms she passed into rest. Her remains were interred in the Elsberry Cemetery.

W. W. RUMSEY.

Paynesville, Mo.

BELLEW.

Mary A. Reaugh was born in Adams County, Ill., Nov. 14th, 1836, died in Carthage, April 14th, 1899, aged 62 years and five months. She married Isaac Bellew Feb. 14th, 1856. Six children were born to this union, all dying in infancy, excepting Samuel, who died in his 18th year. Forty-six years of her life were spent in the service of Christ. During her late illness she spoke confidently of dwelling in the "heavenly mansion." Her cross was borne with Christian fortitude; her crowning needed but the transition of the spirit.

O. H. MCMINIMY.

CALLISON.

Robert Harlan Callison was born at Pleasant Hill, Lane Co., Ore., May 9, 1867. He obeyed the gospel in 1879. Was married to Miss Bertha Kenedy, May 22, 1892. Died April 16, 1899, in the fullness of faith in his Lord. He leaves a wife and two children, parents and other relatives, and numerous friends to mourn his loss. Services were conducted by the writer, after which the remains were laid to rest by the W. O. W. Bro. Callison was a faithful Christian, and was loved by all. May God comfort all the sorrowing ones.

E. C. WIGMORE.

Palouse, Wash., April 19, 1899.

DANIELS.

Died at Elsberry, March 29th, after a long and trying illess, Sister Daniels, whose maiden name was Anderson. She was born in Virginia, November 7th, 1829, was married to Samuel Daniels August, 1851. Eight children blessed this union; five remain to mourn their loss. Her husband died in August, 1888. She united with the Christian Church early in youth, and remained steadfast in the faith until death. She was a kind, loving and indulgent mother. She rests from her labors. The loved ones sorrow, but not as those who have no hope. W. W. RUMSEY.

Elsberry, Mo.

DAVIS.

Chartotte May Davis, only child of Bro. J. P. Davis, died at the home of her parents in Terre Haute, Ind., of cerebro-spinal menengitis on last Monday morning. She was deeply religious and at the age of ten years was baptized into the Church of Christ by her father. She was sick but five days and suffered most intensely. In her agony she cried, "O Jesus the same forever, why don't he take me to his home on high." On Wednesday we took her body to Waveland, for interment.

WM. MULLENDORE.

Terre Haute, Ind., April 20, 1899.

GARVEY.

Maria, wife of Elder John Garvey, died April 16, 1898, at her home near Mechanicsburg, Ill., aged 50 years and two months. She was the mother of eight children of whom six are living. She was a worthy and much-loved member of the Mechanicsburg Christian Church. She was best known as a modest, dovoted wife and mother and will be sadly missed by her loved ones. "The heart of her husband safely trusted in her. She did him good and not evil all the days of her life. Her children rise up and call her blessed." Funeral services were conducted by the writer, assisted by Bro. R. P. Havener, of Mechanicsburg, and Bro. H. H. Jenner, of Buffalo. W. W. WEEDON.

Williamsville, Ill.

GRIMES.

Bro James F. Grimes was born in the state of Kentucky on the 15th day of September, 1829, died at his home in Dixie, Wash., April 12, 1899, aged 69 years six months, 27 days. He was married to Miss Susanna Riddle, in 1854. To this union were born six children; three are with their father in heaven, the other three with their mother to mourn the loss of a kind and loving husband and father. Bro. Grimes was an honored officer of the Christian Church. The funeral was preached by the writer to a host of friends who mourn his departure. Blessed are the dead who die in the Lord. W. B. ROSE.

Dixie, Wash., April 15, 1899.

INGRAM.

At the home of her father in Judson, Smith County, Kan., on March 26, Maud Ingram departed this life in her 19th year. She united with the Church of Christ at the age of 14 and at once became actively identified with the work of the Master. By her pure Christian character and beautiful life she greatly endeared herself to her friends. "To know her was to love her," is the testimony of the many friends who mourn her untimely death. "She sleeps in Jesus." W. E. PITCHER.

Belleville, Kan., April 18, 1899.

LOWTHER.

Charles, the first born of Samuel and Jane Lowther, was born Feb. 27, 1885, died April 2, 1899. His funeral services were conducted by their pastor, A. W. Gehres from the Cedarville schoolhouse, April 3rd and interment in Seceder Cemetery.

Hopedale, Ind., April 21, 1899.

LOWTHER.

Harry, the last remaining son of Samuel and Jane L , was born Nov. 4, 1886, died April 18, 1899. His funeral services were conducted by their pastor, A. W. Gehres, from the Cedarville S. H., April 19, and his mortal body was placed at rest beside those of his brother and sister. Brother and Sister Lowther have the warmest prayers and tenderest sympathy of a loving fraternity.

Hopedale, Ind., April 21.

LOWTHER.

Anna, the youngest child of Samuel and Jane Lowther, was born Nov. 20, 1889, died April 7, 1899. Her funeral services were conducted by their pastor, A. W. Gehres, at the Cedarville schoolhouse, April 8, and her remains were laid to rest by her brother's side.

Hopedale, Ind., April 21, 1899.

MEANS.

Little Mittie Merle Means, was born Oct. 24, 1892, departed this life April 1, 1899. Pneumonia following measles was the cause of her death. On the 5th of April W. H. Means, Jr., followed his little sister. He was born Feb. 14, 1894. After they had given him up for dead he rallied and called his mother and told her he was going home to Jesus and be with Merle and the angels. He said he saw angels and his sister coming for him. With his little beckoning hands outstretched he lifted his almost lifeless form up off his pillow and in a moment was gone. Christian faith enables the bereaved parents to bear their heavy burden. MORGAN MORGANS.

Marionville, Mo., April 19, 1899.

NIXON.

Mrs. Mary Wolfe Nixon died at her home near Lomax, Ill., March 19, 1899. She was born Feb. 20, 1856, married David Nixon, Jan. 12, 1880 and united with the Christian Church Dec. 26, 1896. A husband and one son are left to mourn her departure. She has placed aside the burdens and cares of life to enter into the promised rest of the children of God. Her "waiting time is over, battles fought and victories won." She can hear the Savior's welcome good and faithful one well done. The pastor, Albert Schwartz, conducted the funeral services. MRS. C. E. LOWRY.

WILLIAMS.

Died at her home near Salem Church, April 6, 1899, Mamie Williams, little daughter of Bro. and Sister M. F. and S. J. Williams. Little Mamie was five years, one month and nine days old. The funeral sermon was preached by the writer in the Salem Church. Ere sin had soiled her pure spirit it took its flight to be with him who said "Suffer little children to come unto me."

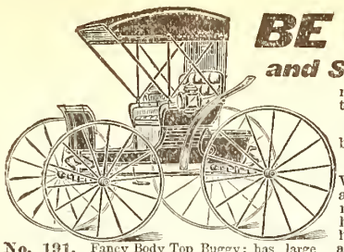
F. E. BLANCHARD.

WILLIAMS.

Elder Isaiah Boynton Williams departed this life at his home in Edinburg, Ill., April 16, 1899, aged 88 years, 10 months and two days. Bro. Williams was born in Hamilton County, Ohio. In early life he removed to Sangamon County, Ill. He was married to Phœbe Baker April 1, 1833. There were born unto them 11 children seven of whom are living and four children with his estimable wife had passed on before. He became a member of the Christian Church in early life and remained steadfast unto the end. "He rests from his labors and his works do follow him." Funeral sermon was preached by the writer.

W. W. WEEDON.

Williamsville, Ill.



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Publishers' Notes.

Peter Ainslie, editor of the Christian Tribune, Baltimore, Md., in his paper of April 27th gives the following notice of "Men of Yesterday," whose author is Thos. W. Grafton, and which is just from the press of the Christian Publishing Company: "'Men of Yesterday,' is the attractive title of a new book of 291 pages, just from the press of the Christian Publishing Co., St. Louis, Mo., by Thos. W. Grafton. It embraces a series of six character sketches of Walter Scott, Barton W. Stone, John Smith, Isaac Errett, B. W. Johnson and O. A. Burgess, with a good picture of each. It is written in that pleasing style that made the 'Life of Alexander Campbell,' by the same author so greatly admired."

The Disciples have put out many excellent books in recent years, and our own publications ought to have a larger place in our own libraries. The books are coming from our various publishing houses and they ought to be in the homes of our people. "Men of Yesterday" would be an especially good book to put into the hands of young people. The narratives are full of interest and these are men with whom the generation now growing up should have some acquaintance. The book is beautifully bound and the price is $1, postage paid.

"Aunt Maria's Saturday Talk Series" will please the children and instruct them at the same time concerning many historical characters. These series embrace six volumes, the titles being, "Little Presidents," "Little Kings," "Little Queens," "Little Orators," "Little Generals," "Little Statesmen." The children love stories that are true. In these volumes the writer, Laura Gerold Craig, has gathered true stories concerning the many persons mentioned in these six books. Each volume is appropriately illustrated, and is handsomely bound, making an attractive book to the eyes of the young. The price is 50 cents per volume, postpaid; or $2.50 for the full set.

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W. D. CREE,
Supt. of Subscription Department.

Our rates for 1899, subject to change without previous notice, are as follows:

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THE CHRISTIAN-EVANGELIST, one year, and The Genuine Oxford Self-Pronouncing Teachers' Bible,	2.50

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Expanding? Of course we are; we are "annexing" new subscribers every day.

Last week was "Congress week" among our brethren. The gathering was truly an "expansion" assembly. Never was the spirit of fairness and forbearance with one another so universally displayed.

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The motto of this journal: "In faith, unity; in opinion and methods, liberty; in all things, charity," is commending itself more and more to the brotherhood.

On one point there seemed to be a unanimity of opinion, and that was that it was a good thing, if not an absolutely essential thing, to be a regular reader of the CHRISTIAN-EVANGELIST. The brother who entertained a negative view on this question was not to be found. We know, *because we were looking for him.*

"The Wonders of the Sky," that beautiful little book by W. J. Russell, can be obtained free by paying your own subscription to this paper up to 1900 and *sending* $1.50 *additional to pay the subscription of one new subscriber.*

St. Louis furnished the Congress with comfortable entertainment, a hearty welcome, fine weather and free copies of the latest CHRISTIAN-EVANGELIST. What more was there to be desired?

"Just think of ten officers in the church and only two taking any of our church papers," writes a good, faithful brother; but when we tried to consider the matter calmly, "it was too painful for" us. That church ought to hold a prayer-meeting for the benefit of its board of officers, and that without unnecessary delay.

Truly, we are disciples or pupils of Christ. We are studying his life and his principles. We will never, perhaps, graduate in this world, which is at best only the "grammar school" or "high school." We ought to continue to grow in knowledge and in grace.

The CHRISTIAN-EVANGELIST is carrying on a school of correspondence along this line, learning itself and teaching others as best it can. You and your neighbor should take a course in this school. Tuition $1.50 per year. Pupils may begin at any time; *now* is preferred.

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Report of A. C. M. S.

Comparative statement of the receipts to the American Christian Missionary Socciety for the month of April, 1898 and 1899:

	1898	1899	Gain
No. Churches Contributing,	27	33	6
" C. E. S. "	2	16	14
" S. S., "		2	3
" L. A. S. "	5	3	3
" C. W. B. M. "	1		1 x
" Individual " .	54	36	18 x
" Other Contributions,	6	12	6
Am't contrib. by Chuches,	$ 277.71	$ 283.35	$ 5.64
" " " C. E. S.,	9.51	55.11	45.60
" " " S. S.,		14.50	14.50
" " " L. A. S.,	17.00	41.00	24.00
" " " C.W.B.M.,	2.00		2.00 x
" " " Individ.,	751.83	724.50	27.33 x
" of Bequests,	50.00	500.00	450.00
" " Annuity,		500.00	500.00
" " Other Contributions,	21.00	687.04	666.04
Total,	$1,129.05	$2,805.50	$1,676.45

Loss, x.

JUST BEFORE THE OFFERING.

We submit the statement of receipts to the American Christian Missionary Society for the month of April.

Our record shows a gain for the missionary year to date of $18,308.43 over the corresponding period of last year.

The signs of promise for the May offering are the brightest; we have over $4,000 in the special jubilee pledge; we have more than 800 churches pledged to take the offering that did not take it last year.

The preparations for the offering have been the most careful ever made; our papers have been most liberal in giving space to the advocacy of this great work; the orders for supplies have gone far ahead of anything ever known before in the office.

We ask our brethren to advise us early of any good news we may give to the brotherhood of their offering. We shall be glad to receive telegrams, if not sent C. O. D., that others may rejoice in your victories in this great cause.

We now plead that every lover of God's cause shall unite in earnest prayer to the Head of the church that the hearts of his people may be inclined toward the largest offering ever known for the advancement of the cause of Home Missions.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi May 11, 1899 No. 19

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, May 11, 1899. No. 19

CURRENT EVENTS.

The peace negotiations, which appeared for a time to be at an end on account of Gen. Otis' refusal to grant an armistice, have been resumed. The second set of emissaries repeated, with but slight change, the former request, that an armistice be granted until the Filipino Congress could be consulted in regard to the terms of peace. The meeting of the Congress has been indefinitely postponed by the American occupation of San Fernando, where it was to have convened May 1, and their latest proposal is for a truce of three months, to enable Aguinaldo to get his Congress together and get it to take action. It is unfortunate for the dictator's claims for the organization of the insurgent government, that at the hour of need it is impossible for him to put his finger on his Congress. These proposals of armistice are of course directed solely to the military commander, Gen. Otis, and he very properly refuses to consider any terms but unconditional surrender. The hopeful aspect of the case lies in the conferences which have been held between the Filipino emissaries and the President's Philippine Commission. President Schurman, a member of the commission, has been especially active in the attempt to make surrender as easy as possible for the Filipinos, to secure for them the "peace with dignity" which they now desire, and while not entering into any treaty relations with them or recognizing the existence of their government, to assure them that in case of submission, the new government for the islands would not be formed without consultation with them. Gen. Arguelles and Lieut. Bernal, representing Aguinaldo, recognize the superior force of the United States and the futility of further resistance. It is the part of wisdom now to make their recognition of American sovereignty as easy as possible, so that the exercise of that sovereignty be not abridged. The commission will recommend to the President a form of government outlined by them, in which the natives will from the first be given a part in the administration of local and provincial affairs. The assurance that this recommendation will be made is going far toward reconciling the Filipino leaders to the idea of surrender. They can discern a distant prospect of lucrative office under the government and with the true instinct of the civilized politician they are reaching out with avidity for that "white man's burden."

But while these unofficial negotiations between President Schurman and Aguinaldo's emissaries are proceeding with gratifying promise of a peaceful issue, the war still goes on. Of necessity it must, for Mr. Schurman and his colleagues have no authority to make a treaty of peace, and the Filipinos have not yet acknowledged the sovereignty of the United States, though they have admitted her superior power. The insurgents are still in rebellion against the only organized government in the island. Mr. Schurman is persuasively exhibiting the beneficent effects which will follow the recognition American sovereignty, and Generals MacArthur and Lawton are vigorously demonstrating the woes which will attend the persistent rejection of it. During the past week the advance to the north was continued from Calumpit to San Fernando, nine miles north. The latter village became the capital of the insurgent government upon the capture of Malolos. At present the insurgent government has no need for a capital. The assembly of its Congress is now several days overdue and it has not been able to get enough members together to take the oath and move an adjournment. The advance from Calumpit to San Fernando was made, like that from Malolos to Calumpit, in two columns. Gen. MacArthur proceeded straight north to the attack, while Gens. Lawton and Wheaton detoured to the east to flank the enemy and, if possible, to get behind them and cut them off from retreating into the mountainous regions still further north. Gen. MacArthur's division met severe resistance in crossing the river three miles from San Fernando, but there was no fight at the village itself, the natives retiring from the town as the Americans entered. The second part of the maneuver was not an entire success, for the insurgents escaped in a northwesterly direction from San Fernando. At the taking of San Tomas, a town five miles northeast of Calumpit, Brig. Gen. Funston, who was promoted last week for gallant conduct at the taking of Calumpit, again distinguished himself.

The Anti-Imperialist League of Boston has gone a step too far in its attempt to carry on its propaganda among the soldiers who are now wearing our uniforms in the Philippines, endeavoring to persuade them to withdraw from the service of the United States. The League has been circulating its literature for some time in this country without interference, but when information came that a consignment of its pamphlets was being sent to the Philippines there was a hasty Cabinet conference and an order was sent to stop the pamphlets at the San Francisco post office. It is charged that the sending of this literature to the seat of war is virtually an act of sedition and inciting to mutiny, and that the government has a perfectly clear case if it cares to prosecute the guilty parties. It is not believed that there will be any prosecution, nor will the circulation of the pamphlets in this country be interfered with, but all such mail matter intended for the Philippines will be stopped at San Francisco. Edward Atkinson, vice-president of the Anti-Imperialist League, is held to be chiefly responsible for these pamphlets, the titles of which are: "Criminal Aggression—by Whom?" "The Cost of a National Crime" and "The Hell of War and its Penalties." Mr. Atkinson expresses no anxiety, but declares that he is pleased to have the imperialist administration show its hand by this autocratic act. He takes his stand upon the freedom of speech which is inseparable from our republican institutions. But when the defense is made on this ground, there is another fact that must be taken into consideration. When a man writes a pamphlet here and sends it to the Philippines, that means freedom of speech, not only here, but there. But the Philippines are under martial law and under martial law many of the liberties which the individual ordinarily enjoys must be abridged. So long as Mr. Atkinson is permitted to say what he pleases to any audience he can get and to print what he pleases and send it all over the country, he can scarcely complain that there is not freedom of speech in the United States. To protest against the exclusion of his pamphlets which the administration considers dangerous, from the seat of war, is to protest against the commonest provisions of martial law.

Anti-expansionist sentiment in Chicago found a tumultuous outlet last week in the mass meeting which was held in Central Music Hall. The principal speakers were Dr. Henry Wade Rogers, Bishop Spalding, Prof. J. Lawrence Laughlin, Jenkin Lloyd Jones and Miss Jane Addams, of Hull House. These names are a guarantee of a strong presentation of that side of the case, and those who already agree with them were not disappointed. Yet it is doubtful whether one convert was made to the ranks of the anti-expansionists. Converts are not made in that way. In view of the effect of the speeches on the audience—*i. e.*, on that large part of it which was already of that same persuasion—it can scarcely be claimed that they contributed to a more thorough knowledge of the facts of the Philippine situation or a more reasonable view of the matter. Whether or not the speakers intend to make their appeal to passion, it was evident from the demonstrations which accompanied the speeches that it was the passion and not the reason which was moved. This is equally true of the demonstrations of disapproval which came from the minority. Clearer vision of the issues and principles involved is not furthered by mass meetings of this sort on either side. No one but a fanatic would claim that this meeting represented anything but the purest patriotism on the part of the speakers and auditors, but for the most

part its atmosphere, like that of any very large and enthusiastic political meeting, was not such as to encourage intelligent patriotism. This is our judgment of the meeting, quite apart from the merits of the question of expansion. The most significant remark made at the meeting was Dr. Rogers' suggestion that the United States should discharge its duty toward the Philippines "by declaring to the nations that it assumes a protectorate of the Philippine Islands against foreign aggression, and by calling upon the natives to establish their own internal government." This differs from most of the anti-expansionist speeches in that it recognizes America's responsibility in the islands and proposes a definite plan of action. Opinions may differ as to whether or not the adoption of this plan of action would bring immediate peace, but there is no doubt but that the pacification of the Philippines will be facilitated by giving them some definite assurance of a large measure of self-government. This is just what Mr. Schurman, at the head of the President's Philippine Commission, is now doing and we are hoping for peace as the outcome.

Current history is sometimes presented as accurately by the cartoonist's pencil as by the editor's pen, and almost always more vividly. In a recent number of Puck, the artist illustrates the saying, "Politics makes strange bedfellows," by a picture showing a German-American and an Irish-American startled from their side-by-side repose in the "anti-Anglo-American-alliance" bed, by a fearsome nightmare in the form of a British lion rampant, dancing on the foot of the bed. There is a great deal of significance in the picture. It is a fact that most of the opposition to the Anglo-American alliance, and incidentally to any expansion of our radius of activity which seems to point to closer co-operation with England, springs less from the traditional American habit of twisting the lion's tail than from the misguided energy of *some* so-called Americans of foreign birth. We believe that most of our citizens of German and Irish birth or extraction are genuinely and patriotically American. But there are others who have brought with them enough of their foreign sympathies to make them an easy prey for those politicians who play upon the antipathies which they have inherited from their fatherland. In view of the relations of mutual suspicion between England and Germany, and the ancient grudge which Ireland bears to Great Britain, the German-American and the Irish-American are ready to oppose any project which seems to advance British interests along with our own. So long as the German or the Irish motive prevails with such a citizen, he is not really an American at all. The terms German-American and Irish-American should have no significance in other than an ethnological sense. When used with a political significance, they are a contradiction in terms.

The final report of the court of inquiry which has been investigating the "beef scandal" has been received by the President. The report is a complete vindication of the subsistence department. Gen. Miles' charges are not sustained, and he is censured for making such allegations without facts to sustain them, but it is recommended that no further action be taken by way of punishment. The longsuffering public joins with one heart and one voice in the hope that the whole thing will now be considered as closed. It is to be hoped, too, that Gen. Miles will gracefully accept the verdict and will not demand an opportunity to vindicate himself before a court-martial. No vindication is necessary. His reputation is good and has not been injured by this tedious episode. Even if the court has decided that his charges were untrue, the inquiry developed enough evidence on his side to relieve him of any suspicion of willful and malicious falsification. This side of the case is still further emphasized by the President's determination to form ration boards in the several divisions of the army to have oversight of questions of dietetics. Instructions have been sent to the generals in command in the Philippines, Porto Rico and Cuba, to form boards consisting of three officers, one each from the line, medical and subsistence departments, to consider and report in regard to any desired change in the army ration, with special reference to the conditions imposed by service in the tropics.

A trust representing a capital of $1,000,000,000 is something which, undreamed of ten years ago, is now about to become a reality. Plans are far advanced for the consolidation of all the existing steel and iron trusts into one stupendous organization capitalized at one billion dollars. It is futile for anybody to try to realize the immensity of this capital. For most of us a billion means only indefinite magnitude. But at least we can realize that this trust with a thousand million back of it means the greatest aggregation of capital ever attempted by any private enterprise. This is partly the result of the successful invasion of Europe by American manufacturers, and it will probably have a further effect in that direction. Lord Revelstroke, one of the directors of the Bank of England, speaks of the trust-forming impulse as one of the points which gives America her advantage in her competition with European manufacturers in European markets. English capitalists must learn the art or lose the race, he says. Perhaps so, but we cannot yet give up our faith in the somewhat hackneyed statement that these combinations are a great menace. That they embody the spirit of the age, in so far as they represent the tendency to consolidate and co-operate, we cannot deny; and we cannot expect that the world of commerce and manufacture will ever revert to the atomic condition in which each workman, journeyman or master-mechanic worked independently with his own capital. The trust represents the spirit of consolidation as applied to capital; the trades-union represents the same spirit as applied to labor. Perhaps what is needed is not a war against either (for a war against the spirit of the age is always futile), but a fuller and farther application of the principle in a higher synthesis which will include both labor and capital.

Speaking of trusts and combines, sometimes one can point to a definite result which one of them has accomplished for the good of the race, or a part of it. For example, it is announced that a syndicate of New York and Philadelphia capitalists has bought out Mr. Yerkes' street railway lines in Chicago, and that that gentleman is to shake from his feet the dust of the city which has for years been his prey. In spite of the most strenuous efforts on his part, during the past two or three years, Mr. Yerkes has not been able to get his franchises extended on the present favorable terms. He now gives up in disgust. The new syndicate which has bought him out proposes to make sweeping changes and railroad improvements in the system, including the abolition of the trolley and the equipment of all street cars with a new automobile storage system.

The agreement reached between Great Britain and Russia in regard to their relations in China may be regarded as putting an end to Salisbury's attempt to realize the "open door" policy. The details of the agreement have not yet been made public, but in general Russia agrees not to interfere with England in the valley of the Yangtse Kiang, and England agrees not to interfere with Russia in Manchuria. Russia is thus left without a check in Northern China; annexation would not be much better from the Russian point of view. England has other rivals in the Yangtse Valley, but all fear of trouble from Russia is now removed. Germany must come in with her claim promptly or be left behind. Lord Salisbury is credited with a great diplomatic victory in avoiding trouble with Russia and guaranteeing peace in the East, but the agreement is a death-blow to the open-door policy which he has been ardently advocating, and a complete acceptance of the sphere-of-influence policy which Russia has favored. Salisbury himself draws attention away from this point by remarking that the fact that an agreement has been reached is more important than its particular provisions. Immediate friction between Russia and Great Britain is prevented, but the way is opened, more clearly than ever before, for the partition of China.

A Cabinet crisis has occurred in Italy as the outcome of a division of opinion in regard to the policy pursued by the movement in China. The sending of warships to San Mun and the attempt by Italy to establish a sphere of influence there has been severely criticized, and it became evident that the government would be supported in this policy by a very narrow majority if at all. Hence the resignation of the Cabinet to avoid an adverse vote. Gen. Pelloux, the former premier, has been instructed, much against his own will, to undertake the formation of another Cabinet. In the interim, the old ministry remains in power, and it is suspected that it may take advantage of the delay to embarrass its successors by ordering the immediate occupation of San Mun.

Sensational stories continue to reach this country concerning the declining health of Admiral Dewey. It is gratifying to learn, however, from Dr. E. Page, Assistant Surgeon, U. S. N., and Surgeon on the flagship Olympia for the past year and a half, that the Admiral is in "perfect health." He, no doubt, feels the effect of the enervating climate of the Philippines, and a change would doubtless do him good. The fact that Commodore Watson has been appointed to take command of the Asiatic squadron to relieve Admiral Dewey, when the latter feels that he can be spared, indicates that it is his purpose to return home as soon as the situation there permits it.

OUR NATIONAL POLICY IN THE PHILIPPINES.

We print elsewhere, under the title of "One Dark Spot," a criticism of the course of this paper in relation to the war with Spain and the issues which have grown out of that war. While we thank our correspondent for his candid and courteous criticism, we must say that he does not seem to understand our attitude toward this subject nor the attitude of the government. This grows out of the fact that he fails, we think, to occupy the proper point of view. We submit a few considerations in defense and explanation of our position.

In the first place, we cannot consider the Philippine question apart from its relation to our recent war with Spain. It is a part and, as we believe, a necessary part of that policy which the government entered upon when it notified Spain that this nation could not permit an indefinite prolongation of the war in Cuba with its attendant consequences, both to the people of Cuba and to our own country. The result of that declaration was war with Spain, which resulted in not only driving the Spanish out of the Western Hemisphere, but in bringing the Philippine Archipelago under our control. This latter result came about without any previous intention on the part of this government. It was an unforeseen result of the war.

The CHRISTIAN-EVANGELIST believed at the time and still believes that the nation was justified in taking the firm stand that it did after long and patient waiting in reference to Spain's treatment of Cuba. Nations can no more isolate themselves from the care of weaker and dependent nations and peoples, and disclaim any responsibility for their welfare, than individuals can isolate themselves from their neighbors who are in distress, and claim that they are not their "brother's keeper." By every consideration of national honor, of devotion to the principles of our government, of unselfish regard for the welfare of the starving and oppressed Cubans, we were bound to take the position we did. We do not doubt that the verdict of history will justify that policy and mark it as the beginning of a brighter era for Spain and her once dependent colonies, and for the United States as well.

It may be said, of course, that having driven Spain out of the West Indies we were under no obligations to demand the cession of the Philippine Islands. This was the problem that the Peace Commission had to deal with at Paris. Perhaps the majority of the members of that Commission at the beginning were not in favor of making this demand, but there were considerations of the gravest import which seemed to leave no other course open for the government. So weighty were these considerations that so conservative a man as Senator Gray, who went to Paris opposed to the policy of demanding the cession of the Philippines, was compelled to change his mind, along with others who thought with him on the subject, until the Commission was of one judgment as to the necessity that was forced upon them.

About the time, or a little before the ratification of this treaty, which included the cession of the Philippines, the Filipinos, acting under false ideas and following the advice of unwise men, attacked the United States forces at Manila. What could the government do under these circumstances but seek to quell this insurrection and restore peace? It had made itself responsible to the civilized world for maintaining order and enforcing justice among the people of these islands, since it had taken the right to do this away from Spain. If critics of the government would put themselves in the place of the administration and ask themselves what they would be compelled to do if they were in authority, they would often look at these questions in a different light. In our judgment, the government has been doing the only thing that it could possibly do, with honor and self-respect under the circumstances, namely, it has instructed the commander of our forces in the Philippines to enforce the authority of the United States, and has sent a Commission of able men to explain to the Filipinos the purpose of the government to promote the welfare of the people of these islands and not to exploit them in any way for our own gain; that we are there to help them to establish such a measure of home rule as the interests of the people require, and as they are capable of exercising.

The CHRISTIAN-EVANGELIST has not condemned this policy, because we do not see anything else for the government to do. If we believed, as our correspondent does, that this nation was waging a "most cruel and selfish" war against the Filipinos, we should condemn it unsparingly. On the contrary, we understand that the war is being conducted on as humane principles as is possible, and from wholly unselfish motives. If we believed that the ultimate aim of this government was to hold these islands for its own gain without respect to the rights of these people to self-government and without granting them participation in the administration of their government, we should not hesitate to express our strong opposition to such policy. We do not believe that this is the purpose either of the administration or of the people of the United States.

For these reasons we do not find ourselves at all in sympathy with the radical utterances of a portion of the secular and religious press, and some of our college professors and politicians. Until it becomes apparent that our operations in the Philippines are not for the best interests of the people of these islands, but are prompted by selfish motives, we can but feel that such utterances are unjust to the government and calculated to work injury among the people whom we are trying to help forward to a better civilization and a better government. At the earliest possible moment, that is, as soon as these misguided people shall lay down their arms, they should be instructed and guided in the formation of such a government as will insure domestic tranquility and their peaceful progress along all the lines of civilization.

When peace shall have been restored, and when these people, under the tutelage of this government, shall have learned the art of governing themselves and shall be sharing with us the priceless boon of both civil and religious liberty, in the light of these better days, we can better understand and interpret the events which now seem so grievous to us all. Until then let us seek to be patient and just to those who are burdened with these great responsibilities. It is for Congress, not the President, to say what sort of government will best promote the peace and progress of the people of these islands until such time as they are able to care for themselves. That the interest of the Filipinos will receive the first consideration we do not for a moment doubt.

While we regret to have incurred the displeasure of so good a friend as our correspondent and others like him, we must, on this subject as on all others, be true to what we believe to be the best interests of our country and the kingdom of God. It is hardly necessary to add, we hope that our judgment is in no way influenced by partisan considerations, and our statements are not to be so judged.

SOME REAL DANGERS TO RELIGION.

It is a great point in military or in spiritual warfare to know where the enemy is located or the source from which danger is to be expected. The physician who makes a mistake in diagnosis is sure to make a mistake in his treatment of disease. There are good people who manifest the deepest concern lest the earnest investigations now being carried on in reference to the questions of the date, authorship and composition of the different books of the Bible may inflict a dangerous if not incurable wound on the cause of religion. They regard the chief danger to religion to-day to be the tendency to subject the Bible to the same critical investigation to which other ancient literature is being subjected.

Now, that there is some danger attending the process of passing everything through the crucible of investigation no one will deny. Biblical criticism is an art in which all do not succeed. Comparatively few have the necessary scholarship for original investigation. Others, who have the requisite scholarship, lack that even balance of judgment, reverence for truth and the spiritual insight necessary for such work. Some men are naturally extremists, and they carry their critical views to an extreme from which they have to recede. Others are mere apologists for existing theories, and engage in the work of criticism with their conclusions already formed and unalterably fixed. In this conflict between extremes the traditional faith of some—the only faith they have—will be overthrown, and all of these may not succeed in reaching a more rational basis of faith.

But to think of this process as being the most serious menace to religion is to miss the mark widely. The process itself is absolutely essential to all healthful progress in religious knowledge. Given sufficient learning and a sincere love of truth, and especially the truth concerning the Bible and religion, and the literary and historical criticism of the sacred Scriptures is inevitable. This is what is going on, and to be alarmed about it is the idlest of fears, while to make war against it is a most unfruitful, not to say injurious, expenditure of energy. Not only is this investigation inevitable, but the results of it, as all history has shown, are most beneficial to religion.

The real danger to religion is to be looked for in a different direction. Dogmatism, which denounces as moral treason every effort to attain to larger and clearer views

of truth, and every assertion of the liberty to think and speak freely on these great problems, is a far greater foe to religion than the spirit of investigation. The state of mind which is content with the knowledge it has of the Bible and of the great subjects it treats, and which assumes an attitude of inhospitality toward the results of all investigations, is far more dangerous to religion than even the untempered criticism which reaches extreme conclusions. Religion suffers much more from stagnation than from storm; far more from indifference to Bible questions than from wrong conclusions concerning them through an earnest investigation. Many of us have magnified unduly the dangers attending the scholarly investigation now going on concerning the Bible, while we have overlooked much greater dangers to religion growing out of indifference to Bible knowledge and hostility to biblical investigation. This is the same sort of error in the doctrinal realm that we have been guilty of in the department of practical administration, when we have been more willing to see churches die for want of proper care than to adopt some simple expedient for caring for them not specifically authorized.

We suggest, therefore, that the time has come to turn our attention to the real dangers to the cause of religion. Some of these are (1) the presentation of views and theories concerning the Bible which have been outgrown, and which constitute insuperable obstacles to faith in the minds of many; (2) the theory more or less widespread among men of the world that the church is afraid of its theology, afraid to have the Bible investigated, afraid to have religion subjected to the crucial investigation to which every other human interest must submit; (3) the spirit of intolerance that still survives in the church long after the martyr fires have been extinguished and the guillotine has ceased to do its bloody work; (4) the traditional nature of the faith of many who, without any personal investigation, have accepted such ideas of the Bible and of religion as have been handed down to them; (5) the perfunctory character of a great deal of our religion, which fails to fashion the character and mold the life of men, and to influence their conduct in the various relations of life; (6) the lack of brotherly love and unity among those who claim to be followers of Christ, and their devotion to creeds and to party politics more than to the Master Himself, so that instead of presenting a united front against the liquor traffic, municipal corruption, the social evil, industrial strifes, their divisions prevent them from exerting any effective resistance against these gigantic evils.

Here are some real dangers. It would be difficult to overestimate their magnitude. Would it not be well to turn our attention in the direction of removing these dangers? Isn't it high time the Church of God should close up its divided ranks and present a united front against these perils which are threatening our homes, our institutions and the cause of religion itself, even though, in so doing, some of our theological subtleties be neglected or even forgotten? This, it seems to us, is the imperative duty of the hour.

Every noble life leaves the fiber of it interwoven forever in the work of the world.

Hour of Prayer.

WHAT IS ESSENTIAL TO A TRUE PRAYER?

(Uniform Midweek Prayer-meeting Topic, May 17th.)

(Matt. 26:36-44; Luke 18:9-14.)

CENTRAL TRUTH: *The prayer that prevails with God must be made in the spirit of submission to the divine will and in humility.*

Very different is the picture in which Jesus is presented in the first of the above passages from that in which He was set forth in our last week's study. There He was in the peace and quietude of the home, holding converse with those He loved and those who loved Him. Here He is in the deep shadows of Gethsemane, wrestling with unseen foes and burdened with inexpressible agony. Such is the contrast in our human experiences—joy to-day and sorrow on the morrow. But whether in joy or in sorrow, the great matter is to be right with God and to be in communion with Him.

This scene in the Garden touches our hearts as scarcely anything else does in the Bible. Here we see the "Man of sorrows," who was "acquainted with grief." He is bending, agonizing under the weight of the world's guilt and woe. Taking his three trusted disciples into the Garden, He left them a little way and fell on His face, not willing that even His nearest disciples should witness the unutterable sorrow that was breaking His heart. But listening in the stillness of the night, they heard Him saying: "O, my Father, if it be possible, let this cup pass away from me; *nevertheless, not as I will, but as Thou wilt.*" Thrice was this prayer repeated, the Master returning each time to speak a word to His waiting disciples who were unable to enter with Him into the deep and dark experiences of that hour.

The "cup," of course, refers to the impending death and suffering which, if it were possible, He prayed might pass away. It was an awful cup of humiliation, of shame, of agony and suffering. And yet He added: "Nevertheless, not as I will, but as Thou wilt." If in the Father's plans and purposes it was necessary that He should pass through this dread ordeal, then He would meekly bow to the will of the Father. O for submission like that!

This is true prayer. This is the spirit of submission which is essential to all real prayer. Moreover, it is an element of prayer which we sometimes forget in our eager desire to have our own way. When the petition we make is for some cherished desire, how hard it is to say, "Nevertheless, not as I will, but as Thou wilt!" If the life of a loved one is hanging in the balance, it is hard for the almost breaking heart to make its request on the condition that it is in harmony with the will of God. But whether it be hard or easy, it is essential to true prayer. Nor would it be so hard for us to add this conditional clause to our prayers, if we but realized that God not only knows better than we what is best, but that He loves those for whom we pray better than we love them.

The familiar parable of the Pharisee and the publican who went up to the temple to pray, enforces the necessity of *humility* as another element of true prayer. The Pharisee congratulated himself on his piety and devotion, being full of spiritual pride. The publican was deeply conscious of his unworthiness, and petitioned for mercy. The condition of heart that recognizes one's own unworthiness and need of divine mercy is an essential condition of obtaining God's favor. A true knowledge of ourselves is all that is necessary to make us feel our unworthiness, for who that compares himself with the divine ideal given us in Christ can fail to recognize how far short he falls of that ideal?

It is a good time, in this midweek prayer-meeting, while the subject is under consideration, for us to resolve not only to pray *more*, but to pray *better*. Let us cultivate the spirit of submissiveness to the divine will and seek continually to be and to do whatever that will requires of us. The earnest effort to do this will be certain to result in a proper humility that will make us recognize our own deficiencies and save us from spiritual pride.

PRAYER.

O, Thou Lord and Master, who didst teach Thy disciples to pray, Thou hast also taught us how to pray by Thine own example. But we have been slow to learn the great lesson of submission to the divine will. Help us, we beseech Thee, O Lord, to make all our requests in the spirit of that thrice repeated petition of Thine in Gethsemane: "Not my will, but Thine be done!" Enable us, we pray Thee, to avoid all spiritual pride and to be filled with the spirit of humility, so that our prayers may be acceptable to our Heavenly Father. Make prayer more real, more vital, more joyous to us, so that under its transfiguring influence we may be at last brought into Thy likeness and be with Thee forever. For Thy name's sake. Amen!

Editor's Easy Chair.

The Easy Chair, though crowded out last week, is still in the mood, superinduced by the late Congress, of meditating on the significance of that event. It is now about ten years since the CHRISTIAN-EVANGELIST had a leading editorial on the importance of a Congress among us to discuss a class of questions that could not properly come before our missionary gatherings. There were a few here and there that responded to the sentiment, but evidently the feeling was prevalent at the time that there was no great good to come from meeting and comparing views on questions about which there would be differences of opinion. Perhaps the time had not fully come for such a meeting. From time to time the suggestion has been renewed by various brethren, but the idea never crystallized into definite form until last year at Macatawa Park. The Congress may be said to mark the growth of two ideas among us: One is the value of many of those subjects which we had been accustomed to regard as speculative and impracticable, and the other is, that there should be the fullest liberty for differences of judgment concerning these questions. After all, as we have come to see, there is a great deal of practical value in clear thinking and in correct theories concerning the living questions of our time. Coincident with this discovery, or with the better realization of this fact, there has come the conviction that we can make no progress in the direction of clear thinking and correct theories on these questions without the fullest freedom of

thought and discussion. The Congress marks the recognition and acceptance of these two ideas more fully than they have ever been recognized or accepted before among us.

Speaking of the liberty we have in Christ Jesus, and the right of every man to express his deepest conviction of truth, the point has frequently been made, and was made during the Congress, that men who exercise this right fully in expressing their own opinions, when criticised by others in the same spirit of freedom, sometimes complain of the lack of freedom of discussion and liberty of thought. There is probably something in this, but it should be said, in fairness, we think, that it is not the criticism of those who hold new views that is complained of, but the *spirit* in which it is often done. A group of ministers was standing in front of the church during a recess of the Congress, talking over this point, when a venerable brother said: "As for my part, I enjoy being criticised, and I do not care how many brethren reply to any article I may write for our papers." Another replied: "That depends. I could reply to one of your articles in a way that would make you justly indignant. I could insinuate that you were seeking, clandestinely, to introduce a revolution in religious thought that would overthrow faith in the Bible, discredit our own religious movement, and play havoc generally with all that believers hold sacred. I could single out certain words and phrases, and hold them up to ridicule, and point out the unsuspected heresy that lurks beneath them, and raise a warning cry to the brethren to beware of these veiled attempts to overthrow the faith once for all delivered to the saints." "Of course," responded the elderly brother, "if you were to do *that*, I would feel that you were trying to restrict my freedom of thought and discussion." It is that sort of thing, of which we now and then see a manifestation, that reminds us of what this spirit did in the olden times, when it had free course.

It is clear that the liberty which is to serve the cause of progress in religious thinking must not be a one-sided liberty. It must mean, not only the liberty to advance new ideas and new theories, on the part of those who honestly hold them, but the liberty, also, of those who do not accept them to attempt to show wherein they are untenable and why they should not be accepted; but in neither case does Christian liberty carry with it the right to excite prejudice by the use of epithets, or the violation, in any respect, of the rules of courtesy or the law of kindness. It was illustrated at different times during the late Congress how the presentation of a subject from different points of view gave us a fuller and completer view of the subject than we would have had with a single view. The unfailing courtesy with which these different views were presented put every one in a frame of mind for giving them the most favorable consideration. Therein lies one of the advantages of a Congress for the discussion of these questions over newspaper discussions. When brethren come together, face to face, and give their reasons for the faith that is in them, they are more likely to treat each other, and each other's views, with proper consideration than when they use the medium of a newspaper, even a religious paper. This ought not to be the case, perhaps, but experience shows it to to be true.

It is a good thing, however, to remember —and it was remembered in the late Congress—that there is something better than even liberty or freedom of thought, and that is brotherly love. This does not mean that the former should be sacrificed on the altar of the latter, but only that it is to be exercised under the influence of the latter. Truth, it is often said, is the chief thing to be sought. This is, no doubt, true, but it must not be forgotton that a part of that truth, and a very important part, is that each man must serve his brother, and seek to build him up. It is the remembrance of this fact that begets and keeps alive the spirit of courtesy and brotherly kindness in all our discussions. The highest wisdom is needed, both in our method of presenting new truth, and in our method of antagonizing what we believe to be error, and this wisdom will be found to be in perfect harmony with the recognition of the bond of love and the obligations which grow out of it. Knowledge puffs up, but love edifies. Now abideth liberty, knowledge and love; and the greatest of these is love.

Questions and Answers.

If it be true that remission of sins is the result of obedience to the gospel as taught by Christ's apostles, namely, faith, repentance, confession and baptism, which is observed by the Church of Christ to-day, is it consistent for members of said church to assist in persuading persons to go to the altar of prayer in meetings of the denominations to pray and be prayed for to obtain forgiveness of sins? What should be the duties of elders of said Church of Christ, and what action should they take?

J. T. R. Ladd.

We do not like the form of expression that "remission of sins is the result of obedience to the gospel," etc. That smacks a little of a mechanical conception of the gospel which is not in harmony with the New Testament. The remission of sins is the result of God's amazing grace manifested to us in Jesus Christ, and is offered freely to every one who seeks it through faith and obedience. We should say, however, that it would not be consistent for those who hold this view of the gospel to persuade persons to go forward in revival meetings, as they are usually conducted "to pray and be prayed for to obtain forgiveness of sins." It is altogether right to pray, and it is entirely proper to ask the prayers of others, but the method of modern revivalism is not in harmony with the New Testament examples or teaching. The believing penitent is there taught to go forward in *obedience*, "calling upon the name of the Lord," instead of tarrying in disobedience, waiting for some miraculous manifestation or ecstacy of feeling. No action of the elders is needed in such cases except their kindly efforts to teach these members the way of the Lord more perfectly.

A member of the Roman Catholic Church in this city asserts that the Campbell and Purcell Debate, issued by the Christian Publishing Co., is incorrect; that there are two editions in existence, one of which shows that Campbell went out on the eleventh night of the debate and never returned, thus giving Purcell the best of the fight. Will you kindly advise me if this is correct, and can you give me the name of any living person who attended the debate?

C. H. Naylor.

Palestine, Tex.

This, we take it, is a piece of pure fiction. We do not know of but one edition of the work referred to, unless the Catholics have issued a garbled edition. Mr. Campbell was not the kind of man to run away from a theological contest. He fought it out to a finish with Mr. Purcell, and to the entire satisfaction of everybody except the Catholics. If any of our readers attended that debate, we should be glad to hear from them on the point raised by our querist.

In your issue of the 6th inst., I see that Bro. Tyler has raised the point as to the time of the beginning of the Christian era, and places it at the resurrection and not the birth of Jesus and says, "John the Harbinger and Jesus the Messiah both lived and died under the Jewish theocracy." Did the theocracy then close, or did it continue till the downfall of Jerusalem? *W. H. T.*

The Christian era, by common consent, began with the birth of Christ, but the Christian Church as a living organism, indwelt by the Spirit, with its meetings, its ordinances and its worship, began on the Pentecost following the resurrection. The Jewish worship did, indeed, continue at Jerusalem until the downfall of that city and the destruction of the temple, but the new dispensation had begun earlier, and the old order of things only continued because of the inability of the religious leaders of the time to understand the significance of Christ's mission to the world and the true character of the kingdom which he came to establish.

In John 14:12 Jesus said to his disciples: "He that believeth on me the works that I do shall he do also; and greater works shall he do, because I go unto the Father." Does this apply exclusively to the apostles or Christians in general? *E. W. Knapp.*

Irvington, Ind.

We think the language applies to all believers who avail themselves of the spiritual gifts and graces made possible by Christ's return to the Father. The "greater works" referred to cannot be miracles, because the apostles wrought no greater miracles than Christ wrought. They must refer to the spiritual results which would follow the administration of the gospel in the power of the Spirit. The awakening of a soul that has been dead in trespasses and in sins to new life, under the preaching of the gospel, is a greater achievement in the sight of God than the raising of a dead body, or any other physical miracle. Christ's ministry was preparatory to these "greater works" that should follow after his death, resurrection and ascension to the Father.

Would it be right for a sister to conduct the communion service if there was no brother present who would agree to do so?

Sadie Gray.

Duncan, Ariz.

Certainly, it would be altogether right. The universal priesthood of Christians and the absence of any other sort of priesthood in Christianity, makes this conclusion inevitable. In Christ Jesus there is neither male or female.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

SECOND DECADE.

EDUCATION IN THE DECADE BEGINNING WITH 1850.

B. B. TYLER.

Education and evangelization go hand in hand. With the organization of the American Christian Missionary Society a new era in the history of the Disciples began. Every part of the body was revitalized. The purpose of the Society was the systematic evangelization of men in our own and in other lands; but the cause of education received an impetus that is felt to this day.

The prime movers in the nineteenth century effort in behalf of Christian unity and union, by a return to the Christianity of the Christ as it is described in the New Testament, were educated men. They were Presbyterian clergymen—trained as such men usually were and are. Their desire for a visible union of God's people was in order that men might be led to faith in the Christ; hence their evangelistic and evangelical zeal. They would naturally connect with this zeal an abiding interest in education—in college education—as a means of preparing men for the gospel ministry.

Bacon College was established in Georgetown, Ky., in 1838. Bethany College was founded in 1841—the charter was granted by the Virginia Legislature in 1840—at the village of Bethany, Brooke County, Va. Alexander Campbell, its founder and first president, said: "Bethany College is the only college known to us in the civilized world, founded upon the Bible. It is not a theological school, founded upon human theology, nor a school of divinity, founded upon the Bible; but a literary and scientific institution, founded upon the Bible as the basis of all true science and true learning. . . . .We are indeed the only denomination, or people, that could introduce the Bible into a college and daily teach it, inasmuch as we care for nothing that is not recognized by every party in Christendom." As to the relation of Bethany to Bacon College, Mr. Campbell said: "Well knowing that Bacon College could not answer the purposes I designed, I obtained a liberal charter for Bethany College, and founded it at once upon the Bible, as the only foundation of real learning, human philosophy, and moral science."

In November, 1849, delegates from thirty-one churches in Ohio met and agreed to establish an institution of learning, such as might meet, in the character and scope of its instructions, especially its moral and religious instructions, the wants of the brotherhood in that part of the world. This was the beginning of the Western Reserve Eclectic Institute, now Hiram College, located at the village of Hiram, in Portage County, Ohio. The Western Reserve Eclectic Institute was a school of academic grade. A. S. Hayden was the first president; James A. Garfield was the second. The institution became a college in 1867. Its founders thought that the Bible ought to hold a prominent place in the educational system, that it was the only proper foundation for moral and ethical culture, and consequently that it ought to enter into the education of our young people—substantially the views which controlled Alexander Campbell in the founding of Bethany College.

Definite action was taken by the Disciples of Christ in Indiana, in their state meeting October, 1849, to found, in Indianapolis, the Northwestern Christian University, now Butler College, the college of literature and arts of the University of Indianapolis. The charter of the Northwestern Christian University was granted by the legislature of Indiana January 15, 1850. The first session of the institution began in November, 1855. The inspiration of the founders was a belief, on conviction, that the prosperity of New Testament Christianity, in our age and country, is intimately connected with the cause of education. The two were believed to go hand in hand. The Bible was, almost as a matter of course, adopted as a text-book, and so continues to this day. The charter of this institution required that both sexes should be taught in the same classes and graduated with the same honors.

Bacon College, after a varied history, in 1858 became Kentucky University—located first in Harrodsburg, and later in Lexington, its present abiding-place.

The Kentucky Christian Education Society deserves to be mentioned in this connection as indicating the growth of interest in education among the Disciples of Christ.

This society was organized in 1856. Such men as William Morton, John T. Johnson and Philip S. Fall were leading spirits in its organization. It furnishes only such financial assistance as is necessary to enable a student to obtain a college education at the cheapest rate of living. This noble society has assisted in the education of five hundred young men, at a total expenditure of $100,000. Until recently the money was a gift; now it is a loan without interest. Many of our most efficient preachers, college professors and writers were assisted in obtaining an education by the Kentucky Christian Education Society.

The Kentucky Female Orphan School was founded at Midway, Woodford County, Ky., in 1849. It was at first a home rather than a school. Fifteen girls were admitted when its doors were first opened. John T. Johnson, L. L. Pinkerton and J. W. Parish were the principal men in the inauguration of this good work. The expense of the buildings and furnishing the same was borne, principally, by the Disciples residing in Woodford County. The women were foremost in this enterprise, aiding it with brain, heart, tongue, hand and purse. Into the Kentucky Female Orphan School a good moral character and the ability to receive an education are the essential conditions of admission. The aim is to make of the orphan girls self-supporting women. Only orphans are admitted; and these must be so situated that without the assistance of this school they would probably not receive an educatlon. The graduates are so wisely and thoroughly trained as to be in special demand in the state as teachers. The property is valued at $50,000. There is an endowment, well invested, of $150,000. The expense per annum is $15,000. The patronage is so large that additional buildings are needed in order to properly accomodate the pupils.

The legislature of Illinois, in 1855, granted a charter to Eureka College, to be located at Walnut Grove, in Woodford County, Ill. The town of Eureka grew up about the college. This institution was the outgrowth of the Walnut Grove Academy, founded and conducted by Prof. A. S. Fisher. The spirit out of which Eureka College grew is shown in the language used by J. T. Jones, president of the board of trustees of Walnut Grove Academy: "We propose to educate gratis all indigent young men who will pledge themselves to preach the gospel. And we hope to be able, at some future period, to train up, free of charge, indigent orphans. One of our cardinal points will ever be to induce more of our young brethren to embark in the proclamation of the ancient gospel, and to render it possible for them to be qualified with the necessary education.

Abingdon College, in Illinois, was founded in 1855. It was preceded by Abingdon Academy. P. H. Murphy was the first president of this college. In the course of time Abingdon College was incorporated with Eureka College.

Christian College, an institution for young women, located at Columbia, Mo., was founded in 1852. John Augustus Williams was the first president of this still flourishing institution. The same year the legislature of Arkansas granted a charter to Arkansas College. Robert Graham, "a graduate of Bethany College," was "for some years before this the principal of an academy in that state, and it was through his energy, talents and learning," to use the words of Alexander Campbell, "that this institution has been incorporated as a college, and himself created president." About the same time the Disciples in Missouri established Christian University at Canton. To this decade also belongs the founding and failure of Berea College, at Jacksonville, Ill., through the heretical teaching of Walter S. Russell, its president. Oskaloosa College received its charter from the Iowa Legislature in 1857. This institution came as a result of organized effort on the part of the Disciples of Christ in the state of Iowa. They resolved in their state meeting in 1855 to establish an educational institution of college grade.

Persons who can contribute facts concerning education among the Disciples in the decade to which these papers belong are requested to address B. B. Tyler, Colorado Springs, Colorado.

As we tie a tender tree to some other tree that it may not be broken by the winds, and cast anchor in a storm to fix the ship that it may not be driven by the tempest; so ought we to join and apply our weak and faint hearts to the firm pillar of God's word, and fix the ship of our souls by the anchor of hope, that it drift not.—*John Arndt.*

MEMBERSHIP OF CHRISTIANS IN SECRET SOCIETIES.*—II.

RELIGIOUS BENEFITS.

It is said that Masonry presents a broader ground for brotherhood. I suggest, the truth is, that Masonry nor any other secret society has ever been established on a universal brotherhood. The conditions of membership are such as to comprehend only such as are of a certain age, and excludes all who are not able to pay their dues. The fact that these societies exclude the young, the old, the halt, the lame, the blind and the outcast, eternally settles their claim for universal brotherhood. I again suggest that man's brotherhood depends on God's Fatherhood, and when the Christian gets this great law fixed in his mind, to control action, all else will naturally fall into line.

If I am a child of God, the man or woman with all their wants are my brother and sister as much as the one born of my earthly parents. "Jesus says he is my brother." "For inasmuch as you have done it unto the least of these my brethren, you have done it unto me."

I here and now affirm that the Fatherhood of God has entered into the organization of all the churches of Christ; for upon this conception of Christ's relation to God, and our relation to God through him, was the church founded. God's Fatherhood and Christ's Sonship—this is the natural order. Now if what we call churches had been organized on this law, no such thing as a lodge would have been possible.

The very idea of organizing an exclusive, selfish, narrow-minded, little-hearted clique and calling it a fraternity would have met only what ridicule it deserved.

Just think of sons and daughters of the Lord Almighty getting together and drawing up a constitution and bylaws under which no black man can be admitted because of the color of his skin. No invalid or sick man can be admitted because he is not well. No poor man because he cannot pay his dues. No one less than 21 nor over 50 years because the former would need counsel and the latter help.

We are a brotherhood of white-skinned, healthy men, able to take care of ourselves, and pay our quarterly dues and monthly assessments. We want our families taken care of after death. Yet we are in no way responsible for the support of the families of the poor and sick. We are not such fools as to take upon ourselves these unnecessary obligations. Who, I ask, can call that thing a brotherhood, much less a universal brotherhood?

In the name of the church I protest against it. I would not object to the terms association, or co-operation, or mutual insurance society. But to call it a universal brotherhood is a misnomer.

Now if the Church of Christ were to grasp the real teaching of Jesus regarding God's Fatherhood, and organize in harmony with it, it would not be ten years until no such society could exist, and no man who now stands associated with such order would be found to say one wsrd in their favor. They are all parts of our selfish system, which force each man into an unholy struggle for existence.

When we believe in Christ and shall be willing to trust our Heavenly Father for support, we will then seek the kingdom of God for ourselves and others. Then shall we realize what is best for us and for all men. Man's brotherhood depends on God's Fatherhood, and can be established on no other law. Get this idea into human life, and with it you can settle all the labor, financial, political and religious questions of our time and day.

If this be true, it only remains for us to compare the Church of Christ with all other institutions, for man's good and God's glory.

The affirmation of all Scripture is that Jesus founded the church (Matt. 16:15-19). To Peter he delegated the right to make the law for receiving citizens into his kingdom. From this law there is no appeal. On the mount of transfiguration Moses, the author and founder of the Jewish economy, confirmed the statement of the Spirit: *hear ye him.* When the fullness of time was come, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Societies are of human origin. The one honored more for its age than for any good it ever did the world, can not date back farther than the 17th century. It has been overlaid with fiction and absurdity, partly from an exaggerated estimate of its importance in architecture, and partly from a wish to connect mediæval Masonry with an institution that passes under the same name in the present day.

Jesus the executor of the Father's will said, "This is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." This is a divine proposition with promises worth every effort in life to secure. All societies are based on a human proposition with no promise that reaches beyond the landmark of time.

The church acknowledges the authority and wisdom of God in giving an expressed or implied law which covers the individual and collective condition of all men: "All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be, perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). This law demands every energy of an active life; hence Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God" (Rom. 12:1, 2). Societies tacitly reproach God, and his law of love in the mission of Jesus for man's present good and future hope. The church unites our time, talents and money. Societies waste our time, divide our talents and spend our money for a selfish purpose.

The church breaks up the selfish crust of our nature, and in the language of the Spirit says do good unto all men (Gal. 6:10). Societies say do good unto some men. The one cultivates our generosity; the other our selfishness. We are born into the one and initiated into the other (1 Pet. 1:22, 23). The members of the body of Christ are known by their badge of love. "A new commandment I give unto you, that you love one another as I have loved you. By this shall all men know that you are my disciples, if you have love one for another."

Members of societies are known by the grip, sign or ribbon.

The church cultivates the mind, purifies the heart and saves the soul.

Societies claim no such honors, but formulate from the Bible all of any value in them. If any one or all these contrasts be true, what is the preacher's duty? Has he any right to become a member of such associations? Have they any time, money or influence for which they are not responsible to God, and which he does not require them to use in and through the church—the only divinely authorized institution of benevolence for the good of men here and his highest hopes hereafter? Is the obligation of secrecy enjoined by those socicties consistent with the spirit of candor, frankness and mutual confidence, which is but the natural and legitimate effect of the gospel on good and honest hearts, which should characterize all the members of the one body? Does the preacher compromise principle and sell the truth in courting the favor of these institutions, in order to have them play tail to his kite and give dignity to his audience? There is nothing invidious in these remarks. My interest in this matter is the only apology I have to offer for asking questions that may elicit truth. Men have been and may be sacrificed for telling us the truth. He who tells us the truth to save us is a greater benefactor to mankind than he who flatters our vanity and perishes with us.

Our long-felt need, as Disciples of Christ, is less fidelity to organic bodies of men based upon a human proposition, and more fidelity to the Church of Christ, based upon a divine proposition, for all benevolent work. This and this alone will enable the church to supplant all other institutions for the good of men here.

Why is it that the gospel has not long since triumphed everywhere? It is not because of any unwillingness on the part of God or of Christ to give an expressed or implied law to cover the individual or collective condition of all men. It is not owing to any defficiency in the gospel scheme of salvation which God has so wisely and perfectly adapted to the wants, capacities and circumstances of all men; but it is simply owing to the fact that we (the church) have failed to do our duty. It is because so many of the professed followers of Christ have turned aside in the vain delusion that their benevolent works are more effectual through human societies than through the church. In this we tacitly reproach God and his wisdom when we do not make the church the medium of all our active benevolence. Make her our alms society; yes, our temperance and missionary society. Let her constitution be our only policy of insurance; let her social meetings be no longer forsaken for the honors of the lodge or any other secular institution.

If the Pharisees by their traditions freed children from their obligations to parents, and merited the stern rebuke of Jesus, are not societies culpable when they say to the church, It is corban? "By whatsoever thou

*Delivered by J. H. Lemmon at the Preachers' Institute, Normal, Ill., April 15, 1898.

mightest be profited by us, we shall be free."

Have we any time, money or influence for which we are not responsible to God, and is not the church the only authorized channel through which all benevolent work may be done?

If the "church of the living God is the pillar and ground of truth," then the apostle's admonition to do good unto all men is limited to our opportunity. This is the true rule about doing good. It is not that we are to do it when it is convenient, or when it will enhance the interests of our party, or when it may contribute to our fame. The rule is that we do it when we have the opportunity. No matter how many objects of benevolence are presented; the more the better; we need more self-denial. If we can reach and benefit a man who lives in other lands, whom we have never seen in this world or in the world to come, still we are to do him good. "Such is Christianity." And in this and in all other respects it differs from the narrow and selfish spirit of clanship which prevails all over the world.

It does not relax the ties which binds us to our country, our family and our friends. It makes them more close and tender, and excites us more faithfully to discharge the duties which grow out of these relations. But in addition to that it excites us to do good to all men.

Our needs are many; we must remove all embarrassments which are intended to drive us from the field, and with the vigor of our youth and the wisdom and influence of our riper years; with our remaining powers when enfeebled by age; with the last pulsation of life here must we be committed to the everlasting service of doing good, as far as we may have opportunity in the kingdom of God.

Brethren, let us arise and build. Let us concentrate our forces, let us unite our energies, and press an aggressive warfare in the name of Jesus, until from city to city, from one end of the rivers to the other, the message of salvation shall be wafted upon every breeze, and the redeemed world offered as one common revenue to the glory of God through our Lord Jesus Christ.

SOME TRACES OF HALF-FORGOTTEN SERMONS.

The Reign of Grace.

GEORGE PLATTENBURG.

It is to be remembered that these papers are written under the general title of "Some Traces of Half-forgotten Sermons," and are supposably based upon a scriptural text. The ground of this paper is Rom. 5:20, 21, which is given in the parallelistic arrangement of Forbes—

"The law came in besides,
That the offence might multiply.
But where sin multiplied
Grace did exceedingly abound;
That as sin reigned
In death,
Even so might grace reign thro' righteousness
Unto eternal life
By Jesus Christ our Lord."

Countless volumes, leaving countless readers "in wondering mazes lost," have been written upon this profound passage and its context. The centuries have been cumbered with the *debris* of endless theological wranglings, and as inscrutable as endless. The world has been darkened by nebulous metaphysical quiddities to the verge of despair. For this lumber, now "phosphorescent with decay," we need care nothing. The undisputed facts of the passage are sufficient for us. Look at these tremendous words in their asserted order of sequence: sin, death, grace, righteousness, life. Augustinianism and Pelageanism, with their divergent and many-colored phases, do not concern us; but that sin is, with its bitter reign, with its universality, with its self-propagating power and its awful retributive consequences, is to us matter of infinite import. The passage shows a sharply defined purpose, historically unfolding itself through the ages of Old Testament life. First, the reign of sin. It reigned in death as its sphere of action. When completed it brings forth death (Jas. 1:15). Then the law was added (Rom. 5:20) that sin might multiply by its revelation in the consciousness as sin. For without the law sin was dead (Rom. 7:8), but it sprang into life by the commandment. As we know the measure of the obliquity of our movements by comparison with a right line, so by law comes the knowledge of sin (Rom. 8:20). Before the law sin was latent, unrecognized, and law entered that "sin might appear sin" (Rom. 7:13), and so be "multiplied." Was the law sin? No, it discovered sin (Rom. 7:7); it awakened the conscience, created a consciousness of sin as guilt, aroused the desire of deliverance, and so brought about a preliminary step for the introduction of the reign of grace. This was true, for law's specific function was to convict, and could not therefore acquit. This created a necessity of a new way of acquittal.

I. *The Reign of Grace.*

Much metaphysical hair-splitting and theological absurdity have been perpetrated on Paul's statement that "by grace are ye saved." The use of divinely supplied means (2 Pet. 1:3) of salvation have not only been discredited, but even pronounced sinful and rebellious. I have before me a book, widely known in its day (1840), in which I find that "to tell a sinner that he must use the means of grace" is a false comfort." To urge him to "any act conducive to his salvation" is to "comfort him in his rebellion," "to keep him from Christ" and "to do what God abhors." Such teachers speak of "the grace of faith," "the grace of repentance," as if they were substantial entities, which God in some inexplicable way dropped into a man's brain to make him willing to be saved by the motions of some "special and prevenient grace."

The real effect is to lull a man into the hopeless coils of a fatalistic apathy. Our author asks: "What is the sinner's use of means but rebellion against God? What has the sinner to do with using means?" and much more of the same sort. How much of this baleful rubbish now obtains I cannot say.

There was a point in the historical unfolding of the divine purpose in which "the grace of God that bringeth salvation *appeared* to all men" (Tit. 2:11). At the time of this "appearing" "both Jews and Gentiles were under sin" (Rom. 3:9); "the were none righteous, no, not one" (Rom. 3:10); "there is none that doeth good, no, not one" (Rom. 3:12); all had "sinned and become guilty before God" Rom. 3:19, 23). The *introduction*, then, of a remedial system was not conditioned upon any good seen in men. And as the fuction of law was to *convict* and not acquit, a new method became necessary.

Paul, in view of the sinful condition of all men as described by himself in speaking of the appearance of grace, could but say: "Not by works of righteousness which we have done, but according to his mercy he hath saved us" (Tit. 3:5). The appearing, then, was conditioned upon no merit seen in men, "for there were none righteous, no, not one." Tnere is no occasion to deny that the *introduction* of a redemptive scheme rested wholly upon grace, mercy and the philanthropy of God. This does imply, however, that the *reception* of the benefits of this gracious appearing is not conditioned upon the voluntary snrrender of our faculties to God (Rom. 6;13) in the use of means, for while we have "sin unto death," we have also "*obedience* unto righteousness,"and"righteousness unto holiness," the end of which is "eternal life" (Rom. 6:16, 19, 22). This we shall now see.

II. *The media through which grace reigns.*

There is here what Lange designates as "the material and personal" media.

1. *The material medium*—through righteousness. That salvation is the gift of God by grace through faith (Eph. 2:8) is not disputed. But that there is any disagreement between this fact and that other fact, that man obtains it by the use of means, is denied. That grace reigns by or through (*dia*) righteousness is simply asserted in our passage. Through (*dia*) "is connected with the idea of means;" it "signifies the *instrument* as something *through* wnich the effect is produced;" "something which lies between the volition and the effect" (Winer). "Through righteousness," then, is a means to an end; and that end, in the Scripture at the head of this paper, is "eternal life." Is this in harmony with the general trend of the New Testament? At a point to which the song and prophecy of the Old Testament moved, and to describe which the splendor and opulence of Oriental imagery was all but exhausted, the calling and conversion of the Gentiles, Peter announced this great and fundamental law of the divine government: "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth God and *worketh righteousness* is accepted of him" (Acts 10:33 35). We now turn to John, that man whose conception of Christianity is possibly profound beyond that of all others. We ask this question: "Who is born of God?" "Every one that *doeth* righteousness is born of him" (1 Jno. 2: 29). I have no faculty for hair-splitting and care nothing as to the priority of the members of this statement. Who is righteous? "He that *doeth* righteousness *is* righteous" (1 Jno. 3:7). In the same chapter, verse 10, we have what Neander calls a "special mark" of "a generic distinction:" *In this* the children of God are *manifest* and the children of the devil; "whosoever *doeth* not righteousness is not of God." It ought to suffice that John here differentiates these two essentially opposite classes by doing and not doing righteousness. This may be called by some a

superficial view of religion, as outward and legalistic; still, it is John's conception, stated clearly, and what does the objector propose to do? There is no real union with Christ that does not reveal itself in what the apostle here styles "doing righteousness." The attempt to divorce "inward fellowship of nature" from doing righteousness as its outward manifestation, is to divorce what heaven and reason have joined together. The fact that doing righteousness is vitalized by our being in Christ does not change Paul's assertion that the reign of grace is realized through righteousness leading to eternal life.

2. *The personal medium* — "through Jesus our Lord." "Through (*dia*) shows the primary or first cause, author" (1 Cor. 1:9; Rom. 1:15)—Winer. This needs no discussion. One passages suffices: "No one cometh to the Father but by me" (Jno. 14:6). He is the way.

III. *The goal is eternal life.*

This does not simply mean endless existence. It stands for incorruptibility, for light, "efflux divine" and ever-during beauty, for the imperishable fruitage of hope realized, for the abolition of death and night and sorrow, for an inheritance "which fraud cannot filch nor waste destroy," for a joy unspeakable and full of glory, an age out of which shall be taken every unclean thing, and which shall be crowned with "infinite perfection."

THE FUTURE OF POETRY.

W. J. RUSSELL.

There is a magic charm and subtle power in poetry. It belongs to a large and lovely division of the world's best literature. Whether we call it, with Aristotle, "imitation;" whether we say more worthily, with Bacon, that "it was ever thought to have some participation of divineness, because it doth raise and erect the mind by submitting the shows of things to the desires of the mind, whereas reason doth buckle and bow the mind unto the nature of things;" whether in more modern times we define it, with Shelly, as "the best and happiest thoughts of the best and happiest minds;" or say, with Matthew Arnold, that "poetry is simply the most beautiful, impressive and widely effective mode of saying things;" and again, that "it is to the poetical literature of an age that we must in general look for the most perfect and most adequate interpretation of that age;" whether we say with the greatest poet of the last generation, that "poetry is the breath and finer spirit of all knowledge, the impassioned expression which is in the countenance of all science;" or whether we say with Steadman, that "poetry is rhythmical, imaginative language, expressing the invention, taste, thought, passion and insight of the human soul;" whether it comes under one or all of these definitions, poetry, past, present and future, is that branch of the literature of power, which Coleridge defines as "the blossom and fragrancy of all human knowledge, human thoughts, human passions, emotions and language."

It would be difficult for us to overestimate the value of the poetry which has come to us as a legacy from the past. It is part of our history. The true poet has been a historian as well as a prophet and a guide to men. Homer, Dante, Vergil, Shakspeare, Milton, Goethe and Tennyson have impressed the world with their own personality in a way to stamp indelibly upon human thought their conception of its nature and its higher issues. Each represents the highest spirit of the society to which he belongs, what is best and most vital in it and with a wonderful completeness of interpretation. And this interpretation is twofold. For in the words of Matthew Arnold: "Poetry interprets by expressing with magical felicity the physiognomy and movement of the outward world, and it interprets by expressing with inspired conviction the ideas and laws of the inward world of man's moral and spiritual nature." This makes the poets the interpreters and historians of the great times to which they belong. To be conversant with them will be to maintain a living contact with the salient and significant points of human development to understand man at his best, and the progress of man in its ordered and fateful connection.

But this essay is not upon the past or present of poetry, although that would, indeed, be a fruitful theme for our consideration. We may, of course, glance at the present existing condition of poetry, but our distinct purpose is to speculate concerning the poetry of the near future. For some years the question has been asked, What of the future of poetry? This cry of foreboding soon arose after the death of Bryant, Longfellow and Emerson. When Tennyson, "the sweet historian of the heart," passed away, the same question was repeated and in the same pessimistic tone. A period of decline was predicted. And that there has been a pause in the progress of poetry will hardly be questioned. But the poetry of earth is never dead. Out of the periods of decline there comes the periods of efflorescence. Thus age succeeds to age, and still Poesy,

> "Blazoned as on heaven's immortal noon,
> . . leads generations on."

It is Matthew Arnold who says: "The future of poetry is immense." But how immense it will be, either in quality or quantity, it is not easy to prophesy. Poems, like men, must come of age before they can acquire a legal status. Almost all of our greatest poets began in a struggle against contempt or compassionate toleration. Byron, for social reasons, was almost the only one who had a fair hearing from the first. But Wordsworth, Keats, Tennyson, Browning—at the outset of their work they were looked upon by the public as unpractical, useless men, with a certain literary turn. Tennyson was called "Miss Alfred." Christopher North in Blackwood's Magazine referring to the poem entitled "The Owl" which is found in the volume under the title of "Poems Chiefly Lyrical," says: "Alfred himself is the greatest owl; all he wants is to be shot, stuffed and stuck in a glass case, to be made immortal in a museum." Tennyson was called by some of his critics a "new prodigy of genius, another and a brighter star of that galaxy or *milky way* of poetry of which the lamented Keats was the harbinger." If Tennyson had been a weakling, or if he had been dependent upon his pen for a livelihood, his career would probably have come to an end. But he was not a weakling and he did not have to earn his bread by his pen, so he persisted. He wrote and wrote and waited and waited, until ten years were past, during which time he won an honorable place among writers of song, and he was encouraged to write other poems which brought him a distinctive reputation. It makes one tremble to reflect how narrow an escape from distinction Tennyson and some of his predecessors underwent at the hands of the critics, and there is no telling how many Miltons have been kept mute by unwise repression of their noble rage.

But why should there be so much criticism against those who are beginning to write poetry? It is true that Tennyson, Bryant, Longfellow, Whittier, Holmes and Lowell have gone away from us and left the world lonely because of their absence. But why should the critics take their revenge for this spiritual orphange by abusing the fledglings and young birds of song as though they were to blame for the lack of these master-spirits named. Poets come about as do other choice products; there must be many in order to produce one; the whole choir of birds must be suffered to warble in order to secure the nightingale and the lark. And the careful reader of the current poetry of to-day will discover, if not great qualities, at least a fine sense of rhythm and much delicacy, subtlety, intensity and range. These are qualities to be encouraged, for they are prophetic of a larger and a diviner spirit which the future will hold. For if we do not look for a new star to suddenly arise, may we not expect that an existent one will burn brighter?

The new age of poetry may be, for all we know, on the threshold now. The poet of the near future may be sending his manuscript to the printers or he may be playing with his coral in the cradle. But meanwhile we have little to complain of and no cause at all for pessimism. There are several poets, fledglings, young birds of song, who have already begun to pipe melodiously, and we are enjoying their songs to-day. We believe they have something better and richer for the coming age. Take Mr. Rudyard Kipling, for instance, who stands for some of the highest qualities of the English race, for its virility, its readiness to accept responsibilities, its tremendous energy, its faith in itself. His poem, The True Romance, more than any other, gives the key to the interpretation of his work in general and displays its controlling aim. This poem begins:

> "Thy face is far from this our war,
> Our cell and counter-cry,
> I shall not find thee quick and kind,
> Nor know thee till I die;
> Enough for me in dreams to see
> And touch thy garments' hem;
> Thy feet have trod so near to God
> I may not follow them."

This poem gives assurance of better work to come than any which Mr. Kipling has yet achieved. For as with every man who holds to a high ideal, pursuing it steadily, each step is a step in advance, so is it with the poet. We are not sure that Mr. Kipling has yet written any message for future ages. But what he has written is prophetic of what he will be able to produce hereafter. In "The White Man's Burden" we find the quality which made the best literature of the age of Elizabeth so powerful and so contagious. Mr. Kipling is but a young man of 34. We should listen to him for more than a generation to come, and it would be impertinent to hint at the great things he should, by all laws of comparison, achieve.

The future of poetry is as certain as the future of anything else; but the poetry of the future—to that we cannot give a date or description. At any moment some poet may by a lucky stroke reveal an unsuspected pocket of golden ore, and the world will be richer for it.

Rushville, Ind.

Our Budget.

—Beautiful May!

—Who isn't glad to be living?

—That is, if you took the offering.

—If you didn't you are probably miserable, and you ought to be.

—The flowers are making their offering of beauty and fragrance, and so are the trees and the young grass. Will you allow nature to outstrip you?

—Echoes of the Congress are coming in, and they are all true to the key-note sounded during its sessions—liberty, loyalty, unity and fraternity.

—It is going to take the Jubilee Missionary Convention at Cincinnati, in October next, to overshadow the Congress. Everybody seems to be laying plans to go to that great convocation.

—But how would it sound for the committee on enrollment to report ten thousand delegates present, and the secretaries of the Home Missionary Society should report only $50,000 raised for Home Missions! Wouldn't that "throw a coldness over the meeting?"

—But that must not be, and *will* not be, if every church that has not yet made its offering will see to it that it does make it during the month of May, and if each member be called upon personally, for an individual offering to this work.

—We are glad to announce to our readers that during the coming summer we will publish a series of illustrated letters of travel from Prof. W. E. Garrison under the title of "Wheeling Through Europe." The degree of favor with which his former series of letters, entitled "Wheeling Through England," was received leads us to believe that our readers will anticipate with pleasure a similar series over a more extended route, including Holland, Belgium, Switzerland, Italy as far as Florence, Western Austria and Germany. He will carry his kodak with him and send us such pictures as will present to our readers the most interesting views of places visited. These letters will occupy about three months, including July, August and September. We mention the matter thus early for the benefit of our agents and other readers who are interested in extending the circulation of the paper.

—The Christian Oracle of last week was the first issue under the new editorial management. According to announcement made a month ago, Arthur O. Garrison, the managing editor, retires, and J. J. Haley becomes editor, with George A. Campbell associate editor. These editorial changes follow some changes in stock ownership. In securing the editorial labors of two such men as Bros. Haley and Campbell, the Oracle has given assurance of its purpose to occupy a leading place among our religious journals. The paper had already, under its recent management, made a fine reputation as a bright, sparkling, wide-awake and up-to-date paper, and it is to be confidently expected that under its present management it will steadily rise to greater heights of excellence. Chicago is a fine center for such a paper, and there is no doubt but that these brethren, with the able corps of helpers they will call to their assistance, will produce the kind of religious journal that is needed. In his introductory article Bro. Haley assures his readers that if any of them expect the paper to go sky-rocketing off into the doubtful realms of Higher Criticism, they will be mistaken. It has a much more practical mission. The character of the paper can best be judged, he says, in the light of his twenty-five years of experience in editorial work, in Australia and in this country. The CHRISTIAN-EVANGELIST gives the Christian Oracle the right hand of fellowship and bids it Godspeed in its mission.

—We regret exceedingly to learn of the death of Francis M. Bruner, of Des Moines, Iowa, though the event was not wholly unexpected, for our brother has been in poor health and a great sufferer for several years. The funeral services occurred at the Christian Church of University Place, Des Moines, on the 5th itst. D. R. Dungan, of this city, delivered the funeral address and directed the services. Bro. I. N. McCash, University Place Church, of Des Moines, has prepared a suitable notice of Bro. Bruner, which we shall publish next week. Bro. Bruner was born in Kentucky in 1833. He was a graduate of Knox College at Galesburg, and studied two years in Germany and France under the great teachers in those countries. He was a scholarly man, and devoted most of his life to college work. He was a preacher of fine ability and spoke with great power. He held a captaincy in our Civil War and contracted a disease while in the service of his country to which he has at last succumbed. Gur sincere sympathies are extended to his bereaved wife and family.

—The Northwestern Christian Advocate of May 3 contains a somewhat extended and very complimentary review of the "Mystery of the Golden Cloth," by J. S. Hughes. This is but the latest of a number of denominational papers to give Bro. Hughes' book their recommendation.

—The article which we publish in the Historical Series, this week, from B. B. Tyler, will be the last of his articles to appear in the paper. Others will appear in the volume which it is designed to make of this historical series. Other writers may be compelled to do the same thing, condensing their matter for the paper and elaborating for the volume. We continue the serial next week by giving the first of some very interesting articles by W. T. Moore, covering the war period. Our readers will find much to interest and instruct them in these articles, as in those which have preceded them.

—J. E. Lynn, pastor of the church at Springfield, Ill., reports that their missionary canvass is just about completed and that the pledges taken will aggregate at least $700. The one hundred and seventy-five young women in the church enjoyed a very unique reception recently, given under the direction of the pastor's wife.

—We should have made mention last week of the conclusion of the meeting held by H. A. Northcutt with Beulah Church, St. Louis. Eighteen were added to the congregation, and some misunderstandings, which had handicapped the congregation, were cleared up and settled. All feel grateful to Bro. Northcutt for his earnest and successful labors.

—A large section of the Christian Publishing Company, namely, W. W. Dowling, editor of the Sunday-school series, with two members of his family, F. M. Call, the business manager, Ed Calkins, foreman of the printing office, and Miss Greasley, an employee of the company, are recuperating at Eureka Springs, Ark. W. W. Hopkins, assistant editor, is demonstrating what he knows about gardening at his country home near Kirkwood. The rest of us are "midlin' well," thank you, and the business goes right along by the force of its momentum and what little push we can give it.

—It is hardly probable that any newspaper since the invention of printing ever succeeded in getting more mendacity, abuse, indecency, misrepresentation and "cussedness" on a single page than appears on the editorial page of the Church Progress (Roman) for May 6, 1899. And it was a fair average issue, too.

—The Rev. John Alexander Dowie, "General Overseer" of the "Christian Catholic Church," who made something of a stir in Chicago a few years ago, and who is still holding forth in that city, is about "played out." The Religious Telescope gives an account of one of his "sermons," which consisted of three hours' abuse and anathematizing of Dr. Gray, editor of the Interior, and one or two others who had criticized the "General Overseer." Many good people have been duped and deceived by Mr. Dowie. If we remember rightly, there is a standing offer of $5,000 to Mr. Dowie which he can secure if he will demonstrate in a single instance his ability to cure, by his method, curvature of the spine, consumption or cancer. Is God able, through Mr. Dowie, to cure some forms of disease and unable to cure others?

—D. R. Dungan, pastor of the Mt. Cabanne Church, this city, was a delegate to the International Sunday-school Convention at Atlanta, Ga., and will give our readers a report of it in our next issue.

—We learn from the Christian Guide of the death of Rev. J. S. Kendrick, pastor at Danville, Ky. He had been ill for several months. Bro. Kendrick was a man of lovable character and high ability, who will be greatly missed.

—You should have attended, *last* Sunday, to the offering for Home Missions, but if for any cause you neglected it, the next best thing will be to see to it *next* Sunday.

—A few weeks ago we were in a small city where we have no congregation, and so attended services at a "sectarian" church. The pastor announced—casually and not at all boastfully—that the congregation had contributed, during the past year, an average of $1.05 per member for Home Missions. The church is not a wealthy one, either. Did your congregation do that well, or half that well, last Sunday? If not, why not?

—It took the editorial representative of the Register-Review to detect a strong Unitarian tendency in the late St. Louis Congress. No one else, so far as heard from, discovered this streak of heresy. That shows the importance of having all kinds of theological olfactories represented in such a meeting.

—"Controversial theology is a back number except in the backwoods," said J. J. Haley in the Congress. But the backwoods theologians of all "persuasions" revel in it. It is their meat and their drink to overthrow the other man's theology and "prove" their own quite orthodox by apostolic blows and knocks.

—The church at Stockton, Cal., T. A. Boyer pastor, dedicated its new and beautiful house of worship on April 30. R. L. McHatton, W. H. Martin and other visiting preachers assisted the pastor in the exercises. From cuts of the building, published in the San Francisco papers, we judge that the house is one that is a credit to our Stockton brethren.

—"Shem: a Story of the Captivity," the new story by J. Breckenridge Ellis, is just published. It is a historical romance, woven around the life and work of the prophet Jeremiah. While not heavy, it is instructive, and will be a valuable addition to the historical series by this author.

—We give our readers an excellent picture this week of Jabez Hall, dean of Butler Bible College, Irvington, Ind. In the absence of data, for which we have written and which we have not received at this writing, Bro. Hall is to us like Melchizedec, "without beginning of days," but we judge him to be a man of sixty years, hale and well preserved. He has held lengthy pastorates at Cleveland, O., and Richmond, Va. He is a scholarly, studious man, a fine speaker, courtly and courteous in his bearing, an ideal Christian gentleman. Two years ago he was called to the head of the Butler Bible College, which position he now occupies. The institution has grown in strength and capacity for usefulness under his headship, and commands the confidence of the people of Indiana and the brotherhood in general. He is a man of too broad and symmetrical culture to permit any lop-sided theological development in an institution over which he presides.

—The climax of Capt. Coghlan's offense, it appears, was his recitation of "Hoch der Kaiser," with its reiterated rerain—"Meinself —unt Gott!" Wilhelm was mightily outraged at this, on the principle, we suppose, of "the greater the truth, the greater the libel."

—We do not wish to seem hypercritical, but we venture to suggest that if the editor of the Appeal to Reason, Girard, Kan., would project his astral self about twenty feet from his material self, and take a good look thereat, he would do a slightly different kind of editing. "Whatever is, is wrong," is a worse motto, even, than "whatever is, is right."

—Henry Ward Beecher used to tell a story of a dog that once chased a chipmunk into a crack in a stone wall, and for a year afterward, when he had nothing to do, he would sit down in front of that crack and bark at it. Strangely enough, we were reminded of this anecdote while reading some of our exchanges.

—Our Cumberland Presbyterian brethren hold a Sunday-school encampment each year at Pertle Springs, Mo., at which Prof. Willett has given a series of lectures. Referring to the next encampment the Observer, of this city, pays Bro. Willett the following compliment:

We shall all greatly miss Dr. Willett, whose profound learning, eloquence and manliness won all who heard him. He has spent the winter in Germany, and must be at his post in the University of Chicago at the time of the encampment. Although he is known as a Higher Critic, yet he is so conservative and so loyal to Christ that none can for a moment doubt his piety or his Christianity. During his two years at Pertle Springs all classes, high and low, were drawn to him for spiritual counsel and light.

Dr. Willett would hardly call himself a "Higher Critic" in any technical sense, though he is, of course, a student of what the Higher Critics have said, and accepts such of their conclusions as seem to him to be clearly proved. All who have Mr. Willett's lectures will agree with the Observer as to their scholarly, conservative and helpful character.

—We are all beginning now to see that our recent war with Spain was a gigantic blunder that might have been averted if reason instead of passion had prevailed in the councils of the nation.—*The Observer.*

The Observer, we know, has been consistently opposed to the war with Spain from the beginning. We are surprised, however, to see to what extent the editor has allowed his own feelings to influence his judgment. As a matter of fact there is and has been the most remarkable unanimity among the people of the United States touching the necessity and righteousness of our war with Spain, and time only confirms this almost universal conviction. Quite a number have doubted, and some have violently opposed, the efforts of the government to suppress the insurrection of the Tagals in the Island of Luzon, now happily nearing its end, but only a small handful of the American people, relatively, have dissented from the government's course in liberating Cuba. When the facts are all in, and the smoke has cleared away from the battlefields, devout students of history, we believe, will see that a Power greater than Congress or the President, has been shaping our national policy.

—Our church is anxious now to secure the services of a preacher who can and will hustle if necessary. Only such need apply. Address P. O. Box 223, Abingdon, Ill.

—The CHRISTIAN-EVANGELIST just to hand reports so favorably the papers and discussions of the late Congress in St. Louis that many of us desire to know more of it. Let us all have some of the good by publishing its papers and discussions in pamphlet form.

H. RYAN.

By a vote of the Congress, the readers of the various papers were requested to turn over the same to the committee for such use as they might think best to make of them. The committee has not yet received all the papers, nor has it had any consultation as to the practicability of publishing them in a permanent form. This matter will be considered and acted upon soon. Meanwhile we should be glad to know something of the extent of the demand for their publication.

—The reports in this week's papers of the first Congress inspire me. "But what must it have been to be there?" Let me vote, with both hands, please, for Bro. Hodkinson's article to be put in tract form. That ought to be scattered far and near. An experience like that, so frankly and interestingly told, is worth much more than the best fiction.

C. A. FREER.

Columbus, O.

—Sunday morning at the Christian Church Rev. L. W. Morgan tendered his resignation, and asked that it take effect at the end of his year, June 11. For four years Mr. Morgan has ministered to the people of the Christian Church, and we believe no other person is done an injustice when we say that no other Atlanta minister has ever done better or more successful work. Young, energetic and active, not afraid of work, a good speaker and an earnest Christian man, the results of his labors are seen in the church, which was never in so strong and flourishing a condition. Mr. Morgan has planned to take a much-needed vacation, which he will spend in a European bicycle trip. The church and community will part with him with regret, but will wish him a pleasant journey and safe return.—*Atlanta (Ill.) Argus.*

—Mr. W. T. Stead, the English writer, says the following in his new book, "The United States of Europe:"

The Old World has rudely been made aware of the fact that the earth is getting smaller, that there is not enough to go around, and that America is going to have her share regardless of consequences. The result is a greatly increased respect for America's success France within six months changed from an attitude of hostility and resentment to one of "there is nothing too good for America." The French authorities made some of their neighbors move on, and told the American commissioner to help himself to space in the Paris Exposition. But this was after the naval battles of Manila and Santiago. France, when she saw America knew how to fight, suddenly turned a complete somersault in appearance of sentiment.

The Germans, much slower than the Frenchmen, saw Sampson and Dewey do their work with a sort of indignant surprise. The Intelligence Department of the Germans is believed to be the best in the world. What the Germans don't know is not knowledge. The German naval expert glibly demonstrated that America stood no sort of a chance against Spain on the seas. Every German had the utmost contempt for the American soldier "With forty thousand men," it used to be said, "we could invade America." They spoke of the improvised army of American volunteers as a "rabble," and it was "treason" to depend upon such material. But when these soldiers began to win battles, these cast-iron military experts who know it all began to scratch their heads in dismay. Something had gone wrong in the constitution of the universe. Like a drowning man they were dazed. They grabbed at straws, and one of these straws was the Philippines, to which a German fleet was dispatched with the hope of securing this flotsam and jetsam of the war. Then Uncle Sam suddenly said, "Hands off!" The Germans as suddenly recollected that they had never thought of such a thing. The German is a practical man, and since the conclusion of peace has been pulling himself together and thinking how to act toward America with the least trouble for himself.

—All interested in the promotion of Christian education in Illinois among the Disciples are invited to meet in Springfield, May 15, to consider all questions that may arise on this great theme. No one factor in our state means more to our progress and growth than the education of our preachers and leaders. Our position logically puts us in a leading educational position. If we fail here it is to our dishonor. In the multitude of counselors there is wisdom. Come in the fear of God, prayerfully to consider this part of our King's business. J. G. WAGGONER, Field Sec.

Eureka College.

—The authentic announcement, made in this issue of the Herald, that $60,000 in new buildings will be placed upon Christian College campus means much to Columbia. Christian College is nearly half a century old. It has always held high rank among the educational institutions of the state. The present announcement means the enlargement and growth of the institution and its permanent pre-eminence. It adds immeasurably to the advantages of Columbia as a residence town and school community.

A striking feature of the announcement is contained in the statement that two accomplished and cultured women, Mrs. W. T. Moore and Mrs. L. W. St. Clair, will be principals of the greater Christian College. They will be financially responsible for the improvements and will carry out in fullest fashion the preliminary announcement which the Herald makes to-day. In this great work they deserve the cordial co-operation of every citizen of Columbia.

Greater Christian College, which its friends say will now become "the Wellesley of the West," means another step towards Greater Columbia!—*The Columbia (Missouri) Herald.*

This stroke of enterprise in one of our Missouri institutions is as refreshing as it is exceptional. While the brethren are halting and hesitating and doing nothing, these two heroic women propose to go ahead and achieve success. And they will succeed. Success waits on such enterprise. Is there any hope that this spirit will prove *catching* in Missouri?

—Bro. Harvout, who has recently given another thousand dollars to Drake, made us all rejoice yesterday when he made the generous offer to erect the much-needed church building here provided the congregation would furnish it. In less than fifteen minutes at the evening service $870 was pledged and the rest was guaranteed by four of the brethren. This will give us at least a $5,000 building. Work on the plans will begin at once.

In His name,

J. B. HOLMES, JR.

Panora, Iowa.

—Your Home Mission number is not only very beautiful and suggestive on its title-page, but full of strong, stimulating, exhilarating *food* and *drink* upon the inside. Surely, our enterprising papers will arouse and awaken this great brotherhood to the grandest offering ever made to missions. E. A. COLE.

Tipton, Ind., April 24.

ROYAL
BAKING POWDER
IS THE BEST.
A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
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"Example is Better Than Precept."

It is not what we say, but what Hood's Sarsaparilla does, that tells the story. Thousands of testimonials are examples of what Hood's has done for others, and what it will do for you.

Scrofula — "Running scrofula sores made me shunned by neighbors. Medical treatment failed. A relative urged me to try Hood's Sarsaparilla. Did so and in few months the sores completely healed." MRS. J. M. HATCH, Etna, N. H.

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Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

A Loss to St. Louis.

F. G. Tyrrell, pastor of the Central Christian Church in this city, preached his closing discourses at the Central last Lord's day to a crowded house, morning and evening. In neither discourse did he trust himself to make any reference to his leaving. His morning theme was, "An Unseen Force," followed by an offering of about $650 for Home Missions, which will probably be swelled to $700. In the evening his theme was, "A Conquering Faith." After receiving two persons into the membership of the church the benediction was pronounced as usual. At this point the large chorus choir began singing, rather softly, "God be with you till we meet again." The great audience stood in silence, many weeping, until the hymn was concluded, and at its close passed down the aisles slowly, silently, clasping hands with more feeling than words. The relation between the retiring pastor and the church is most cordial and affectionate. Not the Central congregation alone, but the people of the city, greatly regret his leaving. His more than eight years' service in the Central Church has given it a prominent place among the churches of this city and of the brotherhood. He has shown himself to be a preacher of remarkable versatility, freshness and power, who has always commanded fine audiences; a pastor who knows his flock, and tenderly cares for all its interests; a Christian man without a blemish on his reputation; a friend to every good work, a foe to evil, a brother-man whose hand is outstretched to every one needing sympathy or help. The Board of the Children's Home Society of this city sends us resolutions of regret at his leaving, and appreciation of his services. Many another institution in the city will miss his aid and sympathy.

At the earnest request of the brethren in Chicago, the Central Church releases Brother Tyrrell a few weeks earlier than was originally contemplated. St. Louis suffers a real loss in the departure of Brother Tyrrell. We shall miss his ardor and his eloquent advocacy in every worthy enterprise. But St. Louis' loss will be Chicago's gain. They will find him no uncertain or neutral factor in the moral and religious life of that great city. If they will give him sea-room, and do not attempt to hamper him with too many conventionalities, he will do a great work there for the advancement of the kingdom of God. He expects to spend July and August on the Pacific coast, returning to his work in Chicago about September 1st. The love and prayers of the St. Louis brotherhood will follow Brother Tyrrell into his new field of labor.

Cause of Resignation.

EDITOR CHRISTIAN-EVANGELIST:—I wish to correct the impression that my resignation as national superintendent of Christian Endeavor was caused by ill-health. At no time within the last three years has my health been so good as now. But I have found, through ample experience, that there is a limit to the working power of a perfectly well man. During my superintendency the Christian Endeavor movement among us has grown to such magnitude, and the demands for its still further development are so great, that it is impossible for even a well man to render the service which should be rendered this very important movement and, at the same time, to do all that is justly required in the pastorate. Each position ought to receive the full time and the undivided attention of at least one man. My health is all right; but I decided to no longer attempt the impossible task of doing the work of two men. That's all.

I wish it understood, also, that my resignation as superintendent of Christian Endeavor affects in no way my relation to the Bethany C. E. Reading Courses. These courses will continue their good work of spreading among our young people a knowledge of the Bible, of missions and of our plea for the restoration of New Testament Christianity. Definite announcement of handbooks for the third year will be made in due time.

Truly and fraternally, J. Z. TYLER.
Cleveland, Ohio, April 29, 1899.

Departure of a Venerable Saint.

Mrs. Jane M. Yates, of Ionia, Mich., departed this life in the 83rd year of her age on the 19th of April. Sister Yates and her husband were among the first converts of Isaac Errett during his labors there in 1857. She was the grandmother of Herbert and Arthur Willett and aunt of Frederick P. Arthur. During a visit to Ionia a year ago last summer we met Mother Yates and her daughter, Mrs. G. A. Willett, walking near their home, and when Sister Willett introduced us to her mother we said: "Ah, this is Grandmother Lois and Eunice." It was delightful to talk with Sister Yates and note her deep and intelligent interest in all that related to the welfare of the cause with which she had been so long identified. Bro. C. A. Preston, of Ionia, who by request of the deceased, spoke a few words at the funeral, said: "The grace and dignity that so well became Sister Yates and was a part of her seemed almost a heritage of past generations of culture and refinement. She was as perfect a lady of the old school as any of the granddames of the Colonial period; and if her life had been spent in centers of society, she would have graced a court with as much ease and dignity as when entertaining her friends in her Ionian home." It would not be right to mourn over the departure of one who was so ripe for heaven and who had filled the allotted period of human life. Let us rather treasure the memory of such a noble, Christlike character, and seek to make our lives more replete with the grace which adorned hers. The influence of her life will rest on the church at Ionia like a heavenly benediction for long years to come, and being dead, so far as the earth-life is concerned, she will speak to generations yet unborn.

PERSONAL MENTION.

H. A. Denton late of Clarion, Ia., has located at Onawa.

Wm. Roe, of Manchester, is preparing to move to Des Moines.

J. O. Snodgrass, of Drake University, has located with the church at Scranton, Ia.

J. M. Hunter, formerly of Portland, is now laboring at Forest Grove, Ore.

W. T. Maupin leaves Omaha, Neb., for Oregon, Mo.

Chas. Laycock changes from Camp Point to Jacksonville, Ill.

W. H. Scrivner may hereafter be addressed at Erie, Kan., where he has gone from Newton.

David C. Peters, late of Versailles, Mo., has accepted a call to the pastorate at Holden, Mo.

J. H. Hammond, Decatur, Mich., is at liberty to engage in evangelistic work during the next few months.

D. A. Wickizer, Iowa state evangelist, reports the Central district convention at Bondurant the best that district has ever had.

W. J. Lhamon visited DesMoines recently and preached for both pastors, H. O. Breeden and I. N. McCash.

Bro. A. G. Alderman is doing good work at Ridgeway and Blanchard, Mo. He is one of the successful teachers in Central Christian College.

F. F. Grim is doing a good work in Montana. He reports preparations nearly completed for a convention in June of the churches and brethren in Bitter-root Valley.

The Ministerial Alliance of Clinton, Mo., adopted very flattering resolutions on the departure from that city of Rev. J. K. Speer, pastor First Christian Church.

Pastor H. O. Breeden went to Waterloo, Iowa, to dedicate the new Y. M. C. A. Building. A. M. Haggard and Prof. Ott filled his pulpit at the Central Sunday.

L. Harvuott, of Panora, Ia., has promised to build for his home congregation a new church house if they will furnish it. The total cost complete will be $4,000 or $5,000. Pastor Holmes is very happy and so are all.

Joseph Dyer, a son of the Iowa pioneer preacher, H. P. Dyer, has a fine lecture upon Robert E. Lee. The students and citizens of University Place, Des Moines, heard it recently and pronounce it scholarly and eloquent.

J. B. Buxton, late pastor at Fairbury, Neb., and recently elected president of Add-Ran College, is in Des Moines for a few days. He presented a fine lot of books to the Drake University library.

Thos. E. Jones, the great evangelistic singer, has returned to Chicago from Philadelphia where he was assisting J. S. Myers, and is now at liberty for evangelistic work. His address is 9 Lane Place, Chicago.

T. T. Thompson, a student of Drake University, and preaching for one of our Des-Moines churches, was slugged or sandbagged recently while doing slum work in DesMoines, Iowa. Our cities are Foreign Mission fields, at least in certain quarters.

Arthur O. Garrison, late managing editor of the Christian Oracle, by way of bridging the chasm between journalism and the medical profession, into which he has decided to enter, is "subbing" for Bro. Hopkins, during the latter's absence on vacation.

Mrs. Geo. F. Hall, the much-beloved wife of the Tabernacle pastor, at Decatur, Ill., was recently the recipient of an elegant dinner set of 113 pieces, the gift of the ladies of the congregation. Bro. and Sister Hall are now on their sixth year of successful service with these enthusiastic people.

On April 28th at the residenee of Dr. J. W. Talbot, of Texarkana, Texas, a reception was given Bro. T. F. Weaver and family by the members and friends of the church. Between one thousand and fifteen hundred people came during the time, 3 to 11 P. M., to form their acquaintance and bid them a most cordial welcome.

Chancellor W. B. Craig, Pastors H. O. Breeden and I. N. McCash, Prof. O. T. Morgan and W. W. Williams were the Iowa contingent at the St. Louis Congress. They were delighted with what they saw and heard. They rehearsed to the DesMoines churches and to the college students at Drake University some of the good things of the Congress.

Information concerning the whereabouts of one Wm. M. Alphin, colored Christian preacher, thirty years of age and married, is wanted by his anxious, aged mother, "Aunt Fannie," Ardmore, Indian Territory, who last heard, eleven months ago, that her son was in Kansas City, Mo. E. B. WATSON.
Ardmore, I. T., May 3rd, '99.

Rev. Allen B. Philputt has just completed his first year as pastor of the Central Christian Church of Indianapolis. There have been 150 additions to the membership and over $13,000 raised for all perposes, about half of which was applied on the church debt, almost wiping it out. The use of the individual communion cups begun recently has proven universally popular with the congregation.

On Friday night, April 14, 1899, at the Christian Church in Murphysboro, Ill., the members gave their pastor, Rev. W. H. Willyard, and his bride a most cordial reception. The edifice was well filled with members and their friends. The welcome address was delivered by Mr. T. H. Phillips, followed by Hon. A. B. Garrett and Miss Daisy Eakin, select reading and recitation, after which the evening was very pleasantly spent in social intercourse.

H. L. Willett, who has been spending several months in Germany, sailed for home on the 29th ult., and has at this writing, no doubt, arrived in this country. He gave a series of Bible lectures at the West London Tabernacle, in passing through, on the occasion of the first semi-annual conference of our churches in England. We are glad to welcome Bro. Willett back home, and only regret he did not arrive in time to enjoy the Congress, for the success of which he did so much before leaving this country.

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Correspondence.

English Topics.

OUR GREAT REVIVAL CAMPAIGN.

As this letter will in great part relate to our own English work it should be of particular interest to all who in America have at heart the welfare of this section of the great reformation. It cannot be doubted that we on this side are not yet understood as to our difficulties and our needs by the vast majority of our American brethren. I heard J. A. L. Romig last night say that he had come to the conclusion that England is the best field in the world for this movement. For certain reasons this is actually true. It is the position of Britain in relation to the rest of the world which makes it absolutely essential that our new Reformation should be solidly planted here. If you secure England, then you must dominate the earth. But you have to persevere for years with the preliminary preparations before you will see the great outbreak of the inevitable results. May I impress upon the minds of my American readers the record of a simple fact? Romig is evangelizing. With what effect? Well, he has been five months in the field and as yet only worked in six churches, but up to this moment there have been in consequence 150 baptisms. This may not take by storm the imagination of an American reader, because in your country this work is so very much more advanced; but think of the wave which has been set rolling! If I could get the ear of every American sympathizer with the Lord's work in dear old England I would say, "Do something to help us to keep this young evangelist in the English field, and send us more such men to sustain an apostolic mission up and down the land. In a few years you could thus secure such a reformation in our old country as you do not even dream of. You have done nobly, dear kind friends in America, to sustain this enterprise as you have done. The churches which have struggled into existence now furnish a fulcrum to which you can apply your lever, if you will, with tremendous power. At this moment Bro. Romig and Bro. Hanna, his fine young singer, are on their campaign at West London Tabernacle. Fine meetings are being held. They next go to Cheltenham. Before long an attempt is to be made to find some fresh pastures for exploitation by these two brethren, and the eyes of our board here are being directed to some of the great manufacturing towns in Yorkshire. If possible, new soil is to be opened up at once. A large number, any number indeed, of new missions might be planted and new churches formed, if we had the men free to put in the field. Our preachers are, of course, tied up to their churches, or every man amongst them would long since have started a branch mission.

PREACHERS IN RETREAT.

We are this week meeting in a preachers' conference, which is to be repeated every spring. Any other workers besides preachers are cordially welcomed and a goodly number are attending, with manifest delight. Every minister among us has come to London for this occasion and we are enjoying a season of refreshing from the presence of the Lord. We have in London at this moment Brethren Willett, Wharton, from India, and Hunt from China. The great feature of this "retreat," as the High Churchmen in England would style it, is the memorable course of a lecture each morning and evening of the two days, from Dr. Willett, who has been spending a year in Germany and who is resting for a brief spell in England before coming back to your shores. This brilliant and learned young lecturer is giving us a feast which will long be remembered. His course of four lectures is an impromptu condensation of extension university lectures at Chicago, on the glorious topic of the "Beginnings of Christianity." I with others am sitting at his feet with profound delight. His main thesis is the Triunity of Early Christianity. There were three apostolic phases, the Petrine, the Pauline and the Johnnine, which had their respective centers at Jerusalem, Antioch and Ephesus. Each of these was progressive in its development of the larger and larger liberty from Judaism. Each was a grander departure from the position of the Hebrew Christian Church which was controlled by the personality and influence of James. Peter represented the strong will, Paul the mighty intellect, John the profound love of the Christian spirit by which the world has been revolutionized. Dr. Willett, in a masterly historical excursus, showed us how these three phases of the spirit of Christianity are evermore repeated in the evolution of human progress as related to religion. The Roman and Anglican tendencies are in the Petrine spirit of dominant power—of course exaggerated and distorted. The Puritan dogmatic and doctrinal movements have been essentially Pauline, but these tendencies have been again too exclusive and hypertrophied. Then the great evangelical revival of the last century, under Whitefield and Wesley, was Johannine in its profound emotional strength and passion; but each of these movements has given too much predominance to one of the great phases, to the almost entire exclusion of the others. We should like to keep Dr. Willett in England as America has kept our English Professor Moulton. But we are very happy in our occasional feasts from such great brethren *in transitu*, and we are gratified that they so fully understand our appreciation of them, that they invariably seem sorry to leave us and want to come this way again. More and more are Englishmen and Americans coming to know and love each other. Thank God for real *rapprochement*, for surely the days are at hand when the world's liberties are to be flung into the crucible of deadly conflict before the despot militarism of the "Beast Powers" is broken. China is about to break up in the East and Austria in the West. In each continent there is to be a gathering of the eagles about a doomed carcass, and the end of this earthly polity will be that the eagles will fight to the death themselves. In a few short years Britain and America will seem welded into a sublime confederation against the whole world besides, and then may God defend the right!

HELL IN AERICA.

England is being increasingly concerned with the fate of millions of the native races in Darkest Africa. As usual, the white man who takes to these aboriginal his Bibles and sends them his missionaries, by the same ships dispatches to them his gunpowder, his gin and his measles. The sad old story is being repeated in Africa, on that romantic territory divided into the strips called the Golden Coast, the Ivory Coast and the Slave Coast. Parliament has been brought face to face with the question of "gin-soaked Africa," and Mr. Chamberlain, the able secretary for the colonies, has, in his own energetic way, taken up the case. He has informed Parliament and the nation that the British government is about to send delegates to the conference about to be held at Brussels on this important matter by the European powers which have been partitioning Africa. A great and influential deputation has waited on Mr. Chamberlain. Mr. Mark Stewart well told him that nothing less than total prohibition would satisfy the awful necessity of the position; but the Bishop of Sierra Leone did what bishops nearly always do. He needlessly gave away the case by giving his opinion that prohibition was hopeless. But Rev. James Johnson, a native clergyman of Lagos, did much to repair this lapse when he declared that the liquor trade was even more injurious than the slave trade. Our grandfathers maintained that prohibition of the slave trade was impossible, but our fathers, instead of inheriting all the stupid fallacies of our grandfathers, found out that "where there's a will there's way." Mr. Chamberlain at once frankly took his stand on the right side, against the hell-makers who are pouring execrable gin and rum into Africa. He gave the deputation some interesting facts on his own account. He soon showed that as a statesman he is no friend to the wholesale poisoning of Africans. His opinion is that the abolition of the African drink traffic is demanded, not only by philanthropists and missionaries, but also by the worldly and substantial interests of British trade. Natives who buy gin can very speedily buy nothing else. Dahomey has been drenched with liquor since the French conquered that region of blood and cruelty. The British Government has already established prohibition in New Guinea by clapping on a duty so great as to render it impossible to import strong drink, and it is a happy augury that Sir William Macgregor, formerly governor of New Guinea, is now the governor of Lagos. How many of us in England welcome any approximation to prohibition! This country of ours is also a gin-soaked land. Here the Bible and the beer-barrel jostle each other, and the church and the drinkshop stand side by side, like doors to heaven and hell in juxtaposition. The idea of prohibition has not yet entered into the average English mind, but it is about to do so. Then we shall have the beginning of a new social revolution. Prohibition was born in America, and it will be our next American importation.

W. DURBAN.

43 *Park Road, South Tottenham, London, April* 22, 1899.



A vivacious woman's fan can freqnently speak in more eloquent language than any known to the tongue of man. It can invite or repel, sigh or smile, be meek or haughty, tear a passion to tatters or humbly seek forgiveness.

It can also tell the story of health. A woman who suffers from weakness and disease in a womanly way sits in sorrow and dejection while her healthy sisters enjoy themselves. She may be naturally beautiful, naturally attractive, naturally interesting and animated and witty, but the demon of ill-health is gnawing at the very vitals of her womanly nature, and she soon becomes a withered wall flower in comparison with her brighter and more healthy sisters. Dr. Pierce's Favorite Prescription is a wonderful medicine for women who suffer in this way. It acts directly on the delicate and important organs concerned in wifehood and motherhood. It tones and builds up the shattered nerves. It restores the glow of health to the pallid cheek. It gives springiness and trip to the carriage. It makes the eyes sparkle with returning vivacity. It imparts animation to the mien and gestures. The fan that long lay listless and idle in the lap of an invalid again speaks the eloquent language of a healthy, happy woman. Thousands of women have testifed to the marvelous merits of this wonderful medicine.

"For several years I suffered with prolapsus of the uterus," writes Miss A. Lee Schuster, of Box 12, Rodney, Jefferson Co., Miss. "Our family physician treated me for kidney trouble, and everything else but the right thing. I grew worse and worse. My body was emaciated, hands and feet clammy and cold, stomach weak, with great palpitation of the heart. I would suffer with nausea all night. I began taking your 'Favorite Prescription' and I began to improve right away. I have taken three bottles and now I am very nearly well and am very happy and thankful to you."

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New York Letter.

The Rev. Prof. Charles A. Briggs can no longer disturb the Presbyterian fold, for the simple reason that they cast him out, but now he is the occasion of trouble in the Episcopalian camp. Bishop Potter announced some time ago that he would ordain him to the priesthood at the historic old church of St. Peter's in the village of Westchester, on May the 14th, but Dr. Clendenen, the rector of that church, has just written the bishop, not only asking that Dr. Briggs be not ordained in his church, but that he be refused ordination to the priesthood altogether. In justification of his protest, Rector Clendenen cites voluminously from Dr. Briggs' books to prove that he is a dangerous heretic. This protest is not to be looked upon lightly for two reasons: (1) St. Peter's is one of the oldest and wealthiest parishes in the bishopric of New York, and (2) Dr. Clendenen is a man of considerable influence, both on account of his ability as a minister and his high social connections, having married the daughter of Horace Greeley the famous founder of the New York Tribune. There is no question that the protest will have weight with Bishop Potter, but what the result will be is not yet known. Dr. Briggs says he is willing to wait till the autumn to be ordained. Many of the "clergy" of New York have expressed their approval of the course of Dr. Clendenen and say they propose to support him in the fight; others take sides with Dr. Brigg's and Bishop Potter.

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The second annual dinner of the Disciples' Club of New York was held at the Union Square Hotel on Tuesday evening, April the 25th and was a delightful, social, intellectual and gastronomic feast. President John L. N. Hunt, LL, D., presided with his usual grace and dignity. The Rev. Dr. W. C. Bitting, of the Nt. Morris Baptist Church, delivered the principle address, "The Bible and Recent Discoveries." He exhibited a number of interesting objects which had been taken out of some of the excavations in Bible lands. He said no man could properly preach the Bible who does not make a critical study of it. This doubtless is true, provided it is a constructive and not a destructive criticism he makes. Among the others to speak were J. M. Philputt, Dr. James Butchart, H. S. Butler, W. C. Payne, F. M. Applegate and Bro. Marsden, of England. At the next regular meeting of the club, May 23rd, Bro. R. C. McWane will read a paper on "Martin Luther." Some of the papers presented at the club are worthy of a wider hearing than they get in this limited association.

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The late Col. John B. Cary, of Richmond, Va., was very much interested in the principal questions that are to come before the Philadelphia Conference, especially those of evangelization and education. In a conversation with him on these matters, a short time before his death, he made a liberal offer toward the support of a general evangelist, if only others would join him in the effort. And now his daughter, Mrs. L. C. Daniel, writes to say their family stands ready to do all this good man of God purposed in his heart to do. We sincerely hope this generosity will inspire others to liberal giving for the support of an evangelist to take oversight of the work in the Eastern States of the North Atlantic. The territory of this conference is, all things considered, the greatest mission field on the face of the earth. Herein are about 26,000,000 people and we have, comparatively speaking, nothing adequately to set forth the pure, full gospel of Christ. There is no section of our great country that promises such rich returns for the labor expended toward the planting of the cause of Christ as this one. If we will turn the East to the Lord it will in turn become the means in God's hand of sending the gospel to all the nations of the earth. It seems that American influence is destined to dominate the world. And that the East is the most influential section of our country commercially, socially and politically is not questioned by any well-informed person. Let us therefore determine to enter this field with something like an adequate force and plant Churches of Christ all over this part of the country. In our next letter we hope to be able to report that the Disciples of Christ in the North Atlantic states have entered with determination upon this glorious work. If such shall be our happy privilege the Philadelphia conference will not have been in vain.

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Bro. C. M. Kreidler, of Troy, N. Y., reports the work at that point as prospering. State Evangelist J. M. Morris has just held a good meeting at the Lansingberg mission where they organized the 49th Church of Christ in the Empire State. The outlook for the Master at Troy is full of blessed promise. E. M. Flinn, the good pastor at Haverhill, Mass., is pushing his work forward to success. Bro. W. C. Payne expects to close his pastorate at the 56th Church the 31st. J. H. Banton, a lawyer of New York, and an active member of the First Church, is one of the principal speakers at the Texas C. E. Convention this year. He was also sought for an address at the General C. E. Convention to be held at Detroit in July, but had to decline. Bro. J. R. Tolar, Jr, having closed his work at Rochester, N. Y., is stopping for the present with his father at Fort Hamilton, Brooklyn. Some good church should seek him at once. He is a worthy young man and should not be allowed to remain out of the pulpit long.

S. T. Willis.

1281 *Union Ave.*

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"One Dark Spot."

Editor Christian-Evangelist: — For ten years I have been a weekly reader of the Christian-Evangelist, and have learned to love the paper next to the Bible. I believe it to be the sweetest-spirited and in many respects the ablest paper in the brotherhood; and my partiality to it has blinded me to its faults, if indeed it has any. There seems to be, according to my way of thinking, one dark spot on its pure, soul-inspiring pages; that is its advocacy of what I conceive to be a most cruel, selfish and unscriptural prosecution of the Philippine war. I cannot think that any nation, civilized or barbarous, struggling for independence, should be invaded by a foreign power and reduced to subjugation wholly against their will. Expansion of territory at the cost of innocent blood and broken homes, with millions of treasure, is in my humble judgment a scheme of national selfishness as cruel as it is unscriptural. To take human life even in self-defense may be questionable, but to invade the homes of a foreign people who have done us no harm, but who for years have been struggling for freedom from an oppressor, is to my mind one of the greatest crimes of this century, and wholly antagonistic to the Spirit of Christ.

The American pulpits favoring the war no doubt see in it open doors for missionary effort, but if we must wade through blood even to the point of extermination, as some of our papers put it, in order to open new fields for missionary enterprise, it does seem that those doors had better remain closed. Besides, if the poor Fillipinos must be exterminated in order to be subjugated, what would be left to evangelize?

It ought to make every Christian heart swell with gratitude to God to see the great and increasing efforts of the American ministry, and especially the Christian brotherhood, to evangelize the whole world and convert the nations to Christ, but to use powder and ball as a forerunner of the gospel of peace is, in my judgment, a huge and inexcusable crime. From the commencement of the Spanish-American war I felt pained at its endorsement by the Christian-Evangelist.

The Christian-Evangelist is not weak in resources to defend any position it ever takes; and as I am probably not the only reader who dissents from its position, will you kindly set forth in a special article its position on the war, and if in favor of our government's present policy of expansion, give scriptural reasons therefor? Such an article cannot fail of good results. If I am wrong in my position, no one is abler to show me my error than the editor.

I may mistake the position of the editor-in-chief, but am sure I do not some of its contributors. The political press is divided on this question, looking at it purely from a commerciai point of view. Our great religious papers must look at it from an entirely different view point, and there seems to be no reasons for division. The Bible must settle it. If it can be shown by any example of parallel cases that the present proceedings against these semi-civilized people are in harmony with the spirit of Christianity, or would meet the approval of Christ if he were on earth, then no one ought to condemn the policy of the administration.

But without direct scriptural proof Hannibal in Italy or Napoleon in Egypt were not more conspicuous in crime, according to my humble way of thinking, than McKinley in the Philippine Islands.

R. E. McCain.

Coldwater, Miss., May 1, 1899.

ORGANS

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International S. S. Association.—I.

Several other gatherings are candidating for the attention of the public: the labor men and the annual decoration of the graves of the Southern soldiers as well as some smaller gatherings. Many people were on the march on the 26th of April in honor of the heroic dead. The oration was eloquent, but would serve to keep in memory the spirit of the early sixties, which it would be better to forget. The labor men are a hopeful and earnest lot, and if they could be directed aright would help along the car of civilization.

The Sunday-school convention has a delegation of about fifteen hundred, as given here by those in authority. But if they were counted, the number would be reduced somewhat, perhaps. The large number of visitors swell the atiendance to several thousand. But their interest in the cause seems to vary; they are going and coming all the time.

Atlanta is the most beautiful city of the South; indeed, it is doubtful if our whole country can furnish a more delightful city in which to live, and certainly not one where a convention like this could be held with greater profit or pleasure. The true Southerner is always hospitable, but the people of Atlanta are hospitable Southerners. I have the honor of being the guest of Mr. W. A. Hemphill, business manager of the Atlanta Constitution, a very excellent daily. It is a most lovely home; it could not be improved upon. I am writing this article in his office, and on a typrwriter with which I have no familiarity. Already we have had a few misunderstandings, but I think I shall get on presently.

I find but few of my own brethren in this convention, and am ready to say something to them about the neglect of which we are guilty; indeed, I would say it here and now, but for the fact that this is the first one, and I fear some one would ask me about it.

I am reminded very much of our own great conventions except that I know so few, and have not been tapped on the shoulder once to be told that some one had read "On the Rock" and had been converted by it, and that they felt that it was proper to give me the encouruging thought that I had done a right down good thing when I wrote that book. The convention was welcomed by the royal statesmen and the welcome was responded to by the eloquent divines who had been appointed for that purpose. These speeches were not only eloquent, but thoughtful; furnishing not only the wit and pleasantry fit for such a time, but full of great purpose. Christianity alone can furnish the world with such a convention of noble men and women. It is a pleasure to be associated with them. They are workers and know how to work. We ought to be here in large numbers, and make ourselves felt for good. We know more about how to study the Scriptures than any other people in the world, and yet we are putting our light under a bushel as if we were afraid some one would learn the way of life and be saved! To this it may be said that we never have a position offered us when we do attend. True, perhaps, and yet we have not earned the right to be heard. If we stay away and wait till they send for us, we never will be represented among them. It is quite evident to me that I shall not have an office or place on any committee, but they will treat me better when they know me better. And I must attend after this, so that they will know what they have missed by not calling on me before!

Celebrated singers are here in abundance, and smooth up the atmosphere in a most delightful way; they are nearly up to the St. Louis singers, and that is saying very much.

Sectarianism has no chance in a convention like this. The interest in our common cause overtops everything else. Very much of the meeting has been given over to business, but it is interspersed with good things which are competent to help those who need instruction in the best methods of work.

The Home Department is receiving a great deal of consideration, and it seems now that it is to be a prominent feature of Sunday-school effort in the future. This is work for the Christian Church especially. Why can we not get a large number of our people to read the system of lessons and send in their papers for review. It seems as if we ought to have as many doing this kind of work as now attend the school proper.

The Lesson Committee have had a hard time to satisfy themselves as to the correctness of the plan on which they have proceeded. That their course has been full of blunders, all I have seen on that subject fully believe. No one claims that the method used in this system of lessons has ever been proposed as a method of studying anything else. If a man studied history or anything else in the loose manner in which these lessons are given out he would need to be four hundred years old in order to graduate in anything. Of course some one will say: "Well, I have learned more by these lessons than I ever did before." That may be, and yet a better system would have been worth twice as much. Such a person, however, has rather learned in spite of the system than by its aid.

And yet I believe that great good is done by the international lessons. The people are had to read and think on the same religious topics once a week; not only do they think on the same subject, but they think alike on these subjects, and, thinking alike, they feel alike, and, feeling alike on the subject of religion, they wish alike, and, wishing alike, they will soon come to act alike. Whatever tends to the unity of God's people ought to receive a welcome by us. I do not think that they will come to understand unity as we do for many years yet, but they are on the road, and they are traveling in the right direction; and I believe we ought to smile on them while they are coming our way.

"Organization," "Education" and "Evangelization" have been well discussed. The educational feature of this work, we know well, but in organization and in wise plans for evangelization we are very deficient. I believe that any one of our preachers or superintendents would be greatly benefited in the work by diligently studying the methods here presented.

All the pulpits here are to be filled on Lord's day by those in attendance upon the convention. Of course there will be just a little pulling for the great men, after a sectarian sort, and yet they do not do worse in such matters than that same number of churches in any one denomination. Perhaps we would charge such things up to human nature, of which some people seem to have a great deal.

And now, after twenty-seven years, since this work began, the color line has been crossed, and the negro is to be permitted to sit in the same convention, yet they will sit together. Well, that will be good; they will get knowledge in that way which they would not get in any other.

As to the names of the great men who are before the people, it is not in order to write. They are from England, Canada, Australia, South Africa and from all the states and territories in the Union. The next meeting may go to Toronto, Canada, or it may go to Denver. I cannot say at this time. D. R. D.

Scandal and a foul tongue are both bad customers in their way. A foul tongue has often created great mischief, and also great bodily suffering. It is an indication that the stomach is out of order, and the liver and bowels out of gear. Dr. Peter's Blood Vitalizer is an acknowledged stomach medicine. It invigorates the digestive organs, cleanses the bowels, purifies and invigorates the system, strengthens the vital power and produces health and vigor. When buying a bottle of Dr. Peter's Blood Vitalizer from your local agent, be careful to notice that it has at the top of the carton the regular registered number. For sale by local agents. Not to be had in drug stores. For particulars address Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

SOUPS
OFTEN LACK RICHNESS AND A DELICACY OF FLAVOR. A FAULT EASILY REMEDIED BY USING
LEA & PERRINS' SAUCE
THE ORIGINAL AND GENUINE WORCESTERSHIRE.
It has more Imitations than any other brand ever produced.
John Duncan's Sons, Ag'ts., New York.

Lyman Beecher Lectures at Yale—III.

Prof. Smith, of Glasgow, continues his course of lectures with discussion next of the "Hope of Immortality in the Old Testament." His main position was that immortality of the individual does not stand out clearly in the Old Testament, but it was Christ who "brought life and immortality to light." The individual was secondary to the nation. So, many of the psalms which speak in first person were written in behalf of the nation.

Then comes the message of Jeremiah, which was molded by the consciousness of his own unique relation to God—that of an individual. But it was enough for Israel to know that God is omnipotent and faithful—out of that springs the hope of immortality.

Prof. Smith claims that the Semites never dealt with the individual, but with the tribe—that the preservation and continuation of the tribe was their great concern. To them God was not the God of the dead, but of the living. There is abundant material in the Old Testament for present-day doubt and despair—experiences through which men passed then similar to our own time. They are the records of the heart's hard experiences and *struggles for hope and life beyond.*

On "the prophets" just a word or two. Contrast between prophets and apostles—the former were citizens and statesmen; the latter, "strangers and pilgrims," teachers of religion, etc.

It would have been far better if theologians had gone to the lives of the prophets—as Jeremiah and Hosea—as examples of vicarious suffering, as prototypes of Jesus—rather than to the animal sacrifices. The doctrine of vicarious suffering grew out of human experiences; it was not handed down as a dogma from heaven. Suggests that Isa. 53 was outgrowth of the suffering of such men as Jeremiah.

He made a strong plea for a return to a more general use of the prophets; therein are the fullest and brightest teachings of the Old Testament. They have been resorted to by all preachers who have brought a living message to their age.

In the closing lecture Dr. Smith showed the practical material stored up in the wisdom books — the Proverbs, etc. Many lessons needed for this age.

Of course these reports are very fragmentary and unsatisfactory—must be from short space allowed the reports, but it is hoped they may be the means of arousing an interest in the forthcoming lectures which are to be published, where the reader may find a full discussion of many of the questions raised here. Large audiences were attracted to these lectures, and the lecturer has made many friends in America. B. W.

New Haven, Conn., April 24.

"Jubilee City" Letter.

The "Jubilee City" is busy with preparations for the reception and entertainment of the ten thousand delegates expected next October. Another mass meeting will be held the evening of may 2nd in the Central Church to plan for the support of the great task in hand.

RAILROAD RATES.

Already the Central Traffic Association has granted a round-trip rate of one fare besides allowing for excursions at farther reduced rates, of which many cities will take advantage. Louisville will come by hundreds via the river. It is expected that other passenger associations will soon make like concessions.

THE HOME OFFERING.

The home office is a busy place these days. Besides the two hard-working secretaries, three stenographers are busy early and late attending to the vast mail pouring in, while the outgoing mail goes by the sackfull. Never in the history of the society has there been such demand for supplies nor so many words of encouragement from pastors, all of which prophesies success in the effort for $100,000 as a jubilee offering.

There are three certain churches in the brotherhood whose conbined offerings on the first Lord's day in May will be close on to $2,000, and there will be surprises from many others.

TWO OFFERINGS IN ONE.

Let us not forget in presenting this cause to to the churches that we are really to take two offerings in one. The convention decided to merge that of Negro Edacation and Evangelization into the regular Home offering in order to cut down the number of calls made during the year, and calculations in each church should be to enlarge in this one both of the old calls.

TWO NEW PLANS.

Two new plans are inaugurated for this special Jubliee Year. One is for individuals to make subscriptions of twenty-five, fifty and one hundred dollars or more, and give it through their churches. Nearly $4,000 has already been subscribed in this way and, as she should, the Jubilee City started the roll with about one-third that sum. The other is that churches giving one hundred dollars or more may honor their pastors by receiving for them a life-directorship, or, by giving fifty dollars, receive a life-membership in the Home Society. Many congregations have signified their intentions of responding to this privilege. Both of these funds are in special gratitude for the 2,186 churches organized and the 87,000 people baptized by the missionaries of the Home Society.

THE "APRIL-FOOL" PASTORS.

Four of our pastors were jokingly referred to as the "April-fools" upon the occasion of their presenting their annual reports on April 1st, each concluding a milepost in their pastorates on that day.

Bro. Geo. Miller, of the First Church, Covington, completed his fifth year, and is the oldest pastor, though not the oldest man, in the Ministerial Association. During his ministry 339 have united with the church, and there has been a net gain of 250 in membership. During the past six years they have paid over $19,000 on their church debt besides raising almost as great a sum for current expenses.

Bro. A. M. Harvout, of the old Central, Cincinnati, concluded the third year of work. There have been 380 accessions all told during that time, and notwithstanding the transitory character of a down-town membership the membership has made very material increase.

Bro. E. K. VanWinkle likewise concluded his third year with the old historic Chathage Church, where Walter Scott was for eight years pastor. The old church has rallied under Bro. Van Winkle and increased her membership by one-third. Bro. Van Winkle has presented his resignation which will be accepted only with protest.

Last of these four is the writer, who finished the first year of the new Norwood Church, with a pastor. This mission has trebled in membership and is now independent of the district board. Better even than the numerical increase are the missionary offerings for the year which amounted to $200, not one dollar of which came from a wealthy person, but was shared by the entire membership.

A. W. TAYLOR.

Norwood, Cincinnati.

Preachers and Impressions.—VII.

THE LOST CHORD.

"I do not know what I was playing,
Or what I was dreaming then,
But I struck one chord of music,
Like the sound of a great amen.

I have sought, but I seek it vainly,
That one lost chord divine,
That came from the soul of the organ,
And entered into mine.

It may be that death's bright angel
Will speak in that chord again;
It may be that only in heaven
I shall hear that grand amen."

—*Adelaide Anne Proctor.*

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An easel, a canvass, and the outlines of a picture. A pen and a partly written song. A mallet and a chisel at rest and a partially freed angel still in the marble. A cemetery, a grave and a broken shaft.

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Her imagination was vivid, the right combinations of emotion came, the spirit of the poet was lifted to its greatest powers and out from infinite depths she heard the great amen.

We cannot explain those deep and powerful inspirations in our natures, which seem to carry us out far beyond ourselves, but they impress, color and fascinate all of our future years. At such moments we quiver as if under the magnetic touch of a superior hand and the continuity of our ordinary lives is lost in our sudden exaltation.

It seems as if we had received a foretaste of things divine and been lost in a delirium of mingled awe and delight. We often see and hear strange things along that border line where our being seems to end in lights and shadows as the day fades into the shadows of night. Just as the day is going we catch the gleam of the nightly stars. Possibly as we stand at the borders of our being we catch some entrancing gleam from the great lights which lie beyond and upon our ears fall enrapturing strains of music, which are floating away from some angel choir. To the poet that was a strange chord which she lost, but it was a familiar chord in the rich music of God, which shall yet fill her with rapture and adoration, when immortality shall have enlarged the boundaries of her being.

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There will soon be a new face smiling at the gateway of the centuries. To Him with whom a thousand years are as a day, a century will be but a few hours, while to us it stretches out over the lives of three generations of men. From the garden to the cross our sinning and suffering race was plodding along for forty centuries. The philosophy of man's history during that time will never understand until we catch the deep and far-reaching meaning of the Master when he says: "First the blade, then the ear, after that the full corn in the ear."

The Almighty may take centuries to lift that blade through the crusted earth and grow a stalk on which the full corn will hang, but when his great time is filled, an abundant harvest will vindicate his infinite wisdom. All centuries are God's and through them he can project our broken lives and unfinished ideals for our completion in the eternal world.

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My wife and I first met the poet and preacher, Henry Schell Lobengier, in Kansas City, in the fall of 1885. He was on his way to California in pursuit of health, and we invited him to stop and rest with us in Denver. A few days afterward he came to our home a stranger, except the meeting at Kansas City, and what we knew of his splendid reputation, and yet he was so cheerful, companionable and loving that we soon felt that we had known him for years. He was very adroit and delicate in the use of those little touches of nature which stir our affinities. We were impressed with the fineness of his organization and the chasteness and beauty of his thoughts and language. His mind was clear and strong, and the poetry of his heart was ever throwing its charms over his every-day life.

Mature had given to him superior literary abilities and with his fine education, if his life had been spared, he would undoubtedly have won distinction in the world of letters. The evening before he left we went to view a sunset. One hundred and fifty miles of the snow-covered range was in sight. Seventy-five miles to the north Long's Peak soared thirteen thousand and three hundred feet above the level of the sea; seventy-five miles to the south Pike's Peak lifted its broad summit to the same altitude and between them hundreds of other lofty peaks stood in grand array. I began to point out to him the various peaks, mining camps, parks and the canon through which he would pass on his journey, but he did not hear me, for he had caught the poet's vision and was watching a large, fleecy, golden cloud which was floating over a range of hills to the south. He soon turned and followed the mountain summits toward the north. The sun was at the crest of the mountains and their purple shades were falling along the foothills. Slowly the sun sank behind the mountains and their crest glittered as if it had been touched by the hand of God with crimson and gold. He was entirely absorbed in the poetry and sublimity of the scene. That evening his restraint was more than ever removed, and he held us in his charm as he talked of Philadelphia, Chicago, New York City and Richmond, Va., where he had labored, and the noble friends whom he had met.

Above all rose old Bethany, dear to his heart, blessed in his memory, loved as a mother, and there was vividness, pathos and eloquence in his words as he led us on through his college days and the lives of his college friends. His voice trembled, he wept, and for a few moments we sat in silence until his strong emotions were passed, when in the calm and brave voice of an heroic soul he spoke words of holiest love and affection for his mother and his wife and children whom he had left behind. We did all that we could to cheer him with the hope of regaining his health in California and being again joined by his family. In the morning he bade us farewell. His visit was a short one, but to us it is a blessed memory to have been touched by a spirit so kindly, so pure, so exalted, so poetic, so brave and God-trusting as it was entering the shadows of the great unknown. In the following spring, at the age of thiity-seven years, he turned from his uncompleted shaft, and with the calmness of a prince answered to the summons of death. After his death we read his work, The Man in the Book, and from it received higher and broader views of his intellectual powers and spirituality. He chose his themes from the poetic side of the life and work of Christ. The field is an infinite one, and from it the author returned richly laden with glorious things from the Captain of our salvation. Read that book when you feel that you would like to contemplate some of the most exalting and inspiring subjects in our religion. By and by we shall see a perfected picture, a completed song, an angel freed, a finished shaft and the poet hearing that grand Amen!

ISAAC E. BARNUM.

Denver, Col., April 18, 1899.

Alabama Notes.

A law has just passed the legislature which is expected to provide enough money to establish a free school for five months in the year instead of three as heretofore. Also to increase the salaries of teachers considerably. All teachers (except those who have taught ten years on a first-grade license, who will be granted a life license) must pass a state examination. Hitherto a country examination has been the rule and it has been easy for most anybody to pass, local influence and pulls generally being of at least as much importance as ability. The superintendent of this county told me of a case of this nature. A certain community wanted a certain man to teach their school. They would have no other. He was utterly unqualified. He had to go through the form of an examination. Reading, writing and arithmetic were the studies; on a very liberal grading he obtained 20 per cent. on each subject. According to the law he had to obtain not less than 70 per cent. on all questions submitted. The twenties were added together and made 60. Ten more had to come from somewhere, and he was granted it extra on his "handwrite," and he was duly installed as instructor. This is fairly illustrative of educational conditions of the Sunny South, outside of large centers where especial laws govern. The new law properly enforced and supplemented by others will work a great change. Along with the new educational law is a movement to disfranchise all illiterate persons. It seems to me that fairness suggests that the people should have an opportunity to take advantage of the better educational facilities before they are thus treated, and that at least ten if not twenty-five years should elapse before any such enactment should go into operation. But then you see the real aim is to knock the negro out, and to do this constitutionally some reason besides race, color or previous condition of servitude must be found, and as the masses of the white people are not much better off educationally than the colored—and in some districts not so well—it hits them mighty hard. The politicians are trying to allow the whites to retain their votes without any regard to intelligence or previous condition of ignorance. For the life of me I cannot see how it can be managed constitutionally. But they promise to do it; how, we must wait and see. In Mississippi and a few other gulf states this wholesale disfranchisement has taken place, and of the legally qualified voters but one in five troubles to go the polls. In fact, this is the average in all these states, with but one in nine in Mississippi.

These are peculiar conditions in a government of the people, by the people and for the people. Better describe it as "government of the bosses, for the bosses and by the bosses." I have lived in England under a democracy, an aristocracy and monarchy; in Jamaica under a black, brown and whiteocracy; in the North under a democracy and plutocracy, but I had to come South to find a "hogocracy," backed by a mobocracy. I believe that the Federal constitution guarantees to each state a republican form of government. If there is aaything but the "form" when but one legal voter out of five votes, and when there is both a property and educational qualification for voters, I fail to see or appreciate it. After all it matters but little what particular form the government takes provided it is somewhat socialistical in its aims, but unfortunately the individualistical trend in our Southern states seems almost completely unrelieved by any benevolent or fraternal tendencies. Those who are up are kept up and boosted higher; those who are down are kept down and kicked lower. Moral and religious conditions always take their shape and coloring from the political ones. This is why it is that none of the great reform movements have yet penetrated the South. "Anti-ism" is rampant all along the line, selfishness is supreme. I would not be misunderstood here. The South has some of the noblest men and women on earth, hospitable, generous, intellectual, moral, religious, bright and shining lights, but I am dealing with the general trend of Southern institutions, and these are unaltruistical, individualistical, antimissionary, and stagnation broods over them all. The reports of the missionary societies and kindred associations will bear out this statement. I know I will be told that the South is poor, and this is true, and it is likely to remain poor, so long as it does not accept the divine dictum: "The liberal soul shall be made fat: and he that watereth shall be watered also himself. There is that scattereth and yet increases, and there is that withholdeth more than is meet, but it tendeth to poverty." Out of this situation grows the strong anti-expansion sentiment which prevails here. More anon.

CLARIS YEUELL.

Chavies, Ala.

Wisconsin Notes.

P. S. Olson, our missionary in Oconto County, has, since the death of Mrs. Olson, resigned his work there. He preached his farewell sermon April 2nd, and the church gave him a reception the evening of the 5th. It is a matter of deep regret, not only to the Oconto County brethren, but also to our state board, that he feels the need of thus terminating his work there, but he wants to keep his family together and it seems that could not well be done at Hickory. His work at the missions has been successful. When he began there five years ago there were but 32 members. There are now 83, and good property at Hickory. The reception tendered him was the largest gathering ever assembled in the church. Bro. Olson has as many friends as there are people in the neighborhood. He has removed to Neenah, his father's home, and may be addressed there, P. O. box 504. The car in which his goods were shipped was wrecked and its contents badly damaged.

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F. N. Calvin is making things move in Milwaukee. There have been some additions since he began and they have about $6,000 pledged on the building fund. Bro. Calvin is away this week and I preached for him last Sunday. C. C. Smith, also our first pastor, visited the church and preached for us one Sunday in March. He is always a welcome visitor here.

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J. H. Berkey reports five baptims at Twin Grove, and one more to be baptized. The union meetings at Monroe have, he says, quickened the spiritual life of the church.

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Since I resurrected the church at Lynoxville and organized a Sunday-school there they have been doing well. Charles Newton, the Sunday-school superintendent, writes me that the spiritual condition of the church is better than ever before. The average attendance of the Sunday-school is 35, and increasing. We started with less than 20. He says, "Our opposing friends" (Congregationalists) "say that a tramp came along and organized us into a Sunday-school. We thank the Lord for the tramp and pray send more just such tramps." This church is going to grow.

***

Our state board has bills now due, aggregating over $200 and an empty treasury. We are in arrears with Bro. Olson, who should be paid up in full at once. Some churches still owe much of their apportionment. Some have paid nothing at all. Some individuals who made pledges at Pardeeville are in arrears. These payments should all be made at once. Send the money to E. M. Pease, treasurer, Richland Center.

C. G. MCNEILL, State Missionary.

670, 33*rd St., Milwaukee, Wis., April* 25, 1899.

Rheumatic Pains

with their excruciating torment need no longer be endured, since an effective, prompt and sure remedy can be secured. The majority of cases are due to the impurity of the blood. Take

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the Swiss-German remedy which was discovered by an old German physician over a hundred years ago, but advertised only within recent years.

It restores purity and life to the blood, strengthens the entire system and builds up the general health. Seldom fails to cure all diseases caused by impoverished blood or disordered stomach.

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112-114 South Hoyne Ave., Chicago.

Jubilee Notes.

Geo. A. Miller, our secretary (P. O. box 304, Cincinnati, O.), is just back from the "Congress of Disciples" at St. Louis full of praise for the Congress and feeling that all signs point to a great Jubilee in October.

One feature of the Jubilee Convention will be a larger per cent. of business men present, ready to serve on committees and manifest their interest in our missionary work.

A conference of business men will be held on Saturday, Oct 14 at 1 P. M., likely at the Grand Hotel. We shall expect one thousand business men to be present. This movement was begun at Chattanooga where about 25 business men held a conference, etc. S. M. Cooper, of Cincinnati, was elected president and was instructed to make a special effort to bring business men to the Jubilee. The program and all arrangements are in his hands. Ex-Governor Drake will likely preside. Under Mr. Cooper's direction the writer called on Governor Asa Bushnell while in Columbus last Friday, and invited him to make the opening speech.

One of the objects of the coming convention should be to give to the world a just conception of the greatness of the people who would be only Christians.

To this end some of our mottoes should be changed. 10,000 delegates and 100,000 souls for Christ in our Jubilee Year have the right ring, but "$100,000 for Home Missions," and "$150,000 for Foreign Missions," and "$90,000 for C. W. B. M."—these cries are too small to make the music harmonious. If all reach the work it will not be half the money we can raise for missions. Last year we raised over half a million and why not raise the cry of a "Million Dollars for Missions" in our Jubilee Year? This motto is in harmony with others. It has inspiration in it and will let the world know we are trying to do something. Put down the partisan cry and merge all into one grand rally. One of the sweet and helpful things in our Jubilee Convention will be to shake hands with the many missionaries of home and heathen lands.

Several letters from state secretaries this week mark their deep interest. H. W. Elliott, of Kentucky, says: "I rarely ever make an address that I do not mention the convention. I will be glad to do what I can in speaking and writing to further the interest of what I hope will be the greatest convention." Bro. Linkletter is enthusiastic about West Virginia and promises a large delegation from that state.

The writer will attend the Kentucky state convention.

A. M. HARVUOT,
Chairman Jubilee Committee.

617 *Richmond St., Cincinnati, O.*

Notes and News.

Convention and Institute.

The covenention of the third district of Illinois and the Ministerial Institute of the Military Tract will be held at Canton, Ill., May 16-18, 1899. Counties of the district: Adams, Brown, Schuyler, McDonough, Hancock, Henry, Fulton, Peoria, Knox, Warren, Mercer, Henderson, Stark and Rock Island.

A good program is announced, and we expect a great meeting. Come, brethren, let us make this convention the best ever held in this part of the state. Please send your names to J. P. Lichtenburger, Canton, Ill., so that you may be entertained free. H. C. LITTLETON.

Astoria, Ill., May 5, 1899.

At Iola, Kansas.

Last Saturday I left home in Iowa for Southeastern Kansas, where I hope soon to locate. Lord's day was spent with Bro. Klinker at this place. It was a red-letter day at Iola church. For years it seems that this band of Disciples has been struggling, not only against the hatred of sectarianism, but against that other stronghold of Satan, internal strife. The clouds seem to have cleared away and the invigorating beams of theSun of Righteousness to be warming the hearts of the brethren to greater efforts in Christ's vineyard. Bro. Klinker recently moved to this field and already his labors begin to count their results. Last Lord's day, O. L. Cook, our state field superintendent, was here to formally install Bro. Klinker as pastor of this flock. In the morning his address on "the Church at Work" was well received and replete as it was with good council and Christlike spirit; it cannot fail to do good to all who listened with attentive hearts. In the evening a splendid audience was assembled to hear the sermon and witness the installment ceremony which were so ably conducted that all must certainly be impressed with the profound obligation of church and pastor working hand in hand for the salvation of the lost and strengthening of the weak.

Iola is in the recently discovered gas belt, and as a result is having a wonderful growth. The noise of saw and hammer speaks of a growth which it is hoped may be the forerunner of renewed activity and spiritual strength of the army of the living Christ. Already Bro. Klinker has found among those moving in, brethren and sisters whose help will strengthen the church for greater efforts. May God's blessing rest upon the work at Iola. A. L. CRILEY.

Indiana Items.

The church at Bedford is enjoying a season of refreshing. James Small is preaching, and so far 90 souls have turned to Christ. Brother Small held a meeting there a few years ago, and his coming was anticipated with pleasure. Bedford is one of our oldest and best churches, and is at the front in Southern Indiana. Joseph Franklin has been their preacher for over a dozen years, and the church is stronger than ever before.

The ministry of E. O. Tilburn at Washington, Ind., is not to close now. A short time ago he offered his resignation, expecting to serve a church in the Far West. The Washington people, however, would not consent, and exerted every effort and finally succeeded in retaining him. His work there has been altogether successful, and he is easily the best preacher in the city.

It is rumored that D. R. Lucas, of this city, will accept the pastorate of a leading church in Illinois in the near future. Brother Lucas has been so long identified with Indianapolis and Indiana work that he will be greatly missed, not only over the state, but from the counsels of our Indiana brethren.

Mrs. Sallie K. Jones, our efficient state organizer of the C. W. B. M., has been doing splendid work during the series of district conventions, not only in the conventions, but at various points in the several districts, and has organized a number of new auxiliaries.

The district conventions this spring have, on the whole, been the best yet held. The programs have been of unusual interest and have called out the best talent we have ever known in these conventions. There is a growing desire to utilize the talent of the several districts in these meetings. While the addresses and counsel of the representatives of our several lines of missionary work are highly appreciated, there is a growing feeling that the preachers and the workers of the district should use the greater part of the time. This is a matter of congratulation.

Prof. W. E. M. Hackleman has just returned from the Congress of the Disciples of St. Louis, where he led the music. He will lead the singing at the Christian Endeavor convention at Darlington this week. He will also conduct the music at the state convention at Irvington. E. B. SCOFIELD.

S. W. Iowa District Convention.

The southwest district of the Iowa Christian convention held its sixth annual meeting at Red Oak April 24-27.

The convention opened Monday with an address on "True Religion" by C. H. White, district president.

Tuesday was the C. W. B. M. session. It was rife with the spirit of love and growth in the Master's work.

Mrs. C. E. Hockett, of Red Oak, bade us a hearty welcome and led in the devotional services. Later in the day Bro. and Sister Hockett received word that their son was among the wounded at Manila.

Mrs. J. J. Beck, of Kellerton, pictured the condition of the work with a map of the district. She showed us that where we have a good C. W. B. M. all of the different missionary collections are remembered, but where we have no auxiliary some of these calls pass unheeded.

Miss Annette Newcomer talked to us of the needs of our state and showed us how much it took to accomplish what we are doing.

Mrs. A. R. Caudle took us on an imaginary tour of our mission fields, but brought us home in time to hear Mrs. Kelley's address on "Our Bible Chair Work."

Wednesday was the general church program. C. E. Wells gave an address on "Church Organization," which will be published by request of the convention.

B. S. Denny then talked to us of co-operation. On his map he had one county-seat in our district—Greenfield—without a Christian Church. We resolved to erase this black spot from Bro. Denny's map, and at our business session we raised $104 for a meeting at Greenfield and made Bro. Denny happy. If you were not there to have a hand in this, send your contribution to Wm. Orr, of Clarinda.

The discussion of church finance was interesting and wide-awake.

W. B. Crewdson gave an address on "Church Discipline" which called forth a lively discussion.

In the evening D. D. Burt, of Omaha, spoke to us upon Matt. 28:19.

Thursday morning we had an early prayer-meeting. Many responded to Bro. Orr's invitation to come and for a little while be "alone with God." I cannot tell you how precious that hour was.

The forenoon was devoted to the discussion of Bible-school work and the afternoon to Endeavor work. It did our souls good to hear our young men take such a decided stand for temperance. But as some one said, "Our arms are longer than our tongues, so must our deeds be greater than mere words."

In the evening D. A. Wickizer spoke to the Endeavorers. He pictured the fields white for the harvest, and urged us, trusting in the Lord Jesus Christ for strength, to "go up and possess the land."

Miss Alice Smith, Mr. and Mrs. Harrington and Mr. Landrum added greatly to our convention by singing beautiful solos and leading in song services. OLLA B. SELLARDS.

Mt. Ayr, Iowa.

To the Dispersed Disciples in Utah.

Scattered throughout Utah and adjoining territory are hundreds of members of the Christian Church who are destitute of any religious home other than that afforded by the organizations of other religious bodies. I have a proposition to urge upon all such. It is to place their membership with the church in Salt Lake City. It is the fountain which if filled with the fullness with which these scattered members could fill it, would flow out over all this destitute region, carrying a blessing to each individual contributing to it, to say nothing of the hundreds of others who would thus be brought under under its influence. Some of the benefits flowing from such a course may be enumerated as follows:

1. It would locate these scattered Disciples so that their whereabouts would be known to some organization which, for them, is a matter of no little importance.

2. It would give them vital connection with their own people, thus keeping alive their interest in our plea for the restoration of primitive Christianity and making them active factors in the furtherance of the cause of the Current Reformation.

3. They would be doing missionary work in their own interest. Salt Lake City is the center from which must flow out the gospel to adjacent regions. He who gives to the support of the church at Salt Lake, gives for the furtherance of the gospel in all this region. As a missionary enterprise, of which you will be the beneficiaries at no distant day, become members of and contributors to the work in the capital city. This ought to appeal to every man and woman who is interested at all in seeing our cause planted in this region.

4. To be in touch with Salt Lake is to be in touch with the source from which you can receive help in your own community when you are ready to use it. Communication necessarily precedes evangelization.

5. If all the members of the church who live in Utah would become supporters of the work in Salt Lake City, it would be possible to employ an evangelist to visit outlying districts and give the scattered ones the benefit of religious instruction.

Let all members of the church under whose eyes this may fall send their letters at once to the undersigned and become members of the congregation here. In your own interest and in the interest of the cause of Christ in this destitute region you are urged to do this. Who will be the first to respond?

W. H. BAGBY.

EPILEPTIC FITS.

MOST REMARKABLE CURES continue to be effected by OSBORNE'S REMEDY for EPILEPSY, which has won golden opinions everywhere. Full particulars (with testimonials) sent by JAMES OSBORNE, Medical Pharmacy, Ashbourne, Derbyshire, or E. FOUGERA & CO., Agents, 26 North William St., New York.

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The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

Gospel Melodies.

This book contains matter for all Christians, Bible Schools and Families. It contains a short method of note reading, found in no other book, and is a good class book. It is popular wherever introduced, and the songs for the Church and Bible School are purely Scriptural. Price, per hundred, $30.00; per dozen, $4.00; per copy, 40 cents.

CHRISTIAN PUBLISHING COMPANY.

Missouri Mission Notes.

I am happy to say that the following railroads have granted a rate of one fare for the round trip; tickets on sale June 12, 13, 14, and good to return to your homes until and including June 16: Port Arthur Route, Ft. Scott and Memphis, Rock Island, Santa Fe, Burlington, Missouri Pacific and Wabash. I hope to announce Frisco, M. K. & T. and Chicago & Alton in the next issue. Now, then, this is the best the railroads have done for years. They have been exceedingly kind in granting the rate for which we have asked, and it was only by the making of some large promises in regard to attendance that it was done at all. Will you not show your appreciation of this kindness on the part of the railroads by rolling up the largest attendance for years? Let us have the very largest convention that has ever been held by our Bible-school and Endeavor forces. Get up a regular old-fashioned rally of all the workers everywhere.

The last board meeting showed good reports by the workers in the field. The men are taking hold of the work for this year in a way that shows they mean to make it a great one for Christ and the church. I believe that it would be a splendid education for many if they could be at one of these meetings of the board and hear the reports of these faithful men, and know how they were sacrificing for Jesus' sake. I am sure, also, that it would be helpful if all could hear the letters read, that come asking for help in the proclamation of the gospel of Christ, and certainly no man could know that to each one now we have to say, "We can't help you; our treasury is empty," without the resolution being born in his soul that he would help in this worthy and needy work.

I have just sent out a letter to each of the county superintendents, asking for their co-operation. I hope I shall get more answers than I have from the ministers to whom letters were sent. I did not know before that so many of our preachers could not write. It surely must be that, for common courtesy would call for an answer to a letter, when it was asked for. A letter to all the churches which have not paid anything to state work is being prepared, and we have strong hopes of enlisting a great many. A literature of state missions is also in course of preparation, and if you want to get full of the needs of state missions, if you want to move your people to help in this work, send to us for a supply and we will see that you have a sufficiency for each member of the congregation.

Thus we are more ready for *business* in state missions than ever before, and it shall not be the fault of this end of the line if we do not have the greatest year's work that has ever been done. Foreign Missions day has passed, the jubilee collection has been taken—now for state missions. Give us the right of way and help us answer some of these urgent calls.

A WORTHY DEED.

The board has just received a check for $200 from the church at Bowling Green, Mo. This makes $220 which they have paid this year. Years ago this church was helped by the state board and placed upon its feet, and they have been contributing to its funds ever since—$40 per year—but now they come in this generous way and put back into the treasury this sum to go on blessing some other place where the gospel is needed. This surely is a worthy deed, but you can expect always that generous deeds shall be done by any congregation in which are found such generous souls as Judge Caldwell and W. F. Mayhall. God knows the money is needed. There are members of churches in the state which have been brought into existence by the state mission forces, and some of them, I am sorry to say, contribute not one cent to its funds. Let this mind be in you which was also in the brethren and we shall indeed praise God.

Yours in His name, T. A. ABBOTT.
1123 *Oak Street, Kansas City.*

Missouri Bible-school Notes.

Good reports continue coming in from the Award of Merit cards, several of the schools ordering others this week, and they were very gladly accommodated.

At Rosendale, found the church in active service under that prince of men, T. W. Cottingham, and the results were a glad surprise to all, being over 40 additions to the church, with a general upbuilding of all departments, as is always the the case. Alvah Pettijohn, our Andrew county superintendent, is one that aims for success, and this year wants a report from every school in the county, and also that every school shall meet its apportionment, and he will succeed.

At Bolckow, found some of the best friends in all my work awaiting my coming, others, just as true, not able to leave their homes. J. T. Owens is their minister, and he gives time and thought to the establishment of the work where he labors, while Brethren Dunn and Woods were doing all possible under the circumstances to help him in his efforts. The younger men are coming to the front and I was glad to note it, and it should be so.

In Wright, near Duncan, is "the Sixteenth Section Church," and here my brother, E. B. Wood, has done good work, resulting in a new Bible-school as well as the congregation and the meeting house, which is to follow, and this is one of the best neighborhoods in all that country, so that the prospect is very bright for a first-class congregation, and I am glad our servant was with them.

Bro. Giddens sought to put new life into the church at Lockwood and to revive their drooping spirits, and am glad to chronicle that he did fine with them and that they will take up the work afresh.

At Maryville, for the first time, I spent a Sunday morning, looking in on the school which has so long stood at the head of the class in its offerings to Foreign Missions. They gave about $85 for the Easter offering to the Orphans' Home, and they gave $137.60 to Foreign Missions last year. Dr. Ellis is their superintendent, and busy with his immense practice as he is, his heart is so in this good work that he never fails being present if possible, while Miss Hattie A. Graves keeps the records right up to date, and everything about the school is indicative of systematic push on the part of all. E. C. Lawrence, the minister, is commander-in-chief of the army, and is leading it to wondrous victories in the Christ, and he promises that the day will come when the school will be right in the lead in our work, and I believe it. This church gives nearly as much for missions as for the home work, about $1,900 for home and $1,700 for missions.

At Cedar Springs John Giddens did more good work in a new Bible-school with 40 pupils and which they intend to push to 75 before summer.

Let me tell you of a farmer with only his farm of 120 acres and he gives $100 for preaching, his son with his little store gives $100, a brother and son owning only a thresher and wood-saw together, giving $50 each. All this is at New Point, and the men are A. Hardman, B. W. Hardman and two other Hardmans. Good kind of hardmen there, with Geo. E. Dew, who always helps me, their preacher.

Galloway is where Bro. Yokley labored and helped the brethren, while in this work, and they are now building, and yet sent an offering to our work, and I thought it right to tell on them. Will not others do us the same way?

Our aim is now 50 new schools by the June convention, and every one is importuned to help us and keep the men where this can be done by remitting all dues.

H. F. DAVIS.
Commercial Building, St. Louis.

Northeastern Texas.

Kindly permit a voice from the West to be heard in your columns. I came to this place just four months ago from Kirksville, Ky., and found the work very much "run down," the causes for this state of affairs being several. We went to work immediately upon our arrival, and the success which has crowned our labors has been rather phenomenal. We have a membership of something over a hundred, and in this number are to be found some very faithful and efficient workers. I delight especially in the strength of our official board, six numbers of which have been elected and ordained since my advent. Our Ladies' Aid Society is also a joy, it being a well-organized, thoroughly active body, alive to every opportunity for doing good. It is largely due to its efforts that just two weeks ago our little church was completed. Be it said, however, to the credit of the entire membership, that we now have decidedly the prettiest church in Amarillo, although there are four other church buildings in town. The members of our church here are very liberal, and have a deep interest in all of our missionary and charitable enterprises. Last night, with home forces, we closed what was in some respects the most remarkable meeting we ever held. God only knows the amount of good which has been done, for the pure, simple gospel has aroused the thinking people of this place, and many have been the consequent good-natured discussions provoked. Last night after two weeks of hard preaching our meeting closed. Scores of people were turned away. We preached according to previous announcement on "the commission," and succeeded in raising our apportionment for Foreign Missions. A very happy way, I think, to have closed the meeting. We also had a very impressive communion service, and after this seven candidates for baptism were immersed, two of these having come to us from the denominations. There were eight additions in all. Every Disciple here is happy, and we predict for ourselves a bright future. I am glad I came to this field. There is especial joy in service where one knows that his efforts are appreciated. My brethren here are standing by me, and when I do or say anything which they like, they don't hesitate to tell me about it. How many are the sad-hearted preachers who go to their homes on Sunday night, after the benediction has been pronounced on the day's labor, made sad-hearted because of a lack of appreciation manifested by their congregations.

The CHRISTIAN-EVANGELIST comes to me each week, and it is always thoroughly read and enjoyed. R. B. BRINEY.
Amarillo, May 1.



FIFTIETH ANNIVERSARY:

JUBILEE CONVENTIONS

MISSIONARY SOCIETIES OF OUR CHURCHES,

Cincinnati, O., October 13-20, 1899.

Arrange now to attend!

Address all communications to Geo. A. Miller, Sec., P. O. Box 304, Cincinnati, O.

Missionary.

Reverberations and Echoes from the Jubilee Offering.

The returns up to noon Monday for the Jubilee offering for Home Missions are very encouraging. While it rained in many places, yet the collections as far as reported indicate a great gain, as the following reports will indicate:

Euclid Avenue, Cleveland, O.—"The offering for Home Missions is $410, with more to follow. Last year the offering was $195."—J. Z. TYLER.

Buffalo, N. Y., Richmond Avenue Church.—"Offering $105. More to follow. Canvass not completed."—LLOYD DARSIE.

Richmond, Va., Seventh Street Church.—"Offering $300. Benj. L. Smith with us. Last year the offering for Home Missions was $50."—W. G. MAURY.

Lake Charles, La.—"Seventy dollars for Home Missions—nearly treble last year."—L. A. DALE.

Frankfort, Ky.—"The day is wet and forbidding, but we make an offer of $400 for the Jubilee Year of general Home Missions, the largest of our history."—GEORGE DARSIE.

Palmyra, Mo.—"Raised $61. More to come. Yours for a great Jubilee."—L. J. MARSHALL.

Newport, Ky.—"Apportionment cheerfully raised."—RORT. T. MATHEWS.

Connersville, Ind.—"The Connersville Church has raised $100 for Home Missions. It will be more when all is in, I am sure. We had a glorious service this morning. Our church was beautifully and patriotically decorated with flags, bunting and flowers. The music was patriotic and inspiring. The collection was very general. All gave. I mean a majority gave. We are all happy over the result."—GEO. DARSIE, JR.

Durant, Mississippi.—"Inclosed find six dollars for Home Missions. We have six members here.—WALTER GRAYE HARBIN."

Allegheny, Pa., First Church.—"The offering at the Allegheny Church will reach $700, the largest offering ever taken for missions in the church. W. F. Cowden was here."

Norfolk, Va.—"We took the offering for General Missions and secured our apportionment, $50. The offering last year, for Home Missions from Norfolk was $19.26."—W. F. SMITH.

East End, Pittsburg.—"Our offering will probably reach $300. Benj. L. Smith was with us this year. Last year it was $150."—T. E. CRAMBLET.

Springfield, Illinois.—"The offering will be about $245. Last year $162."—J. E. LYNN.

Cincinnati, O., Central Church.—"The offering of the Central Church, Cincinnati, for the Jubilee of the American Christian Missionary Society was $700, $500 of this was in special Jubilee pledges."—A. M. HARVOUT.

Cincinnati, O., Walnut Hills.—"Our Jubilee Offering will reach $609, $500 of this sum was on special Jubilee pledges of $100 each. P. Y. Pendleton took the offering."

St. Louis, Mo., Central Church.—"Central Church offering $650."—F. G. TYRRELL.

Topeka, Kan.—"First Church send all you ask and will double last year's offering."—M. E. HARLAN.

Wabash, Ind.—"Our last year's offering doubled, notwithstanding very inclement weather."—EARLE WILFLEY.

Wilmington, O.—"Cash and pledges to date $28. Will probably reach $50."

Fifth Street Church, Covington, Ky.—"Raised $103 in spite of rain, and more to follow. Will continue canvass next Sunday."

"Flemingsburg, Ky., gives one hundred dollars to Home Missions this Jubilee year."—W. S. WILLIS.

Central Church, Pittsburg, Pa.—"Central's collection for Home Missions $50. Offering last year $7.45."

An Object-lesson in City Evangelization.

Lord's day, April 2nd, the Branch Chapel of the 169th Street Church of the Disciples of Christ, for which Bro. S. T. Willis ministers, was dedicated to the worship of God and the extension of the work of Christ in Greater New York. It is located on Southern Boulevard, near Howe St., a pioneer movement in a new and growing community.

The work is the outgrowth of Bro. Willis' own evangelistic and far-seeing spirit, in which he has been nobly seconded by a sturdy body of loyal, consecrated Christians. The Branch was publicly opened Dec. 15th, 1895, in a rented storeroom, with a school of twenty scholars, superintended from the first by the pastor. They have now enrolled 175 scholars, and had 150 in attendance last Lord's day. The Friday night following the opening of the school a prayer-meeting was started and has continued weekly.

About a year ago the subject of a chapel began to be agitated, resulting in the erection of the present building, on leased ground, at a cost of some $1,200, very nearly all provided for.

It is not the purpose to effect a church organization at once, but wise plan and preparation are moving toward the time when another Christian Church may be opened in this great and needy city. It is along such lines as this that the taking of the cities must be worked out. Let each self-supporting church select accessible and strategic points, one or more according to talent and financial ability, where schools may be planted, first as feeders for the home church, then as centres whence the gospel message may permeate the homes preparatory to the permanent organization, sure to be demanded when the Word has been properly taught.

The cities are not to be taken quickly or easily, but if they are systematically mined with Lord's day schools, judiciously established and faithfully fostered, the next ten or twenty years will see a transformation in our position in the great centres of population.

WALLACE C. PAYNE.

New York City.

Our Plea and the Destruction of Anarchy.

Every patriot in our land is jealous for the perpetuity of our noble laws and institutions. No thoughtful citizen can view the growth of anarchy in our country without alarm. If the disciples of the red flag triumph, the liberty and enlightenment bequeathed us by the fathers of the nation will perish.

But the chief menace comes not from the open abvocates of anarch. Rather is it found in that large and growing class of apparently respectable citizens that disregard all laws that seem inconvenient to them. These are the people who make possible lax and corrupt officials, who violate liquor laws and Sunday ordinances. These are the ones that undermine the majesty of the law and teach their children to do so. And it is such incipient anarchy that threatens to involve our splendid republic in ruin.

Our righteous laws need to be buttressed by all the mighty sanctions of religion. The gospel of greed and self-gratification will never prompt our citizens to obey all laws for the sake of the common good. The people must be lifted to the noblest conception of the divinity of civil authority by being taught to acknowledge divine authority. When they learn to reverence the Ruler of the universe they will respect the powers that be, which are ordained of God.

Now the weak point of Protestantism is its lack of respect for authority. While professing to acknowledge Christ as Ruler, and the New Testament as the authorative expression of his will, it reserves the right practically to dethrone that Ruler and transgress that authority at its own good pleasure. It has learned to distinguish between essential and nonessential laws; it has presumed to set aside the Master's ordinances and will at the behests of convenience and common sense. In the main it is manifesting the same temper towards the laws of God that multitudes of citizens are showing in regard to the laws of the land—obedience in so far as it seems convenient and reasonoble, but beyond that, anarchy. Manifestly, such religion will develop rather than destroy the dangerous spirit that is rife in our land.

Is there not, therefore, need of proclaiming throughout all the borders that plea which calls for unquestioning obedience to all divine laws? The gospel for an age of anarchy is the gospel that makes no discrimination of laws into essential and nonessential, that obeys whether it is convenient or not, that presumes not to put individual reason above the wisdom of the Lawgiver. Surely, one of the best ways to serve our fair land, one of the most potent means to employ for the correction of all lawlessness, is the planting of a New Testament church in every community. Those taught to obey the Christ implicitly will easily learn to give like obedience to the civil rulers who are God's representatives on earth. Patriotism demands what Christ commands—the taking of this land by the pure and simple gospel. Help the A. C. M. S. to do this.

W. M. FORREST.

Ann Arbor, Mich.

Arkansas Mission Work.

Last month, April, organized Christian Endeavor at Roe, with 32 members, an auxiliary to C. W. B. M. with five members. One confession and two additions to church. Newly organized church, new house and exerting an excellent influence.

Bro. A. G. Hubbard, now at Roe, has been mainly instrumental, with a few consecrated souls, in building up this work. Bro. Wyatt has resigned the work at Mena; it must be looked after. Bro. Freeman has taken the work at Springdale, temporarily, but we hope it will be permanent.

Brother Kincaid is pushing things at Hot Springs.

Bro. Clark is again in the field after temporary suspension on account of sickness.

Churches in Arkansas, please remember that if you do not take the collection for Home Missions the first Sunday in May, it will be in order to take it during the month and add to it any time.

The three things that Arkansas Disciples should make a specialty of during the month are large collections for Home Missions, prompt payment and increased contributions for Arkansas work, and a large, enthusiastic and business like convention at Hot Springs, June 6-8. Customary reductions (cost not more than one and one-third fares for round trip) is assured. Send name to T. N. Kincaid, Hot Springs, and be sure to be present Tuesday night. If possible, send unpaid pledges to treasurer or corresponding secretary.

E. C. BROWNING.

Little Rock.

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AGENTS WANTED.

Evangelistic.

UTAH.

Salt Lake City, May 1.—Two confessions yesterday.—W. H. BAGBY.

MONTANA.

Hamilton. — Seventeen added at this and other places since January; F. F. GRIM.

INDIANA.

Indianapolis, April 28.—There were two additions at North Park Church on last Lord's day.—J. M. CANFIELD.

OREGON.

Corvallis, April 26.—One confession and baptism here last Lord's day, making 15 additions since taking the work here.—L. F. STEPHENS.

NEBRASKA.

Ashland, April 28.—Just closed two weeks' meeting at Plainview; 18 additions were the visible fruits. One from the Catholics and two from Universalists.—SAMUEL GREGG.

VIRGINIA.

Danville, May 6.—I have just closed a 10 days' meeting at Rural Hall, N. C., which resulted in 19 additions; 17 by confession and baptism and two otherwise. Also dedicated new house of worship and organized a congregation of about 30 members.—F. M. ANDERSON.

PENNSYLVANIA.

Braddock.—A two weeks' meeting beginning April 7, 1899, resulted in 32 additions; 26 of these were byconfession and baptism. Eight pastors in near-by churches kindly assisted. It was a most successful co-operation meeting. We have passed the one hundred thoussnd soul line.—O. H. PHILLIPS, pastor.

VIRGINIA.

Clifton Forge.—The Lynchburg meeting is a thing of the past. The house was too small for the audiences. A move is on foot to build a new one. The church is stirred; 12 confessed Christ, two came from the Baptists, two added by statement and many were reclaimed. Pastor Lilly is a strong man and is doing a good work. This is my third meeting there.—W. H. BOOK.

IDAHO.

Payette, April 28—Meeting here starts out very well. We now have 27 who are desireous of forming an organization with no creed but Christ and no book but the Bible. We have only four or five strong churches in this state. We hope to have a good, strong church here before we leave. I am prepared to hold meetings anywhere in the United States; can furnish a singer or come alone.—LAWRENCE WRIGHT.

KENTUCKY.

Mayfield, May 1.—Meeting closed Wednesday night. Four more confessions yesterday. Baptisms 26; total added 42. W. H. Sheffer, Union City, Tenn., did the preaching.—J. W. HARDY.

Chilesburg, May 1.—Yesterday (April 30th) we had three confessions at Athens Christian Church, Athens, Ky. Our report to date from Jan. 1st is five by letter, one from Baptists and the three above mentioned; total, nine.—R. H. LAMPKIN.

FLORIDA.

Jacksonville, April 27.—The Martin meeting is growing in interest and results. It is proving the greatest religious demonstration ever known in this city. The town has been stirred from centre to circumference. The tabernacle cannot hold the people during the week nights that come to hear. The carpenters are at work to day enlarging the place so that we can take in several hundred more Sunday. The meeting has been in progress 11 days and there have been 25 additions. A glorious result seems certain.—RUFUS A. RUSSELL.

ARKANSAS.

Rogers, May 1.—Our minister, Willis F. Jordan, and Prof. C. M. Hughes, of Lexington, Ky., began a meeting here April 2. Bro. Hughes left April 21, and Bro. Jordan continued until last night. Results: 37 additions; by letter and statement 18, from the denominations 10, from the world nine. This makes 67 additions to the church here since Dec. 15, '98, under Bro. Jordan's preaching.—T. J. KELLER.

Pine Bluff, May 5.—Just home from a 10 days' meeting at Dumas, resulting in organizing a church with a nucleus of 12 members, I think of splendid material. Bro. Breedlove will preach for them monthly. Hereafter I expect our people to be first in their influence for good at Dumas.—S. W. CRUTCHER.

Christian S. S. Literature

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A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

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THE LITTLE ONES.

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of twenty-five or more to one name and address, only 50 cents each. Send for Sample.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

ILLINIOS.

Salem.—Two more added to the congregation since my last report.—G. HALLECK ROWE, pastor.

Belle Plaine, April 23.—One young man made the confession here to-day.—J. N. LESTER.

Mozier, May 1.—Begin my fifth year at Independence next month. Church there and here growing in grace and numbers. Both very happy fields to work in. Children's Day a grand success at both places annually.—J. M. BOVEE.

Benton, May 4.—Our meeting here is being well attended. C. A. Burton took charge of the work the first of the year, and is already in the hearts of the people. They showed their appreciation of him and his family last week by a donation party. I can assist church or evangelist in a meeting, beginning about the fourth Sunday or sooner. Write me here.—C. M. HUGHES.

IOWA.

Charles City, May 2.—Two by letter; two additions at regular services April 30.—F. L. DAVIS.

Ames, April 30.—We report for April, four added by baptism and five by letter. On April 19 the church gave a reception to the pastor and his wife, which was attended by a large number from town and the Iowa State College of Agriculture.—JAMES R. MCINTIRE.

Irwin, May 1.—Bro. D. H. Bays has resigned his work here on account of poor health and gone to his home in Battle Creek, Mich., leaving Irwin without a preacher. We regret very much to give him up, as he was very much liked and his work here was prospering nicely. He closed his services with a good audience, and an old gentleman 65 came forward and made the good confession.—J. W. KNIGHT.

Fontanelle. — Four added recently, F. A. Sheetz, of Drake University, preaching.

Oskaloosa.—Four added on April 30th, A. E. Cory preaching.

MISSOURI.

Rockport, April 29.—On last Lord's day several of our best workers visited the county farm of Atchison County and established a mission Bible-school, which was named "Grace Mission," in honor of Sister Grace Bartholomew, who was elected superintendent of the same. The writer will speak there twice a month in the afternoons.—S. W. GLASCOCK.

Cameron, May 1.—Three additions to the church yesterday; one in the morning, two in the evening.—S. J. WHITE.

Joplin, May 3.—My report for three months, ending April 20th, 1899, at Mena, Ark., shows: Additions 16, sermons 24, visits 252, funerals two, money for all purposes raised about $87, all services well attended, marked increase in all departments. Resigned March 22, effective April 22. Am open for engagements, either as evangelist or pastor. Joplin will be my address.—FREDERICK F. WYATT.

Family Circle.

Columbia's Motto.

BY ELLA WHEELER WILCOX.

From Liberty's uplifted hand
New light seems shed upon our land—
New light whose penetrating rays
Reach distant shores and future days.

The lofty purpose which unfurled
Old Glory's colors to the world,
Has led that banner's conquering host
To lands that needs its message most.

Not freedom only, but the birth
Of better precepts for the earth
That message means: for all men see
How generous may victors be.

Time into triumph turns defeat,
Where progress follows victory's feet.
Across Columbia's sword is writ:
"We conquer but to benefit."

—*Selected.*

THE EVOLUTION OF A PASTOR;

Or, Elder Bruce's Experiences at Eastville.

BY A. A. HONEYWELL.

CHAPTER IV.

Bros. Brown and Olds were pleased to accept Elder Brune's invitation to tea, as it would give them an opportunity to make a few suggestions, which the condition of affairs seemed to require.

"Good evening, brethren; a pleasant evening to you."

"Good evening," replied Bro. Brown.

"Good evening," echoed Bro. Olds.

"Just take off your overcoats and hats and warm yourself by the fire; you must be cold."

"Not at all," replied Bro. Brown, "we walked so briskly from the store—we had met for a little consultation—that we have not felt the cold."

"Good evening," said Mrs. Brune, coming in from the kitchen a few moments later, where she had been hastening supper. "We are pleased to have you with us this evening, and as tea is ready we will proceed immediately to the dining room where we can spend the time in a social way as well as in here I trust."

"Yes," continued the Elder, "just come out to the dining room; our duties there will not be difficult, for my wife believes in light suppers." The conversation thus passed from weather to supper and kindred subjects until tea was over with and all were comfortably seated in the sitting room, when Bro. Brown thought best to approach the subject at hand. Elder and, Mrs. Brune had been so hospitable and pleasant that Bro. Brown hardly knew how to begin without being rude. Elder Brune however, opened the way by remarking, "I have felt quite disappointed with our recent meeting. I have been in quite a goodly number of meetings, but this was the coldest and least spiritual that I have ever attended."

"We are agreed on that point," replied Bro. Brown. "Bro Olds and myself have been discussing the situation and feel considerably disatisfied with the way things are going. In fact, we cannot see that the church is prospering any better than before we secured the services of yourself as evangelist. Somehow we very much fear that our church and evangelist are not fully suited to each other?"

"Perhaps it would have been better to have called a pastor instead of hiring an evangelist," responded Elder Brune. "I know from my own experience that I have always succeeded fairly well asa pastor, but will agree with you that as a hired man I am a failure. I think the lack of suitability is not between myself and the church, but between myself and office, or rather lack of office. Have you considered this point as well as the other?"

Bro. Brown.—Well—no—in fact we—hem—Bro. Olds and myself thought the situation required a change.

Elder Brune.—And so do I. We are all agreed that the experiment of the last four months is a failure. The question to determine is where the failure lies. It certainly is not in the gospel, for the promise is given, "My word shall not return unto me void; but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." The purpose for which it is sent is clearly to "convict the world of sin, righteousness and judgment to come" and convincing them to turn them from darkness to light." It would be doubting God's Word, therefore, to say that the gospel was powerless to convert the sinners of Eastville. The trouble is clearly, therefore, not in the gospel.

Bro. Brown.—It may be Bro. Olds and myself are at fault, but we have tried to do our duty faithfully. I think I have never labored harder than during the last four months.

Elder Brune.—I am perfectly willing to admit that you have done your duty as you saw it in a very thorough manner while my own labors have been the heaviest I have ever experienced, but the Scriptures speak of a "zeal not according to knowledge," which is ineffective. Can it not be that the manner in which we have been laboring has been the cause of our lack of success?

Bro. Olds.—How can there be any mistake in method?

Elder Brune.—I have reference to the position which I occupy as an employee, without liberty of action. I am compelled to fight in "Saul's armor," which is not suited to my body, and I am confident that I can never do good work until I can do as did David of old. Go forth to the fight in my own accustomed way without the trappings of authority to hinder me.

Bro. Brown.—But the Scriptures speak positively of elders and we are simply carrying out the Scripture on this point. You would not have us disregard the Scripture, would you?

Elder Brune.—Certainly not, but I am sure after making a careful study of the subject that you have come to a wrong conclusion as to the teaching of Holy Writ on this theme. I suggest that we study the subject together and ascertain the truth of the matter.

Bro. Brown.—I am willing if Bro. Olds is, but I do not think you can show that we are mistaken.

Bro. Olds.—I am willing—not but what I am satisfied for my self, but I think Bro. Brune will be better satisfied after seeing that he is mistaken.

Elder Brune.—Let us begin to-night. We will take up the names elder, bishop, overseer, pastor and evangelist, and see what they designate in the Bible. We can take up our concordance and follow the references given there, or as many as we wish.

Here is a Bible, Bro. Brown,and here another, Bro. Olds. Let us turn to Ex. 24:1. Bro. Brown, will you read?

Bro. Brown.—"And he said unto Moses, Come up unto the Lord, thou and Aaron, Nabad and Abihu and seventy of the elders of Israel and worship ye afar off."

Elder Brune.—These elders were evidently officials who exercised authority of some kind as is shown in Numbers 11:16. Bro. Olds, will you read?

Bro. Olds.—"And the Lord said unto Moses, gather unto me seventy men of the elders of Israel whom thou knowest to be elders of the people and officers over them and bring them unto the tabernacle of the congregation that they may stand there with thee."

Elder Brune.—I will read the next verse: "And I will come down and talk with thee there and I will take of the spirit which is upon thee and will put it upon them and they shall bear the burden of the people with thee, that thou bear it not thyself alone. Bro. Brown, will you read Deut. 31:28?

Bro. Brown.—"Gather unto me all the eldres of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to record against them."

Bro. Olds.—We find in I. Sam. 16:4 these words: "And Samuel did that which the Lord spake and came to Bethlehem and the elders of the town trembled at his coming and said, Comest thou peaceably?"

Elder Brune.—Under the Jewish economy the elders seem to be officers as in the case of the seventy referred to in Num. 11:16 and representatives of the people as referred to in Deut. 31:28, whose authority is undefined and extended to all matters concerning the public weal. They also acted as local magistrates in the provincial towns where their duty was to sit at the gate and administer justice (Deut. 19:12; Ruth 4:9, 11; 1 Kings 21:8).

They retained their position under all the political changes of the Jewish nation. Under the judges (Judges 2:7); under the kings (2 Sam. 17:4); during the captivity (Jer. 29:1), and afterwards (Ez. 5:5; 6:7, 14; 10:8, 14) and even under the Maccabees, where they are sometimes described as the senate and lastly we find them at the beginning of the Christian era, where they are spoken of as a distinct body from the Ssnhedrim (Luke 22:66; Acts 22:5). We could hardly suppose that the office of elder in the church was borrowed from that office under the Jewish economy?

Bro. Brown.—No, I think not, though I think the term would not have been used unless there was some authority attached to the office. The Jewish elders were men in authority and to the Jewish Christians the idea of authority would naturally be associated with the office.

Bro. Olds.—Their authority seemed to be political rather than religious.

Elder Brune.—We had better, perhaps, learn what we can of the Christan elders and then we can compare them better.

Bro. Olds.—Yes, I think that would be the better way.

(TO BE CONTINUED.)

The Birth of Christ.

BY GRACE PEARL BRONAUGH.

Christ was not born within a palace gate;
No cloth of purple wore he, delicate
And costly. And the glorious star did bring
The shepherds to no princely halls. The thing
Did come to pass within a stable, late
In the night watches. They who did await
Sad Israel's consolation—not the great—
Only the wise and just did know their King,
When Christ was born!

Where shall His Spirit come, to what high estate?
Not to the haughty heart nor obdurate,
But in the lowly heart the angels sing
Their glad hosannas to the new-born King;
Unto the humble heart—O, happy fate—
The Christ is born!

Fair Haven, Vermont.

A Coward's Heroism.

The walk to school was a pleasant one. Helen sang softly to herself as she swung along the shaded country road with her bag of schoolbooks swaying to and fro on her arm like a great pendulum of knowledge. At the corner Leonard Green joined her, as usual. That was one reason why the walk to school was a pleasant one. Helen and Leonard like one another thoroughly, and with pure schoolboy and girl frankness.

"Hello! I exbected to miss you to-day," cried Leonard. "I had to wait for Aunt Kitty to finish a letter.

"And I had to wait to wash the dishes," said Helen. "It was Mildred's turn to do them; but she began by scalding her hand, poor child, so I had to stop and finish them after I had made the beds. You know we take turns."

"My! Wish I had a brother to take turns with me!"

"Yes, but you would have to share your pleasures, too. How would you like to take turns on your trips to the city? How would you like continually to be taking your choice between some pleasure and the overwhelming blessedness of generosity? Say! How would you always like to feel you must either give up the best end of a thing or else make your brother give it up? H'm?" asked Helen, nodding her head merrily.

"Well, that would be Dobbin's choice," admitted Leonard; "but perhaps we could both go together sometimes. And a thing is alway more fun when there is another fellow along. Why! what does this mean?" For, chatting carelessly along, they had, in turning a corner, come directly upon a large sign which blocked the road:

"Dangerous passing!
This road is closed for repairs."

"It evidently means they are repairing the old red bridge that they've been talking about so long," said Helen. "But let's go on! They can't have torn it all up so early in the day, and it a mile farther around the other way.

"It'll be a mile and a half if we go clear to the bridge and then have to go back."

"But I shan't go back if there is a single plank to cross on!" declared Helen, merrily.

"Then, certainly, we would better take the other road, so you won't be tempted to run too great a risk," said Leonard.

"H'm!" sniffed Helen. "If I'm not afraid, you needn't be a coward for me! Come on!" The voice was imperative, and the tone scornful. Leonard knew it would be wiser to obey the warning on the signboard, but Helen's scorn provoked him to walk on with her.

"There!" cried the girl, when they came in sight of the old red bridge. "There are the men at work on the bridge. And see! There are plank,s all the way across!"

"Shore now, Missy. them planks ain't nothin' but ihe rotten lining," said the foreman. "I wouldn't warrant them to bear up under a cat.

Helen went up and tried the end plank boldly with a determined little foot.

"Shore, Missy, they mayn't be that strong all the way across," said the man, dropping his iron and coming toward her. "Ye'd best not try another."

For answer Helen gave a bright little laugh, and slipping away from all detaining hands, sprang from board to board as lightly as a sunbeam, until she stood on the firm ground at the south end of the bridge. Then she turned and laughed at their frightened faces.

"Now, Leonard, show your courage!"

"No, no!" cried the man, hastening to prevent, by force, if need be, this foolhardy attempt. "The lad weighs fifty pounds more. He shall not try it!"

"But the boards did not even bend or crack," said Helen. "They are as firm as they were last week when tons of hay came over—only the top planks off. Come on, Leonard, or you will be late for school, and I shall tell them all it was because you were such a 'fraid-cat.' Come on!"

"If ye step one fut on that bridge, I wash my hands of all consequences," said the foreman.

"Come on," laughed Helen, "if you are not a coward."

Leonard set his lips firmly. A dare is one of the greatest temptations a boy can meet. The boy who can be brave and strong enough to risk a dare is safe in all manner of temptations. Evil can scarcely reach one clothed with the invulnerable mail of courage to appear a coward for wisdom's sake.

"Shall I run half-way to help you?" laughed the sweet, taunting voice.

"No!" shouted Leonard. "I will not run such a risk for the mere nonsense of showing my nerve. I should be ashamed to do it. I will not come one step!"

"Yes, you will!" cried Helen, piqued now to show the strength of her influence over him. "Come, little boy!" she laughed teasingly, as she tripped lightly back over the blackened boards. "Come to school with"—

A crack, a crash! a scream of terror! The next instant Helen was hanging by her dress and one arm to the beam just below where a treacherous board had broken and let her through. She tried to secure her balance and climb back, but the catching of her dress which saved her from being plunged into the swift-flowing river below now held her so securely that she was helpless.

"Arrah! Arrah!" cried the men, wringing their hands in dismay. "Run for the ladder! It'll niver do fer any man to venture on them rotten boards, which even that light little creature couldn't go! Run for a ladder or a boat!"

"She'll drop afore ye could get either," muttered another, peering over at Helen's ashen face.

"Give me that rope!" cried Leonard, with unflinching eyes.

One of the men handed it up automatically. To obey such a spirit was instinctive.

"Shore, ye mustn't go a step onter the bridge, or we'll hev two o' ye in the fix," whispered the foreman, hoarsely.

"Hold this end! Strong now! Pass it around that tree!" commanded Leonard, and without a moment's hesitation he began to creep cautiously over the skeleton bridge. The men held their breath to watch the brave lad. Once, twice, a board cracked and almost gave way; but Leonard quickly threw his weight back, and advanced from another direction. When he reached Helen she was too exhausted to help herself; but, by the aid of a rope, they managed at last to draw her back to the safe, firm earth once more. Then how the men cheered! And how proudly they shook hands with the pale young hero!

"Shore, ye did a big thing to risk yer own life ter save hers, after all her tauntin'," said one of the men bluntly, but with honest feelings; "but, me lad, the bravest thing ye did was to refuse to run the risk fer a mere stump! I wish I had a boy o' me own wid your spirit!"

One of the men had hastened to the nearest barn for a horse and carriage, and poor, foolish littls Helen was taken home as tenderly and with as little rebuke as if the accident had not been caused wholly by her own folly.

It was over a week before her strained nerves would admit of her seeing any one. Then she called for Leonard.

"I can't ever tell you how sorry I am that I was such a little goose as to tempt you by calling you a coward," she said.

"Oh, that was all right. I suppose I really was one," laughed Leonard; "for I nearly fainted with terror the moment I touched the ground with you. If the men hadn't cheered loud enough to scare my senses back again just then, I should certainly have collapsed."

"You saved my life," said Helen; "but you would have saved it so much more easily if I had only heeded your warning. But, Leonard, honestly, I didn't think you a coward for a single minute. I admired you most of all when I was the most scornful; for the boy who can resist a dare to show his courage—and from a girl, too—is a real hero, and I knew it."—*The Advance.*

Don't Watch the Newspapers

To find some drug, poisonous medicine or nostrum with which to nll your system with more poison, but get into one of the wonderful Quaker Bath Cabinets described in a former issue, and take a good steaming and sweat the poisons out of your system, toning every organ and nerve in your body, and you will be strong healthy and vigorous with the coming of spring and summer. This is nature's perfect method of restoring and reproducing health and beauty, and no disease has as yet been discovered which can resist the marvelous power of the thermal bath.

Every reader of our paper should write the inventors and manufacturers, The World Mfg. Co., 501 World Bld'g , Cincinnati, O., one of the largest concerns in that city, for their valuable book describing this invention and how to take these wonderful baths.

The firm offers excellent inducements to trustworthy agents, both men and women.

Hats and Dollars.

Pat Flynn had sixty-seven hats,
And wanted sixty more;
It was an odd, strange whim of Pat's,
For only one he wore;
But he would toil by night or day
To get a hat to lay away.

'Twas "hats" the first thing in the morn,
And "hats" at noon and night;
The neighbors laughed the man to scorn,
And said it was but right
To send such crazy cranks as he
To spend their days at Kankakee.

A million dollars Peter Doyle
Had laid away in store;
Yet late and early did he toil
To get a million more.
He could not use the half he had,
And yet he wanted "more" quite bad.

His neighbors praised him to the skies,
Wherever he might go;
They called him great, and good, and wise,
And bowed before him low.
Is there such difference as that
Between a dollar and a hat?

—*Selected.*

Stories of a Kitten.

In the Humane Alliance, a magazine published in New York in the interests of humanity to animals, a writer who does not give her name, writes a very long and very interesting article about her numerous pet cats. Of one of them, Czarina, she gives the following description: "Czarina, a kitten that had been bought in Paris, was, without exception, the most exquisite cat I had ever seen; small, but in perfect symmetry, with the marks of pure breeding in the highest degree; a rather squirrel-shaped face, broad and short; very large eyes, amber-colored when she was well and happy, with pupils constantly dilated, faded green when ill in mind or body; small, pale-pink ears, as thin as tissue-paper, with a little tuft at the point; very long whiskers, small paws with big boots and a ruff, very thick hair, almost as fine as cobweb, blowing about in every breeze and so long that it parted naturally between the shoulders to the end of her tail, the tail itself resembling a squirrel's and an ostrich feather. To this beauty she added extraordinary grace, delicacy and refinement, and many bewitching little airs and poses. Like Princess, she ate with singular nicety, not splashing or spattering the milk as she lapped, or pulling the meat off the plate. Although she was not much given to licking herself, and hated to be washed, she could not endure being dirty, and, as I have said, would come for a bath on her own accord. When fresh washed she looked like a bunch of fleecy white chrysanthemums. From the moment she was taken from her cage in the window of the shop, amid lapdogs, marmosets, onistitis, paroquets and lovebirds, and put into my arms, she fastened herself to me with a love that was stronger than instinct and in which her life was bound up. There was a wildness about her that belonged to a creature fresh from the savage state, and which she never outgrew altogether. Her timidity was excessive; every strange face, object or sound frightened her, every abrupt motion made her start; at the same time she was as mischievous as a monkey, and mad with spirits. One of her games was to run out of the ante-chamber of the hotel apartment and down the long corridor to the head of a staircase and back again before I could catch her; and repeat this until she overreached herself and flew back into the apartment in her excitement when a sentinel immediately shut the door and captured her. One night she got out and began this game, but instead of turning and scampering back she ran down the staircase into the dark. It was late, the servants had gone to bed, the lights were out, and after a vain search I had to give her up for the night. The next morning she was brought back so thoroughly cowed and scared that from that time forth she not only never ran out again, but when the door of the apartment opened she sprang hastily into one of the inner rooms, as if outside lay the vast unknown, which she had once seen too close. Czarina was curious about more than the "big world," however, and would swallow any timidity to see strangers, or take any pains to investigate parcels or boxes. "On one occasion," writes her mistress, "several Christmas presents came to the house two or three days in advance, and according to custom I left them in my bedroom in the wrapping paper, though Czarina coaxed and used all her blandishments to have them opened. On Christmas Eve, after being out for several hours, I went up to dress and on the landing I met Czarina, Lalla Rookh and Pigwiggin coming out of my dark room in single file, with a furtive walk and demeanor. They passed me rapidly without recognition, slipped downstairs and dispersed. On striking a light I found the paper torn from the parcels and scattered over the floor, some of the strings untied and the pasteboard boxes clawed into peepholes. They must have been at work the whole afternoon."

Wise Little Mary.

MISS LIZZIE DUNPREE.

It was a beautiful day in October. The leaves had been kissed by the frost and had blushed in return, when four little children from the city, who were now visiting their grandma in the country, thought they would go to the woods to play and gather the bright leaves.

There was Crump, Mary, Bert and Cousin Will. They were making hats and aprons of the bright leaves and having a merry time when Mary said: "Boys, what would we do if the wolf grandma tells us about were to come?"

Bert said, "I would drive it away with a stick, but I don't believe there is a wolf in the country to be afraid of."

Crump said, "I would kill it, but I am like Bert; I don't believe much in the wolf. Do you Will?"

"Oh, yes," said Will. "I have never seen it, but others have and they say that it looks like a dog, but it is not a dog. You know I have been here all summer and I have heard people talk about it so much, I know it is true. But I am not afraid of it."

As they were talking, Bert said, "Look! there is a dog coming. Let's call him and have some fun." So they called, "Doggie, doggie." But he only looked at them in a way that they thought was not a bit friendly, and lashed his tail. Then Mary said, "Oh, I believe it is the wolf; what shall we do?"

"Let's run," said Bert.

Will and Crump set up a loud cry of fright.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours: a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water, and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

"Don't run," said Mary, "or let him know that we are afraid of him, or he will eat us." But the boys were running at the top of their speed and did not hear what wise little Mary said.

Mary did not know what to do, so she stood still and looked at the animal and said to herself, "I believe it *is* a dog." Just then a man called, "Come here, Nero," and it went to the man.

Mary laughed and said, "So it was a dog, after all. Won't I have the laugh on the boys?"

When she reached home she found all in excitement, for the boys had told a wonderful story about the wolf, and they did not know where Mary was when she came in laughing and said, "It was only neighbor Tom's dog and he called it away."

The boys hung their heads and had nothing to say.

Cleanliness and Health.

The doctrine that dirt is allied to godliness has long since died out, but it has only lately begun to be understood how close is the connection between a cleanly and healthy environment and an honest and virtuous life. Nothing paralyzes a man's aspirations after good so completely as a sordid and insanitary dwelling house. The church, as she exists in this country, with the parochial system extending to the remotest parts, is the most powerful organization for doing good that the nation possesses; and, if her officers co-operate with sanitary officers, not only the public health, but also the moral well-being of the whole community will be raised to a higher level. The Church Sanitary Association, which has its chief office at the Church House, Westminster, is an agency which supplies suitable literature on this subject to preachers and teachers.

C. S. A.

Day Break—Prophetic.

BY L. C. S.

Beyond the far
Horizon bar,
Lie Realms of unknown Story
Where distant gleam
With mystic beam
Day Stars in chastened glory.
Their paling light
Fails on the sight
No rays our pathways showing,
Yet signals are
From skies afar
Of lands with radiance glowing.

* * * * * *

Beyond the ken
Of mortal men
Lie Realms with Time Coeval.
Though signals burn
We scarce discern
These shadowed lights primeval.
'Twixt Doubt and Hope
We blindly grope
Our "day stars" yet revealing,
Beyond the ken—
Beyond the bar—
Unseen of men
Bright regions are
Within God's own concealing.

How 'Tis Done.

The watering of railroad stocks is known by all to exist, but just how it is done or why it is done is yet an enigma to many people. It is the purpose of this article to answer both questions in the simplest manner possible. Let us take the following illustration: Jones, Smith and Brown organize a railroad company and build and equip a road from Salt Lake to Murray. Let us suppose that it costs them $50,000. They begin operations and at the end of the year they find they have cleared $25,000, or 50 per cent. of the actual cost of the road. Now, should the news reach the public what the company is making on their investment complaints would soon be heard that freight and passenger rates are too high.

To throw the public off their guard and make it appear that freight rates are none too high; that is to say, to make the people believe that the percentage of profit is not too large, the company issue $50,000 worth of stock. This costs only the blank paper and the printing. It now appears that the road cost $100,000, while in fact it only cost $50,000, but the percentage of profit is now 25 per cent. instead of 50 per cent. But 25 per cent. is too much, so the company issues $100,000 more of stock. Now the figures on the company's books would make it indicate that the road had actually cost $200,000 and that the profit of $25,000 is only 12 1-2 per cent. on the investment.

Again, they issue $200,000 more stock, and that reduces their percentage of profit to only 6 1-4 per cent. And so it is continued until it looks to be a losing game, while the facts are that the company is still reaping 50 per cent. on the money invested, actually less than $10,000 per mile are trying to pay dividends on $100,000 per mile. That system is what is known as robbing by law. The law permits it and enterprising men take advantage of it. No one can blame them for it. It is just as legitimate, so far as law goes, as it is to buy potatoes at 80 cents a bushel and sell them at 25 cents a peck. It is the system we are condemning and not the persons who do it.—*Living Issues.*



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Where the "Pot of Gold" is Buried.

How many women are fretting and struggling along on a very little money when a good-sized yard or adjoining patch of ground is going to waste! Yet that very piece of ground may contain all sorts of possibilities—clothes, furniture, books, medicines, luxuries, and even necessities otherwise impossible. Clear, plow, fertilize and plant; this done, the great beginning is made, and perseverance and attention will secure the rest. Onions, tomatoes, cabbage, celery, a small poultry farm, a violet or rose farm—any of these may add several hundred dollars to one's purse every year. Small fruits, hops, tuberoses and grapes are also very profitable. With some intelligence a blooming garden can always be made a paying one; make it a principle to have no more waste in the garden than in the kitchen. If there is only a very small place, and just enough raised for one's family, try, after the table is supplied, to prepare what vegetables and fruits are left over for sale for winter use. There is always a demand for good homemade canning and preserving. Do not let a valuable scrap of ground be idle.—*Annetta Halliday-Antona, in the May Woman's Home Companion.*

A Curious Mistake.

Prof. Comstock, of Cornell, in speaking to his class recently of the trials of scientists, told this authentic tale of the experience of a professor of invertebrate zoology in a sister institution, which had better be left nameless. Trichinæ in pork, the cause of the frightful disease of trichinosis in human consumers, give a peculiar appearance to meat, which is studded with little cysts; it is then known to the trade as "measly pork." The learned scientist, wishing some for study, went to the butcher and asked if he ever got any measly pork. "Sometimes," said the butcher catiously, "but I always throw it away." "Well," said the professor, "the next time you have any, I wish you'd send me up some," meaning, of course, to his laboratory. The butcher stared at him, but said he would. Three weeks passed, when the professor, growing impatient, again dropped in. "Haven't you found any measly pork yet?" "Why, yes," said the butcher, "I sent up two pounds a week ago." A sickly grin broke over the professor's face. "Where did you send it?" said he. "Why to your *house*," said the butcher, "*of course*."—*Special Reporter.*

Selected Smiles.

Customer—Are my clothes ready?

Tailor—Not yet, sir.

Customer—But you said you would have them done if you worked all night.

Tailor—Yes; but I didn't work all night.

"O, Georgie! Who opened the canary's cage?" "I did. You told me a little bird was a-whispering to you when I was naughty, so I knew there was no other little bird about. So I opened the cage and the cat's eaten him. That wot he's got for telling on me."

The Unenlightened Goat.—"Oh, my dear daughter" (to a little girl of six), "you should not be frightened and run from the goat. Don't you know you are a Christian Scientist?" "But, mamma" (excitedly), "the billy goat don't know it."

A Book on Cocoa and Chocolate.

Walter Baker & Co. Ltd., Dorchester, Mass., have just published a handsomely illustrated quarto of 72 pages, entitled: "Cocoa and Chocolate: A Short History of Their Production and Use." It contains a large amount of valuable and interesting matter relating to the cocoa tree and its fruit; the early use of cocoa and chocolate and their food value as determined by distinguished chemists and physicians. In conclusion a sketch is given of the famous house of Walter Baker & Co., the oldest and largest establishment of its kind on this continent. Some copies of rare old prints are introduced into the text, and the various stages of picking, curing and preparing the fruit for domestic use are represented by engravings from photographs taken in the West Indies, Ceylon, and at the mills in Dorchester.

A recent estimate of the total amount of crude cocoa exported from the tropical regions in which it is grown, based partly on official figures and partly on expert estimates, is about 150,000,000 pounds per annum. Guayaquil, Ecuador, heads the list of exports with about 33,500,000 pounds. The British Island of Trinidad comes next, with about 22,000,000 pounds.

In the United States the increased consumption of cocoa in recent years has been striking. The amount retained for home consumption in 1860 was only 1,181,054 pounds, about three-fifths of an ounce for each inhabitant. The average annual consumption for the three years, 1896, 1897, and 1898, amounted to 26,319,275 pounds, an increase in thirty-seven years of 2,130 per cent.

If the increased consumption of the last thirty-seven years is continued until 1934—and that is altogether probable, in view of the fact that cocoa is one of the very few articles which contain all the essentials of a perfect food—the amount of crude cocoa required by this country alone will be nearly 600,000,000 pounds. The islands over which the sovereignty, or protection, of the United States has recently been extended are all within the cocoa belt (*i. e.*, within the parallels of latitude in which cocoa can be successfully cultivated), and we may look for an enormous development of the production during the next quarter of a century.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

More Letters.

I wonder, as you read this, whether your fathers will be grumbling because the ground is too wet, or growling because it is too dry? Wet or dry, the fishing worms are ripe, and the minnows are already born that will catch good fish. One member writes, "Now that hot weather is coming on, I will not be able to keep my pledge any longer." Surely, this little girl has not learned the delight of reading a book outdoors, while the breeze grows tired of looking on the same page and tries to turn it over to the next; when you can glance up from the account of a battle, or from reading a poem, to see the sunlight shining on a pond and meadow and housetop, just as it shone before the battle was fought, and while the poet wrote his lines. When we read outdoors and hear the bees singing their one note (through their teeth), and catch the distant sound of a grass-cutter (not too near at hand), it is like eating dinner to the sound of music. You take a bite of ham or fried chicken, as the case my be, and when you swallow it, a whole bar of music goes down with it, and makes everything light and digestible down there. "My sister and I want to join the Advance Society; Rubie is 12, and I (Myrtle Snider) am 11. Grandma says, 'Send her name too;' she is a little girl of 60; her name, Mrs. Fannie N. Kellogg." So reads a letter from Rosendale, Mo. This from Richwood, Ky.: "I am ready for your Honor Roll. I kept the rules faithfully, but the night that we moved to this farm I came near forgetting the Bible verse in the confusion. Jean and I remembered our verses after we got in bed. We hopped out, struck a light and made our way down the strange stairway, found our Bible, read our verses and returned peacefully to our bed." A good thing the robber was not there, wasn't it! The letter is from Nannie D. Chambers. D. Harrold McIntire lives on a farm, Avalon, Mo., half a mile from school. He is 11. Favorite books, Little Lord Fountleroy, John Halifax, Black Beauty, Hoosier Schoolmaster. "I had a dog named Muffy, because she looked just like a muff," says Emily Belle Riley. "I had a little box for her to sleep in. I used to wash her in the big bathtub and tell her to go and lie down by the stove and dry. She would mind me. She would knock on the door with her tail and jump over a stick." "I enjoy our society work," says Grace E. Taylor, "and cannot say how I enjoy reading *our page*. I have fallen quite in love with George Weston. We have been learning the society yell and think it appropriate." "My uncle," says Gladys Fulghum (Mason City), "had a large black dog named Jack. He would get on top of the board fence, sit there, and watch the men plough in the field." Children, I call your attention to the picture that is painted by these few words.

"Who can tell," Gerald Dever asks, "whether this boy will be a preacher, or doctor? He went to his papa's office, filled a bottle with water and labled it thus: 'Dear Jesus is the best One of all.' Then to his mother he said, 'Take every hour.'" "Some of Millie Imbler's favorites are: Under the Lilacs, Edith's Burglar, Dottie Dimple Series, Five Little Peppers, Tom Sawyer, Maggie in the Pines, Pilgrim's Progress. Lena Collins (Benton City) walks a mile and a half to school; loves "to read continued pieces about school boys and girls," and likes funny poetry. She is 12. Stella Nichols is reading "Lost Memory," my story in Our Young Folks. She says, "I would like to correspond with some one about my age, 'way off." She is 14, and lives in Stone Fort, Ill. Here is some one "'way off," but just half her age; Dottie Standish (7), Mututse, Wyo. Maurine Bragg has secured a new member, Hattie Lorentz, Shelbina, Mo. He says, "I will tell you what our Sunday-school class is going to do: we are going to see how much we can do for Jesus, and on Sunday morning tell what we have done, and so we can help each other and try and improve ourselves the next week. Bertha Houston, Prairie Hill, Mo., writes: "I saw about your society in the Louisville Courier-Journal. I have become too much devoted to fiction, and I think the best cure is to be found in the Advance Society; so I send my name for membership." Jessie Shafer: "When I was four years old we had two shepherd dogs, John and Jane. I would go out in the yard, and if John was asleep I would lie down by him. He would straighten out and put his paws out straight. I would lie on the paw that was on the ground, and then he would put the other over me; he never hurt me. My little sister always played with Jane; if she came near John he would growl and act so naughty that papa had to sell him—it was a sad day for me." Eunice May Shafer: "I had a great big white watchdog, Fanny. When we talked to her she turned her head one side, and would draw up her lip and show her teeth and wag her tail, and we said she was laughing. She had big brown eyes; around one was a brindle ring. She would take our pet cat by the back of the neck and carry him all over the yard. But the man that gave her to us wanted her back so bad, papa said we ought to let him have her; he brought the little children when he came for her, and Fanny licked their faces all over. We hated to see her go, but we are going to see her this summer." I hope when you do, you will write and tell us if she remembered you, and if she licked your face, and wagged with joy.

R. T. Davis, Ozark, Ark., wonders what are the ages of George and Jennie Weston. He says, "I think they are very nice people. I intend printing the Advance Society rules on a large piece of pasteboard and hang it on the head of my bed, so I shall not miss a single time. I am 14, and am secretary of the the Christian Sunday-school." Kathryn McPherson obtains a new member, Birdie Morrison, Wichita, Kan., who began the new year by joining the church. "I live in Mapelton, Ohio," writes Marie Lotz. "Our church is a mile and a half out of town. I read your letters to my little sisters. They are very much interested in the *'Bugler.'* I am 10." J. W. Harris, of Congress, Miss., says, "I am delighted with the children's page. The Advance Society is a grand idea. Taste for good literature is a great blessing to all, and a great safeguard to youth." By the way, that last sentence would be a very good quotation to learn. Eltah Vance, Vetura, Cal.: "It is three months since I joined the society, and I have done all required. I hope all the children have kept up their resolutions; I am 9, my sister 7; we are the only ones in school who have not missed a day." I give the favorite books of Elsie Conklin, as they are all splendid, but some have not been given before: Last days of Pompeii, Uncle Tom's Cabin, Beside the Bonny Brier Bush, The Lady of the Lake, Helen's Babies, Prince of the House of David, Two Years Before the Mast, Life of Davis Crockett, Evangeline, Elsie's Holidays at Roseland.

In the following list of members, whose names have not been given before, notice how many states they represent: Thomas (14) and Mabel Trumlo (10), Sedalia, Mo.; Garnet Hermon (10), Frankford, Mo.; Jean N. Campbell (12), Topeka, Kan.; Willard (14) and Nellie Brinkworth (9), Oneida, Kan.; Eugine (13) and Mary A. Rice (12), Virginia, Ill.; Melvin Leddin ("I am not quite 8"), Ospur, Ill.; Ruth Gorham,Hudson, O.; Vera Davenport(10), Perry O. T.; J. Ross and Mabel I. Bridgewater, Renfrow, Okla; T. Walter R. Sapp (14), Pawnee, O. T.; Carrie Allen (10), Loyalville, Pa.; Frank A. Burgess (a young man studying law), Durango, Col; Mabel (11) and Pearl Bush (14), both members of the church,Riverside,Cal.;Mabel (14) and Gertrude Minnick (10),Davenport, Wash.; Lula M. (13), William (10) and Jas. C. Scribner (11), Billfry, Minn.; Anna Irons (8), Monitor, Ore.; Jo Johnston King (12), Aussa Manston King (14) and Jeanette W. King (who "is old enough to be Superintendent of Public Instruction"), Murfreesboro, Tenn.; Willie and Isabell Donaldson, Anita, Ia.; Chester (14) and Emmet Ireland (12), and their niece, Minnie Cotes (13), Craig, Neb.; Mary Louise Roscoe (9), Julien, Ky.

I wonder if that is interesting reading to you? It is, if you are anxious to see children all over the United States determined to cultivate their minds and not let them go to weeds like some people's onion beds are, about this time (I name no names). We now have 371 members; about 60 have reached the Honor List; here are the last on the list: Mabel Gunther, Waterloo, Ia.; Edna, Gladys and Bessie Fulghum, Jessie and Eunice Shafer. Next week the continued story will tell how the little orphan saved the Westons from poverty. After that I hope to have some good vacation stories from our members.

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Quaint Sayings.

It is interesting and instructive to read bright and well constructed advertisements. Messrs. C. I. Hood & Co., of Sarsaparilla fame, must have been at a great feast and taken everything home with them. They are using a bright selection of quaint old sayings and proverbs as the starters in a series of clever advertisements, wherein the proverbs are neatly turned and paraphrased to fit the subject matter. The public like this breezy advertising, as it reminds of other proverbs and opens up discussion.

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MAY 21.

"THE GIFT OF POWER."

(Acts 1:1-8.)

The desire for power is the last infirmity of noble minds. Many a man who has stood incorruptible before the offer of wealth has fallen before offers of power.

"If, drunk with sight of power, we loose
Vain tongues that have not thee in awe,
Such boasting as the Gentiles use,
And lesser breeds without the law,
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

Many a nation that is proof against the seductions of appetite, or other ignoble influences, that proves true as steel against oppression within, may be guilty of grasping for power without.

But there is power which men and nations ought to covet, and can covet legitimately: it is power to do men good. Wealth is power, and every man should get all the wealth he can, but only to do men good withal. Knowledge is power, and each of us should gain all of it he can, but only to use it for the betterment of men. Wealth, knowledge, all power is worse than emptiness, unless used for the good of humanity, for no man is responsible for his emptiness of power, while all are responsible for every talent of strength they have.

The power that most does good for men is the power of love, the power of great hearts. Some have called this "power with God," as if it were a kind of political influence with the Ruler of all. Well, there is truth in the position; but, after all, the only source of such power is in the individual character. Let the heart be what it should, let it overflow with love, and it shall have favor and power with God and man. Let it be pure, and it shall have power to see God. Let it be strong, and it shall have power to bless men.

The surest curtailment of such power lies in wrong-doing. He who is guilty dare fling no stones at his own sin. He loses his Davidic power, he becomes a weak Goliath. Why has many a man lost his grip on his work and gone from weakness unto weakness? From some wrong he has done. Said Sir Gallahad:

"My strength is as the strength of ten,
Because my heart is pure."

THE C. E. READING COURSES.

First Things.—II.

By F. D. Power, *Director*.

Pentecost gives, not only the first sermon, but the first converts to Christ. Peter's sermon is full of power. Thousands are pricked to the heart by the things that they heard. "Faith comes by hearing, and hearing by the Word of God." For the first time under the reign of Christ the momentous question, "What shall we do?" is propounded, and for the first time receives answer. Earnest speakers are here—men who wish to escape from the consequences of their guilt. So to-day men are seeking. In every great revival of religion hosts of men and women awakened and convicted ask, "What shall we do?" Do they receive answer? Are they permitted at once to know what God requires of them and to do the thing commanded, and the same day to rejoice in the forgiveness of sins and the Holy Spirit? Are there no seekers that are allowed to go away seeking, no mourners that are allowed to go away mourning, no poor, bewildered, unsatisfied souls kept on an anxious bench of doubt and despair?

How was it under the ministry of the apostles on Pentecost? "Now when they heard this, they were pricked in the heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."

Observe the stages in the conversion of these people: 1. They hear the gospel, the great facts, "how that Christ died for our sins according to that Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." They are men and women, people of understanding and intelligence. The preaching is addressed to their reason, to their affections, and to their will. Had not Christ said: "He that has ears to hear, let him hear?" Was not the message from the beginning: "Incline thine ear and come unto me; hear and thy soul shall live?" Was it not declared: "The entrance of thy Word giveth light." "The law of the Lord is perfect, converting the soul?" and did not our Lord say: "Ye shall know the truth and the truth shall make you free," and command his apostles: "Go into all the world and preach the gospel to every creature?" "How can they call on him in whom they have not believed? and how can they believe on him of whom they have not heard? and how can they hear without a preacher?" "Faith cometh by hearing" and these people are not constrained by miracle; they are converted by truth, argument, testimony. They hear.

2. They believe the truth presented by the apostles. Faith is produced by evidence, by testimony. It is not a creed, but a person that is preached to them. A creed is not taught by the apostles. A creed by itself cannot long maintain the life of religion. A creed can never be a safe bond of union. All creeds tend to the multiplication of sects. The strongest basis of union is faith in a prophet, in a person. The systems of Buddha and Confucius are still active after twenty-four centuries. Moses has held together millions of Jews dispersed all over the face of the earth for three thousand years. Mohamet is the center of unity to a hundred millions of disciples. Jesus is the inspiration to hundreds of millions. He must forever stand supreme. All others must decrease but he must increase. And he must be preached, the personal Christ, as the creed of the church. And as three thousand believed on him to the saving of their souls on the same day and under a single sermon, so must men believe to-day, and so will men believe to-day if Christ alone be preached. The people hear. The people believe.

3. The people repent. Believing on the Lord Jesus Christ and burdened with the consciousness of guilt they cry: "Men and brethren, what shall we do?" The command is, "Repent." They repented. This is not mere sorrow for sin. They were already filled with the sense of sorrow. They were pricked to the heart. They are instructed to turn now away from sin to the new life in Christ Jesus.

Repentance is change of will caused by sorrow for sin and leading to reformation of life. "Godly sorrow," says Paul, "worketh repentance to salvation not to be repented of." "I rejoice not that ye were made sorry, but that you sorrowed unto repentance." Judas sorrowed for sin, but instead of working repentance it drove him to suicide. Thousands of people sorrow over their sins, but they do not give up their sins; they do not turn away from their sins; they do not flee from their sins; their hearts are not broken for sin and from sin; they are unwilling to turn from sin and do works meet for repentance. That is not repentance.

These people on Pentecost "repented." They "gladly received the Word and were baptized." They turned from sin unto righteousness and from the kingdom of Satan unto God. Theirs was repentance toward God, repentance unto life.

They were baptized. Hearing, believing, repenting, acting on their own intelligent volition these first converts obeyed Christ in the holy institution of baptism.

Had they not seen Jesus, many of them, go down into the waters of the Jordan, receive baptism at the hands of John? Had they not witnessed many times the administration of this ordinance by John when baptizing in the river Jordan and at Enon, "because there was much water there?" So they accepted to-day, thousands of them, "as many as gladly received the Word, this New Testament institution, and there in the Pool of Siloam, 50 feet long by 16 feet wide; in Upper Gihon, 316 feet long by 218 wide, or in Lower Gihon, a dozen times as large, they were buried with Christ in baptism. Peter's sermon began at 9 A. M., the temple service closed at noon, and now, easily in a few hours, the 3,000 could submit at the hands of the apostles to this divine ordinance. "And the same day there were added about three thousand souls."

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Literature.

AUNT MARIA'S SATURDAY TALKS: Saturday Talk Series of Biographical Sketches and Short Stories for Little Children. By Laura Gerould Craig, Ph. B. Christian Publishing Co., St. Louis, 1899.

This interesting series of biographical sketches and short stories for children, just from the press of the Christian Publishing Company, will doubtless meet a long-felt want of parents, teachers and others who are pressed hard by the children for stories. The attractive title of these handsome little volumes are "The Little Kings," "The Little Queens," "The Little Presidents," "The Little Generals," "The Little Statesmen" and "The Little Orators." The stories of the boyhood and girlhood of these eminent persons are told in a most winsome manner by one who not only knows history, but who understands the child-nature and how to put facts and incidents in an attractive way for childhood. These six volumes are brought out in very handsome bindings with appropriate designs and illustrations, and will be sure to attract the attention and win the approval of both children and parents. We predict a popular run for these stories. There is no better way of teaching history than through biographies of great men, and these volumes will lay the foundation and create the desire for a wide historical knowledge. Price of these separate volumes is 50 cents, or the entire six volumes for $2.50.

THE GOSPEL FOR A WORLD OF SIN. By Henry Van Dyke, D. D. The Macmillan Co., New York. $1.25.

This is the title of a new book by the pastor of the Brick Church (Presbyterian), New York — is a companion volume to "The Gospel for an Age of Doubt." This book has the tone of a message, and gives one the impression that it comes out of life and out of one's own experience—from one who has felt the power of the world—sin—the despair of this age, and has experienced, too, its atoning and redeeming power of God's love. It is experimental and vital, written in a vigorous style, though lacking the literary finish and the close reasoning of the other volume.

Its chapters are on Sin and Doubt, The Sin of the World, the Bible without Christ, Christ's Mission to the Inner Life, The Perfection of the Atonement and the Message of the Cross.

Greater emphasis is laid on God's love than on his wrath. Yet the sterner side of God's character is in view all the while; *e. g.*, atonement does not reconcile God to the world. It is self-sacrifice that reveals love. The book is not meant to present a theory of the atonement. He says: "The atonement is the work of God's love in its bearing upon man's sin, and further, the saving work of Jesus Christ for man as a sinner — that is what the atonement means." In his discussion of the atonement he does not attempt so much to *define* (which usually means to stake off or show the limits of a great truth) as to *give a comprehensive view of the many-sided nature of God's atoning love through Christ.* No chapter is stronger than the last one. It gives a new and deeper significance to the cross. He shows how the message of the cross falls in with three great ideas into which the world is growing. 1st. Human brotherhood, unity and solidarity of mankind. The message of the cross must reconcile man with man, as well as men with God. Its universal charter is: "Go, disciple all nations."

2nd. The conception of love as a reformative principle—its purpose for the rescue and reformation of the offender. Then the growing consciousness of the *inwardness of sin*—as this is deepened so his sense of reconciliation with God through Christ must grow purer and deeper and loftier to keep its place in the inner life.

This book is helpful in trying to solve the vital problems of sin, grace, God's love, etc., and practical in showing how the vital message of Christ comes to our everyday lives. It is hopeful, invigorating and suggestive. B. W.

New Haven, Conn., May 2, 1899.

MAGAZINES.

The Ledger Monthly for May is especially interesting to golfers. It has on its cover a beautiful reproduction in color of Francis Day's painting, "The Golf Girl," a brilliant specimen of young American womanhood. The frontispiece is a portrait of Miss Beatrix Hoyt, the champion woman golfer of America. Ian MacLaren contributes a characteristic article, entitled "An Expert in Heresy," touching with a humorous pen a foible of the Scotch character. "Every country," says Dr. Watson, "has its own sports, and Scotland has golf; but golf only satisfies the lighter side of the Scotch; the graver side of the Scot finds its exercise in the prosecution of a heretic." A new and powerfut serial, by Henry Cleveland Wood, is commenced in this number. Sir Walter Besant's delightful historical novel, "The Orange Girl," is continued. Dr. Julia Holmes Smith writes entertainingly for mothers and nurses and of the kinds and qualities of food for babies. "Warm Weather Costumes" and "Seasonable Shirt Waists," with many illustrations, fill the interesting fashion department. The price of the Ledger Monthly is only five cents. Robert Bonner's Sons, Publishers, Ledger Building, New York.

The June Atlantic Monthly will contain the opening chapters of a new serial story entitled, "To Have and to Hold," by Miss Mary Johnston, the rising and popular young author of the brilliant romance, "Prisoners of Hope," which has been so successful during the past season. Miss Johnston's work not only became immediately and unusually popular, but is admitted by the best critics to be of the highest order of historical fiction, full of vigor and interest, and yet accurate and true to life and time. Mfss Johnston's Atlantic story is placed at a much earlier period of Virginian history, that of Pocahontas and her husband, John Rolfe. It is, however, permeated with the same fullness and accuracy of historical description and detail, while the freshness and exceeding interest of the plot will hold the reader's attention from the very opening.

Robert Barr, in the first series of papers on his Travels and Troubles in the Orient, tells some stirring stories of American "guns that can speak Turkish." "Life would not be so very well worth living along these shores if it were not for the American cruisers, ... which do many things that fail to appear in the official dispatches." Just how United States naval officers sometimes deal with troublesome Turks, Mr. Barr tells in the Saturday Evening Post of May 13.

General Miles contributes to the May number of the North American Review the first of a series of papers on "The War With Spain." He reviews the events leading up to the war, and the movements of the army to the time when Santiago was invested. He describes the difficulties which had to be encountered in equipping the forces, and the preparations made for rendering them effective in the actual work on the field. General Miles makes some surprising revelations as to our lamentable lack of the munitions of war at the outbreak of hostilities.

The American Monthly Review of Reviews of May devotes considerable space to a survey of recent developments in American cities. The editor comments on the re-election of Mayor Carter Harrison in Chicago, on Mayor Jones' remarkable triumph in Toledo, on the Detroit project for municipal ownership of the street railways, and on the general situation in Boston, San Francisco, Minneapolis, Cleveland, Denver, St. Louis, Philadelphia, Pittsburg and New York. Dr. Shaw also contributes a special study of the new San Francisco charter—a remarkable document in its way, and Mr. George E. Hooker gives some interesting facts about Mayor Quincy's administration of Boston.

In addition to the complete novel, "Princess Nadine," by Christian Reid, in the May Lippincott's, there is a scholarly "Review of the Philippine Question," by John Foster Kirk, author of "Charles the Bold;" a character sketch of "Philippe de Comines," by Emily Stone Whiteley; followed by interesting papers on "The American Fondness for Movements," by Edward Leigh Fell, and "Democracy and Suffrage," by M. L. S. The poetry of the month is contributed by Clarence Urmy, Edward Wilbur Mason and Wilbur Larremore. Among the shorter fiction an unusually strong story, called "His Lack of Courage," by Adeline Knapp, must be mentioned, while "Kate," by George William and "Jacqueminots," by Edgar Maurice Smith, are well worth reading.

Mr. William George Jordan has just retired from the editorship of the Philadelphia Saturday Evening Post, which he started so auspiciously on its new career. Mr. Jordan, it will be remembered, built up Current Literature, which he left a few years ago to become managing editor of the Ladies' Home Journal. When the Curtis Publishing Company purchased the moribund Saturday Evening Post, Mr. Jordan was induced to become its editor. In a short time his enthusiasm and genius quickened the Post into new life until it bristled with new ideas that rapidly made for it hosts of new friends and subscribers. Among the innovations introduced by Mr. Jordan was an editorial page in which leading writers and authorities discussed, over their names, timely questions and topics of general interest. Among these contributions those by the editor were by no means the least interesting and instructive—indeed, his personality was apparent in the whole editorial conduct of the Post, which at present is a unique weekly paper.—*Publishers' Weekly.*

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York

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Marriages.

DOUB—KELSEY.—Married, at Bakersfield, Cal., April 23, Mr. W. C. Doub and Miss Jean L. Kelsey, at the residence of the bride's parents; J. W. Kelsey officiating.

LEWIS—DAWKINS.—Married, April 30, 1899, near Higbee, Mo., C. H. Strawn officiating, Mr. C. Hollis Lewis, of Sturgeon, Mo., to Miss W. Pat Dawkins, of Higbee, Mo.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BARR.

The little church at Marine, Ill., is in mourning over the death of one of its noblest and most faithful young members. Miss Merle O. Barr died of black measles at the home of her uncle, Mr. I. A. Barr, in St. Louis, Mo., Friday, April 28, 1899. She was the oldest daughter of Mr. and Mrs. Fred J. Barr, of Marine, born April 17, 1882. She graduated at the high school at home with honors and passed a most excellent examination for a teacher's certificate and expected to begin her work this fall. She obeyed the gospel under the ministry of Bro. J. E. Story, about Sept. 7, 1898. She was active in the Sunday-school and secretary of the Christian Endeavor Society. Her prayerful, devoted, but short Christian life made a deep impression on the community for good. The writer conducted the funeral services in Marine Sunday, in presence of a crowded house of deeply sympathizing friends. J. G. WAGGONER.

BRUCE.

Robert Bruce was born in Jacksonville, Ill., 1855. He came to Texarkana about 15 years ago, and engaged in the drug business. He married a Miss Moore, of this city, about 10 years ago. Theirs was a most happy life. Bro. Bruce became a member of the church when about 12 years old. For several years past and up to his death he was one of the faithful deacon, of this congregation. His funeral was preached by the writer Monday afternoon, April 24, after which the remains were accompanied to the last resting-place in Rose Hill Cemetery by a very large concourse of sympathizing friends. His mother and sister, from Jacksonville, Ill., were present. His fond yet heart-broken wife will have the sympathy of their many friends.

T. F. WEAVER.

DUTCHER.

Levi Dutcher departed this life at his home near Barnetts, in Morgan County, Mo., April 24, 1899. He was born in New York, Nov. 15, 1821. He came to Missouri in 1842, locating in Moniteau County, a few miles south of California, where he was married to Miss Jane Kelsay, who survives him. To them were born seven children, two girls and five boys, all living except John, who died several years ago, just as he was entering upon a promising career of a preacher of the gospel among the Churches of Christ. During his illness he requested a younger one of the family to take up the ministry which had much to do in giving to the church our dear Bro. S. D. Dutcher, now of Mexico, Mo., who is known throughout Missouri and not a little in other states. Bro. Levi Dutcher was for many years a godly member of the Church of Christ. He was a man of meagre attainments and yet a strong man and a useful man and wrought well in his day and generation. We laid his body by the church house (Union) in Moniteau County, where he was a charter member about 40 years ago, and thus we go one by one to the silent land. God bless the family.

B. F. HILL.

HARBAUGH.

Florence M. Harbaugh was born May 18, 1880, and died April 15, 1899. She united with the church when but 13 years of age, and was ever found ready to do what she could in her Master's service. At the time of her death she was a member of the junior class in the Sheridan High School. Her last illness was characterized by intense suffering. She bore all patiently, and when she realized that she could not recover she calmly bade her parents and brother goodby and fell quietly asleep. Funeral services conducted by the writer at Boxley, Ind., on April 17, 1899.

CHAS. O. BURTON.

Sheridan, Ind.

HARRINGTON.

John Harrington was born in Kentucky, 1816. His early life was spent in Clay County, Mo. He came to Atchison County about 1844, settling in Irish Grove. He moved to Tarkio three years ago. He married Miss Mirida Blevins in July, 1841. Nine children and the widowed mother remain to mourn their loss. Uncle John was for more than 56 years a faithful member of the Christian Church.

A. R. HUNT.

Tarkio, Mo.

HOSWELL.

Gertrude A. Hoswell was born Jan. 27, 1880, at Belle Plain, Ill. She confessed her Savior in August, '95, and lived a Christian life, being active in all church work. Lung trouble developed in the winter of '97. A change of climate was deemed best. In August, '90, she went to Trinidad, Col., and seemed to improve, but suddenly was taken worse, dying April 6, 1899. Services were held in Trinidad by Rev. Mr. Stephens. The remains were brought back by her mother, who had hastened to her side, but arrived too late to say a fond "goodby." Funeral services at the church here, April 10, were conducted by the pastor, the attendance being very large. The remains were laid to rest by those of her father, who preceded her six years.

JAMES N. LESTER.

Belle Plain, Ill.

KIRLIN.

Elizabeth Cole Kirlin was born in Pike County, Ill., and died in Hannibal, Mo., April 20, aged 59 years. At the age of 22 years she became a Christian, and was faithful unto the end, having attended services only a week before her death. She leaves four daughters and husband who are in the way of service to be prepared for the heavenly reunion. She never failed to be at the house of God except when serious sickness prevented her. She will be missed as the cheerful center of the home circle, and from her place in the church. She has triumphed.

LEVI MARSHALL.

Hannibal, Mo., April 29, 1899.

LEONARD.

Raphiel Leonard, one of our faithful deacons, died at his residence near Eureka, after five days of suffering and patience April 22, 1899. He was the only living son of Allen and Louisa Leonard, born near Fremont, Ill., March 16, 1854. Here he grew to manhood and at the age of 19 years obeyed the gospel under the preaching of Bro. John Lindsay. His life and devotion to the cause of Christ was most worthy and influential. June 7, 1877, he was married to Miss Mary L. Matthews. They became the parents of three children, two of whom died in infancy. Howard, the son, an excellent Christian young man, is left, the comfort of his heart-broken mother. Bro. Leonard served the Antioch congregation where he obeyed the gospel, as deacon, to which office the church at Eureka also called him some two years before his death and which he honored with goldly service and devotion. Bro. Leonard was a godly, religious man full of faith and of the Holy Spirit and of wisdom. He was an industrious, honest, truthful farmer, a Christian with no guile. He leaves his parents, a most faithful and devoted wife, his son, one sister and a host of friends and kindred to mourn their loss but to rejoice in his victory. Few times has such a large funeral, been witnessed in Eureka. The church, the community, the home have suffered a great loss. The services were conducted by the writer, assisted by Bro. N. S. Haynes and Prof. B. J. Radford. "Be ye also ready" was the text. The bereaved have the sympathy of all.

J. G. WAGGONER.

Eureka, Ill.

MARTINDALE.

Died, at Rock, Kan., April 16, 1899, Polly Martindale, wife of M. N. Martindale. Mother Martindale was born in Hamilton County, O., Aug. 17, 1821. Her parents removed to Miami County, Ind., when she was six years of age and on Nov. 11, 1847 she was united in marriage to M. N. Martindale. In the fall of 1854 they moved to Texas and came to Kansas in the spring of 1869. Mother has been a faithful member of the Christian Church for 59 years and has been a subscriber to the CHRISTIAN-EVANGELIST ever since the second year of its publication.

ALBERT BROOKSHIRE.

Rock, Kan.

MORGANS.

I have just returned home from the funeral of my dear mother. After an illness of three months she passed away on the 24th. She was 71 on the 20th. She was anxious to go and died in the triumphs of faith in Christ. My father and seven children are left to mourn, but we sorrow not as those who have no hope. Ever since I can remember she has been a devoted Christian.

MORGAN MORGANS.

Marionville Mo.

MYERS.

Myrtle, daughter of Rev. and Mrs. L. B. Myers, died April 15, 1899 of apoplexy, aged 20 years. While walking with friends she suddenly exclaimed, "Oh, my!" fell forward and expired. Myrtle was a member of the Christian Church at this place, of which her father was pastor for a number of years. Hers was a life which looked on the bright side and her sunny disposition shed a radiance which blessed not only her own life but all with whom she was associated. Especially sad is this untimely death to the family to whom sorrow has been no stranger, but they mourn not as those who have no hope.

M. D. SHARPLES.

Knoxville, Ill.

OWENS.

Otto Lee Owens was born July 2, 1890, and died April 11, 1899. Otto was intensely religious. She was prompt and aggressive in Sunday-school. She was treasurer of our Junior C. E., having just been elected to her place of trust. Otto was faithful to the church to the day of her death. She leaves father, mother and one little brother to mourn their loss. Sometime the world mirrors itself in a dewdrop. Such was Otto to us all.

A. R. HUNT.

Tarkio, Mo.

RANKIN.

J. N. Rankin, a citizen of Mt. Pulaski, Ill., but a native of Cynthiana, Ky., "fell asleep" on the evening of April 25, 1899, in his 70th year. He has worn the name of Christ for 45 years, and has served in the capacity of elder since 1868. His memory breathes an aroma of the teachings of Jesus in the community where he lived. Though dead, he yet speaks.

C. B. DABNEY.

STONE.

John R. Stone was born in Livonia, Livingston County, N. Y., April 30, 1823, and died at the home of his son in Barnes, Kansas, January 19, 1899. He was united in wedlock May 15, 1845, to Mary A. McClintock, of Livonia, N. Y. They moved to Ionia County, Mich., the following year. Together this happily wedded pair shared each other's joys and sorrows 50 bright, golden years, around which clustered a thousand sacred memories. The fruits of this happy union were seven children, five of whom survive them—Mrs. M. R. Lippincott, of Waterville; W. E. Stone, of Barnes; Mrs. Tate and Mrs. Clark, of Greenleaf—all of Kansas, and Mrs. F. C. Allen, of Oklahoma. He was a kind, generous and affectionate father, and an indulgent, loving husband. A friend, in writing to the family, said, "I know of no man who came nearer living a perfect life." Some of his most beautiful thoughts were expressed in verse; in them he gave expression to the deep things of God and the sweet peace that filled his soul and shone out in his daily life. His constant, earnest desire was how to best please God in his Christian labors. The church and Sunday-school were his delight, and his influence still lives and will live down to succeeding generations. Our departed brother's desire for the salvation of souls was not circumscribed by the narrow limits of home and native land, for the fathomless love of the kind Benefactor had permeated his own heart, and begat in him a strong desire for the salvation of those who were in blackest night, without God or hope in the world. He was an enthusiast on the subject of Foreign Missions, and his untiring zeal and energy won for him an enviable spot in the memory of all who knew of his labor of love for the benighted of earth. His prayer was that the uttermost parts of the earth might receive the healing and reconciling Spirit of Jesus.

J. C. MCA.

TEAGUE.

Little Anna, second daughter of John and Sarah Teague, was born at Westboro, Mo., June 23rd, 1892, and died April 16th, 1899. She leaves father, mother, two sisters and one little brother to mourn their loss. Not all the choicest fruit hangs till winter.

A. R. HUNT.

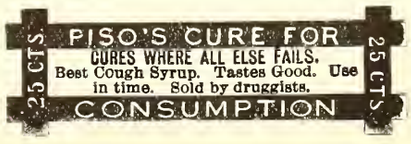
Tarkio, Mo.

WADSWORTH.

Ora Inez Wadsworth was born March 28, 1897, and died April 25, 1899. She leaves father and mother childless to mourn their loss. Hers was a short life of great suffering and greater fortitude. Only the choicest flowers are transplanted.

A. R. HUNT.

Tarkio, Mo.



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Publishers' Notes.

Aunt Maria's Saturday Talks

Are just from the press and are complete in six volumes. These talks are biographical sketches and short stories for children. The writer is Laura Gerould Craig, and she presents these stories in such a manner as to reach the undertanding of the children. She relates true stories of kings, queens, presidents, orators, generals and statesmen. These series of talks will afford the young an opportunity to acquire a large acquaintance concerning the lives of many prominent persons of the past.

Each volume is bound in high-colored cloth, has handsome side stamp and contains many appropriate illustrations. The price is 50 cents per single volume, postpaid, or $2.50 for the whole set, postpaid. In the following will be found a brief statement of the contents of each volume:

"Little Presidents"

Contains an introduction giving an outline of what may be expected in "Aunt Maria's Saturday Talks," a description and picture of Aunt Maria, why the children love her stories, and a list of the children to whom she tells these stories. Then follows instructive stories concerning the boy Abraham Lincoln, the boy James A. Garfield and the boy George Washington. "Little Presidents" is illustrated with the birthplace of Lincoln, Lincoln's Indiana Home, Lincoln's First Dollar, Lincoln's Raft of Sugar, President Lincoln; Garfield at Fourteen, Garfield as Woodchopper, Garfield as a Canal Boy and President Garfield; Washington's Birthplace, Washington's Mt. Vernon Home, Washington the Surveyor, Death of General Braddock, and President Washington.

"Little Kings"

Contains stories of the boy Frederick the Great, the boy Louis XVII., of France, a story of the *why*, and a story teaching who are *little kings* indeed. This volume has illustrations, Aunt Maria's Game, Fritz and His Cadets, the Ride to Paris, Bad Katie and Good Katie.

"Little Statesmen"

Contains stories of Robert Morris, Benjamin Franklin, Alexander Hamilton and Thomas Jefferson. The illustrations are Franklin's Birthplace, the Old South Church, a Primitive New England School, Printing the Boston News Letter, Franklin Entering Philadelphia, Franklin's Grave, Hamilton's Speech, Hamilton and the Mob and Thomas Jefferson's Picture.

"Little Generals"

Contains stories of the boy Alexander the Great, Hannibal, the boy Napoleon Bonaparte, the boy U. S. Grant, the boy Wm. T. Sherman and the boy Philip H. Sheridan. The illustrations in this volume are Alexander and Bucephlaus, Aristotle and His Favorite Pupil, Alexanders's visit to Diogenes, Crossing the Rhone, Napoleon's Grotto, Birthplace of General Grant, Riding a Wild Colt, Grant Riding Up the Steps of the Fort.

"Little Queens"

Contains stories of Maria Theresa, Maria Antoinette, Catharine I., of Russia, Elizabeth, of Russia, and Elizabeth, of England. In "Little Queens" will be found the following illustrations: Maria Theresa and the Hungarians, Picture of Maria Antoinette, The Farewell Kiss, Pictures of Queen Elizabeth and Anne Boleyn, and Elizabeth Landing at the Traitor's Gate.

"Little Orators"

Contains stories of the boy Demoshenes, the boy Cicero, the boy Daniel Webster and the boy Henry Clay. This volume is illustrated as follows: Speaking on the End of the Barrel, Reading Beneath the Oak, the Ride for Life, the Mill Boy of the Slashes and the Good Jury.

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Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors.

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John Q. McCanne, Sec.
H. W. Thornton.
F. X. Craft.
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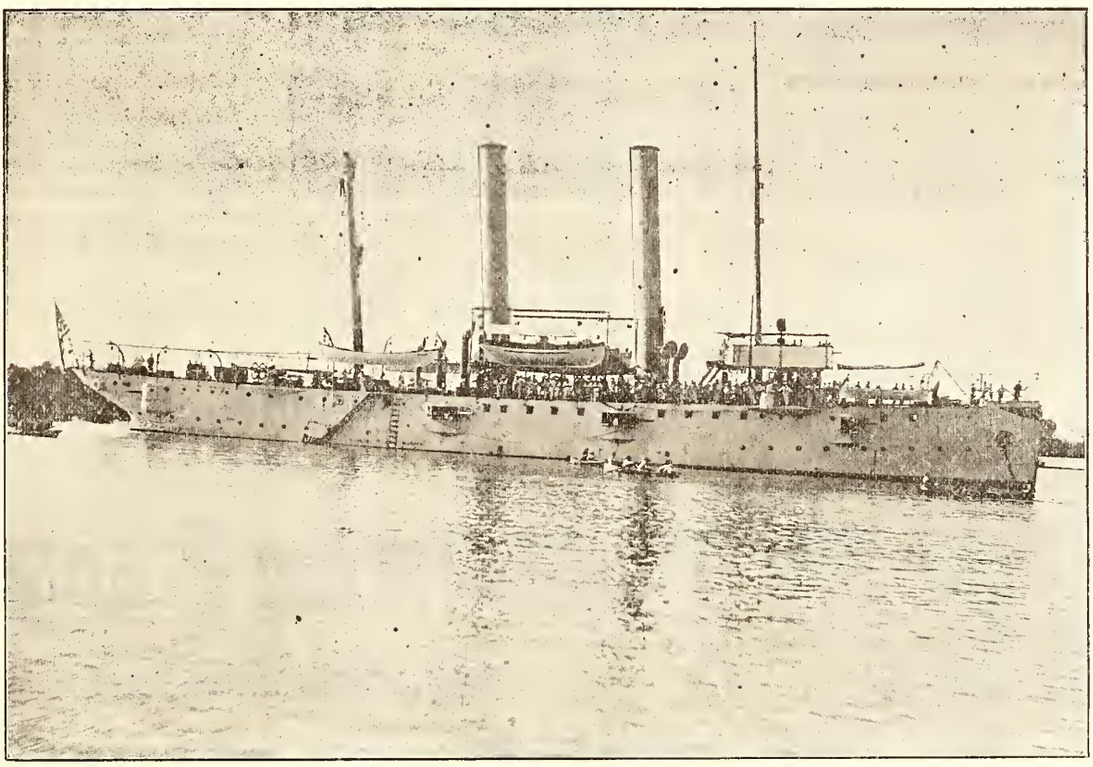
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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi May 18, 1899 No. 20



U. S. GUNBOAT NASHVILLE.

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THE
CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

What We Plead For

The Christian-Evangelist pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men—the world's great need.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

The protection of the home and the destruction of the saloon, versus the protection of the saloon and the destruction of the home.

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For the weak against the strong;
For the poor who've waited long
For the brighter age to be.
For the truth, 'gainst superstition,
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, May 18, 1899. No. 20

CURRENT EVENTS.

On Thursday of the present week the International Peace Conference will meet at the Hague, Holland, in response to the call of the Czar. The American representatives made a brief stop in London, which afforded an opportunity for friendly and informal conference with the British leaders in the disarmament movement, and have now proceeded to the place of meeting. The conference is expected to continue four or five weeks. Whether or not there is any definite agreement for concerted action by Great Britain and the United States in favor of a prearranged policy, the two countries ought to be heartily in accord on a disarmament proposition. It is a singular fact, which may be explained by those who talk of the spirit of "militarism" as one of the bitter fruits of our expansion policy, that the sentiment in this country in favor of arbitration and disarmament is constantly growing. It was before the war that the Anglo-American arbitration treaty was rejected. Public opinion did not indorse the action of the Senate then, but we do not believe that the Senate will dare to reject it now. Those who feel that there is an inconsistency between our plea for disarmament at the Hague and our continuance of hostilities in the Philippines must remember that the disarmament proposed has reference only to the troops employed in foreign wars, not those required for domestic peace. The Philippine Islands are American territory, and the war there is not a foreign war. We can still consistently plead for the reduction of armaments and the adjustment of foreign relations by arbitration.

The American army of occupation in the Philippines is pressing steadily forward into the northern part of Luzon. As the insurgent army retreats from town to town before the advance of Lawton and MacArthur, the seat of the insurgent Congress is transferred successively from one town to the next, so that the line of the retreat is marked by a series of ex-capitals, the representatives of a fugitive government which cannot find where to lay its head. From San Fernando the American troops have pushed on to Balinag and thence toward San Isidro, which at present enjoys the empty honor of being the seat of a government which neither sits nor governs. The two tin-clad gunboats which have been employed for river service have been brought up the Rio Grande to Calumpit, clearing that section of hostile natives and at the same time establishing connections between Manila and the captured towns to the north independent of the railway. It is reported that 10,000 insurgents are strongly intrenched near San Fernando and a battle more decisive than any single engagement up to date is looked for in that neighborhood. While the campaign is being actively pushed during the short time that remains before the rainy season sets in, Gen. Lawton has taken a quiet step which may prove of great importance in the pacification of the Filipinos. In the captured town of Balinag he gave directions for the election of a native mayor and town council and authorized the establishment of a municipal government. The election has been held and the new administration has begun its work, so it may be said that, at this point at least, Philippine self-government is an accomplished fact. It is too early yet to predict what will be the outcome of the experiment, but the natives have been assured that so long as they conduct the affairs of the town with due regard to order and justice they will not be interfered with by the American civil or military power. The news of this arrangement is spreading rapidly among the natives and is everywhere well received by them. Thousands of fugitives are breaking through the insurgents lines and returning to the territory held by the Americans. They are welcomed and assured of good treatment so long as they behave themselves. Many of those who are destitute are being fed with the stores captured by the Americans in the several towns. The Philippine commission is at work drawing up a constitution for the government of the islands. A constitution has already been formulated for the Island of Negros and is being considered by the commission, but it is thought better to recommend to Congress a single constitution for the whole group.

Dewey is coming back. He needs quiet and rest. Everybody else knows, what perhaps his modesty has prevented him from foreseeing, that it will be a perpetual Fourth-of-July in his vicinity so long as he remains on the American Continent. Not that he is the man to be afraid of the smell of powder, but there will be other more dangerous and deadly ordeals to be passed from which a brave man need not blush to shrink. San Francisco will not have the expected opportunity to give the first greeting to the hero, for the return voyage is to be made by way of the Suez Canal. The American people do not need to be told that Admiral Dewey deserves the best treatment they can give him, but perhaps they do need to be warned against literally killing the Admiral with kindness. We know of no man who is in a greater peril from that source than Dewey will be when he steps upon American soil. He has already begun declining invitations and if he will pursue that course with sufficient vigor he may pull through. The returned military or naval hero is always liable to another danger, too, the danger that he will not know how to receive applause as well as he knew how to earn it. We have had more than one painful example of that calamity. But Admiral Dewey's friends and admirers are easy on this point. There are several distinct kinds of a fool which he will not make of himself, and we all know it; for example, the kissing fool and the speech-making fool. He is too old a man and has too much common sense along with his military genius to forfeit our respect in either of these lines. We are glad Dewey is coming home, for it will give us an opportunity to show the world two things: first, the proper way to welcome a popular hero and exhibit the affection which the people of this country feel for him; and second, the proper way for that popular hero to receive said welcome without making himself less of a hero.

The mass meeting which was held in the Auditorium in Chicago last week to indorse the policy of the administration in the Philppines, and counteract the effect of the anti-expansion mass meeting, was in many respects wonderfully like that former meeting against which it protested. It was a larger assembly; its overflow nearly filled the hall in which the anti-expansionists had met. It was even more enthusiastic, for it is possible to develop a warmer enthusiasm over a positive proposition than over the mere denunciation of something. But the meetings were alike in making their most powerful appeal through excitement, enthusiasm and esprit de corps. A careful reading of the speeches shows that the arguments in support of the administration are all there, but in most cases they were presented in the passionate way which makes its appeals to anything but the reason. The question is not to be settled by an appeal for loyalty to the President, and by grandiloquent talk about the "old flag." It is conceivable that the President may make mistakes, and the "old flag" argument can be used on both sides. We can say of this meeting, as we said of the anti-expansionist meeting, that it is doubtful whether the eloquence of the speakers made one convert. But in this case, rather more than in the other, it is probable that the speeches in print may be effective campaign documents. When read calmly and thoughtfully and judged upon their merits, the arguments presented will be more likely to reach reasonable men of other persuasions than when delivered with a heat and passion which aroused equal heat and passion on the other side. Such statements of the case, for example, as that contained in the brief letter which Dr. Lyman Abbott sent to the meeting cannot fail to be more

effective than any amount of denunciation of "copperheads" and "traitors." It is not a question of patriotic sentiment. It is a question of facts and the wise way of dealing with those facts. Sky rockets and redfire, either pyrotechnical or oratorical, do not shed the right sort of light on this kind of a question. Ten minutes of dispassionate consideration is better than a whole evening of enthusiastic flag-waving, and an ounce of sweet reasonableness is rather to be desired than a hundred-weight of passionate denunciation and appeal.

The pacification of Gomez is again presenting a serious problem to the American authorities in Cuba. Never before did an individual or government experience such difficulty in getting rid of $3,000,000 as General Brooke has encountered in his attempt to disburse that amount among the members of the Cuban army. The Cuban Assembly is now out of the way, and the muster rolls, which it conceded for a time, are now in the hands of the officials. Gomez, who was removed from his command by the Assembly because he approved of the $3,000,000 proposition, is again at the head of the army, but he has experienced a change of mind in regard to the bounty and the conditions of its distribution, and is now apparently opposing the plans of Gen. Brooke. It was a bitter blow to Gomez when his proposition for the maintenance of an army of 15,000 Cubans was rejected, for it deprived him of the hope of continued leadership. He protests also against the demand that the Cuban soldiers on receiving their bounty shall deliver their arms to the American military authorities. This requirement is naturally not popular with the rank and file of the army and it seems that Gomez is trying to regain his lost prestige by becoming the representative of this protest and carrying it through to the end—whatever the end may be. From present appearances it will not be surprising if the troops refuse to accept the money if the surrender of arms is insisted upon as a condition and Gomez may become the leader of a violent anti-American party. There is already plenty of wild talk, some of which finds its way into the newspapers, about taking to the woods and beginning another insurrection. The situation is undoubtedly critical, but there is no reason yet to despair of a peaceful settlement.

The state of public opinion in France has once more been gravitating toward a view of the Dreyfus case more favorable to the accused. The Court of Cassation is approaching the end of its work, which is not the trial of the original case, but the decision as to whether there shall be a new trial. By the end of the present month, according to one account by the 21st inst., the court will give its decision, and it is confidently believed that it will be in favor of revision. It is reported, though without confirmation, that soldiers have already been sent to bring Dreyfus from his prison on Devil's Island to appear before the second court-martial which the Court of Cassation will order. The probability of the final acquittal of the prisoner is about equal to the probability that he will get a new trial. In neither case does the consideration of the merits of the case enter very materially into the decision. To one who has observed the progress of this remarkable case it appears that the trial has been from the first a purely political matter and is so still. Dreyfus was apparently condemned, in the first place, to conceal some great political crime. Since that time the course of the government and the courts in regard to the case has been the resultant of several political forces—the anti-Semite, anti-German, pro-military and anti-military motives have interacted and counteracted each other with varying results. The exigencies of the political situation required the condemnation of the victim; a purely military consideration for the "honor of the army" demanded the repeated refusal of a new trial; the fear of political militarism now demands revision and acquittal.

The United Confederate Veterans held their annual reunion at Charleston, S. C., last week. The sentiments expressed at that meeting were in the same spirit which characterized the National Encampment of the G. A. R. last September. The Committee on History in the Confederate gathering no longer makes its annual appeal for a version of the history of the Civil War throwing all the blame upon the North, and the G. A. R. has ceased to insist that the school children shall be taught that the South was solely responsible for the war. The change does not spring from the fact that either side has converted the other. No new light of great importance has been thrown upon the facts of the history, but a new spirit animates both sides. Still, the "rebel yell" is given with vigor by the assembled Confederate Veterans, and still enthusiasm is evoked by the reference to Charleston as the original secession town, but it is an enthusiasm over old times and involves no particular judgment of approval or disapproval of that case which now furnishes only the subject-matter for reminiscence. President McKinley's suggestion, made at the time of his tour through the South, that the time had come when the Federal government should assume the care of the graves of the Confederate soldiers, was welcomed and approved by a resolution.

Princeton, N. J., the seat of the great university, was the scene of a dastardly outrage last Monday. For fifty years there has been an unwritten law that no circus should perform and parade in that city. Hitherto the law has been respected, and circuses have passed Princeton by. But the bold manager of "Pawnee Bill's Wild West" defied law and tradition, and came to Princeton to exhibit. This defiance, of course, was not allowed to go unchallenged. When the parade passed the university the students, armed with stones and cannon-crackers, charged the procession. Several hundred persons were engaged in the riot, which waxed warm. Numbers were hurt, some seriously, before order was restored. The American college student is a mild and peaceable creature, but he becomes dangerous when his sacred rights are trampled in the dust. Hereafter the proprietors of tented spectacles will neglect to tarry at Princeton.

THE PARTISAN SPIRIT.

In our plea for union among Christians it is well to remember that there is an evil with which we have to reckon that lies behind all denominational organizations. It is the spirit of partisanism that is responsible for these denominational divisions which we are seeking to heal. If our present denominational divisions were all out of the way and this spirit survived, it would produce other parties or divisions which would probably be no improvement over those we have. If we are going to strike at the root of the evil, therefore, we must strike at the partisan spirit.

What is the nature of this partisan spirit? It is easier to describe it than to define it. It sees truth through glasses colored by the partisan hue. It makes truth secondary to party. It uses truth as far as it can do so with a view to bolstering up and fortifying the party, but no further. It regards as superfluous, if not dangerous, any view of truth that cannot be worked into partisan uses. Its unfailing characteristic is to magnify differences and seek to make the chasm as broad and impassable as possible between itself and other parties. In order to do this it exaggerates what it regards as the weak points of the other party and deftly conceals its own weak points. In this way it makes up the issue which is always more of less a false issue.

Notice this spirit at work now in the political world in seeking to form the issues of the next Presidential campaign. Mark the tendency of each party to state the position of the other in terms which the other party indignantly repudiates. According to the opponents of the present administration, the government by its war in the Philippines is seeking to subjugate the islands, deny the people the right of self-government, surrender the Declaration of Independence, repudiate the Monroe Doctrine, exchange our republican form of government for "imperialism," hold the Filipinos as conquered vassals, and exploit them for our own advantage. True, this policy has been distinctly repudiated by the President and a number of his Cabinet, and no one has ever affirmed himself in favor of such a policy; but it helps to make up the issue.

On the other hand, the partisans of the administration claim that on their part they are seeking to extend the blessings of civil and religious liberty, rescue the oppressed people of the Philippines from the ravages of Spain, advance the area of Christian civilization and fulfill the obligations which they are under to the civilized world for maintaining order and establishing law and justice in these islands. Their critics they denounce as "seditionists and copperheads," who are seeking to humiliate the government in the eyes of the world and prevent the nation from going forward in a career of beneficent progress. True, the opposition party professes equal loyalty to the constitution and to the flag and explains that its purpose is to hold the government within its original lines, prevent it from becoming entangled with foreign nations and thus enable it to fulfill its mission in in the world. But an issue must be made, or how could we have a Presidential campaign?

No doubt there is a real difference of opinion among the people of the United

States concerning the policy of the government toward the Philippines, for instance, but what we mean is that this is grossly exaggerated by both sides in order to make an issue on which to fight the political battles of the future. This is partisanism. The fair-minded man is the one who judges of the policy of the present administration by the authentic utterances of the President and those who represent him, and by the course being pursued by the government. He also judges the position of the opposition by the declarations of its representative men, and not by the extreme statements of fanatics. Looking at the matter in this unbiased way, he is able to understand the motives which influence the scholarly and patriotic men who take issue with that policy, and he sees that, after all, there is no purpose on the one hand to subjugate these islands and deny them the right of self-government, nor on the other, to thwart the government in its purpose to discharge its legitimate obligations to the people of these islands and to civilization.

We mean this simply as an illustration of the party spirit. We see the same thing continually in the religious world. What religious partisan can be trusted to state fairly the position of another religious body? But this is not simply true as between different denominations of Christians; it is equally true as between different schools of thought in the same religious body. The extremely conservative represent the Higher Critics as seeking to overthrow the Bible and disprove its authority, while these same Higher Critics regard themselves as better friends of the Bible than their conservative critics, because they are seeking really to find out all the facts which throw any light upon its writings in order to a better understanding of them. Some of these critics, on the other hand, seem unable to understand the motives which actuate many of their honest critics, and represent them as defiantly closing their eyes against the light and refusing the demonstrated truths of biblical criticism.

If there were more fairness in judging each other, there would be far less friction between these different schools of thought. If conservative critics could only be made to see that there are many things yet to be learned concerning the Bible, and that a vast majority, at least, of Higher Critics are seeking honestly to find out these things in the interest of truth, it would go far toward allaying partisan feeling and would tend to hold critics themselves to a juster estimate of those who differ from them. On the other hand, if those who are in sympathy with many of the conclusions of the Higher Critics would not overestimate, either the value or the certainty of these conclusions, but present them modestly and tentatively, and with due regard to the judgment of others who are unprepared to accept them, the new views would be more palatable to those whom their advocates would have to receive them.

We believe there is no greater foe to progress, both in social and religious reform, than the partisan spirit. It prevents the working together of honest men in municipal reform, regardless of party lines. Honest men are in the majority in every city in the union, but they are divided by their partisan prejudices, and the thieves and plunderers carry the day. It prevents a closer co-operation among the different religious bodies in carrying forward the work of the kingdom of God. There is no reason why the churches should not be federated for co-operative work along such lines as they already agree on, except this partisan feeling. It prevents that free and untrammeled investigation of the Bible and of religious truth which is an essential condition of religious progress. Here, then, is a foe with which we are all more or less familiar, whose subjugation would be a signal triumph for the cause of truth and righteousness.

SILENCE, REVERENCE AND WORSHIP.

The last address delivered at the St. Louis Congress was by Mrs. Harrison, of Lexington, Ky., on the enrichment of public worship among the Disciples. It was a timely plea for a more refined, reverent, spiritual service in our churches. The conviction was expressed by the speaker and re-echoed by the convention that the time had come for serious thought on the need of a richer, deeper, fuller, more satisfying form of divine service among us. We have preached the gospel, made disciples, organized churches, and are engaged in pushing our educational, benevolent and missionary enterprises; and is it not true that the religious growth of our people is at present calling for a form of public service that will adequately express and satisfy the deepest yearnings of the intelligent and pious soul? Our form of worship has not been lacking in simplicity or naked, unadorned severity, but it has been often deficient in reverence, spirituality and deep religious feeling. A ritualistic service was not advocated in the Congress paper; on the contrary, it was deprecated, although the ritualistic churches have attained the highest outward reverence in divine service. If you go into a Greek, Roman Catholic or High Anglican Church on a week-day, when there is no service, you will be asked to take off your hat and to speak in a whisper while inside the church building. If a church is only a room to preach in, a hall, a courthouse or a barn would do as well. If it is a place sacred to the worship of Almighty God, it is like the burning bush that Moses saw; God is there and the ground is holy. The doctrine of the consecration of bricks and mortar, and reverence for external things, is doubtless foolish enough. Is the inculcation of non-reverence for the place where prayer is wont to be made any better in the fruit it bears?

The experience of our best churches is demonstrating the need—already adopted in many cases—of a simple form of service, including such elements as the use of the Lord's Prayer, concert reading of Scripture lessons, silent prayer and Bible reading before the service commences, the grand old hymns set to richer music, and not jingling rhymes set to revivalistic jigs and ditties, and a more impressive and solemn administration of the Lord's Supper. The text of the ancient prophet goes to the heart of the whole question of worship: "THE LORD IS IN HIS HOLY TEMPLE; LET ALL THE EARTH KEEP SILENCE BEFORE HIM." Silence, stillness, the solemn hush of the sanctuary, is the condition of meditation, of reverent and venerating worship.

The preparation for a worshipful approach to God must begin outside the church. Mr. Gladstone always went to church once and sometimes twice a day, and it was a lifelong habit with him, when possible, to walk to church alone. He held that company and conversation distracted the mind and drew it away from the quiet meditation essential to holy worship. He wrote out some rules and suggestions on the subject, which were printed, framed and hung up on the door of the parish church at Hawarden (pronounced Harden) where he worshiped daily, when at home, for more than fifty years. The writer was there at a vesper service one afternoon when Mr. Gladstone was present. He noticed that the Grand Old Man did not posture and attitudinize quite as much as the others, but he joined in all the responses, and he could easily distinguish his deep, sonorous voice in the responsive repetition of the Lord's Prayer and the Apostles' Creed. There were two or three features in that service, conducted by Stephen Gladstone, that were profoundly impressive. There was a small cushion on each chair on which the worshiper knelt in silent prayer when he came in. There were no social greetings or conversation inside the church, either before or after the service. Perfect silence and an awe-inspiring stillness was maintained throughout. After the service the people flowed together and held a little social communion outside the church.

There has been an enormous growth of social life in the church of late years at the expense of its spirituality. The organic principle that holds the churches together is mental and social rather than spiritual. One of the strongest points in sacerdotal religion is the attempt to make the worship exclusively spiritual, leaving all social manifestations, whether of activity or inequality, outside of the church. It is well known that any serious impression made on the minds and hearts of men and women by the service is often dissipated before they get outside, by a jest, a laugh, a foolish remark, or by the noise and confusion incident to the breaking up of a public meeting.

The essay referred to pointed out the sore need of silent prayer in our churches before the service begins. The essayist said in her excellent paper that she and about twenty other women, observing the confusion and lack of silence and reverence at the beginning of the service, determined to offer silent prayer on entering the house of God. They did so for a time, but became so conspicuous by the oddness of their behavior that they were compelled to give it up in the midst of a thousand members who kept on the old way without so much as seeming to understand the new. A great opportunity was lost. A strong sermon should have been preached on the subject, and others asked to join the twenty, the church familiarized with the idea by an organization, if necessary, and the whole congregation thus gradually brought into line.

We were reminded that there was one thing everybody could do in church—keep still. There are some who cannot sing, and some who cannot pray, and some who cannot preach, and some who can give but little, but everybody can keep quiet. The small boy and the fidgety little girl can do

that. It is hard for rude, vulgar people, whose rearing has been defective, and for those who have little sense and less natural reverence, but they can, if they will, keep quiet during the hour of service. We cannot compel people to worship or to listen to what is said, but silence ought to be an easy thing to maintain in the house of God. The Lord is in his holy temple; let all the earth keep silence before him. Silence in meditation on the way to church or before you leave your homes, silent prayer and reading your Bibles before the services begin, a reverent stillness, a holy, tranquil quietude during the hour of worship, and thus with cultivation of the worshipful spirit and the meditative mood will God, sure enough, to your soul, be found in his holy temple.

Hour of Prayer.

NAPKIN CHRISTIANS.

(Luke 19:16-26; Matt. 7:26-29.)

(Uniform Midweek Prayer-meeting Topic, May 24th, 1899.)

CENTRAL TRUTH: *The wise and diligent use of what we have received from God is the condition of salvation and of advancement in the kingdom of God.*

Perhaps there is no more prevalent sin in the church or among men than the neglect to use rightly whatever talents or ability God has committed to us or the opportunities which we enjoy. It is not sufficiently understood even among Christians that what Jesus Christ is calling men to is the supreme effort to make the most and the best of themselves—to develop the ideal life of Christ. The church is smitten almost to barrenness with the curse of low ideals. Few, comparatively, are struggling to attain the serene heights of moral perfection and of unselfish service which Christ occupied. And yet, this is the goal set before us.

The parable of the pounds cited above was intended to arouse and quicken the sense of responisbility to God growing out of what He has committed to us. The parable clearly teaches that to every one has been committed something from the Lord to be used for Him, and that each one will be called upon to give an account for the manner in which he has used his abilities and opportunities. The principle is also laid down that the rewards for service here will be in proportion to the use we have made of what has been committed to us. The man who multiplied his one pound into ten pounds received authority over ten cities. The man who increased his one pound into five was place over five cities, while the man who failed to increase his one pound and had nothing to offer to his Lord more than what was given him was cast out as an unfaithful servant.

When we apply these principles to the church to-day we may well feel alarmed at the probable consequences. Among the heresies or marks of unsoundness which attract the attention of the church, the failure to grow in grace and in the knowledge of Jesus Christ receives, perhaps, the least attention, and excites the least criticism; whereas, in the New Testament, this neglect ranks high among the perils which threaten the soul. Many seem to think it is enough to "keep" their religion. They make no calculation on growing from childhood into Christian manhood or womanhood. They do not take the food nor the exercise which develops moral and spiritual fiber. These are the "napkin Christians."

The familiar passage with which Jesus closes His Sermon on the Mount emphasizes the same lesson under another form. Here the distinction is between the wise and the foolish; between hearing alone and hearing and doing the words of the Master. Jesus tells us here that the man who is always hearing and professing, but who never actually carries out the teaching of Christ in his daily life is like a man who built his house on the sand, which was unable to stand the storms that beat upon it.

But the man who not only hears the sayings of Jesus but makes them the actual rule of his life is likened unto the wise man who built his house upon a rock, and the storms and floods were unable to harm it.

These wise ones who hear and put into practice the sayings of Jesus are also the faithful servants who make the best use of whatever ability God has given them, and whose capacity for usefulness increases with the passing years. Many preachers and other workers often sigh for larger fields. The way to secure larger fields is to give the best possible cultivation to the small fields we occupy. This is the law of promotion in the kingdom of God. Many Christians desire an increase of faith and a deeper religious experience. Let them make a faithful use of what faith they have and it will grow, and their religious experiences will both deepen and widen as they walk in the light of Christ's life.

PRAYER.

O Lord, our gracious Master, we thank Thee that Thou hast committed to us certain powers and capacities to use for Thy glory and the good of our fellowmen. We thank Thee, too, for the opportunities of life which have come to us. We must confess with shame, however, that we have not been faithful in the use of what Thou hast committed to our care. Too many of us, have hid our talent in a napkin and have not used it as Thou hast directed us to do. Forgive our unfaithfulness, we beseech Thee, and help us from this time forth to seek conscientiously to make the most of what Thou hast given us by faithful obedience to Thy Word, that at Thy coming we may not be cast out from Thy presence as unfaithful servants, but receive Thy divine approval. This we ask for Thy name's sake. Amen!

Editor's Easy Chair.

This is the week the International Peace Conference convenes at the Hague in Holland. It is an event of vast significance even if it should fail to accomplish what its friends hope from it. The very fact that the representatives of the great civilized nations of the world feel it to be worth while to come together and consider the problem of how they may lessen the burdens of the people, avoid war or lessen its horrors when it must come, is itself a triumph of the Prince of Peace. The question of arbitration as a means of settling international difficulties will no doubt receive careful attention. Indeed, there is reason to hope for more from arbitration of future misunderstandings than from immediate disarmament. Nothing would tend more to minimize the preparation for war in the different nations than some feasible plan by which differences can be settled by peaceful methods. Let Christians everywhere pray that this conference may be influenced by the highest and worthiest motives, and may result in hastening the time when the nations shall cease to learn war and will devote themselves to the arts of peace.

The recent destruction of a part of the town of Kirksville, Mo., by a tornado was one of those sudden calamities which strike terror in a community, and which calls for wide and practical sympathy. Considering the difference in the populations of the two places, the Kirksville tornado was quite as destructive to life and property as that which visited St. Louis three years ago. St. Louis, together with other cities, has not been backward in extending relief to the homeless and destitute people of Kirksville, made such by the recent disaster, and no doubt there is need yet for further assistance to mitigate the sufferings of the unfortunate victims. All that the generous-hearted people of this country need to call forth assistance in a case like this is to know the extent of the need and what is required. The daily press has rendered great service in furnishing this information, and we have no doubt the response of the people will be generous.

We are now at the beginning of the season of college commencements and the closing of schools and academies of various grades. We are glad to know that there is a growing interest in the welfare of our educational institutions, and it is well that these commencement occasions be utilized for still further developing this interest. We have never fully appreciated nor discharged our debt of obligation to our colleges. Their service to the cause of religious reformation has been incalculable. Let the friends of our colleges make it a point to attend our college commencements, mark the kind of work that is done, inquire into the needs of the schools and ascertain what they can do to help them. If you can do nothing more than contribute a good book to the library, do that. If you can add a few hundred dollars to the endowment fund, do that. We owe this sort of hearty co-operation to the institutions to which we look for the young men and women who are to be our leaders in the work of the church in the years to come.

The arrival of the gunboat, Nashville, at the port of St. Louis on Wednesday of last week was made the occasion of a great patriotic demonstration, such as the city and surrounding country have seldom had occasion to make. Vast multitudes of people gathered on the bank of the river, the Eads Bridge was crowded with an expectant throng, steamboats, barges, everything was covered with a motley mass of humanity to welcome the vessel of our navy which fired the first shot of the late war. The people seemed to be of one mind and one heart in giving a hearty welcome to the representative of our navy which had come 1,000 miles through fresh water, up the winding current of the mighty Mississippi, to visit our great city. The incident will serve to remind the people of the world that St. Louis is located on one of the great rivers of the world—our national artery—which connects it with the Gulf and with the commerce of the world. It has afforded thou-

sands of people an opportunity to look upon a gunboat who had never before seen one and who may, perhaps, never have another chance to inspect one of the vessels of our navy which, during the late war, has won the respect and admiration of all nations.

Questions and Answers.

1. Do the Scriptures teach that the breath is the spirit that will return to God when one dies, according to the view of the Advents? Where do they get their Scripture to prove that the soul is the body and will sleep in the grave?

2. Do you believe the spirit goes to heaven at death? A Sister.

1. No, the Scriptures give us a very much higher and worthier conception of man than that. It is only by a confusion of terms and the wresting of the Scriptures that such a view is made out. The one fact that man is created in the image of God forever overthrows this idea. There is no Scripture to prove that the soul is the body and will sleep in the grave.

2. Yes, I believe with Paul, that for the Christian to be "absent from the body" is to be "present with the Lord." He was in a "strait betwixt two" whether to "depart and be with the Lord" or to remain for the good of his brethren. To be with the Lord ought to satisfy the aspirations of every Christian.

What is your opinion of the mission of the Apocalypse of St. John, and what part is it to play in the world? J. S. Hughes.

The immediate purpose of the Apocalypse was, no doubt, the comfort and edification of the church which, at the time, was in the midst of persecution and suffering. It points out, by the use of symbols which his readers would understand if his persecutors did not, that the end of all of this struggle was to be the defeat of the world-powers and the triumph of the gospel. It has been a source of comfort to the church in all ages in spite of the fanciful interpretations which have been given to it. As it comes to be better understood we believe it will furnish a powerful stimulus to Christian faith and hope, and mightily strengthen the church in fulfilling its great mission in the world. A recent revival of interest in this book, brought about by our querist and others, is timely, for its aid is needed in the work that is now upon the church.

In speaking of preachers it is often said, "Such an one has missed his calling," notwithstanding he may be a sincere and devout man, although few make the good confession under his preaching. Now what is the proof that one has been called of God to preach the Word? And do not many take it up as a business for a livelihood, feeling that they will be financially successful and the occupation a gratifying and pleasant one, but could not honestly say it was a call from God? Has the latter a right to preach? T. H Edwards. Quincy, Ill.

The proof that one has been called of God to preach the Word may be considered threefold: (1) His deep conscientious conviction that it is his duty to devote his life to that work, and that he can accomplish more good in that way; (2) the approval of his brethren as a minister of the Word and their belief that he is adapted to that work; (3) the result of his labors as a minister of the Word. This latter need not mean that he is a successful evangelist, for there must be ministers of various gifts. If there is any part of the work of the ministry in which he is successful, he is justified in regarding that as the divine approval resting upon his work. Where these three lines of proof coincide there is not apt to be a mistake about the call to the ministry. The man who enters into the ministry as a "business," for the pecuniary reward that he can secure thereby, or for the consideration that it is a pleasant and agreeable calling, is not prompted by sufficiently high and worthy motives and will not succeed, even though he possess ample ability and scholarship. No man attains any large success in the work of the gospel who does not feel that God has called him to that work, and that he is thereby entitled to look to God for the power to succeed.

Current Religious Thought

The following is an utterance from Prof. Briggs, delivered the same day as the above, and as contrasted with the statement of President Patton will show the lines of thought pursued by these two men—one a conservative and the other a liberal leader. One who possesses a synthetic mind will have no difficulty in putting the truth of each position together, and this, indeed, must be done if one does not wish a one-sided view of truth:

Christian truth is not something to be kept in our Bibles and our churches and faithfully transmitted in holy institutions. It is doctrine animate with the divine power, pulsating with divine life, imparting grace, confidence, certitude, holy joy and courage to all who possess it. Christian truth is to be translated into Christian life and Christian conduct. The truth is not on the surface, to be appropriated by any idle person or careless passer-by. It is not for the sluggard or the dullard.

He who would grow in knowledge must use all the talents God has given him. He should not be content to use rusty tools or antiquated methods, but should use the most approved methods and all the sharp-edged tools of modern criticism and science. With the growth in Christian knowledge the form of the knowledge and the expression of it necessarily change. We cannot know the whole truth of any doctrine until we know the whole truth of all doctrines.

The new methods of study, the critical and scientific processes of investigation which in our time dominate all the realms of knowledge inevitably require changes in the realm of religion and theology also. There are men in every age who oppose the advance of the truth. They deprecate any advance. They desire everything to go just the same as before. Such a thing is impossible in a living, growing, thinking church, or in any man who is conscious of the Holy Spirit dwelling within him and leading on into truth.

President Patton, of Princeton University, in his closing address to the graduating class of the Union Theological Seminary on the 7th inst., speaking on the subject of "A New Christianity from the Text in Acts," "And the disciples were first called Christians in Antioch," said:

There is a new Christianity, a sort of ethical Christianity, which has become popular of late. A new method of preaching is coming into vogue, containing sentimentality and sociology in almost equal proportions. You hear ministers talk about expansion and the open-door policy, and not so much about justification by faith. Churches are called institutional. I don't know why, unless, perhaps, it is because they have as little to do with Christianity as some other institutions.

The root of Christianity lies in the meaning of Christianity. Our Christianity must be more than ethical, or we have no ethics to preach.

What, then, does Christianity mean? What is it? The answer must be, It is a revelation. It is a distinct and definite piece of information. On that hypothesis two questions confront us.

First, what is authority? Under this, what is the seat and degree of its authority? Second, what is its context? And then under this, what is the area of belief and what the specific thingt we have to believe? Religious discussions used to be based on belief in the Bible. The divinity of Christ was affirmed or denied purely and solely upon the interpretation of the Bible.

Evolution began with biology, and after turning the scientific world upside down its advocates are now trying to force it upon religion also. Preaching has become ethical simply because under the new view there is nothing left but ethics and morality to preach.

You men about to become ministers of the faith will have to reckon no more with men who interpret the Bible differently from you than with men who disbelieve it.

If you apply the philosophy of evolution to the origin of the literature of the Bible you must apply it as well to its credibility. If you say that evolution accounts for everything, and that there are and have been no miracles, then you cannot possibly believe the incarnation, the virgin birth or the resurrection. If you say that man came by a gradual evolution, then you cannot believe in the fall of man.

You cannot get along by minimizing this evolution doctrine and compromizing it with your theology. If you do you will become the laughingstock of thinking men. You will get the credit of more faithfulness and more intellectuality and be standing on firmer ground if you cling to the authority and infallibility of the Scriptures, for this new Christianity spells degeneracy.

That man who stands in a Christian pulpit and denies the authority of the Scriptures and the divinity of Christ—the very essence of Christianity—is either dishonest or a fool. Theology and morality must stand or fall together.

The Missionary Review of the World for January contains an important as well as interesting article from Rev. D. L. Leonard, D. D., Oberlin, O., on "Five Epochal Events of 1898," from which we give the summary paragraph in his own words as follows:

These are the five occurrences whose meaning is world-wide: The war for the liberation of Cuba, the *reapprochement* of England and America, the Czar's protest against standing armies, the passing of the old regime in China and the placing of the capstone to the edifice of British dominion in Africa. Any one of the five were sufficient to give the year a unique position in the passing decades, but when they all are found within the compass of a single twelvemonth, they stand for more than the happenings of some entire centuries. They show in what a marvelous way our God is marching on among the nations. No hundred years in history has ever recorded such advances for the kingdom of heaven upon earth, or changes on so vast a scale which make mightily for the weal of the entire family of man. The forces which co-operate are increasing both in number and in cogency. And the rate of progress is constantly quickening. Changes which once required generations are wrought within the limits of a decade. The last half of the century far surpasses the first half in supplying tokens that the day of the final triumph of the gospel is drawing nigh.

Moreover, all the signs of the times unite to prove that far greater wonders are to be beheld in the new century about to be ushered in. The whole world has been explored, made accessible, brought near. In God's providence the doors of opportunity have been flung wide open. Far and wide foundations have been laid, experiments have been tried, instrumentalities of all sorts have been fashioned, the divine Spirit is brooding over the lands of darkness, strangely quickened hearts and consciences and sublimest possibilities are abundant on every side. It only remains for the disciples of Jesus to awaken and arise, to look about them, to master the situation and face the facts. To listen to the heavenly call and obey. To lay themselves a living sacrifice upon the altar of consecration. To bestow lavishly of their riches, or their poverty. To supplicate night and day for a pentecostal blessing upon the churches at home, the churches abroad and the woeful millions perishing in their sins. And that the Lord of the harvest will listen and bestow the limitless riches of his grace is proved beyond a peradventure by his evident presence and his marvelous workings upon the nations, notably America, Great Britain, Russia and China, during the year of grace, 1898. Not only should the church missionary society make ready to occupy the Khartum region at the soonest, but a score of organizations should be watching for opportunities to carry the Word of Life to the millions of the Sudan. Not six societies only, but at least three times six, should be studying the situation in the Antilles and Philippines preparatory to beginning evangelizing work. Only so can the demand, Go forward, of the Heavenly Leader be obeyed. Let the soldiers of the cross make haste to follow in the paths which his footseps have already trod.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

I.—THE TURBULENT PERIOD.

Civil War and the Christian Churches.

W. T. MOORE.

April the 12th, 1861, was a sad day for the American people. The storm of civil strife had been gathering some time, but there were not many that believed this storm would ultimately burst in all the fury of internecine war. When, however, the first gun was fired upon Ft. Sumter, the die was cast. That gun reverberated the doleful message throughout the world, that a great conflict had begun between the North and the South. The echoes of the cannonade which followed produced the most intense excitement throughout the whole country. The Northern people had hoped, almost against hope, that there would be no overt act of war, while those in the South had deluded themselves with the notion that if the war was once begun, that is, as soon as it became apparent that the South was in earnest, the right of secession would be conceded without a struggle. Both parties wholly miscalculated.

PROCLAMATIONS OF THE PRESIDENTS.

On the Sunday after the bombardment of Ft. Sumter began, the fort was surrendered and the next day after this, viz., April 15th, President Lincoln issued a proclamation, declaring that the laws of the republic had been for some time and were then opposed in the states of South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana and Texas, "by combinations too powerful to be suppressed by the ordinary course of judicial proceedings or by the powers vested in the marshals by law." The President accordingly called forth the militia of the other states of the Union to the aggregate number of seventy-five thousand men. He appealed to all loyal citizens to assist in the perpetuity of the national Union, at the same time commanding the persons composing the combinations referred to, to disperse and retire peaceably to their respective abodes within twenty days of the date of the proclamation.

The response from the South to this proclamation was that of defiance. Two days after Mr. Lincoln's proclamation, Jefferson Davis replied with a proclamation which authorized the fitting out of privateers to attack the merchant shipping of the United States. Again, two days after this, President Lincoln rejoined by declaring a blockade of the whole Southern Coast from South Carolina to Texas inclusive, and declaring that Confederate privateers would be treated as pirates.

Thus war in earnest was begun. The whole country was stirred from center to circumference. The capture of Ft. Sumter had aroused the North in a most remarkable manner, while the South, though somewhat divided in council (some of the states hesitating to take the decisive step of secession) was, nevertheless, fully committed to the Southern side of the issue which had been formed; consequently, it was no longer doubtful that the long irritating questions between the two sections of country could be settled only by the arbitrament of the sword.

It was at this time that Christians almost held their breath. War is always bad, even at its best; but civil war has some repulsive features which are all its own. Usually it precipitates a conflict in which brothers are ranged upon different sides, and consequently these often meet upon the battlefield in deadly strife with one another. This is precisely what took place during the great conflict between the North and the South.

THREE GREAT QUESTIONS.

There were three great questions which began to assume prominence in thoughtful minds just as soon as hostilities began. These questions were as follows:

(1) What would be the destiny of the republic? The European Governments had always regarded the American Republic as an experiment. With them it was by no means certain that it would stand any heavy strain. Its staying qualities were now to be tested. The outlook at the beginning was not very hopeful, and even some of the stoutest lost heart. But the final issue proved that the people of Europe knew really little of the intelligence, courage and resources generally of the American people.

(2) A second question was: What would become of slavery? At first there was probably no thought by President Lincoln or any of his Cabinet that slavery would be abolished. Indeed, special pains were taken to convince the South that the war was waged only for the preservation of the Union and not for the extinction of slavery. But in this, as in many other things, was illustrated the saying, "Man proposes, but God disposes."

The abolition of slavery was a logical consequence of the success of the Union arms.

(3) A third and perhaps the most important question was: What would become of the bond of union among Christians? Religious progress in the United States had been almost phenomenal. This progress had been made under somewhat new conditions. The constitution of the United States provided for a great experiment in religious development. It guaranteed the utmost freedom to the religious conscience, allowing every man to "worship God under his own vine or figtree, with none to molest or make him afraid." This was the new soil in which the religious seed of the future was to germinate and grow. It had already yielded abundant fruit, but the internecine strife was likely to put this new experiment to a very severe test.

OUR PLEA FOR UNION TESTED.

While all the religious denominations were more or less influenced by the Civil War (most of them ultimately dividing on the question), the Disciples of Christ or Christians were exposed to a very special danger. One of the most fundamental features of their religious movement was their plea for Christian union. This, more than anything else, engaged the attention of their earlier preachers. Indeed, it may be said with emphasis that much of their success, in the earlier days of their movement, was owing to their strong advocacy of Christian union. The old pioneers believed that the world could never be converted to Christ until Christians are one, as Christ and the Father are one; and believing, furthermore, that a return to primitive Christianity in its faith, doctrine and life was all that was necessary in order to secure the union of God's people, the Disciples, both by tongue and pen, made a vigorous onslaught upon the divisions of Christendom, while at the same time, with equal earnestness, they urged the union of all the followers of Christ.

It is easy to see how their plea would be subjected to a very severe test by the civil strife which had been inaugurated. The bulk of their membership was located on both sides, close along Mason and Dixon's line. Most of their members were in the states of Ohio, Indiana, Illinois, Kansas and Iowa, on the side of the North; and in Kentucky, Missouri, Tennessee, Virginia and Georgia, on the side of the South. Perhaps, at the time referred to, the whole membership was about equally divided between the two sections. Of course, I am not aiming to be exact in this estimate, but it is doubtless not far from the truth.

Another fact needs to be stated just here. The Disciples were without any form of government, such as characterized many of the ecclesiastical organizations of the day. Our teachers had always maintained that love was the only bond of a real fellowship, and consequently they had rejected everything like a government which would bring them into a consolidated organization. They depended wholly upon the unity of the faith and the unity of the Spirit for whatever unity of action there might be among them. As a religious body they were strongly and unalterably opposed to ecclesiasticisms of every kind, no matter by what name they might be called.

This position was not regarded with much favor by their religious neighbors. Indeed, many prophecies had been made that, as soon as an important crisis should arise among the Disciples, they would split up into a number of factions, and thereby illustrate another failure in efforts to restore the lost unity of Christendom.

A test had now come which would try the strength of this position to its utmost. If their own unity should be broken, this would at once block the way against their plea for Christian union. They could with little grace ask others to accept the position which they themselves could not maintain under the stress of divisive influences.

There can be no doubt about the fact that Disciples differed very radically with regard to the issues at stake. It is probably true that most of them deplored the appeal to the arbitrament of the sword. They had learned to love one another fervently, and their very plea for individual freedom, which had always characterized their advocacy, made it more difficult for them to regard those who differed from

them on political questions as necessarily enemies. However, it is probably true that most of the Disciples north of Mason and Dixon's line heartily and fully sustained President Lincoln in his efforts to put down the rebellion; while it is no doubt equally true that most of those south of this line conscientiously sympathized with the Confederacy. Nevertheless, it is well known by those who are acquainted with the sentiment which prevailed at the time on both sides that there was a very general feeling of antipathy to that spirit which, in some quarters, sought to make political issues override and destroy the fellowship of those who acknowledged the same Lord, contended for the same faith and had submitted to the same baptism. In short, the differences between these brethren did not amount to a schism, though it cannot be denied that the pressure in this direction was very great, and had it not been for the cooler heads on both sides it is probable that the Disciples would have been practically divided before the war came to a close.

A PERSONAL REMINISCENCE.

As an illustration of the conscientious way in which many at least discharged their duty during the awful crisis in those days, it may be interesting as well as instructive to relate an incident in my own history, an incident which, some of my friends think, strongly suggests the probability that, under God, I was instrumental in saving Kentucky to the Union.

The facts are as follows: I was then pastor of the Christian Church at Frankfort, Ky., the capital of the state. The Hon. Bariah Magoffin was at that time the governor of the state, and the legislature was very evenly divided between those who favored what was termed "armed neutrality" and either simple neutrality or a loyal support of the Federal government. The governor was strongly in favor of "armed neutrality," and this, should it be officially proclaimed, practically meant secession. Personally I felt sure that nothing would keep the state from ultimately joining the Confederacy if the "armed neutrality" resolution should pass the legislature and be proclaimed by the governor. I was a Kentuckian, and I loved my state very ardently. Nearly all my personal associations were with the Southern people, and consequently I could not help sympathizing with them in much for which they contended. Still, I believed the doctrine of secession was wrong, but I am bound to confess that this conviction was forced upon me mainly from religious considerations, for I had never studied the question very carefully from a political point of view. Anyway, I felt that I must be a Christian first, no matter what became of my politics. I was loyal to the Federal Government, but it cannot be doubted, as I think over the matter at this distant day, that my loyalty was chiefly owing to my religious convictions rather than to any political bias which at that time influenced me. I could not be a party to anything that would tend to embroil brethren against one another. Hence, when the matter had to be decided by the Kentucky Legislature, as to what position the state would take, I very strongly opposed "armed neutrality," and mainly because I felt sure that this meant nothing less than secession in the end.

At this juncture it came to my knowledge that a careful canvass had been made with the result that the legislature was about equally divided for and against "armed neutrality," with five or six members classed among the doubtful. Now it happened that all but one, I believe, of these doubtful legislators were members of the Christian Church. I immediately announced that I would preach the next Sunday morning on the "Duty of Christians in the Present Crisis." Some forty or fifty members of the legislature heard the sermon, and among them those who had been reckoned as doubtful with respect to the vote which would be taken the early part of the week. The vote was taken, and "armed neutrality" was defeated; and this defeat was secured, in the opinion of some of those who are acquainted with the facts, by the influence of the sermon which I preached. It was an appeal to the Christian conscience against embarking in an enterprise which meant only evil for that fellowship which had been so strong between the Christians residing in the respective hostile sections. It was known before the sermon that the doubtful voters leaned toward the "armed neutrality" measure, but when the time of final decision came they voted against that measure, and thereby secured its defeat, and at the same time saved Kentucky to the Federal Union. This case furnishes another illustration of how a great issue is sometimes decided by a very small matter.

MARY AND HER TRIBE.

A. M. HAGGARD.

The human body is a wonderful organism. You can lose hands and feet—yes, and all but the trunk of the body—without losing life or seriously impairing a robust vitality. You may then lose in addition the senses of sight and hearing, and still live for years. Even the removal of the stomach by skillful surgery could be added to your other losses without the loss of life or strength. Just how much loss the body can sustain and yet retain life we do not know. The experiment has never been tried, and I do not know of any one who has ever cared to test the matter by experiment.

The Word of God, like the body, is an organism, a vital thing. You can cut away truth after truth from it without rendering it lifeless. You can cut off its hands and its feet, you can pluck out its eyes and take out important parts of its viscera, and yet it will live. In the eighteenth century a body of men insisted upon taking out the heart. The church branded them as unbelievers, and said, "No; stand back!" Now some in the church propose to cut away all but the heart, and see if that will not continue to beat even in a crucible. This is not historic criticism. It is surgery of the most reckless and criminal character. It has not even the redeeming features of vivisection. Why should the sane surgeon cut off so much as one joint of the little finger on the left hand without cause?

This question has been suggested to me by a few lines in the Outlook of April 29th, 1899, page 985, "Notes and Queries:"

"Have we any grounds for supposing that Mary, the mother of Jesus, was a descendant of King David?"

The answer in full is as follows: "No; the only note of her relationship is found in Luke 1:5, 36, where Elizabeth, a descendant of Aaron, is referred to as her kinswoman or cousin."

No one abreast of present-day religious thought and up on the new theology can be at all surprised at this statement. Personally I would not grieve over this lost finger, if an arm were not next in the mind of the surgeon. And what is worse, the surgeon is teaching his method to young men who who may put the knife into the heart of the Word of God.

This editorial writer in the Outlook has a perfect and undisputed right to say or print, "*There is, in my judgment, no ground whatever for supposing that Mary was a descendant of King David.*" He has this right. It was purchased by the blood of martyrs. But when an inquirer comes to him with the above question he has no right to make the answer recorded in the Outlook. How many young people, ignorant of the Scriptures, have read his words, God alone knows. His answer is perfectly formed to hide from them facts and lead them to an unsound if not false conclusion. Has any man a right on the score of piety and profound learning to do such a thing? The querist did not ask for grounds of mathematical certainty, or for grounds of dogmatic certainty, or for grounds of firm faith, but for grounds of supposition. And the answer is, "There are no grounds for such a supposition."

While he may not have intended it, no doubt some of his readers have received the impression that Mary and Elizabeth are of the tribe of Levi and family of Aaron. His answer carries that thought. It seems built to carry just that thought. In Hebrews 7:13, 14 are these words: "For he [Jesus] of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah." This, with Luke 1:34, 35, makes it almost axiomatic that Mary was a daughter of David, of the tribe of Judah. Her kinswoman (cousin is not in the Revised Version) had probably married into the Aaronic family and tribe of Levi. Such marriages were by no means unknown.

Alfred Edersheim, a modern critical scholar of the highest rank, says: "There can be no question that both Joseph and Mary were of the royal lineage of David" ("Life and Times of Jesus," page 149). If there is no ground for supposing such a thing, how comes it that this great scholar, with scores of others equally eminent, speak so? With such a question before him, and with hosts of men like Edersheim, no editorial writer has a right to answer as this one has. Or, has this editor set himself up as the high priest of dogmatism? Is he an infallible critical pontiff? And must we all take Jesuitical vows of unquestioning acceptance?

Every editor may give his opinion, no matter how destructive, but God forbid that he should hide the facts in the case. As long as the right of private judgment remains let the querists know the facts. If you believe that the New Testamtnt is apocryphal, you may say so. If you think that Paul's letter to the Romans is a fable, you may say what you think. But be honest enough to let your querist know that in Romans 1:3 is a statement that by birth

Jesus was a descendant of David, of the tribe of Judah, and that in Luke this descent is through Mary (Luke 1:34, 35). In Luke 1:5, 36 is a note of Mary's relationship, but with Romans 1:3; Luke 1: 34, 35; Heb. 7:13, 14; 2 Tim. 2:8, and a long list of others, how can a candid scholar say it is "the only note?"

For the benefit of younger readers let me add that usually the modern critics are at least divided into two classes, destructive and evangelical. The first, we are taught, are sometimes enemies of the Bible, and the second are always its friends. The Outlook is supposed to belong to this second class. It will not be amiss in these days to watch closely "the friends" of the Bible. Study the book so thoroughly that you need not depend on friend or foe to tell you what it says or does not say.

THE CHRISTIAN STANDARD AND THE "LIFE AND TEACHING OF JESUS."

SAM DASH.

I write to heartily endorse the CHRISTIAN-EVANGELIST'S editorial of April 13, entitled, "Dr. Luke Criticized."

I love the Standard and fully appreciate its matchless worth, yet must confess to a twinge of disappointment now and then at its apparent retrogression in the direction of "Biblical Criticism."

I love Bro. McGarvey and acknowledge him to be a tower of strength in general, yet his seemingly severe orthodox hypercriticism on "Biblical Criticism" in particular, often makes me feel sad. This is strong, it is true, but its very strength makes it week. It is as feeble as it is forcible, its usual trend appearing to look toward mere traditionalism at any cost, at the expense of culture and those higher and deeper and broader meanings of things which are not always manifest on the surface, and at the price of the reputation of brethren in Christ, whose Christian faith and character are beyond reproach.

Much that is poetry he would turn into prose, and much that is probably fiction he would construe into indisputable fact, whilst there is really no need for any such change, especially when the price comes so high. My main regret is that this gives consolation to dullards and stagnationists among us and outsiders, under the authority of a good and great name, and is annoying to those who cannot see fully with him, knowing, as they do, that in most other matters Bro. McGarvey has little sympathy with those who hide under his shadow. These questions, *only in a very superficial sense*, do not affect the faith, the truth as it in Jesus; they belong to the realm of opinion and speculation and there should abide, and should not be made the tests of a man's soundness or bonds of fellowship. But in spite of this one great fault, as I deem it, I admire and love Bro. McGarvey still. "And so say all of us!" will echo and reecho over our broadening brotherhood. As to the Standard's "apparent retrogression" —at one time it gave promise of better better things, and seems to present a marked case of "arrested development." This refers exclusively to its attitude on "Biblical Criticism;" in most other concerns I am not aware of any noticeable retracing of steps, or reversion to the sectarian type. In this, except that its style is superior, it might be taken for a Hard-shell Baptist print. This was not always so, and why the change? Not so long ago the following appeared in its columns as editorials, and I can see mighty little difference between the positions here endorsed and assumed and those which Bro. Willett is charged and reproached with holding. Does Bro. McGarvey support these conclusions? And does the Standard stand by him in the maintenance of his contentions, which look altogether the other way?

ABOUT PROF. BRIGGS.

The sober conclusion concerning Prof. Briggs' inaugural address, we think, will be that while it gives the reason and the church a place as sources of authority that do not properly belong to them, and fails to give the Bible its proper place by putting it in the same category with the reason and the church as sources of authority, *it is unjust to arraign its author as an enemy of the Bible.* [Italics mine.] The errors of the address should be pointed out by men competent for the task. There are such men, and some of them have spoken wisely and to the point, but their just criticisms are likely to fail, in part, of their proper effect *by reason of the many unjust criticisms that have appeared in the papers rom the pens of men who should confine themselves to subjects they understand.* [Italics mine.] Prof. Briggs is a believer in the divinity of Christ, and in the Holy Scriptures as containing an authoritative revelation from God to man as to the way of salvation, and *only harm to the cause of God can come by seeking to make him appear as an enemy of the Bible.* [Italics mine.] Let capable men point out whatever is wrong in his address, in a truly Christian and critical spirit, but let it not be a war as between the friends and the foes of the Bible. Much has already been written in opposition to the address which ought to be regretted.

I cannot give the date when this appeared, but I cut it out at the time, and put it in my scrapbook and have copied it in full, word for word. The same applies to the following:

Prof. Geo. P. Fisher, writing on the evidences of Christianity, takes the broad ground that "the inspiration of the Scriptures, though a fact, is not necessary to our faith in Christ; that the Bible may be regarded as a purely human book, and yet the proof of Christianity remain unimpaired; that all the evidence we need from the Scriptures we may get if we regard them as the production of reliable men." We believe this position can be maintained successfully. Starting with the assumption that the Bible writers were honest, faith in Christ may be reached, and along with it the conclusion that the prophets and the apostles and other writers of the Bible were inspired to give to the world truth that was not to be obtained by human discovery. Indeed, in reaching the doctrine of Christ on the assumption of the honesty of the Bible writers, we of necessity also reach as a consequence the doctrine of inspiration. As to a particular theory of inspiration, that is another matter. The fact that the different Bible writers have each a style of their own has led most theological writers to reject the theory of inspiration that makes the inspired writer a mere amanuensis of the Holy Scriptures, expressing neither his own words nor his own thoughts. It is pretty generally believed now that even in inspired utterances human thoughts and feelings went as far as they could go, and were utilized and embodied in the inspired Word, that the power of the Holy Spirit carried the thoughts of the inspired men to heights and depths never reached by human thought alone. The forgotten things were brought to mind, and things unknown to men were revealed by the Holy Spirit that searcheth the deep things of God. The human element in revelation clearly does not receive proper recognition in the theory that makes the inspired man a mere passive instrument played upon by the divine hand, as a stringed instrument is manipulated by the hand of man. Whilst at times, in special instances, the influence of the spirit of revelation may have been such that it may not inaptly be thus set forth, *the great body of the Scriptures was certainly not produced in this way.* [Italics mine.] Clearly, in giving us a revelation God did not set aside the powers of the human mind.

For the present I rest my case here and ask to be shown wherein Bro. Willett's positions are at variance with these extracts from the editorial columns of the Christian Standard, and if they are not thus at variance would like to know what has produced the change, the retrogressive change, which has come over the spirit of the Standard's dream?

ORGANIZATION.*

Organization is a gathering together. It is the greatest thing under heaven in the growth of the Church of Jesus Christ. It is as broad as the sea, as high as heaven, as deep as the grave.

Without organization the church is like a ship without a rudder or compass, out upon the wide waters of the great deep. Without it the Christian is a man lost upon the desert sands of Sahara, the treacherous haze of the sun-scorched earth ever and anon bringing before his eyes the alluring scenery of other men and traveling caravans, cities of familiar type, lakes of refreshing, cooling waters, but when turning towards this hopeful relief, the poor wanderer is only led farther and farther from the proper course, farther and farther from the needed help for his soul, and awakening only from his delusion when he realizes he is utterly lost and in a helpless, hopeless condition, waiting only for the moment when his feeble, useless life shall be given up, and his carcass an easy prey to the jackals and the vultures of the desert.

Organization began before man took it into his head to disarrange the plans of the All-wise Architect of the universe. SIN has created all of the disorder that the world has ever known.

Organization is as old as the works of man. Because, within the last two or three hundred years, greater and more efficient organization for wealth has sprung up, we must not suppose that the first man to use a candle failed to be an object of dread to his neighbors, because he lengthened the hours of labor so as to make more money.

Every successful enterprise among men for wealth, for political aggrandizement, for engineering great governments, for accomplishing great benevolences, are the result of perfect organization. Most organizations are effected through natural conditions. It is the man who is sagacious enough to practice adaptation who is the organizer. He is not a self-made man with the inherent power to impose himself and compel obedience to his wishes; he is the creature of opportunity, and using it, he succeeds because he applies the law of adaptation to a *central* idea.

Yet organization has been opposed by the masses. The general opinion seems to

*An address by Chas. Edward Wells, of Mt. Ayr, delivered at the Southwest District Convention, at Red Oak, Iowa, April 26th, and requested by the convention for publication.

be that organization means monopoly, and that it is the bloodsucker of the people, when it is really the creator of opportunity for the people.

While it is true that there have been unprincipled men, whose organizing methods have only been for selfish ends, yet they have had to die and their methods of organization have blessed the people after all. Look, for example, at the history of the sewing machine. It was bitterly opposed because it would deprive the seamstress of work. The result has been that hundreds have been employed in the place of one. Railroads were opposed because they would deprive the teamsters of work. The result is that thousands have been employed in the place of the few. The Protestant churches deplored Catholicism for its craftiness (which is only a keener word for organization), while each little opposer set up his own independent little shop, and what is the result? Catholicism is a powerful organization, while Protestants are practicing the policy of letting each other alone. Our Lord said, "The children of this world are wiser in their generation than the children of light." And how true!

O, Lord! we are yet learning lessons from the world. If Protestantism with its intelligence would organize, Catholicism with its ignorance would pale before the light of truth.

But can we analyze organization? I can best introduce a definition by quoting from Goethe's law: "The more perfect an organism the greater the differentiation of the parts, each part from the whole, and each part from each other part."

So, to attain perfection in any organism it is required that each widely different part shall maintain itself in perfect relation to the whole mass, and its complete function shall be properly adjusted to the design of the whole mass.

Thus, organization is defeated when one or more of its elements insists upon independent action.

I think, now, we have a basis for our statement. It should be put in this order:

1. Differentiation.
2. Specialization.
3. Centralization.

Following out these lines I can do it best by illustration. I go into a machine shop where a great warship is under construction. The parts are made separately. The workmen are specially trained for the different departments of labor. There are the valve works, the boiler works, the paint works, the ordinance works, etc. Each department has hundreds of men working under counter departments and separate overseers, with varying wages for men according to their efficiency and kind of work. These departments are separate and distinct from each other, different in so much that each is special in its line. Many a man doing the most efficient work and receiving large pay for his labor, a regular specialist in his line, could not work in any other sphere than that in which he is engaged.

Yet *there is a central idea* in all of these departments. This controling idea is in the mind of the great architect who designed the ship, made the plans, weighed the fobric in his mind in the correlation of the different parts and their adaptation to each other. This CENTRAL IDEA must be the aim and purpose in all departments. So, centralizing is the most essential function of organization.

I will give you another illustation. I go into a Sunday-school. I draw up to a lady teacher, in a little room with about eighteen or twenty little children about her. I ask her, "What are you doing?" She replies, "I am building a church." I put this and that together and I draw a conclusion. This young lady is fitting these little valves for the great enginery of God—the church. The gospel will be infused into each little orifice, properly fitted for its reception and concentrated in a proper direction, with one central purpose, will save human souls. This is organization.

Perhaps the best illustration of organization is found in the human body. The Apostle Paul gives us the key in his inimical figure of the Church of Christ:

"For, as the body is one, and hath many members, and all the member of that one body, being many, are one body; so also is Christ. For the body is not one member, but many.

"If the foot shall say, Becaues I am not the hand, I am not of the body; is it therefore not of the body?

"And if the ear shall say, Because I am not of the eye, I am not of the body; is it therefore not of the body?

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

"But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary."

There is a place for the right hand as a right hand, a place for the right foot that the left foot cannot take. When there is a deficiency in any of these parts of the body, we call the man a cripple. How sadly crippled is the church in lacking some essential part of the REAL body!

Again, as a recent writer has said, "The first result of organization is to obtain the largest measure of force, of strength, of perfection in any mechanism whatever, let it be that of a locomotive or a great corporation, with the least possible consumption of power, the least possible waste, reaching ultimately as nearly as possible the purely automatic. That business is the best organized which, in detail, demands the least attention from its head and leaves the head the largest leisure for the exercise of its CREATIVE FACULTY, or that which the average man of the world says comes nearest "runing itself."

This is just as true of the church, whether it be the local congregation, the county organization, the district board or the central office. There should be a local head to each department, towards which every line of industrial progress shall lead, for the ONE GREAT END OF ALL.

But you will say, "That is just what we need—A HEAD! A HEAD! But where shall we find a head?" Allow me to suggest that to organize FIRST all departments upon a uniform basis, then a "figurehead" is better than no head. This explains why some churches succeed as they do with a very ordinary preacher. He is wise enough to keep his own counsel, just lazy enough to let well enough alone. It is the part of organization to create a head out of the material for organization. Everything must be subordinate to its object.

I wish to illustrate this a little farther. I will refer to two classes of preachers. One man taking into counsel his best men and women organizes every department of the church, the Bible-school, the Auxiliary of the C. W. B. M., the Christian Endeavor, the Junior, the prayer-meeting, the finance, the officiary and any other department needed. Each department is a *special* line of work, *interdependent*, but not independent of the other parts, and all work towards one CENTRAL purpose, the salvation of the world.

The preacher himself is absorbed. He does not make himself conspicuous. He can afford to sit with the people and watch his men and women and children under training and on the lookout for more efficient organization and to get more people into it.

On the other hand, here is a man who is in possession of a superabundant self. He leads everything. He can trust nobody but himself. He is the most conspicuous object in the church, in every place, on the streets, in the homes of the people. He comes nearest to the human idea of omnipresence. When there comes a ripple on the waves of activity he gets excited and flops about from place to place. He sets everybody and everything into a state of commotion. He is wonderfully exercised. Everything depends upon HIM. Oh, what a care is the church! He cannot hold things together. The different parts have become parties, indepent of each other, and the only concentration of energy culminates in HIM. To one he is a demon, to another, a God. Division ensues, the church falls and oh, what a fall, my brethren! Gladstone said that "the man who wishes to lead other men must BE VERY MUCH ALONE." He did not mean that he should be unsocial or repellant or not to move among the people, but he must have time for reflection, for making plans, for laying up stores of energy, for being READY for every good work. Then, when he *does* move among the people he is a factor of strength. He inspires confidence to direct, to advise, to lead. He carries the majority of manhood with him, a very rare quality. He has been alone with his God.

But beware of the man who has absorbed his vitality from the street or from a clan of select admirers who have erected an alter to his memory. He may be very popular, but is it of the right quality? And is it helpful to the people? Because a man is popular it is no evidence that he is doing the most good. Jesus said, "Woe unto you when all men speak well of you." The social gift is often a dangerous gift.

(CONCLUDED NEXT WEEK.)

The American Bible Society has received the twentieth annual report of its work in Mexico, and regards the report as one of the most luminous and interesting that the Society has ever received. The work of its colporteurs is shown to have been extensive and efficient, and to have been done largely by those who have passed from darkness to light.

Our Budget.

—The May offering is in order until it is completed.

—Cheering news concerning the Home offering continues to reach us.

—A quiet preparation for "Children's Day" has been going right on among the Sunday-schools for months past.

—The Sunday-schools all know that the first Sunday in June is "Children's Day," at which time they make their annual offerings for Home Missions.

—The convention of the fifth district of Illinois will be held at Waverly, June 6-8. On the program we note the names of L. W. Morgan, J. H. Gilliland, E. O. Sharpe, J. H. Hardin and other prominent and able brethren.

—Word comes from Benj. L. Smith that the receipts from the May offering, so far, are most encouraging and that the indications are that the desired $100,000 will be raised. This is most glorious news. If you have not already sent in your contribution, attend to it at once.

—A letter from this office addressed to *St. Joe*, Ind., was returned marked, "No such post office in the state." Turning to the list of post offices we found it was St. *Joseph.* Isn't Uncle Sam (beg pardon, *Uncle Samuel,*) getting a little punctillious? The letter to which we replied was dated St. Joe by the writer, and we naturally supposed he knew the name of his town.

—The United States gunboat "Nashville" arrived at St. Louis last Wednesday, and now lies moored in midstream just below the Eads Bridge. The beautiful white ship is being daily visited by thousands of the curious. The "Nashville" looks rather small to those who have seen the "Oregon" and "Iowa," but is still a formidable-looking craft. A representative of the CHRISTIAN-EVANGELIST, with other newspaper men, met the "Nashville" at Jefferson Barracks, and accompanied her to her anchorage.

—Joel Brown, field agent of the Christian Orphans' Home, St. Louis, writes that owing to the pressure this year for the Jubilee Offering for Home and Foreign Missions, the Easter offering for the orphans' did not amount to near so much as usual, and that this deficit raises aserious question as to how the indebtedness on the Home and the increased expenditures required to make necessary repairs are to be provided for. We cannot say definitely, but this we do know, that God is on the side of the orphans and on the side of those who care for them. This leads us to believe that in some way the money will be forth coming.

—"I *know* I have a message—a *living* message—that ought to be heard by the church of to-day." Bro. J. S. Hughes, of Chicago, will excuse us, we hope, for quoting that sentence from a strictly personal letter. We quute it because we believe it to be the truth. We believe he has a message that our churches ought to hear and that they will be greatly blessed in hearing. We like to hear a man who believes he has a message from God for his generation. He has moral earnestness and enthusiasm. Bro. Hughes has been keeping company very closely for several years with the banished apostle on the Isle of Patmos, and has caught, as he believes, a vision of some of the things which John saw. He ought to be allowed to tell it to the churches. It would give a new conception to many of the significance of the last book in our New Testament, and a new conception of the whole program of Christianity. We hope, for the truth's sake, he may be kept busy delivering his message until the whole church is aroused to the importance of the great conflict now in progress between the kingdom of God and the world-powers.

—The Christian Church at Galena, Kan., C. J. Saunders, pastor, will be formally opened Lord's day, June 4th, 1899. Brother O. L. Cook, of Topeka, will be there. A cordial invitation will be extended to adjacent congregations, and all friends of the cause in Galena, to be present and enjoy the services.

—A few weeks ago word came to us that our venerable brother, O. P. Davis, of Prairie Home, Mo., was very low and might not recover. But now comes a letter from him in his own hand, inclosing the money to renew his subscription to the CHRISTIAN-EVANGELIST, saying: "I have read your paper from the commencement, and cannot do without it. Among our many good papers it is decidedly the best." We are delighted to learn of our brother's recovery. May his last days be full of peace.

—The Foreign Society needs a trained and experienced teacher for India. At one point there are in the orphanage 180 boys. Miss Josepha Franklin is now in charge. Two years hence she expects to come home on furlough. Some one should be ready to take her place and work when she leaves. Whoever undertakes that work should have a classical education, if possible, and should be familiar with normal methods, and should have some years' experience as a teacher. In addition to normal methods, whoever goes out should have a good knowledge of the Scriptures and should delight in teaching it to boys.

—The Keystone View Co., of this city, has photographed the ruins of Kirksville, Mo., caused by the recent tornado, and with characteristic generosity proposes to allow half of the proceeds of the sale of these photographs for one month to go to the benefit of the sufferers among our brethren in Kirksville who were the unfortunate victims. They are notifying the preachers of the state by circulars of this offer, and it is to be hoped that quite a sum may be realized in this way to relieve the sore need of these our brethren, who have been robbed of their homes and some of them of their families. A complete description of the tornado will accompany these views. For further particulars address Keystone View Co., Imperial Building, St. Louis.

—The opening of the wheeling season gives especial interest to some figures just prepared by the Treasury Bureau of Statistics. These tables, which present the statistics of bicycle exports during the past few years, show that American wheels are now being ridden in all parts of the world. In the wilds of Mexico and Central America; under the blazing skies of Cuba, Porto Rico and other West Indian Islands; across the pampas of Argentine, Brazil and other South American States; amid the densely populated areas of China, British East Indies and Japan, and in the jungles of Africa the American wheel is making its way. Even in the great manufacturing countries of Europe, where workshops and skilled workmen abound, millions of dollars' worth of American bicycles are sold each year. During the four fiscal years 1896, 1897, 1898 and 1899 the exportations of American bicycles amount in round numbers to twenty million dollars.

—The gunboat "Nashville," which arrived at the port of St. Louis on Wednesday of last week, has attracted the attention of the whole country with its long and successful journey up the Mississippi River to this place. We have deemed it appropriate, therefore, to give our readers a picture of this vessel on our first page, as it will serve to mark a historic event in the history of that vessel and of our city. The Nashville took a conspicuous part in the war with Spain, having fired the first shot. Though not among the larger vessels, it stands as a fit representative of our navy, and as such has furnished an opportunity for many thousands of our citizens in these inland states to give visible and audible manifestations of their appreciation of the distinguished service which it has rendered to the country during the late war. The officers and men of the vessel have been royally welcomed and received by the people of St. Louis, and will doubtless carry away pleasant memories of their visit here. Ardent advocate as we are of peace, we do not doubt that the gunboat has a mission in the world for awhile yet, and no nation on the earth has greater reason to be proud of its navy than has the United States.

—The School of Religious Teaching will be a new departure in the Chautauqua Summer Schools for 1899. It is the result of an attempt to organize all the biblical and religious work at Chautauqua into a systematic series of courses. The first section of "Sacred Literature" will under the charge of Chancellor O. C. S. Wallace, of McMasters University, Toronto, Canada, and Prof. George L. Robinson, of McCormick Theological Seminary, Chicago. The section of "Religious Pedagogy" will include courses on religious psychology, general methods, normal school work and a course in lesson preparation. The attempt will put religious teaching upon a more throughly scientific basis.

—Some of the daily papers of the country have sought to create a sensation out of the alleged "heresy scandal" in connection with Prof. O. T. Morgan, of Drake University. All there is in it, we learn from authentic sources, is that a few of the students in Prof. Morgan's classes objected to some of his teaching, and filed their complaint with the board of trustees. The matter was considered at a late meeting of that board, and "Prof. Morgan was elected to his old chair of Hebrew, with work in Greek added, and his salary raised with other professors of the university." This was an entirely satisfactory solution of the matter. Referring to the matter in the Iowa State Register, Chancellor Craig says: "There is the utmost freedom of speech in Drake University; there is the utmost good fellowship between professors and students." Denying the sensational statements of the papers, he says: "There is no trouble in the faculty. There is no trouble in the board. There is no split in the faculty. There is no split in the board. There were no formal charges against Prof. Morgan. Prof. Morgan was not called before the board. He was not asked to make any statement. He was not asked to recant anything. * * * The university was never so prosperous. The prospect was never brighter." All this is very assuring and encouraging to the friends of Drake. In a personal letter from Prof. Morgan he expresses his entire satisfaction with the arrangement that has been made, and says: "As to the statement in the papers that I do not believe in the inspiration of the Bible, it is, of course, false. No reasonable man, it seems to me, can study the Bible and its influence in the world, and then say that it is not inspired, or even that it is inspired only as any other book. My faith in the Bible as the Word of God, and in Christ as the perfect revelation of him and his divine Son, has never wavered, and this conviction has never been stronger than at the present time. If ever I should cease to believe in the central truths of Christianity I would not wait for any action of the board of trustees to remove me from my position. Whatever weakness I may have, no one who knows me has ever accused me of hypocrisy." It will be a sad day for the Disciples of Christ when a man who can write candidly such statements as the above, concerning his position, is crowded out of any of our institutions by heresy hunters. Our glory then will have departed from us. But we do not believe that time will ever come. The whole matter seems to have been wisely managed at Drake, and we sincerely hope that the spirit of Christian liberty and of brotherly love will always triumph over the dogmatic and intolerant spirit.

Spring, spring, beautiful spring,
Full of pneumonia and that sort of thing,
Dotted with freshets and spasmodic rain,
Splattered with mud—yet the foolish refrain
Still gurgles on, as the wild poets sing
Of "spring, spring, beautiful spring."

Spring, spring, beautiful spring,
With your changeable weather you don't do a thing
But give us consumption, bronchitis and chills,
Neuralgia, catarrh, and a few other ills.
But in spite of all this, the fool poets cling
To their rythmical nonsense of "beautiful spring."

Spring, spring, beautiful spring,
What little sunshine and joy you *do* bring
Give us fair promise that summer is near—
June with her roses and skies bright and clear—
So we try to be calm, while the long-haired chumps sing
Of spring, spring, beautiful spring.

A. O. G.

—When an acquaintance begins by saying: "Now what I am going to say is only for your own good," you can be certain that he is going to be particularly disagreeable.

—The average mischief-making, gossiping tattler, when about to do a particularly mean piece of tale-bearing, never fails to cocaine his conscience by the reflection that it is his *duty* to expose the sinner.

—The May issue of Our Dumb Animals, edited by Geo. T. Angell, is fully down to the standard of idiocy which the journal has long maintained. We note an improvement in one respect, however: the name of the editor appears only thirty-eight times in this issue.

—The brethren at Plattsburg will give a hearty welcome and free entertainment to the delegates attending the Missouri Christian Bible-school Convention. To avoid confusion it is earnestly requested that delegates send, as soon as possible, their names to Dr. C. W. Chastain, Plattsburg, Clinton Co., Mo.

—God save us all from smallness and petty meanness! The sneer of a physician at a more successful practitioner, the backbiting of a lawyer at a more gifted pleader, the jealousy of a writer at an abler scribe, the growling of a preacher at a more prominent brother—how babyish and foolish these things be. No man can more clearly demonstrate his own insignificance than by showing an unwillingness to recognize the merits and talents of others.

—In an article in the North American Review General Wood, military governor of Santiago de Cuba, writing on "The Existing Conditions and Needs in Cuba," says that what is needed in Cuba at present is "a firm but liberal and just government of the people, for the people and by the people, under American military supervision for the time being, this supervision to extend only to such time as the civil government shall have become fully established and running smoothly." Among the things to be avoided is "militarism, military pedantry, unelastic methods and any continuance of the old Spanish system of multitudinous office holders, filling unnecessary offices and rendering practically no return for the salaries paid them." Even during military occupation Gen. Wood believes the military forces should be made as much as possible subordinate to the civil law. He thinks a small mililitary force of one or two regiments will be necessary for some little time in the different provinces simply for their moral effect. The people are very poor and need to be employed in public works, such as the reopening of roads, building of bridges and telegraph lines, rebuilding of little towns and villages that have been destroyed, and this work paid for out of the revenues which belong to the different provinces. With a little coaching, a good deal of patience and some firmness, he thinks the Cubans will soon be able to undertake the work of self-government.

—Sorosis, the famous women's club of New York, has been wrestling with the problem, "What is Art?" and the allied question, "What Constitutes a Lover of Art?" As nearly as we can grasp the decision of Sorosis, it is now determined that anything that looks like anything in the heavens above, the earth beneath or the waters under the earth, is *not* Art. If you want real Art you want to get a representation of a blue cow with crimson spots on her, eating maroon-colored grass by a yellow brook that runs up stream, or a conglomeration of dabs and blotches that looks just as well up-side-down as it does right-side-up—if you ever discover which is which. The real lover of Art is the gifted soul who can find enjoyment in gazing at a deformed maiden disporting herself over a terra cotta landscape in company with an emerald-hued lambkin. It's just as well to have these things settled, and we rejoice that Sorosis has attended to the settling.

—George Washington's death occurred during the last hour of the last day of the last week of the last month of the last year of the last century.—*Keystone.*

The foregoing is correct with the exception that it was *not* "the last hour of the last day, of the last week, of the last month, of the last year, of the last century," but was Dec. 14, 1799, between the hours of 10 and 11 o'clock P. M. It was, therefore, the *eleventh* hour, of the *fourteenth* day, of the *second* week, of the last month, of the last year *preceding* the last year of the *preceding* century. The 18th century was not the "last" one, as it turned out. Otherwise, the statement is accurate; that is, George Washington *did* die in December!

—Nicolas Estevanez, formerly minister of war to Spain, writes in the North American Review on "What Spain can Teach America." He admits that Spain can teach America, mainly, by her blunders and errers which we should avoid, and these are frankly pointed out. There are suggestions in the article by which Americans might well profit. We quote a paragraph:

It is evident that Americans, the conquerors of to-day, will not fall into the errors of religious intolerance and commercial monopoly, which are unsuitable to these times. Nevertheless, they may make equally grave mistakes by treating the Porto Ricans and the Filipinos in an overbearing or unsympathetic manner. In general, the Anglo-Saxon of both hemispheres hold the theory which divides races into superior or inferior, a theory which is as false as it is unjust and dangerous. Even if it had a solid foundation and a scientific demonstration, it would only be humane and wise to elevate those who are not favored by nature or circumstances, instead of abasing and humiliating them. I foresee that the Americans will have difficulties in the Antilles, especially with the negro race, as they already have in the Philippine Islands, because they believe the natives unworthy of freedom. A great people, like the Americans, a people who have cultivated federal principles ever since the foundation of their government, are obliged by self-respect to respect all autonomies. A people who have not self-government are not in the plenitude of their dignity and rights. The republicans of North America should treat all the inhabitants of their new possessions in a democratic spirit, and without humiliating and mortifying any by overbearing conduct. Man does not live by bread alone.

As an example of one of Spain's blunders the ex-minister of war refers to the Island of Mindanao in the Philippine Archipelago: "That rich and beautiful country, discovered by Spanish navigators in the sixteenth century, has never been conquered." The reason for this is that its inhabitants profess the religion of Mohammed, which was carried there by the Arabs. When the Spainards arrived, the people of the island were quite willing to accept the sovereignty of Spain, if they were allowed the right to retain their religious beliefs. This was denied them. "Spain would not accept the submission of the Mindanao Indians unless they were baptized. . . . Since the Spaniards wanted no subjects who would not begin by having water poured on their heads, for the sake of a few drops of water we had a war of three centuries with the people of Mindanao Island. Spain had possession of the coast, but the Indians retained the greater part of their territory, and caused us great losses." Now that this island belongs to the United States he says, "By means of tolerance and commerce the Americans can accomplish in Mindanao in a few months what the Spainards failed to do in a little more than three centuries."

—"A Sister" from North Ontario, Cal., sends us $2.00 for the Ministerial Relief Fund, which we have forwarded to Bro. Howard Cale, Indianapolis, to whom such donations should be sent. As no name accompanies this, we can only acknowledge receipt in this way.

—A sister who is using the Bethany C. E. Reading Courses and finding them profitable, writes a friendly protest against the articles appearing in the papers criticising the character of the books in the Reading Course, which she thinks are unjust. We thoroughly agree with this sister. The article appearing in the CHRISTIAN-EVANGELIST and signed "A Critic" was rather a take-off on this criticism, and was not intended to be understood seriously. The point made in the article, however, was well taken. As a matter of fact, the most serious flaw we have observed in any of this excellent series of books is the one pointed out in this semi-humorous criticism, but even that had an antidote for it which prevents it from doing any harm. We heartily commend the books of the Bethany C. E. Reading Courses.

—To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common—this is my symphony."—*W. H. Channing.*

—Will our correspondents and our esteemed contemporaries, religious and secular, *please* have more consideration for the niceties of the language, and discontinue the use of the phrase, "Rev. Smith" or Rev. Jones!" As well say Hon. Johnson." Say "the Rev. Mr. Smith," or "the Rev. J. H. Jones."

—Bro. T. M. Johnson has published a series of tracts that for timeliness and point have never been equaled. This is high praise, but read them and be convinced. I have read them five times over. They have a fascination about them that captivates the reader. Send for them and help this brother in his efforts to plant the cause in a needy field. The six for 25 cents. Address T. M. Johnson, Vandalia, Ill.

ARTHUR SPRINGER.

—I thank you for the picture of J. C. Reynolds on your first page. I, with a host of others, feel that Bro. Reynolds is one of the fathers of Israel and one of the purest and best men in the Christian Church, and will greatly appreciate your kindness to him. You are adding to the CHRISTIAN-EVANGELIST's popularity by publishing cuts of our leading men.

FRANK J. NICHOLS.

Ham's Priarie, Mo.

—At the National Congress of Disciples, ... held in St. Louis, last week, Rev. W. F. Richardson, of Kansas City, said it would be a good thing to have "a supervisor over the church to protect the churches against bad preachers, and the preachers against bad churches." Our sister churches often feel the need of bishops.—*Arkansas Methodist.*

That is true; but then some of "*our* sister churches," including our Methodist brethren, "often feel the need" of being *without* a bishop! So there isn't so much difference on that point. There may be a wise and scriptural supervision of the churches, however, without investing any man with a permanent authority which he may abuse.

—Accept my appreciation of the report of first Congress of Disciples which was held in your city recently, through the medium of your paper.

L. W. JONES.

Sulphur, Ind.

—In the published report of the meetings here and at Pleasant Ridge, quite a mistake occurred. The report should have read "26 additions in 16 days," and not "65 additions in 26 days." The mistake, if mine, was purely unintentional and is deeply regretted.

S. J. PHILLIPS.

Sugar Grove, Wis.

—A recent number of the Outlook (May 6th) contains the following editorial reference to the recent Georgia lynching:

The Southener who defends or paliates the burning at the stake in Georgia, with all the savagery which accompanied it, to which we briefly alluded last week, ought to understand the sentiment with which it is universally regarded in all civilized communities. Something can be said in justification of lynch law administered by an improvised committee and with some approximation of form of law, in communities in which either the machinery of law has never been organized or for some reason has broken down. Something can be said in excuse for a mob which, under a sudden impulse of rage or fear, acts without forms of law in instantaneously putting to death a criminal whose crime has excited the uncontrollable passion of the people. But the Georgia mob falls into neither category. Plenty of time had elapsed after the crime and before the barbaric revenge for passion to cool and reason to reassert itself. The indescribable horrors of the lynching when it took place were more revolting, not in their cruelty alone, but in their vulgarity, than any which history attributes to the American Indians or the mediæval peoples.

—In the Lutheran Observer, Pres. J. A. Clutz, D. D., recites and enlarges upon the following reasons "why old men are not wanted in the pulpit:"

1. Some churches have had a very unhappy and embarrassing experience with aged pastors, who seem not to have had either the good judgment or the Christian grace to resign even when they have manifestly become too feeble to perform efficiently the duties of a large pastorate.
2. The desire for "change" on the part of both pastors and people. Many pastors are restless and easily dissatisfied or discouraged. They are hardly comfortably settled in one charge before they are beginning to look for another, and writing around to their brethren to recommend them here and there.
3. Too many churches are coming to be run on a kind of high-pressure financial system, sometimes miscalled "conducting the church on business principles."
4. A good many ministers fail to grow, and to keep on growing, after they enter the ministry. They cease to study soon after they leave the seminary, sometimes before they leave. They do little or no solid reading, such as gives strength and freshness to an active mind.
5. The greater conservatism of older men has probably something to do with the preference for younger men.

"A Fair Outside Is a Poor Substitute For Inward Worth."

Good health, inwardly, of the kidneys, liver and bowels, is sure to come if Hood's Sarsaparilla is promptly used.

This secures a fair outside, and a consequent vigor in the frame, with the glow of health on the cheek, good appetite, perfect digestion, pure blood.

Catarrh—"I have had no return of the catarrh which troubled me for years, since Hood's Sarsaparilla cured me." MRS. JOE MARTIN, Washington St., Ogdensburg, N. Y.

Dyspepsia—"Complicated with liver and kidney trouble, I suffered for years with dyspepsia, with severe pains. Hood's Sarsaparilla made me strong and hearty." J. B. EMERTON, Main Street, Auburn, Me.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—A note from Dr. H. L. Willett, written at New York, May 11, says: "We have just landed after a pleasant voyage which we all very much enjoyed. We are all well."

—Allow me to thank you most heartily for your Philippine article of this week. It rises so far above the demagogue political criticisms and even misguided sincere men, as your critic evidently is, that it is refreshing to read it. It is statesmanlike, it has the true Christian tone.

W. H. KERN.

Du Quoin, Ill., May 11, 1899.

—Ill-health has obliged Mrs. Virginia Hedges, secretary of the Missouri C. W. B. M., to resign her office and work. She has done long and faithful service and will be greatly missed. She is succeeded by Mrs. B. F. Clay, 420 E. Ninth St., Kansas City.

—Pat—Oi want to get a pair av shoes for th' bye.

Clerk—Certainly, sir. French kid?

Pat—No, Soor, he's an Irish kid.—*Chicago News.*

—The Herald of Gospel Liberty publishes a list of seventy-eight subscribers who have taken the paper fifty years, or longer, and twice that number who are subscribers of from twenty-five to forty-nine years' standing. One reader, recently deceased at the age of 94, had been a subscriber for seventy-four years.

PERSONAL MENTION.

James Egbert changes from Unionville to Tanas City, Mich.

R. V. Leeson goes to Albany, Mo., from Audubon, Ia.

J. T. Alsup has been called to the church at Pekin, Ill., to succeed F. E. Hagin.

J. F. Callahan has returned from Cardiff, Ark., to his home at Noble, O.

Thos. G. Picton has removed from South Gardiner to East Madison, Maine.

C. B. Reynolds, formerly of Roanoke, Va., began work at Rockwood, Tenn., May 1.

J. W. Bolton goes from Westport, Nova Scotia, to Sweet Springs, Pa.

P. S. Olson changes from Hickory to Neevah, Wis.

E. T. Gadd changes from 769 Laurel Ave., to 524 Ashland Ave., St. Paul, Minn.

E. M. Smith, late pastor of Beulah Church, St. Louis, is now at Vigor, Va.

W. H. Cannon goes from Pittsfield to Lexington, Ill.

Wm. A. Ward, late of Goshen, Ind., is now at East Saginaw, Mich.

T. J. Yokley goes from Buffalo to Billings, Mo.

C. W. Yard has removed from Des Moines to Adel, Iowa.

E. W. Brickert has taken the work at Sullivan, Ill., going there from Red Oak, Iowa.

H. E. Rossell, until recently at Shepherd, Mich., is now located at Mt. Pleasant, in that state.

Jno. H. McQuerry, of Columbus, Miss., has accepted the pastorate at DeSoto, Iowa, and is already at work there.

J. H. Mohorter changes his address from Cleveland, Ohio, to 28 Akron Street, Boston, Mass.

J. N. Thomas has closed his work at Kingfisher, Okla., and is now with the church at Harred, Kansas.

J. P. Davis is resting a season at Brown's Valley, Ind. He and Mrs. Davis are mourning the death of their only child, Lottie.

A. D. Harman changes his address from 765 Laurel Ave., to 524 Ashland Ave., St. Paul, Minn.

Archibald Cary, of Richmond, Va., belongs to the company of Christian men who have subscribed $100 for Home Missions.

J. E. Lynn, pastor at Springfield, Ill., is to deliver the baccalaureate sermon at Eureka College, Sunday, June 11th.

J. M. Crocker writes the CHRISTIAN-EVANGELIST: "Please come hereafter to Lafayette, Ia., instead of to Seymour, Mo."

Austin Hunter has accepted a call to the Ætna Street Church, Cleveland, O., and has gone to that city from Ada, O. His address is 15 Ætna Street.

ROYAL
BAKING POWDER
IS THE BEST.
A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
ROYAL BAKING POWDER CO., NEW YORK.

To correct an erroneous announcement in a recent issue, we will say that the address of C. J. F. Musgrove is now Ashland instead of New Douglas, Ill.

Prof. Wilmer H. Brandenburg, of Cincinnati, spent last week in St. Louis visiting friends. He was formerly pastor at Astoria, Ill., and later at Winston, N. C.

After five months' illness, F. M. Cummings, Marlboro, O., is again at his work. He writes: "I was able to read the CHRISTIAN-EVANGELIST during most of that time and found it to be an unfailing source of comfort and help."

A. J. Marshall, who has recently been called by our city mission board to be our city evangelist, has arrived and has entered upon his work. He is now assisting the Carondelet Church in getting on its feet. His address in the city is 6915 Michigan Ave.

H. H. Halley, of Kalkaska, Mich., a young preacher who gives earnest, careful and prayerful preparation to all his work, has a lecture on the resurrection which he would deliver to churches needing it. We commend him for this work.

A note from Prof. S. M. Jefferson, of the Berkeley Bible Seminary, Berkeley, Cal., brings us the sad intelligence that his wife is very low with consumption and is not expected to live very long. Bro. Jefferson will have the sympathy of a very wide circle of friends in this trying ordeal.

A. W. Kokendoffer, pastor of the Forest Avenue Church, Kansas City, recently received a unanimous call to the Warrensburg (Mo.) church, and signified his purpose to accept it. His congregrtion in Kansas City, with whom he has labored eight years, protested so vigorously and unanimously, however, that he felt he must stay, and he will therefore remain at Kansas City.

Isaac Selby, of Australia, who has been spending several months in this country, with headquarters at Cincinnati, and who during that time held three debates with so-called "Free Thinkers" besides giving many lectures on kindred topics, occupied the pulpit of the Central Christian Church in this city, last Lord's day morning and evening, delighting the people with his thoughtful discourses. He was formerly a distinguished "Free Thinker" lecturer in Australia, but was there brought into a much greater freedom of thought, and, like Paul, now preaches the faith he once sought to destroy.

Dr. Whitsitt's resignation as president of the Baptist Theological Seminary at Louisville, Ky., was accepted last week at an all-night meeting of the Board of Trustees by a vote of 22 to 20. This is the final outcome of some of the Doctor's historical conclusions touching the English Baptists. We do not believe in the soundness of some of his conclusions on historical questions, but we do regret that there is not room enough in the theological seminary for differences of opinion on such questions. Prof. Briggs is not having an easy time in securing admission into the Episcopalian fold. Several churchmen have stoutly protested against his ordination to the priesthood of that body, but Bishop Potter has decided, nevertheless, that the ordination shall occur as previously arranged for. The objection to the Professor is based on his writings in higher criticism. If the Professor can swallow the doctrine of "Apostolic Succession" without a grimace, our Episcopal friends ought not to choke on his critical views.

For a Nerve Tonic.

Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "One of the best remedies in all cases in which the system requires an acid and a nerve tonic."

Correspondence.

New York Letter.

We regret to lose Bro. F. P. Arthur, of Rochester, from our state. He goes to Grand Rapids, Mich. F. P. Arthur is one of the most godly men and able preachers in the state of New York, and his removal will be a loss hard to make good. About the time of his going from Rochester, Bro. A. M. Hootman, of Indiana, takes up the work at Tonawanda, N. Y. While we dislike to give up the one, we rejoice to welcome the other, in our state work. Bro. J. M. Morris, our state evangelist, is for the present supplying the pulpit of the Sterling Place Church, Brooklyn. It is not his purpose to hold a series of meetings there, but to lead the forces in the regular work.

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Gov. Frank W. Rollins, of New Hampshire, in a recent address, at union Fast Day service at Concord, said: "A point which I take has been largely overlooked—that Christianity is fundamental—that is to say, without it, representative government at least, and in my judgment government of all kinds, would fall to the ground. I believe it is the foundation upon which all government rests, and I do not doubt that the thinking men of this state and of this country, whatever their religious belief may be, will coincide with this view. This basic fact being granted, is there any subject which can more pertinently occupy our attention than the subject of the religious condition of the state? And if I am right in my statement, that religious belief and observance and church attendance are upon the decline, is it not my duty to call public attention to it?" But the governor thinks this decline is especially preceptible in the rural districts. The fact that the chief executive of a state sees fit to call special attention to the importance of religious matters in such a way is in itself a hopeful sign.

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The Methodist brethren of New York and vicinity have been somewhat disturbed of late over many questions. Dr. S. P. Cadman, of the Metropolitan Temple, threw a bombshell into the camp several weeks ago when he read a paper endorsing many of the radical and revolutionary conclusions of the higher criticism. In the following weekly meeting of the Methodist ministers Dr. L. W. Munhall delivered an address in which he said he knew of two Methodist schools where certain professors teach in such a manner as to lead young men into infidelity; and he also said Dr. Cadmans' teaching would lead to the same result. This stirred up a number of the brethren pro and con. Things were lively at that ministers' meeting for the space of half an hour. Some of the brethren sailed into the bishops, some into the colleges, some into higher criticism *per se*, and some into all things in general. It was noised abroad, so that the next weekly meeting was largely attended; among them sat a Presbyterian, "brother-minister," from New Jersey, whom the fearful ones espied and hissed from the room, because it was said "he scandalized Dr. Cadman's address in his pulpit, in Jersey." What has gone on since behind closed doors we do not know; but likely the echoes of the storm have been heard.

***

But Dr. James M. King, secretary of the A. P. A., was appointed presiding elder of the New York district, by Bishop I. W. Joyce at the recent annual conference. A furious storm immediately rose over Methodism in the metropolis, many of the rich men who were opposed to Dr. King saying they intended to cut down their contributions to all missionary enterprises. The "leading brethren" were in a flurry. But Providence called home a good brother, secretary of Church Extention, from Philadelphia, and so created a vacancy in a high office, to which the semi-annual conference of the bishops transferred Dr. King. So he will move to Philadelphia, and C. W. Millard, who had just been sent to preside over the Poukeepsie district, has been appointed to Dr. King's place in New York City. This protest by the rich men of New York has resulted in the shifting of perhaps a dozen men within a month after their appointments by the conference, all of which illustrates the influence of wealth, and its ability to dictate the policy of bishops even in the management of the church.

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The Briggs controversy continues to attract the attention of the Episcopalians and others in this part of the world. Many and strong protests have been made to Bishop Potter against the proposed ordination of Dr. Briggs to the priesthood; and some have gone so far even as to demand that he be tried as a heretic, and if found guilty, that he be suspended from the deaconate to which he was ordained by Bishop Potter a yesr ago. Up to this point the bishop has kept absolute silence in the matter, at least nothing has been said to the public. It is thought by many that Bishop Potter will advice Dr. Briggs to be not ordained, which advise or any other will be taken, as nothing, practically, will be gained by an ordination to the priesthood. Prof. Briggs intends to continue his connection with Union Seminary, and as a deacon in the Episcopal Church he is allowed to do as much "occasional preaching" as he chooses.

S. T. Willis.

1281 *Union Ave.*

From Armenia.

I know that every Christian will feel greatly interested to know that on Lord's day, the 26th of March, the new-born Church of Christ was organized in the city of Antioch, and met to "break bread," in remembrance of the death of the Master. They were small in number, being only "three" besides myself, but not too small to rejoice in the gracious promise of the presence of the Head of the church. The place of meeting was in the house of Bro. Hannal Kara Eusuf Oghloo. The exercises were conducted partly in Turkish and partly in Arabic. They were very anxious for me to stay with them for a few weeks, but my time could not permit me to do so. Therefore, the following morning, committing them to God, I left and after two days' hard riding I arrived at Aleppo, where Bro. E. Guleserian labors under great disadvantages. The city of Aleppo has a population of two hundred thousand, of whom one hundred and seventy thousand are Mohammedans, twenty thousand Roman Catholics and ten thousand of all nationalities. Like all great cities, the people are accustomed to go to large churches; and it is very difficult to induce them to go into a house to hear the preaching of the gospel. During three days of my stay in the city I found that many people were ready and willing to hear the preaching of the gospel, and if we could have a suitable place for preaching I am sure Bro. G.'s labors would meet a great success. Another two days' journey and I entered safely the city of Arintab, one of the strongholds of American missionary zeal and labors, with magnificent colleges for boys and girls, a hospital where the sick of all nations find within their limited means all that they need or desire. There are three self-supporting Congregationalist Churches with a membership of probably two thousand. The preaching of primitive Christianity nearly three years ago created a great interest among the people, and over twenty persons, men and women, were baptized, and many others were almost persuaded when the good work was abandoned. The work in Marash and Albuston also was successful, but having no laborers in the field they have been appealing to me repeatedly all these years, but not having faithful laborers we could not respond, neither was I able to visit them for obvious reasons. When I came here this time I found about ten of our baptized brethren, gathered together as many as I could and met with them to break bread, which filled their hearts with joy. I regret that I must leave them without a leader, specially as I have seen enough to believe that the Lord has many people in this city. I have been compelled to abandon my intended visit to Marash and Albuston where the lambs of the good Shepherd are left without a shepherd, for the dangers of the road which is almost impossible at this time for any one to pass safely. They had heard of my movements and had written to me at Antioch to show that they eagerly desire, my visit to them, but unfortunately they must wait until the Lord opens my way to them. Next Monday, the 10th inst., I expect to go to Birejik, thence to Urfa and on to Dimhekis, if the Lord permits. I ask the prayers of my brethren and sisters while I am in the field, which I need more than ever before.

Yours in hope,

G. N. Shishmanian.

Anitah, April 8, 1899.

IF THE sewers of a dwelling are faulty, or get clogged, it soon becomes so foul that life is not safe in it. That is just what happens to you when the Liver or Kidneys fail in their work. The first little signs are backache, poor appetite, changes in urine and sometimes bowel troubles and dropsical swellings. Do not neglect any of these; deadly disorders may follow—***STOP*** the mischief in time, use

Dr. J. H. Mc Lean's Liver & Kidney Balm

which is sure to bring speedy relief and finally a permanent cure. At druggists, $1.00 per bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

The Lord's Prayer: An Analysis.

After the death of Miss Inez Fields, in Colorado Springs, a few weeks ago, the following in her handwriting was found in one of her books:

Our Father—By right of creation; by bountiful provision; by gracious adoption.

Who art in heaven—The home of thy glory; the portion of thy children; the temple of thy angels.

Hallowed be thy name—By the thoughts of our hearts; by the words of our lips; by the works of our hands.

Thy kingdon come—Of providence to defend us; of grace to refine us; of glory to crown us.

Thy will be done on earth as it is in heaven—Toward us without resistance; universally without exception; eternally without declension.

Give us this day our daily bread—Of necessity for our bodies; of eternal life for our souls.

And forgive us our trespasses—Against the commandments of thy law; against the grace of thy gospel.

As we forgive those who trespass against us—By defaming our characters; by embezzling our property; by abusing our persons.

Lead us not into temptation, but deliver us from evil—Of overwhelming affiiction; of worldly enticements; of Satan's devices; of error's seductions; of sinful affections.

For thine is the kingdom and the power and the glory forever—Thy kingdom governs all; thy power subdues all; thy glory is above all.

Amen—As it is in thy kingdom, so it is in thy promises; so be it in our prayers; so it shall be to thy praise.

It is not known that this analysis is original with Miss Fields. If any of our readers have seen it before, or if they can give us information as to its authorship, they will oblige us if they will send a note to this effect to this office.

Chicago Letter.

The Christian preachers of Chicago have excellent ministers' meetings every Monday morning in Parlor O at the Palmer House. Most of our Chicago pastors are young men. Their earnestness and energy in the Lord's work remind us, as Pitt did, that it is no disgrace to be a young man. Old men for counsel, young men for action, may be a good rule, but some of our younger preachers are excellent in counsel as well as in action. Including men who have been preaching more than one decade and who are widely known throughout the brotherhood—E. W. Darst, J. H. O. Smith, J. L. Brandt, *et al.*—we frequently have from twenty to thirty brethren at the Monday morning ministers' meeting. Recently Bro. B. B. Tyler enlivened our meeting with his presence. He was pleased to find the preachers frank and vigorous in their criticism. At the same meeting Mrs. Errett Gates gave a reading which manifested decided talent. Churches and societies desiring an innocent yet attractive entertainment would do well to write Mrs. Gates.

***

Last Monday morning "City Missions" was thoroughly discussed at the ministers' meeting. Excellent speeches were made by E. W. Darst and George A. Campbell, editor of the Christian Oracle. Bro. Campbell suggested the organization of a National Board for City Evangelization. The city is evidently the crux of our modern civilization. We believe that in the providence of God the American city will ultimately prove a blessing rather than a bane to American civilization. It takes some optimism to make this statement in the face of the fact that Chicagoans drink one hundred million gallons of beer annually and brew nearly one billion gallons.

***

Two notable mass meetings have recently been held in Chicago. The first was an anti-expansion meeting. The extreme statements of those opposed to the policy of the administration were so violent as to react, and on last Lord's day the Auditorium, Central Music Hall and several large churches were filled to overflowing with the best citizens of Chicago to counteract the influence of the former meeting. Professors who are specialists, and even preachers, are inclined to be much more impatient and use stronger language than the average business man. One unguarded statement by a doctrinaire and one by a Unitarian preacher, both of whom were anti-expansionists, made more friends for expansion than all the speeches of the expansionists combined. To characterize the policy of the administration as one of "robbery and butchery" is hardly sane, to say the least.

***

General Alger, Secretary of War, visited Chicago last week and inspected the new drainage canal on which Chicago has already spent thirty-two million dollars. The canal is nearly forty miles long. General Alger said the work performed on the drainage canal was "stupendous — almost inconceivable." The channel is a marvel of engineering work, costing nearly one million dollars per mile. The permit the Secretary of War will sign restricts the flow of water to three hundred thousand cubic feet of water per minute.

***

Nicola Tesla, who in some respects is even a greater genius than Edison, will visit Chicago this week. Tesla is the real discoverer of the principles underlying wireless telegraphy, whereby telegraphing from one moving train to another without the use of wires has been accomplished. Battleships in midocean, many miles apart, can now communicate with each other, and the Marconi system of wireless telegraphy is securing widespread attention. Edison works to perfect new inventions, but Tesla works and constantly risks his life to discover new principles. Tesla prefers investigation to being a millionaire. While Edison perfects the phonograph and telephone, Tesla discovers that the earth is a dynamo and points the way to the application of its infinite stores of statical electricity. Nicola Tesla is now forty-three years of age. He was born in Austro-Hungary, and his father was a Greek clergyman. Some years ago a book cataloguing his inventions contained five hundred pages. He came to America in 1884. His dream is to make the use of electricity available by the toiling millions, as he is a great humanitarian.

***

The meeting at Austin began last Lord's day. Charles Reign Scoville, one of our best evangelists, will do the preaching in the tabernacle, which has a seating capacity for one thousand persons. Austin is a fine suburb of Chicago, and under Bro. Campbell's leadership we hope to see a fine church established in that place.

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Dr. H. L. Willett and family, who have been in Germany during the past winter, are homeward bound. Dr. Willett's many friends will be glad to greet him in Chicago.

***

The First Christian Church made an offering to Home Missions last Lord's day. F. G. Tyrrell begins his regular pastorate in Chicago next Lord's day.

C. A. YOUNG.

Texas Letter.

"Revolution in Atlantis, with an Essay on Christian Union," has been received. The first part is written by I. W. Cameron, of Sioux City, Ia., and the second part by G. L. Brokaw, editor of the Christian Index, and it is published by the Christian Index Publishing Co., Des Moines, Ia. It is in cloth and has 175 pages. Bro. Cameron, in an ingenious and forcible way, presents the story of the gospel as given to a rebellious world. His plan is so unique that the reader will not forget it. Bro. Brokaw deals with the question of union in his characteristic manner. It is well that this old question be kept before us. It used to be discussed by us more than it is now, and the change bodes no good, in my judgment. Let no strong position where our fathers fought victoriously be abandoned by their children.

"The World's Need of Our Plea," by J. H. Garrison, is Vol. I, No. 2, of the Oracle Tract Series, 358 Dearborn Street, Chicago. No man among us is better fitted to write such a tract than Bro. Garrison. His long experience as editor and preacher (more than thirty years), his wide acquaintance, at home and abroad, with the influence of this plea on the world, and his kindly but loyal spirit, especially fit him for the task. It will do great good. This series is monthly and costs fifty cents a year.

B. F. Wilson and his people at Plano are to be congratulated on the laying of the corner stone of their new house. Our people in the state are building many good houses.

B. B. Sanders, our faithful corresponding secretary, is on the sick list. He had to close a promising meeting at Hearne and go to Houston for medical treatment. We expect him back in the field by the time this is in print.

The State Federation of Woman's Clubs has added the feature of village improvement to its platform. This includes the improvement of streets, parks, public grounds and buildings, sanitation, tree planting, bird preservation, etc. They are disgusted with expectoration on sidewalks, streetcars and public places. This is a wise move. As proof of this Dallas has a population of 65,000 and but one little park.

Bro. Lanehart has held a good meeting at Nacona and the church, which has been much discouraged, is taking on new life.

Geo. Van Pelt is at Beaumont, having fine audiences. He hopes to organize a good church before he leaves.

Miss Josephine Paullin, the first pupil to die in Carlton College since it was founded in 1867—32 years ago—passed away April 16. She was a lovely Christian. What other school has such a health record?

Percy T. Carnes, of Italy, can successfully do two things at once. He can care for his church work and win the heart of a lovely woman at the same time He married Miss Annie M. Nichols, of Albuquerque, New Mexico, May 3. Congratulations.

B. J. Forbes, one of our rising young men, it is said, has followed the example of Bro. Carnes. Good. We have not heard the name of his bride.

J. S. Kendrick, who died recently at Danville, Ky., was once the pastor of the Commerce Street Church of this city, now the Central. He is well remembered here, and his picture adorns the walls of our church parlors. The church tenderly sympathizes with tne family.

J. W. Holsapple is doing well at Sherman. He has been hopeful of creating a better feeling between the two congregations, and possibly of securing their practical co-operation, if not their union. But such a result under the circumstances which exist there will require much wisdom, piety and time.

Dallas has another feather in her cap. The next General Conference of the Methodist Episcopal Church, South, will meet here in May, 1902. In the fight for this honor at Nashville the other day Dallas had to contend with Houston, Atlanta, Chattanooga, Charleston and St. Louis.

John Logan, state evangelist, has been assisting Geo. B. Ranshaw in a meeting at San Antonio. The meeting was a success. There were fourteen additions and the church and city well aroused. The church will give to state work not less than $75. This is good for a mission point. Bro. Ranshaw's Mexican mission, recently inaugurated, he pronounces a "growing work."

J. C. Mason, of Houston, celebrated "a decade of service" on May 7. This faithful man of God has done a wonderful work in that city. Ten years ago he went there as a missionary and found thirty members. Additions in the ten years, 662; total, 692. Loses, 208, leaving a membership of 484. They have three missions now in the city.

J. B. Haston has the ears of the laboring people of Galveston, and he is giving them some wholesome teaching.

Remember the state convention at Ft. Worth, June 5-8.

M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*

RUSSIA.

Russia, the most extensive empire ever established, stretching from a land in the South where the vine and the fig flourish, to the barren, frozen plains of the arctic region; it is peopled by more different races than any other nation.

The original tribes, the true Slavs, are, physically, the nearest to perfection of any people.

Three widely distinct classes exist: the nobles, the burghers or townsfolk, and the peasants.

Though education is free and religion unrestricted, no sympathy exists between the government and the people, so that many persons daring to oppose those in authority, finish their unhappy lives in Siberian exile.

Among such a diversity of races and social conditions the costumes are necessarily very different. The current photograph in the Singer National Costume series shows a traveling salesman clad in the loose, flowing, priestly robe largely worn by men of the middle class in Central European Russia, explaining to a customer the use of a Singer sewing machine.

The woman wears the indoor costume of the women of Novgerod, a long, loose, richly embroidered robe over which is a long, open, sleeveless jacket. Her gold beads and sequins are considered family heirlooms.

Singer sewing machines are distributed throughout the vast Russian Empire, and Singer offices are found in every town of any importance. Thus, the product of American genius is bringing the women of the whole world into one universal kinship and sisterhood.

International Sunday-school Convention.—II.

I think it better to give a few things done and said at the Atlanta Convention than to occupy space with an attempt at narration of events.

It was shown that there are 13,750,000 Protestant Sunday-school children in the United States. There was a strong sentiment in favor of more use of the Bible in Sunday-school work. It was urged by Mr. Hurbut, the successor to Dr. Vincent in the publication of Sunday-school literature, that rather than we should carry quarterlies and lesson leaves into the classes, it would be better to dispense with the whole system of Sunday-school helps. This remark was cheered to the echo by the audience. He said that the only book which should be admitted in the Sunday-school is the Bible. As it is his business to publish this literature, he did not want to injure his trade, but he would prefer to lose his business than contribute to the non-use of the Bible, as he believed the system as used at the present time was doing. Now as Bibles are sold for about the price of the paper, they are cheaper than any other lesson leaves. "Get all the helps you can and use them at home, but take only your Bibles into the class."

Many were in favor of the "graded system of Bible study." It gives two years to the study of the New Testament and one to the Old, arranging the lessons so as that the historical connections shall be kept in view. This would be far better than anything we have had yet, and if it can be introduced will greatly assist in getting a knowledge of the Word of God.

No skeptical sentiment was heard in the convention. These workers who have the burden of souls on their hearts have no time for polycrone analysis. They take it for granted that the Bible contains God's message to the race and all seemed ready to follow its direction. No one spoke of Bibliolatry or manifested any fear that there would be too much devotion to the *Old Book*. They were satisfied with one Isaiah, but not with conventional church-playing. Through it all there was a downright earnestness and spiritual devotion that was helpful and delightful.

It was a great gathering of earnest men and women, who are doing their best to worship God and save the world. They used many words and phrases which showed that there was need of the study of the language of the Scriptures, but the thoughts and plans were much better than the phraseology would indicate. You would suppose that conversion is the result of the action of the Holy Spirit, who worketh when and where he pleaseth, without any intervening agency. But you find that such a view is only a doctrinal consideration. When they plan for practice, you would be impressed with the idea that the salvation of the world depends entirely on the preaching of the gospel, energized by a godly life. You would think, too, that they expect new revelations all the time, for they made no difference between the gifts of the Spirit to the apostles and the help rendered to all disciples, but they would refuse any revelation which they could not read in the Word of God. Theoretically or catechetically we would differ much, but practically our faith seems much the same.

I was at the six o'clock lesson study conducted by B. F. Jacobs. The subject was John 14:1-14. To me it was almost no study of the lesson at all. He gave a blackboard outline sermon on the work of the Spirit, interspersed with a few questions to the crowd. He was very apt in the use of his method, but if there was an exegetical study of the lesson I was certainly not yet fully awake.

Most of the addresses were good. Everything had been thought out, properly weighed and properly phrased. A few speakers, however, fell down. Some men have the ability to get on a programme and even to get a fine notice of their effort in the paper, but have so exhausted themselves in these respects that they have no power before the audience. I heard an assemblage of platitudes from a Rev. Doctor one evening that was grievous to be borne. The best oratorical ability was displayed in extending invitations for the next convention, which will be in 1902. That will be the tenth International, and the World's Association will meet at the same time and place. Toronto, Can., Indianapolis, Ind., and Denver, Col., were the competing cities. I thought each man won in turn. However, the Denver man carried the day, with one of the most modest, genteel and witty addresses I ever heard. He fairly swept us off our feet, and it was made unanimous for Denver.

The Sunday-school Times gave us a trolley ride over the city of Atlanta. Twelve cars were needed and they were loaded down. The streets were resonant with song and good cheer for several hours that evening and all were taken back to their boarding-places happy and tired. Atlanta is the most beautiful city of the South, and one of the most desirable places to live, on the continent. I was pleasantly disappointed in finding the feeling in that part of the country so loyal to the present administration of our general government. Every mention of expansion met a hearty response. Whatever they have been in the past, the people are now patriotic American citizens.

On the Lord's day the pulpits in the city were filled by the strangers within the gates. The city will be eloquent during the summer months from the fine sermons preached everywhere that day. And I want to give it as my opinion that Atlanta is the best church-going city on the continent. Its people are American-born, drink water and worship God. If any place could win me away from Mt. Cabanne it would be Atlanta. I spoke on Sunday morning for Bro. Williamson, of the First Church, and had a delightful fellowship with the brethren there.

The convention thanked God and the people for all mercies. The weather was perfect all the time, barring the fact that it might have been a little cooler. The railroad men did their very best to make every one perfectly comfortable. Scarcely too much could be said in favor of L. & N. from St. Louis to Nashville. And yet we were annoyed at one or two soldiers returning from Cuba, who had been using a fluid that made them unpleasant companions. More men died in the service during the past year from beer than from bad beef, but no investigation on that account.

Well, thank the Lord we are home again and ready for work. I am much encouraged in the work of the Lord. The days are dark sometimes, but the victory will be ours at last.

D. R. DUNGAN.

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Costs less than One Cent a cup.

Be sure that the Package bears our Trade-Mark.

A Perfect Food. Pure, Nutritious, Delicious.

WALTER BAKER & CO. Limited.

Established 1780.

DORCHESTER, MASS.

Rat Portage Letter.

I closed a five weeks' meeting with the church at Sherwood, O., March 12. There were eight confessions. The project of a new building was started, and more than $1,200 was raised. The building will cost, when completed, $2,500. The church appointed a building committee and gave the committee instructions to push the building. The town and surrounding country is splendid mission soil for the Disciples of Christ.

I arrived in Rat Portage March 22 and found the thermometer 22 below zero, but the zeal of the few Disciples above normal. We expected to begin our series of meetings at once, but learned upon arriving that the building in which they are to be conducted will not be vacant until April 10th. We at once arranged to hold meetings in a suitable hall on Lord's days until the meeting can be started as planned in the old Presbyterian Church. I preached three times yesterday to small audiences. The outlook for the establishing of a strong mission and eventually a church is good.

Rat Portage is a typical mining and lumbering town, situated on the north shore of the Lake of the Woods, and contains a settled population of 6,000 and a floating population of 2,000. Many estimate this will be increased to 10,000 of a settled population before 1900. There are some of the richest gold fields in the world located on the Lake of the Woods; 1,400 miners are now at work in them. These took out more than $450,000 in gold last year, and it is confidently believed that the output for this year will be much greater.

There are six churches: Roman Catholic, English Church, Swedish Church, Presbyterian, Methodist and Baptist, but all of them have only about 900 members. That leaves the Disciples of Christ more than 5,000 people to work on in establishing a church.

As an illustration of what the Disciples should be able to do, let one note what the Baptists have done. Less than two years ago a young man came here, not knowing the number of Baptists in town. He began holding meetings in the same hall where we held our first meetings last Lord's day. The mission grew very successfully. That church now numbers 40, and meets in a new brick building which cost $9,300. We have only a few Disciples here, but one of them can chase a thousand. George Fullerton has more genuine missionary faith, zeal and hope for the ultimate success of our position in the great Northwest than any one I know. He is doing everything in his power to make a success of the mission and meeting here. The church once established here will be a splendid base of supplies for all points in this new country. The Presbyterian General Assembly's Home Mission Committee met in Toronto last week and increased their apportionment for home missions, and appointed 250 students to do mission work in Western Ontario, Manitoba. Now is the time for the Disciples of Christ to push the work in this region. Give us $100,000 for Home Missions in May.

J. K. HESTER.

Rat Portage, Ont., Canada, March 27, 1899.

Jubilee City Letter.

"STRIKING THINGS OF FIFTY YEARS."

Bro. E. S. Powell, of Louisville, addressed a mass meeting at the Central Church the evening of May 2nd. The address was masterly and eloquent. Below is a short outline which will furnish food for many hours' thought to the Disciples of Christ:

"The five points of Calvinism are practically no longer matters of debate. The necessity for denying an instantaneous and miraculous conversion without the use of instrumentalities is past. Seldom more is an open defense of denominationalism made while union and unity are on the lips of all.

"We have given undeniable evidence of the possibility of union on the New Testament basis by remaining united during the whole of our formative period and through the civil war which rent other societies in twain. This is because we have asked *loyalty to a person* and not to a set of propositions. Men must outgrow the intellectual formulations of any past age, but never can outgrow loyalty and love. For this same reason we have never had a trial for heresy and never will have.

"'Love and do as you please,' said Augustine. So we say, 'Love and be loyal to your Lord and think as you please.'

"During these fifty years we have seen scientific scepticism and historical criticism test every tenet of the faith, yet standing on *loyalty* have experienced no schisms. We have come to the time when the great problem is no longer that of *doctrine*, but *life*. We want, under God, to be *rescued from a conventional faith*.

"We have gained evangelical respect. No longer are we banned from Y. M. C. A.s, etc., and reckoned with the Jews and Catholics. To-day we can sing, 'Blest be the the tie that binds' with our brethren of the denominational churches and frankly and in a friendly way talk over our differences and hasten the day when we shall altogether sing, 'All hail the power of Jesus' name.'

"Notwithstanding our marvelous numerical progress, more potent for good has been the missionary awakening and growth. We have awakened to the 'missionary consciousness,' as A. McLean calls it. This has saved us from *provincialism*, *self-conceit* and *creed-building*. It has given us perspective; we have seen the unsaved world and fallen on our knees to pray God help our weakness in the face of the great task. It has prevented our building four walls of doctrine and perpetuating the old saw of 'you may be right and may be wrong, but we are right and can't be wrong.' In all we are saved from *dogmatism* and the 'I am holier than thou' attitude, for on our knees with the unsaved world before us we could but be."

NATIONAL CONVENTION OF GOOD CITIZENSHIP LEAGUE.

The third annual convention of the National Good Citizenship League was held in the Auditorium in this city, May 2-4. The attenance was not large at any time, but a dozen states were represented and some fine addresses delivered, notably those of Mrs. Helen Gougar, of Indiana, Dr. Longstreet, of Boston, and Dr. J. Q. A. Henry, of Chicago. Mrs. Gougar was as fiery as usual in her arraignment of wrong and filled her addresses full of wholesome advice to the church and government, in all things, of course, advocating "equal suffrage." Dr. Longstreet proved himself a master in logic, illustration and persuasive presentation of his plea for "No Monopoly of National Rights." His addresses were the surpise of the convention, for they combined to an unusual degree the power of simple presentation with an exposition of the great fundamental laws of living, all touched with unusual eloquence. The crowning inspiration was in J. Q. A. Henry's address on "Christianity and Citizenship." Mr. Henry, even the casual newspaper reader must know, practices what he preaches, as his work in the reform movement testifies. He fairly hurls his burning indictments of municipal corruption, but tempers all with a zealous plea for righteousness which he thinks can only be lasting when motived in a courageous Christian heart.

As a people we were represented on the managing committee by Bro. H. G. Hill and on the program by Bro. S. M. Cooper, who spoke on "Knowledge and Patriotism Fundamental to Good Citizenship," which was highly commended, and by the writer on "The Relation of the Pulpit to Reform."

Maj. Hilton, of California, is president of the League and S. T. Nicholson, of Washington, D. C., is secretary.

A. M. HARVUOT.

Kirksville's Cyclone.

Now that we have had time to get our breath snd form some just estimate of the loss of life and property, the effects of the cyclone seem no less appalling than at the first. Indeed, the number of the dead has been almost daily increasing, and the property loss cannot yet be fully estimated.

A careful compilation of all the losses turned in by property owners in the cyclone district shows the aggregate to be a little less than $125,000. This includes residences, outbuildings, household goods, clothing and livestock. The entire loss will probably increase this amount ten thousand dollars. This is a very conservative estimate, I am sure, of the money and property loss.

The list of contributions published this week is not complete, as several hundreds of dollars have come in since the list was in type. The entire amount now reaches more than twenty thousand dollars. This is about one-sixth of the amount that ought to be raised. Besides a large amount of money, the people of Kirksville have contributed a great deal of food, shelter, clothing, furniture and other needed articles.

There were 113 residences torn down or injured beyond repair by the cyclone of April 27; twenty persons were killed outright or died shortly after being taken from the ruins, and eight have since died of injuries, making a total death list to date of twenty-eight. All of the dangerously injured are improving, and it is now thought all of them will recover.

The recovery of many will be very slow, because of the painful nature of their wounds. Some may never recover. Some have never regained consciousness, and it is feared that their reason will never be restored.

Fully one-fourth of the homeless families are members of the Christian Church. Many of these have lost everything but the clothing they wore at the time of the awful disaster. They need much help, and need it very much.

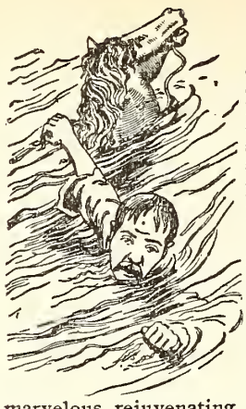
The following sums have been handed to me for our suffering members: Dr. Albert Buxton, $1; Winnie Omant, $2; Sister Huffman's Sunday-school class, $1; A Friend, $5; Church at Gower, Mo., per Jno. P. Jesse, $10.50; Benj. L. Smith, Cincinnati, $5; Bro. Ford, $2; Wm. Harington, $1; A. Friend, Deepwater, Mo., 25 cents; Joel Wood, Thurman, Kansas, $10; J. Moody, Malta, O., $1; J. H. Garrison, St. Louis, $5; Cooper family, Ipava, Ill., $2.

The tearful joy with which our suffering members receive these gifts would touch the hardest heart. And yet how little are these amounts among so many homeless and heart-broken people! I can only bestow a dollar or two where there ought to be tens and twenties and fifties.

Bro. Garrison asked me to write this statement so that the brethren abroad may know something of the situation, believing that they will be ready to assist us. Notwithstanding all this loss to our Kirksville Church we raised last Sunday $41.75 for Home Missions.

SIMPSON ELY.

Kirksville, Mo., May 12, 1899.



Carried Down Stream.

When a man crossing some difficult place in his working career; spurring all his energies to accomplish some critical passage in his business journey, suddenly finds his health giving way and feels himself swept out of the saddle by the swift-running current of disease—then is the time when the marvelous rejuvenating properties of Dr. Pierce's Golden Medical Discovery will prove an unfailing means of rescue and restoration.

It is a very simple though eminently scientific medicine. It is not a mere stimulant like so many malt extracts. It restores healthy power by reviving the innermost sources of vitality in the nutritive system. It enables the digestive and blood-making organism to manufacture good blood abundantly and rapidly, so that the immense waste of tissue and nerve fiber entailed by hard labor is offset by a speedy upbuilding of fresh energy and strength.

A prominent and venerable Illinois physician, D. W. Vowles, M. D., of Fowler, Adams Co., writing to Dr. Pierce, says: "I send herewith thirty-one (31) cents in stamps for 'The People's Common Sense Medical Adviser' in cloth binding. With this pittance for so valuable a work (truly a gift to the public), I must express my high appreciation of the vast amount of good that you have rendered the public. A correct measure of your usefulness never has been, and never will be estimated by the public; no, not even by the multitude of afflicted humanity that has been relieved and cured by your medicines. Wherever I go or have been in the United States, I find persons who have used, and are using Dr. Pierce's medicines with satisfaction, for all conditions for which they are recommended. Never has one spoken disparagingly of their action, and from having seen so often their good effects, I am also enthused with confidence in their action in cases and conditions for which they are recommended. It is not common for regular physicians to endorse and recommend proprietary medicines, but in this case I have no equivocation or hesitancy in so doing."

The quick constipation-cure — Doctor Pierce's Pleasant Pellets. Never gripe.

Letter From D. H. Bays.

On account of failing health, due to climatic influences, I closed my work at Irwin, Ia., April 23. I never spent a more pleasant pastorate. Everything was harmonious between pastor and people, and it is with profound regret that I take leave of this faithful little band of Christian people. It is a source of gratification to a retiring pastor to be assured of the confidence, love and esteem of his people, and certainly nothing can be more pleasing to a congregation than to be made to realize that the retirihg pastor carries with him naught but a feeling of good will and the deepest solicitude for the welfare of those among whom he has labored.

While laboring for the Master among the good people of Irwin I wanted for nothing. If I needed encouragement and material comforts they were at hand; if I needed a little money at any time it was always ready. And when I came to close my work among them every dollar of my salary was ready, with a comfortable little balance in the treasury. On this score my successor need have no fears; Irwin will do its duty and do it well.

I am glad to report the work in good condition. During my pastorate several have been added; one confession the last day, a man of sterling worth and who will be of great service to the Master's cause.

After a few days' rest I shall be ready to take work with some "good" church, either in Michigan or Indiana—the former preferred—or I will hold a few protracted meetings during the spring and summer. Churches in need of help will please write me.

D. H. BAYS.

Battle Creek, Mich.

Iowa Letter.

Why can the blackest scoundrel secure from many of the best people a certificate of angelic purity? Why will good Christian men and women wreck a church of Jesus Christ to worship as a saint one who has proven himself perfectly conscienceless and utterly godless? One reason is found in our education. We have been deceived as children, not educated. Our ideas of bad men and the devil are such that we know neither the one nor the other when we meet them. The devil does not have horns or a spiked tail. In fact, a bad man or a wicked women is so very far from our ideas of them that we would crush the one who is attempting to expose the evil one and shield the one full of vice and rottenness. Let us learn while young that a thoroughly depraved villain may put up a plea of innocence filled with indignation apparently as righteous as a prophet. His tears cannot be told from the tears of injured innocence. He will swear falsely with face towards heaven and uplifted hand. He may treat you better than any two of your true and tried friends—you do not happen to be his victim. He plays his cards to win your whole confidence, for he is a villain and knows that he will need some one to fight for him when his hour comes. The more honest and sincere and unsuspicious and whole-hearted and hot-headed you are, the better helper you will be, and he knows it. Hence he presents himself to you as an angel of light.

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On my desk lies a letter written over ten days ago. Here is a sentence: "Los Angeles is one vast flower garden; in fact, this entire valley is one continued garden. I never saw such a place for roses and fruits." No flowers were enclosed in the letter, but upon its arrival it was rich with the fragrance of California blossoms. And it will be days yet before the odor departs. Is not this letter a beautiful illustration of what a Christian life should be? It should profess to come from Christ and this profession should be confirmed by the sweet fragrance of a heavenly life.

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The morning after the great storm which desolated Kirksville, Mo., there were hundreds if not thousands who feared to read the list of dead and injured lest they should contain the name of Simpson Ely. Have you written him since that day when so many of his flock died, or received injuries, or lost everything? And after opening your letter will it be necessary to take a bit of paper to the bank or to the money order window of the post office? "Inasmuch," etc.

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Dr. Dorchester, in his "Problem of Religious Progress," p. 545, says: "From 1800 to 1880 the population of the United States increased 9.46 fold; the church communicants 27.52 fold." After the census of 1900 A. D. I predict that he will write 15 fold for the population and 47 for the church communicants. Save these figures and see how far I miss the facts.

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Since Jan. 1st the church at Oskaloosa has accomplished a very difficult task. They have raised in cash and bankable notes due June 1st, $5,500 and not far from June 5th or 10th will burn the church mortgage. On dedication day in 1893 they needed $7,000 to put them out of of debt and were happy beyond measure to secure $9,000 in pledges. What went with all the money? How is it possible that in June last they came out $5,500 short? Who would believe a story of such shortage? How did they succeed in explaining to the people and getting from them so much in new pledges? I have known churches to go all to pieces in an effort to explain shortage in a building fund, hence I will attempt to answer some of these questions. Over $3,000 went to pay interest. During the hard times it was impossible to make a loan for less than 8 per cent. These same times ruined some and badly crippled other donors of 1893. Moreover, it is bad policy to take three-year pledges in good times. The Oskaloosa house would have been for sale to-day under the sheriff's hammer if the official board had made one mistake so common in Iowa. Many boards never report to the congregation upon the condition of the indebtedness until the burden becomes too ruinous to be borne any longer. In Oskaloosa a report of the building fund was made once every three months. So there was no surprise and consternation when $5,500 was called for. In this heroic work I would enjoy mentioning a long list of names, but space forbids. The Ladies' Aid Society, however, has left a record too eloquent to be passed without this word of reference. I had the honor and pleasure of leading the forces in this good campaign from start to finish. The new pastor, A. E. Cory, came to the city and assumed chief command at a critical moment. Without his help the last half of this large sum would yet be staring us in the face. This work has not only astonished but thrilled the city of Oskaloosa. No church in that city is so blessed in its prospects of usefulness as ours. No young man in Iowa has a field more prophetic of large and splendid harvests than has Bro. Cory. And best of all was the watchword for the future, so often sounded during the praise service. It was this: "*No more money for banks and loan companies, but hundreds for missions.*" One year from now they will not put a missionary in the field as some suggested, but will divide a larger offering equitably between all the boards. This is just right. It is the only correct way.

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On Tuesday night, between May 2nd and 3rd, the spirit of a great man of God took its flight from the earthly to the heavenly home. I refer to the death of F. M. Bruner, my teacher in 1876. For several years he has resided within a stone's throw of the college buildings in Des Moines. D. R. Dungan was called from St. Louis to conduct the funeral services. His was a masterly address. Bro. I. N. McCash will furnish this paper a sketch of this noble life. As soon as Bro. Bruner's last book comes from the binder, I shall review it in the Iowa Letter.

A. M. HAGGARD.

Des Moines, Iowa.

Wisconsin News.

Perhaps the most noteworthy event in Wisconsin during the past week was the banquet of the Jefferson Club, at which Mr. Byran was the guest of honor and chief speaker. Noteworthy to politicians because, though many expected this occasion to be a "frost" for him, under the spell of his presence it became an ovation, a whirlwind of enthusiasm for free silver, anti-imperialism, anti-trust, and Bryan for 1900. It was a noteworthy event also because of two things which Bryan did, for which he deserves credit. At a reception tendered him in the afternoon by the Press Club, sandwiches and beer were served. He ate the sandwiches but refused the beer. At the banquet in the evening wine and champagne were served. Mr. Bryan again declined to drink. It seems to me that it took a good deal of moral courage for *a politician* to do that *in Milwaukee*. Of the five hundred at the banquet only two others declined to drink—both ministers—Father Cleary, the Catholic temperance advocate, and myself. Three years ago Mr. Bryan attributed his great powers of endurance to the fact that he never tastes alcoholic drinks.

***

Word from Bro. P. S. Olson, our missionary in Oconto County, informs me of his resignation and removal from that field, a necessity arising from the death of his beloved wife. Bro. Olson has been five years in this work, aided by our state board and at times by our general board. His work has been entirely satisfactory. When he went into the field there were but 32 members. He leaves them with 83 and good property, out of debt. The church, parsonage, barn, hitching sheds, etc., have all been either built or paid for during his term of service. But his best work has been in training his people in the spiritual life. "His best sermon is seven days long," said one of his parishioners to me. He preached his farewell sermon April 2nd. On the evening of the 5th a reception was tendered him at the church. The building was never so full as that evening. Refreshments were served by the ladies of the church, and again Bro. Olson was given assurance that the whole population there are his friends. He will make his home for a while with his father's people in Neenah, Wis., where he can care for his children better, perhaps, than elsewhere. He is not going out of the ministry, though his ministry has been a sacrifice from the beginning. Friends can address him "Box 504, Neenah, Wis." The car containing his household goods was wrecked and nearly everything destroyed in this last trip.

***

I recently held a protracted meeting in the East Baptist Chapel at Green Bay. J. C. Thurman, general auditor of the Green Bay and Western Railway, lives there. He was formerly a deacon and Sunday-school superintendent at Hannibal, Mo. The present pastor there, Levi Marshall, writes: "We were sorry to lose him. He is a good man." But he is not lost to our cause. He will be a deacon or an elder in Green Bay some day. Dr. Holmes also, formerly of Wabash, Ind., a deacon there, resides in Green Bay. He will be good timber for our official board when we organize. Several other Disciples live there, among them John Tompkins and Prof. Cables, both young men from Missouri. This is also the home of Miss Louise Strechenbach, one of the teachers in Milwaukee public schools. The Baptist congregation had been disorganized for some years and their property deeded to the trustees of the Baptist Church on the West Side. They very kindly granted us the use of the building "for a week or so," but "not for revival services." It was understood that we would organize a church, probably, during our meetings. As the meetings progressed we found the elements very much against us. Stormy days and zero weather nearly all the time. Sickness and other matters also hindered some of our own brethren from attending. But our Baptist brethren who attended were, with probably one exception, converted to "our plea." So that when we announced our intention to organize, two of their leading men approached us, asking us not to do so and saying, "We believe every word that man has preached. It is the truth. We will organize a church here and we want you folks to go in with us." These overtures were so kindly and earnestly made that we decided to postpone our organization and await developments. If they organize on the basis of what I preached, our brethren will go in with them. They talk of tendering me the pastorate. I was asked if $1,200 per year would persuade me to locate. One Baptist brother offered to pay "more than five times as much as he ever gave before," and he is no small giver. That tells the spirit that prevails there. But I gave only one invitation in a stay of over three weeks, had no baptisms and no additions otherwise. Was the meeting a failure? I would have given invitations at every service, but for the restrictions on "revival services." I learn since then that the West Side Baptist pastor and their state missionary will oppose the organization of a church. I began this series of meetings with a sermon and an offering for Foreign Missions, sending $4.75 to Rains and McLean. I preached another such sermon and took up an offering for the Baptist brethren in their own church at the request of their pastor the last day I was there.

***

I have more to write, but this letter is already too long. Only let me add this: Several churches are delinquent on their apportionment. Some individual pledges made at Pardeeville convention are not paid in full. Our treasury is empty. We owe Bro. Olson and others bills. Please send payment at once to E. M. Pease, treasurer, Richland Center, Wis.

C. G. MCNIELL,
State Missionary.

Notes and News.

Special Notice.

The 31st annual convention of the Michigan Christian Missionary Society will be held at Dowagiac, Mich., Sept. 13-17, 1899.

ALEX. MCMILLAN, Cor. Sec.

Ann Arbor, Mich.

Dedication at Lawrence, Kan.

The dedication services of the North Lawrence Christian Church will be held on Lord's day, May 28, 1899. Preaching at 11:00 o'clock A. M., 3:30 and 8:00 P. M. Services will be conducted by L. O. Cook, superintendent Kansas state boards of Christian Church.

H. L. WILLIS.

C. W. B. M.

The June number of the Missionary Tidings will be very largely a Cincinnati number. It is desirable that this number should have a wide circulation. To that end, will the auxiliaries send to Indianapolis and order in advance as many copies at five cents apiece as they possibly can? See to it that a copy is placed in every family in the congregation. Sincere thanks are due the Standard Publishing Co. for their very generous loan of cuts which will appear in the paper.

THE CINN. COM., C. W. B. M.

Northwest District, Iowa.

The annual convention of the Churches of Christ of Northwest Iowa occurs at Storm Lake, May 22-25. We are hoping and planning for the largest, best convention in the district's history. This ought to be. The future of the work demands it. This district is a ripe mission field. Strategic points are to be built up and opened. There ought to be the largest general representation from the churches. Vital themes will be discussed by competent speakers. An aggressive campaign is to be mapped out. Will your church send a delegation? Storm Lake invites and entertains.

Let us enthuse! This is our Jubilee! "The Lord of Hosts is with us." Come prepared to lift and learn. Yours hopefully,

WM. B. CLEMMER, Dist. Sec.

Sloan, Ia., May 6, 1899.

School of the Evangelists—Out of Debt.

I am sure that thousands of our friends will rejoice with us when they know that we have just canceled the last dollar of indebtedness on the entire outfit of the School of the Evangelists. Six years ago to-day we laid the corner stone of the main building on the promise of $100 and the promises of God. Now we have buildings and improvements which cost us many thousands of dollars, and on them we do not owe a dollar. We are well equipped to do a great work. Our buildings will accommodate about 150 preachers. We have a steam heating apparatus, electric light, our own mill and practically everything we need. We have a faculty of six experienced and devoted teachers. Our doors are open to the young man who wishes to preach whether he has money or not. When we canceled the last debt we had 30 cents left in the box, but we had also the promises which have sustained us so long. We, on this capital, propose to fill every room in our buildings. We prefer young men from destitute regions, particularly the South and Northwest; but will not turn any young man away who is determined to preach. I shall have room for about 60 new men in the fall. Particulars free on receipt of two cent-stamp. I trust friends will remember that we can only enlarge the work as they enlarge their investments in our work. We depend not on an endowment, but on the daily mail. Our work has proven its right to exist. We had two graduates in class of '96, four in class of '97, ten in class of '98, and have fourteen in class of '99. We have no endowment, and ask for none. "God will provide" "our daily bread." In our judgment the demonstration of the truthfulness of the promises of God to this generation is of vast and farreaching importance. Indeed, it overshadows every other question that demands solution of us. We are tasting the promises day by day, and doing it in a practical manner. We have many trials, but the future has, I earnestly believe, great things in store for us. I solicit your sympathy and help. I remain faithfully yours,

ASHLEY S. JOHNSON.

Kimberlin Heights, Tenn, May 10, 1899.

Missouri Bible-school Notes.

Arrangements will be made, if possible, and announced in good time, so that all delegates along the line of the Burlington south and east of Plattsburg may leave home Monday and connect right through, via Cameron Junction and the Rock Island, and arrangements will be made, if possible, so that all delegates coming via Moberly and the Wabash can leave home Monday and connect right through via Lexington Junction. This will enable about all our delegations to be on hand the first evening to hear S. D. Dutcher on "Christian Enterprise." Watch the papers.

The Windsor Bible-school has an enrollment of sixty men, the largest by far in the state, while they have not a few mothers, also, but the men predominate.

I have this year been with E. J. Gantz in al his appointments and have never failed finding his work in excellent shape, especially in the line of new, neat and tidy houses, for he will not have them otherwise. Orrick was no exception, for the house had just undergone thorough revision and the brethren were planning for new pews. The windows and doors are screened, so that the children are not given hysterics by the adventerous bug, and the brethren are not hindered in their worship as was the case with us one night last suummer. Sometime past every business man in the town but one thought nothing of visiting the saloons, now only one does such a thing, and strange as it may seem the only one that never did is a pig (Pigg), and there are more real, good, clean and valuable Piggs in that neighborhood than in some counties. I stopped with one whose kindness was so open and friendly that it was a joy to be classed with such, while the offering from those present on a very unfavorable time was surprising; another good thing in Bro. Gantz's work. We sought to help them reorganize their school, so that it might be made permanent, as is meet in all our work for the church and the Christ.

Mt. Gilead, Clay, has not the strength it had in the past, but more willing workers are not in Missouri; so that, while the roads were so bad that my appointment was not made, S. H. Smith assured me that they would do their best for us. F. V. Loos is their minister this year and the brethren are praying for good results, but the weather has been against all rural work this year. Sam is our county Bible-school superintendent and promises a report, if possible, that will carry off the county banner; fair warning to all others in that respect.

Kearney and H. S. Saxby seemed to fit finely, and the night I was with them, to their surprise, too, the house was packed with people to hear Bro. Saxby, and to them I spoke of our home department and the hearing did me good, for interest continued and many inquiries were made further concerning it. School pledge paid.

Union Star is another faithful, working band for Christ, among whom I gladly noted the Stantons, McDonalds, Boones, Stapps, etc. Bro. Chapman is doing them good preaching, while Ellis Davis has the oversight of the school and my news is very encouraging from their co-operation. H. F. DAVIS.

Commercial Building, St. Louis.

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Hiram Jubilee Endowment Movement.

OUR SPECIAL WORKERS.

1. J. L. Garvin, one of our students, took up our Jubilee Endowment work in January last. He has confined his labors very largely to Northwestern Ohio. He has visited many churches giving stereopticon lectures on our great restoration movement in its relation to higher education and has presented the special Hiram Jubilee Endowment Work. His labors have been crowned with a large measure of success. Many complimentary letters have been received from persons who have heard his lecture and he has gathered a large number of names of persons who wished to enlist in our Jubilee Endowment Army.

2. J. T. Bridwell, one of our students, has given some time to the work and has met with good success.

3. G. S. Stage gave several weeks' work in visiting churches in Southeastern Ohio. His work was also productive of good results.

4. C. R. Scoville, the great evangelist, took up the work about the first of April. He has visited about eight or nine churches and everywhere the brethren are enthusiastic over his presentation of the Hiram work. After delivering the lecture he has followed up the work with a personal canvass for definite sums and the results have been most gratifying. Bro. Scoville drops out temporarily to hold a meeting in Chicago, but we expect him to resume the work about the first of June.

5. J. S. Ross, of Wooster, Ohio, will enter upon the work in a short time. He will visit the churches of Central Ohio presenting our great endowment movement. We look for exlent results from his work.

6. A. Wilcox will devote some time from this on in canvassing churches where the lecture has already been presented, securing definate pledges for the endowment.

7. Our financial secretary, O. G. Hertzog, has been engaged in various lines of work and will continue to visit churchas and individuals in the interest of special Jubilee Endowment.

I generally manage to get before one or two churches every week, presenting the claims of higher education and taking up names of all who will join in our movement. From this time on we will aim to have at least five men in the field continuously. We expect to make a thorough canvass of our home field. We have gotten far enough along to say with assurance that the work will be a success if it can be vigorously prosecuted until the time of our Jubilee Commencement in June 1900. Names continue to come in from broader fields and many words of encouragement are being received.

Dear friend, there never was a better time to do a helpful and inspiring deed than you can do just now by sending us your name, and, if possible, a few encouraging words suitable for publication in our papers. Will you not let us hear from you at once? Give us, not only your direct assistance, but the indirect influence of a splendid example. E. V. ZOLLARS.

Hiram, Ohio.

A Pseudo War Correspondent.

A man claiming to be "Capt. Richard Keene, war correspondent of the New York Times," lectured here on "Our War with Spain." He bears enough testimonials to deceive "the elect." The very inferior lantern, slides and light used led me to suspect his claims, and the managing editor of the New York Times writes me concerning him, under date of April 19: "No such person as the one you mention was our correspondent. The Times' correspondent at Santiago was Mr. Stanhope Sams, then and still a member of the staff of this paper." I trust no more of our people will employ him. In conversation with me he admitted his real name was A. P. Cohen. He is unknown by either name at the Times' office. J. H. WRIGHT.

Osceola, Iowa.

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Million Voters' League.

Many inquiries are received at the headquarters of the Million Voters' League concerning the progress of the movement, which many are disposed to believe is destined to be the mightiest advance against the saloon in the nineteenth century.

While the number of signed pledges returned is not large, and the recorded signatures aggregate but a few thousand, the encouraging feature of the work is the readiness with which voters of all parties, many even who indulge in the social glass, sign the pledge circulated in different parts of the land. One minister living in a mining camp, in Oregon, writes that notwithstanding the fact that saloons exist in his town and that miners are regarded by many people as a rough class of citizens, he has already almost one-half of the voters of the town enrolled upon the Million Voters' Pledge, and had not seen all of the voters. Another man living in a small town in central Illinois, with a population of about 300, took the Million Voters' Pledge and in two days had forty-two signatures, only two persons refusing to sign. Instances like the above might be multiplied, and demonstrate what a determined man or woman—for some of our most successful solicitors are women—can do when they undertake to vigorously push the work.

At present negotiations are in progress which we hopefully believe will result in the Million Voters' League being presented at the state and national conventions of different bodies of young people's societies that are to convene in various parts of the country this summer. Some organizations have already expressed a desire to have this movement presented at their convention. Before closing I desire to impress upon the friendly reader, who favors the early triumph of prohibition, the imperative necessity of every soldier doing his or her part. If no pledge is in circulation in your church or community, send for one and put it in circulation yourself, or what may be next best, send us the names of temperance workers whom we might interest in the work, and a contribution to assist us in meeting increasing expenses. WALTER J. MILLER.

1119 *The Temple, Chicago, Ill.*

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said Increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors.

F. M. CALL, Pres.
JOHN Q. MCCANNE, Sec.
H. W. THORNTON.
F. X. CRAFT.
} Directors.

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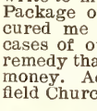
Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save ookk eeping.

TYPEWRITERS FOR SALE.—Caligraph, $14.00; Blickensderfer, $17.50; Remington, $35.00; Smith Premier, $40.00. J. K. COTTINGHAM, 605 Delaware St., Kansas City, Mo.

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Missionary.

FIFTIETH ANNIVERSARY:

JUBILEE CONVENTIONS

MISSIONARY SOCIETIES OF OUR CHURCHES,

Cincinnati, O., October 13-20, 1899.

Arrange now to attend!

Address all communications to Geo. A. Miller, Sec., P. O. Box 304, Cincinnati, O.

Echoes from the Jubilee Offering.

Columbus, O. — "Central will give three times as much this year as last for the Home Offering."—R. W. ABBERLY.

Springfield, Mo., South Street Church.—"Raised $86.14 this morning. Apportionment $75. Think we will get $100."—D. W. MOORE.

Erie, Pa.—"Collection yesterday was $18.85 and we hope will be increased."—M. B. RYAN.

Arlington, S. D.—"Our congregation of 40 members with no house of worship will send at least $27 for Home Missions against $19.67 in two collections last year."—A. H. SEYMOUR.

Mayslick, Ky. — "So far $112 for Home Missions. Expect Mayslick to send you for this year of Jubilee $125."—GEO. P. TAUBMAN.

Springfield, Mass. — "Offering for Home Missions $45."—E. C. DAVIS.

Uniontown, Pa.—"The Central Church at Uniontown more than doubled its last year's offering yesterday."—C. H. PLATTENBURG.

Akron, O.—"First Church $150 yesterday."—C. J. TANNAR.

Randolph, O.—"Offering for Home Missions $30 from church, and from Y. P. S. C. E. $6. Whole amount contributed last year for Home Missions $10."—W. G. ORAM.

Harvard, Neb.—"Raised on May 7th, $37-22. Our apportionment this year is more than twice what this church gave last year. Count on us for our apportionment or more."—GEO. C. RITCHEY.

Golden, Col.—"Offering $17.05. May be some more through the week. Apportionment $10."—E. F. BEHR.

Bellaire, O.—"Our offering has gone beyond all expectations. It is over $90 now and will undoubtedly reach $100. This is over three times what we gave last year. Bro. W. F. Cowden's address Friday evening was much appreciated. I hope that you may get many reports like this one."—CHAS. W. WATSON.

Belvidere, Neb. — "Apportionment $15; offering $18.75. May the Jubilee Offering be attained."—EARL BOYD.

Ulysses, Neb.—"Within $4 of apportionment. Think we can make it."—W. A. BALDWIN.

Trenton, Mo.—"Our collection yesterday was $23 and I think will be $25. Trenton gave last year, $6.25."—C. F. STEVENS.

Henrietta, Texas.—"Did not quite reach our apportionment yesterday, but did the best we could. Our church did nothing last year. Many are very conservative, but the light begins to shine. We raised $8.10 for Foreign Missions and $8.40 for Home. Compare that to nothing last year. I am waiting to see if we can't raise the $1.60 before I remit."—FRANK SHAMHART.

Winchester, Ind.—"Our offering yesterday was *more than double* what it was last year. On account of the rain, which kept some away, we will complete it next Sunday. Praise the Lord.—J. F. FLOYD."

Windsor, Ill.—"We have every reason to believe and hope that we will raise our apportionment. I am canvassing and urging the offering."—H. J. HOSTETLER.

Georgetown, Ky.—"Yesterday was fearfully rainy; but we raised $80, and will get the $100. I think you can count safely on that. Also $13.45 at Dry Run yesterday afternoon."—VICTOR W. DORRIS.

Hagerstown, Md. — "Offering yesterday about $80. Will reach $100 by next Sunday. This is nearly double our offering of last year."—P. A. CAVE.

Mound City, Mo.—"We received $23.25 for Home Missions yesterday and hope to make it about $30. Our collection last year was $19.20."—W. E. BOULTON.

Metropolis, Ill.—"Owing to bad weather collection for Home Missions was postponed, but we will raise apportionment. Hold me responsible for it. I'll report later."—RANDOLPH COOK.

Oswego, Kas.—"Inclosed find draft for $20, an offering for Home Missions. The offering last year was $7."—J. A. LANGSTON.

Bethany, W. Va.—"We raised at West Liberty $8,44, which is the largest collection ever taken for Home Missions, so I understand. We raised $3.34 at Chapel Hill."—T. J. WHITE.

Milton Center, O.—"Inclosed find $10, offering of Milton Center Church for Home Missions. Last year we gave $5, our first offering."—L. C. THOMPSON.

Akron, O., Fourth St. Church.—"Inclosed you will find $4.25. . . . We have only been organized about three months."—F. W. FENTON.

Denver, Col., East Side Church.—"A bad day yesterday; a small audience. We raised more than $8 of our $10 apportionment, however. Will try again next Sunday. Feel sure of reaching apportionment, if not more."—FLOURNOY PAYNE.

Omaha, Neb.—"I, of course, will give all of May to Home Missions."—CHAS. E. TAYLOR.

Walnut, Ill.—"We raised our apportionment as per agreement, $20. Five years ago this church gave $1.75 for Home Missions."—WILL F. SHAW.

Perry, O.—"Inclosed find order for $17.50 for the A. C. M. S. from the Perry Church. The largest offering ever given for Home Missions at Perry."—A. J. SEVER.

Albany, Mo.—"We raised twice as much as expected—a happy disappointment." — ENOS S. OATMAN.

Havensville, Kansas.—"Inclosed find order for $20.00 for Home Missions. This is a free will offering, and the largest missionary collection ever taken here."—W. M. MAYFIELD.

Brazil, Ind. — "Find inclosed $4.96. Last year the church gave nothing for Home Missions."—PERRY T. MARTIN.

Lawrenceburg, Ind.—"I inclose herewith $9.00 for Home Missions. We are rejoicing. Last year we sent in only $1.25."—WILL G. LOUCKS.

Corunna, Ind.—"This year we have raised, I believe, the largest offering that has ever been raised at this place for Home Missions."—JOHN J. HIGGS.

Olathe, Kansas.—"More than reached the apportionment."—C. H. HILTON.

Shreveport, La.—"Our offering goes slightly beyond apportionment." — CLAUDE L. JONES.

Haverhill, Mass.—"Every one is pleased to know that we have made the largest offering we have ever made to the home work."—E. M. FLINN.

Flora, Indiana.—"The Flora Church more than doubled the offering of last year for Home Missions."—J. C. ANDERSON.

Redwood Falls, Minn.—"We shall continue the offering next Lord's day. We raised, however, $15.45 as against $6.37 last year. Hope to raise four times the six dollars."—H. GOODACRE.

Birmingham, Ala.—"Took our offering, and will send in as soon as we gather up the fragments."—O. P. SPIEGEL.

Paris, Mo.—"We took our offering for Home Missions Sunday, and raised over our apportionment."—W. N. BRINEY.

Children's Day.

Children's Day for Heathen Missions is the first Sunday in June. The time is at hand. Order Missionary Pockets, Children's Day Exercises and the Children's Day number of the Missionary Voice, if you have not already done so. They are all furnished free of charge. Give the number in your school and proper supplies will be furnished upon request.

Last year, 3,180 schools observed Children's Day. We are expectlng a much larger number this year. The schools are asked for $40,000. Last year they gave over $34,000. They have given almost $300,000 since 1881.

There is a larger force of missionaries this year than last. We must press forward in the harvest field of the whole world. Let active preparation begin now.

Address A. MCLEAN,
F. M. RAINS.

Cincinnati, O.

Continue the Offering for Home Missions.

The rain, which was so widespread over the area from which the offering comes, affected it adversely. From seventy-five churches we have postals stating that on account of the rain the offering will be taken next Sunday, and we have telegrams and letters reporting thousands of dollars taken in pledges in the various churches.

Only 137 churches have remitted, and 69 of these are churches not remitting last year. There is encouragement in all this for all who believe in American missions to work with a will for the $100,000 for the Jubilee Year.

Wherever the offering was taken, and was hindered by the rain, the church should continue it next Lord's day, and the churches not taking it should make a special effort so we may not suffer on account of the rain which was general over the country. Letters and postals and telegrams from all over the country indicate that the preachers are standing loyally by the work. We have the right of way all through May. A strong pull altogether and we are all right for the Jubilee offering.

BENJ. L. SMITH,
C. C. SMITH, } Cor. Secs.

Y. M. C. A. Building, Cincinnati, O.

For Home Missions.

BLUEFIELD, W. VA.

BENJ. L. SMITH—DEAR BROTHER: Our Jubilee offering for Home Missions on last Sunday reached $105.00. You will find bank draft inclosed for same, which please give credit the Bluefield Church. This is the first time our congregation has observed the Home Mission day and this is our first offering as a church.

If you want my name as one who gave and expects to continue to give every year as much as ten dollars, just put it on your books.

Respectfully, J. F. STONE.

The above letter explains itself. This church was apportioned $25.00, and they asked that this be reduced to $15.00 which was done. The $105.00 shows what may be done when a special effort is made. What a mighty power for God is wrapped up in our people when it is developed. BENJ. L. SMITH, C. C. SMITH, } Cor. Secs.

Y. M. C. A. Bldg., Cincinnati, O.

EDWARDS, MISSISSIPPI.

B. L. SMITH—DEAR BROTHER: Inclosed you will find $1.00, the offering from Mt. Beulah Plantation Sunday-school. The school is composed of young colored children of this and neighboring plantations. They are so poor that many cannot attend in cold weather on account of lack of shoes and clothing, so the offering is a large one for them.

Yours sincerely, JAS. S. COMPTON.

Home Mission Offering.

The following is the comparative statement of receipts to the American Christian Missionary Society for the first week of the offering for the years 1898 and 1899:

No. churches contributing	157	181	24
" C. E. S. "	4	12	8
" S. S. "	5	10	5
" L. A. S. "	1	2	1
" Individuals "	47	33	14
" other contributions	1	1	
Contributed by chur's.	$2,428.20	$2,063.37	$364.83
" " C. E. S.	10.60	54.46	43.86
" " S. S.	15.85	20.92	5.07
" " L. A. S.	5.00	3.00	2.00
" " Indiv'ls	182.95	244.57	61.62
Other contributions	30.32	105.00	74.68
Total	$2,672.92	$2,491.32	$181.60x
Loss x			

The number of new churches contributing is 88 and the number contributing an increase amnout is 59.

Reports indicate the rain was general over the United States and hence delayed the offering. We believe it was only delayed. The friends of Home Missions will rally to its support as never before and continue the collection next Lord's day. The preachers over the country will not allow one rainy Lord's day to permanently injure our Jubilee offering.

BENJ. L. SMITH, C. C. SEITH, } Cor. Secs

Y. M. C. A. Bldg., Cincinnati, O.

Evangelistic.

MICHIGAN.

St. Louis, May 8.—Please report one addition here last evening by letter.—J. L. SMITH.

UTAH.

Salt Lake City, May 8.—Five added by letter yesterday.—W. H. BAGBY.

ARKANSAS.

Hebron, May 10.—Last Lord's day I closed a meeting of eight days at Arkadelphia with four added to the church.—E. S. ALLHANDS.

WASHINGTON.

Everett, May 8.—J. S. McCallum, of Olympia, closed a three weeks' meeting with us last night, resulting in seven additions. Our outlook was never more hopeful.—JOHN YOUNG.

OREGON.

La Grande, May 9.—I close my second year's work as pastor here next Lord's day. We go from here to The Dalles, Oregon, where I have accepted the pastorate of the Christian Church. —GENTRY RUSHING.

IOWA.

Bedford, May 9.—The Bedford Church raised its apportionment ($20) for Home Missions last Lord's day. It has more than met all apportionments. Considering we are endeavoring to build a $7,000 house, I think the church has done well.—J. WILL WALTERS.

IDAHO.

Payette, May 8.—Our meeting here is progressing nicely. We now have a membership of forty. We expect to organize the church, a Ladies' Aid Society and a Bible-school this week. The meeting will in all probability close within another week or two, after which we shall return to Iowa.—LAWRENCE WRIGHT.

WEST VIRGINIA.

Huntington, May 4.—Closed a meeting at Sciotoville, O., with 19 added. The congregation has hitherto been working upon the independent missionary plan, supporting a missionary in the Island of Cyprus, but will hereafter take part in world-wide missions. Will take all the collections.—A. E. ZEIGLER.

TENNESSEE.

Jonesboro, May 8.—Our meeting is progressing splendidly. Large audiences and eight additions to date.—J. L. HADDOCK.

Springfied, May 11. — Bro. E. Lynwood Crystal, of Dyersburg, Tenn., closed a meeting with us last night. The results were 12 additions and the church greatly strengthened. I will begin a meeting with Bro. Crystal at Dyersburg next Lord's day.—LOUIS D. RIDDELL.

INDIANA.

Columbus, May 10.—Closed a 10 days' meeting at Ogleville, with 13 added. — EUGENE MARTIN, evangelist.

Irvington, May 11. — Closed two weeks' meeting at William's Creek Church, Marion County, with 31 additions; 30 by baptism.—J. F. FINDLEY.

Bedford, May 15 (Special Telegram).—Our meeting continues, with 200 additions to date. James Small is the evangelist. — JOSEPH FRANKLIN.

KANSAS.

Mound Valley, May 10.—Our work here is moving off very encouragingly. The outlook is bright and hopeful. We hope for a great work and much good to be accomplished here the coming year. We had a good meeting with the church at Island fifth Sunday in April. Two were baptized in the name of Jesus. The church at Island is in a prosperous condition.—J. P. HANER.

Smith Centre, May 8.—Four confessions at Custer schoolhouse March 30. Four confessions at Kensington April 12, and two weeks' meeting closed at Smith Centre, May 3, with six confessions and four by letter and statement.—A. L. DRUMMOND.

OHIO.

McGuffey, May 7.—Two additions since last report.—D. F. HARRIS.

Portsmouth, May 12.—J. V. Updike closed his meeting at Ironton, on the 7th inst., with 127 added to the church.—J. F. DAVIS.

Columbus, May 8.—Central Church reports three added; one baptism and two by letter. In fifteen months since coming to Columbus 120 have been added under our labors; 60 at home and 60 abroad.—R. W. ABBERLEY.

Ada, May 8.—Two confessions yesterday. Yesterday I closed my work with the church here to accept a call to the Ætna St. Church, of Cleveland, O. During my 21 months' ministry have had 162 additions, 111 of which were here, and the remainder elsewhere. The large normal school here makes this a fruitful field. Prof. Park teaches a students' class with an average attendance of 300.—AUSTIN HUNTER.

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Weekly.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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CHRISTIAN PUBLISHING CO., St. Louis, Mo.

ILLINOIS.

West union, May 1.—Closed a two weeks' meeting; 23 added. Congregation much revived and strengthened.—EDWARD E. BOYER.

Galesburg, May 8.—One addition here April 30 and three on yesterday. Work here encouraging. Evangelist W. E. Harlow, of Parsons, Kan., will begin a protracted meeting for us May 11. Outlook for a good meeting was never brighter.—C. H. WHITE.

McLeansburg, May 15.—A. C. Eaton, state evangelist, has just closed a three weeks' meeting at the church here, with two additions. He did some excellent preaching and some splendid work for the church besides.—L. J. HALE.

Jacksonville, May 15.—We raised apportionment of $100 for Home Missions yesterday. Geo. L. Snivley is our pastor.—J. W. BROCKMAN.

Blue Mound, May 15.—Two additions here by letter yesterday, also two by baptism since last report. Mrs. Crank delivered the baccalaureate address to our high school graduates the evening of May 8th.—J. R. CRANK.

MISSOURI.

Joplin, May 10.—We have had one confession and four by letter to unite with us since last report. I am glad to say also that our churches are beginning a united campaign against the saloons and kindred evils here. We expect to organize a civic league for the enforcement of our laws.—W. F. TURNER.

Tarkio, May 8.—Everything pleasant here. Five additions last three Sundays. Sister B. F. Clay, of Kansas City, state organizer C. W. B. M., spent Sunday, May 7, with us. Ten new names were added to our C. W. B. M. She preached acceptably for us Sunday night.—A. R. HUNT.

Sparta.—Five confessions at our last two services here. The work is prospering nicely all along the line through this section. Galloway and Crane are both going to have new houses in the near future.—F. J. YOKLEY.

Mexico, May 15.—Crowded house at both services yesterday; one addition and $100 for Home Missions.—S. D. D.

Rock Port, May 15.—Three additions here on Lord's day. Baptized one at Grace Mission.—S. W. GLASCOCK.

Rockport, May 2. — Our work at Grace Mission starts off nicely. At close of Bible-school on Lord's day the writer addressed the congregation, and all hearts were made glad to see a man of about 70 years confess his faith in Christ. Good meetings at home on Lord's day. One added by letter. We have been repairing our house of worship, and wish to go forward to greater things. — S. W. GLASCOCK.

Piedmont, May 4.—Four additions in April since last report. Two by letter at Farmington, and two baptisms here. Preached last Sunday at the Mill Spring Mission.—A. M. HARRAL.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All Druggists refund the money if it fails to Cure. 25c.

Family Circle.

Goodnight—God Bless You!

BY ARTHUR O. GARRISON.

Into my arms my baby springs,
  Clad in her gown of white;
Close to my breast she snugly clings,
Prattling away of all sorts of things,
  E'er she's ready to say goodnight.

"I've been real good this whole long day.
  Did I cry any? Let—me—see:
O yes, just once: I wanted to play
With your razor, and mamma said, 'No'—and, say!
  Have you got any candy for me?"

When our chat is done and it's time to go
  To her nest in her snowy bed,
She clasps me closer, and whispers low:
"Goodnight—God bless you: I love you so!"
  And the last goodnight is said.

If you have a darling who fills your heart
  As mine fills mine, I guess you
Know just how I feel when she holds me tight,
Pressing my lips with kisses light,
  And says: "Goodnight—God bless you!"

THE EVOLUTION OF A PASTOR; Or, Elder Bruce's Experiences at Eastville.

BY A. A. HONEYWELL.

CHAPTER IV.

Elder Brune.—Let us begin with the Acts of the Apostles. Bro. Olds, will you please read the eleventh chapter and last two verses?

Bro. Olds.—"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which they did and sent it to the elders by the hands of Barnabas and Saul." How long was this after Pentecost?

Elder Brune.—The famine referred to here doubtless began in the fourth year of the reign of Clandius Cæsar (A. D. 44) and lasted four years. It seemed to have fallen exclusively upon Judea (according to Josephus) and was very severe. That would make it, perhaps, thirteen or fourteen years after Pentecost, if Pentecost was 33 A. D. as Usher gives it.

Bro. Olds.—The church seems to have been officered with elders at that time.

Bro. Brown.—They were also evidently men of importance and took precedence over the deacons, else the donations would have been given them instead of the elders.

Elder Brune.—Let us look farther before discussing the subject; we may find additional light. Acts 14:23 reads as follows: "And when they had ordained them elders in every church and prayed with fasting they commended them to the Lord on whom they believed." The revised version reads, "Appointed for them elders" instead of ordained them elders.

Bro. Brown.—The Apostle Matthias was chosen by lot (Acts 1:26), the deacons were chosen by the people (Acts 6:5), but these elders seem to have been appointed by the apostles.

Elder Brune.—Even if the apostles did appoint them, it does not necessarily follow that the church had no voice in the matter of their selection. The deacons were selected by the people, but were appointed by the apostles. May not this same plan have been followed in this case?

Bro. Olds.—I think it altogether probable that such was the case. I notice also that "elders were appointed in every church"—not an elder in each church.

Elder Brune.—That is a very important observation, as we shall see before we are through.

Bro. Brown.—I will read Acts 15:4 according to the revised version, as I have them both here in parallel columns: "And when they came to Jerusalem they were received of the church, the apostles and the elders, and they rehearsed all things that God had done with them."

Elder Brune.—The "they" referred to here were Paul and Barnabas who had been appointed by the brethren of Antioch to attend a conference at Jerusalem to decide whether the Gentiles must keep the law of Moses or not, especially pertaining to circumcision.

Bro. Olds.—Acts 15:4 reads: "And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." Why should the elders at Jerusalem sign the decrees? Were not the names of the apostles sufficient?

Bro. Brown.—This is further evidence that they were men of importance whose authority was recognized even by the Gentiles.

Elder Brune.—What Bro. Brown says is, I think, true and being elders of the mother church gave their decrees special weight, especially so because those who were stirring up the Gentile Christians claimed to voice the sentiment of the church at Jerusalem. I will read Acts 20:17: "And from Miletus he sent to Ephesus and called the elders of the church."

Bro. Olds.—There were elders of the church at Ephesus as well as at Jerusalem, and I notice in the twenty-eighth verse of the same chapter that they are called overseers.

Bro. Brown.—I notice also that they were made such by the Holy Spirit and were told to "take heed to all the flock" and to "feed the church of God." Would this not indicate that they were men in authority?

Elder Brune.—I think they were to exercise an oversight over the church as a shepherd tends his flock, but not as a master over slaves.

Bro. Olds.—There was, of course, a limit to their authority. I think we can all agree on that point, and as it is getting late, I suggest that we defer further investigation until to-morrow night or during as many evenings as is required. I must confess I have become quite interested in this study and as an elder of this church wish to more clearly understand my duties and obligations.

Bro. Brown.—Yes, the subject has an interest I did not know it possessed. I never have taken much interest in the subject before.

Elder Brune.—It has an unusual interest to me and I am pleased to know it has proven so to you also. Let us not forget in our petitions to pray that our eyes may be opened and our understandings quickened that we may rightly understand the Master's will in this matter. I am sure we all wish to conform to his will. Goodnight, brethren.

Bro. Brown.—Good-night, Bro. Brune; call at the store in the morning, we have some work laid out for to-morrow that is quite urgent.

Bro. Olds.—Good-night.

Elder Brune.—Good-night. I will expect you both to-morrow evening.

"Bro. Brune seems to persist that we have no right to tell him what he should do," remarked Bro. Brown as they left the parsonage, "but the Scriptures do not seem to sustain him—at least so far as we have gone. The Jewish elders had authority, the elders at Jerusalem signed degrees with the apostles and the Ephesian elders were overseers of the church."

"I don't wish to be disrespectful to Bro. Brune, I presume he is honest in his opinion," replied Bro. Olds, "but I don't like to see a man above his station. When I hire a man to work for me, I expect him to do what I want him to do, and not to have him give me directions. Bro. Brune don't like to be considered a hired man, but if the church hasn't hired him and he therefore an employee I don't know what he is. He seems to think he should have the directing and governing of the church conferred upon him."

"Too true," added Bro. Brown. "He does not seem to appreciate our leniency. Here is the janitor work which he could do just as well as not, but which we hire done, and while we are paying out money to have the wood sawed for the church we might just as well have him put in his spare time that way; besides, 'twould do him good."

"I notice, also," said Bro. Olds, "that he thinks we ought to pay him special deference. I noticed the other day when I told him to shovel paths about the church (you remember how the snow drifted in front of the church) that his eyes snapped and he drew up his shoulders as if he considered such work beneath him, but he only said "all right." I noticed, however, that he got Widow Jones' oldest boy to do it for him.

Well, here we are at my gate. You better come in a few moments?"

"No, thank you, it is too late," replied Bro. Brown, "but I think after this investigation is over and he is convinced of our authority, that we had better save that four dollars a month and have him to do the janitor work, or if he objects he can resign. Don't you think so?" "Yes, indeed, I have thought so, and so has Mrs. Olds, for a long time." "Good-night."

"Good-night."

(TO BE CONTINUED.)

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The Man with the Hoe.

BY MARY PENDLETON KEMPER.

"In the sweat of thy brow" thou thy bread shalt consume.
Whose fiat was uttered thus?—say!
And who was the Judge that determined the doom
Of the "banished from Eden" that day?

Who decreed that the thorn and the thistle should grow
Where the flowers of Paradise bloomed?
Who laid on the back of the "man with the hoe"
This burden to bear to the tomb?

'Twas Jehovah, and hath not the Potter the power
To fashion the clay as he will?
Can man, feeble man, but the sport of an hour,
Can he say to his Maker, "Be still!"

In the fullness of time, as his purposes will,
He will make all his Providence plain,
And the "man with the hoe" his decrees may fulfill,
Yet the glories of Heaven attain.

Music in Education.

If we are to consider the value of music in education we must, first of all, make very clear what is meant by education. We mean something more than mere knowledge of books and subjects. There is something in all human beings which is of vastly more importance than the intellect alone. By education we mean a development, an unfolding, a growth of the whole nature, physical, intellectual, moral and spiritual. Nature instructs by using all our faculties; we can easily discern this, if we watch her methods carefully.

It seems to many persons that the education of the schools consists largely in the training of the memory. We admit that more attention is being paid, nowadays, to the perceptive organs, and also to the reflective. Children are being taught to think and to consider more; also, to some slight extent, there is a cultivation of the imagination; but education is not yet the high art which it is destined to become.

The influence and power of music as an educator is being felt more and more; but we are only beginning to realize the power it will eventually become as an educator, or developer, of all that is highest and best in mankind.

In times past it was thought that the imagination should be repressed, but we of the present day are coming to realize that the imagination is a God-given faculty and possessed by all men. That it may be abused we, of course, admit; but in admitting this we realize the more the importance attaching to its proper development, and the necessity for careful training of this gift. Imagination is the ideal faculty, the poetic side of man. It is from the soul that the true musician touches us; therefore it is of the first importance, in musical training, that this quality which we call musical soul shall be developed in all students. Some of the ways by which this can be done are by helping to arouse beautiful thoughts; by carefully cultivating a sensitive, true feeling; in a word, by fostering all that pertains to nobility of character or soul. Rev. Dr. Collier once said, in speaking of music as an influence, or "means of grace:" "Music is the unfallen angel of the world; she has never taken a taint of the sin which has smitten every other thing we touch. Poetry, painting, philosophy, faith, hope, charity, prayer—you can find the trail of the serpent over them all; but before you can make an evil or even a doubtful thing of music you must blend with it some evil element and so drag it down. *To hear good music is always, for that reason, a means of grace, and to make good music is a gracious thing.* . . . . There is no such thing as profane music; there is only one kind—it is sacred music.—*New England Conservatory Magazine.*

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A True Story.

BY MISS LIZZIE DEUPREE.

In 1812 Minerva Allen, a little girl of six years, came from Tennessee to Indiana with her fosterparents, Eld. James Smith and wife.

They lived in a block house with other families until the war of 1812 was over, and they thought that they would be safe from the Indians. Then they went to live in their own houses.

After they were well settled in their new home, while Minerva was still quite young, one bright day in early autumn, Eld. Smith and wife went away to spend several days. They left Minerva and another little girl about her age alone to keep house.

The girl was Jane Oldham. After Minerva and Jane had finished their evening work, they roasted potatoes in the ashes in the old-fashioned fireplace.

While they were thus engaged they heard a tap at the door. The girls looked in each others frightened faces. But as the tap came again they had to go to the door to see what was wanted. When they opened the door there was a big Indian sitting on his pony and a tomahawk in his hand.

The girls were white with terror, for they did not know but what he might want their scalps. But he only asked for salt. Minerva hastened to comply with his request, and as she gave it to him, he said, "Good squaw," then rode away.

The girls were glad to be left alone again and turned once more to roasting potatoes. They were not troubled again, and when Eld. Smith and wife returned they found the girls all right and everything in good order.

This story was told by Minerva to her granddaughter some sixty years afterward. Eld. Smith was an uncle of Eld. James Conner, one of our pioneer preachers.

Not Observant.

The old man in the shaggy overcoat mentioned something about Kansas in his talk, and the Bostonian leaned over toward him and asked:

"Did you say you were from Kansas?"

"No; but I jest come from there."

"Then I want to ask you a few questions. How are times out that way?"

"I dunno."

"Is money plenty or tight?"

"Can't say."

"But don't you know how the farmers are feeling?"

"No."

"Is business good or bad in the towns?"

"I didn't ask anybody."

"You—are not an observing man," said the Bostonian.

"No, I guess not. I went out to Kansas to see a widder I used to know, and to ask her to marry me. I got to her house at 3 o'clock in the afternoon. I asked her to have me, and she said she wouldn't, and at 3:30 I was on my way back. I didn't see no crops, nor ask about good times or bad. The state of Kansas may be holdin' a reg'lar Fourth of July over good times, or everybody may be goin' to the poorhouse. All I know about it is that I'm an old fool for spendin' $60 to run arter a Kansas widder when I could hev married a New Hampshire gal for 12 shillins!"—*Chicago News.*

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An Ancient Inscription.

In the ancient cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

"Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not.
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

A Faithful Boy.

There is a good suggestion for American boys in this story, which appeared recently in Forward:

A little messenger boy in London showed such unusual ability and faithfulness in his daily work this winter that one of his employers wagered that he could cross the Atlantic alone, carry letters to New York, Philadelphia and Chicago, deliver them, and returning on the same ship, bring the answers back to London, with no other instructions than those given him at starting. So prompt, his employer contended he would be that he would beat the trans-Atlantic mails.

The wager was taken, and early the next morning the little lad, who was but thirteen and who never before had been out of London, started for Southampton and boarded the St. Louis, bound for America. He arrived in New York, and immediately after landing had delivered his first letter and taken a receipt for it. He was a picturesque figure in his uniform and with his hat on one side of his head. In two hours he left New York for Chicago, where he delivered his letter and started to return the same day. He accomplished his errand in Philadelphia, and reached New York in time to go home on the St. Louis.

The oddity of his errand attracted attention, and American messenger boys and reporters waited for him at every turn. But there was something more in the boy and in his success—something worth the notice of every lad who, too, hopes to succeed in life.

Little Jaggers had a clear head and quick perceptions, but he was not in the least "smart" or sharp or pushing. He was a modest, gentle lad, extremely courteous, with a low, quiet voice, answering every kindness with a delighted laugh; but he kept to his duty as loyally as any soldier who won the Victoria cross.

Another secret of his success and of the favor he received was his lack of vanity and his calmness. He did not hurry or swagger, but went on quietly about his business. The third secret was his politeness. The American messenger boys were quite astonished when he stood at attention and touched his cap when he was addressed. But in consequence of these qualities no one met the little English boy who did not become his friend, and try to do something to make his task easy. Difficulties vanished before him.

"I have had much kindness shown to me," he said, "and many happy sayings have been spoken to me. My mother will be glad to hear them."

WASHING DISHES





A mountain of dishes confronts the average housewife after all the family have dined. They are greasy dishes, too, and hard to get clean with soap and water. The best, easiest, quickest and cheapest way to wash dishes is to use a little

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When the modest little fellow sailed away, faithful, boyish, yet well-mannered, some of the people who noticed him wondered if the old mother country did not possess some things which the republic might well envy her.—*Cumberland Presbyterian.*

An Evasive Creditor.

The Ameer of Afghanistan must be rather trying in the character of debtor. Mr. Frank Martin is at present in Cabul endeavoring to collect a debt amounting to nearly £20,000, owing to his firm by the Ameer's government. But his prospects are not bright. The Ameer's methods are thus described: "He feeds every official and houses him, and gives him an occasional rupee or so, but pay him his full remuneration he will not. He proffers no rude refusal to a request for coin. His method belongs to the 'suaviter in modo' style throughout. 'My friend,' he exclaims, 'what is mine is yours. Take anything you want. Have they not fed you properly? Do you want more furniture or clothes? Do you want something else to drink? Is there anything I have got that you want, and can think of? If so, take it, my friend, take it to your house.'" Rupees, however, his highness can never be persuaded to part with. He will send them by and by; he will send them at once. His friends may take lakhs for the mere asking. But the friend asks, and asks, asks again, and withal gets never a lakh.' Since it is quite impossible to sue an Ameer, the lot of the poor creditor is not a desirable one. —*St. James Gazette.*

In the midst of a dinner given once by the Lord Lieutenant of Ireland to a well-known Archbishop of Dublin, the company was startled by seeing the Archbishop rise from his seat, pale and agitated, crying: "It has come, it has come!"

"What has come, your grace?" eagerly inquired a half-dozen voices from different parts of the table.

"What I have been expecting for years, a stroke of paralysis," solemnly answered the Archbishop; "I have been pinching myself for the last ten minutes and find my leg entirely without sensation."

"Pardon me, my dear Archbishop," said the host, looking up to him with a quizzical smile; "pardon me, but it is my leg you have been pinching."



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An Angel on a Box.

Jennie, Mildred and Miss Harriet sat in chairs along the wall watching the little group at the table, while the robber stood in the doorway, grinning at Delight. Fup was close beside the little orphan and watched with absorbing interest every bite that was lifted to her mouth. Delight tried not to look at him, for whenever she did the dog began to beat the floor with his tail so loud that it seriously interrupted the conversation.

"First," said Mr. Weston, "I will tell the cause of our suddenly going to St. Louis. You may not know that brother Henry had all his property in land last year and as he wished to make a deal in St. Louis, I went his security for $20,000 which, by the way, is just about the extreme limit of what I own. But I never dreamed of having to pay it, because brother Henry is so sure and steady and his land was good; and while I wouldn't take a mortgage, because we trust each other as we do ourselves, and besides, he went security for me, once—"

"Do you mean to say," cried Miss Harriet, who had tured very pale, "that cousin Henry has *failed?*"

"I don't mean to spoil my story by telling how it turns out before it begins," said Mr. Weston, taking another piece of ham. "Well, here came a telegram from St. Louis from brother Henry, telling me to come instantly, that all was over, or something like that. We didn't know what it meant. So your mother and I left, as you know, very much troubled. We got to St. Louis. I left your mother in the waiting room while I went for a carriage, and it was there that she met Delight. Delight, suppose you tell how you happened to be there."

"Before you say another word," said Miss Harriet, firmly, "I must know if Cousin Henry is ruined, and if you are liable for all that money."

"Go on, Delight," said Mr. Weston.

("It's all right," said Mrs. Weston, in a reassuring parenthesis. Miss Harriet looked unconvinced.)

"You see," said Delight, who was feeding herself with a knife as if she were a can and the knife a can-opener, "I was taking my basket up and down the street that morning, ever so early, but nobody would give me anything, and I was so, so cold. And of a sudden a front door opened where a carriage was standing, and a lady came out dressed like an angel, only she had on ever so much more clothes, and they was two men with her. And the lady was getting in with one of the men lifting up her shoulder, 'cause I guess she was sick and couldn't get in by herself, when a man came along with a cane. And the man said, 'Where was she off to?' And the lady said, 'This time she was going to Washington.' And the man said '*bond voy*,' or something like that. As soon as I knew she was going to Washington I knew I had a chance at last of seeing Washington, so I follered, running like anything, till we come to the great big depot. And I follered and follered till she sat down on a seat and I came up and said, 'Was she sure enough going to Washington?' So she said, 'What a dirty little girl was I?' And I said, 'Washington was dirty, too, but he loved me and I loved him more than a city full.'"

"Sakes alive!" ejaculated the robber.

"I was sitting close by," said Mrs. Weston, now taking up the story, "and I called Delight to me and began to question her. And the more she talked the more I was drawn to her. When Mr. Weston came back she told him so much about 'Wash,' that it suddenly struck us she might mean *you*, Mr. Shaw. The names were the same. So Mr. Weston sent the telegram about you. Then we went straight to Brother Henry's house, taking Delight with us, but we didn't know what we would do about her."

"But I had already made up *my* mind," said Delight, "that I was coming home with *them*."

"Brother Henry met us with a dismal face, and no wonder," said Mr. Weston. "He had sold that land in Kansas, realizing about $15,000. His St. Louis deal was to have been finished the next day. He cashed his checks and took the money home, all of it. A very foolish thing, no doubt; but one bank had broken that morning, and when *one* bank breaks you think all the rest are *cracked*, at least. He was uneasy over having so much money in the house that night. He had a certain paper box, with the picture of an angel on it, flying. He took the notion to put his money in that box, between the blank paper. He thought the jewel case too risky, though he could have locked *that*. Well, the next morning when he got up the house had been robbed. Paper box was gone. So was his watch, etc. He sent for the police. A detective was employed. A few days passed; no prospect of recovering his money. He saw himself ruined—and me, into the bargain! So he telegraphed for me—"

"Cousin!" cried Miss Harriet, "how *can* you be calm about this terrible mifortune?"

"You wait," returned Mr. Weston.

"I *can't* wait!" declared Miss Harriet.

(Mrs. Weston turned to her—"It all came out all right.")

"Oh, then somebody found the box?"

"You listen to me," Mr. Weston demanded. "While Bro. Henry was telling all this, Delight was sitting in the room, listening very hard. I was just about to collapse over the news, and your mother had already collapsed, when up spoke the orphan. She said, 'I expect *I* know where that box is!'"

"Yes," said Delight, "while they were telling about the box it was like pins sticking all over into me, I was so glad. I had saw that box at our place, and Bidgy—he's the man that beats me—said the woman with the wings was an angel. Wings was all she had on, too, except a scarf, but it didn't do no good, because it streamed off in the air, 'cause her wing made the wind to be blowing."

"Here was a clue," said Mr. Weston. "We went to that wretched place—a filthy room in a tenement house—and there was the man and the box, for he hadn't found out that there were bank-notes between the sheets of paper. He had just taken the box because it was in sight. But there was no sign of the watch or other valuables. So the man is in jail, and his wife—a horrible looking woman—has escaped, no doubt with the things, and here is Delight, the heroine of the story, who has saved us all from ruin."

There was a general chorus of admiration, and all would have rushed upon Delight to kiss her, but she looked particularly dangerous at that moment with her knife tightly clutched in her hand. Mr. Weston continued: "We found out that these people had stolen Delight from Washington Shaw, and Mr. Shaw had stolen her from her home. We took her back there, but the lady who had married her father would not receive her, and as she has no relations, as far as we could discover, here she must stay. She says she wants to stay, and that she loves your mother better than anybody else."

"Yes," said Delight. "But that was before I knew Wash was here."

"With the exception, of course, of Mr. Shaw," said Mr. Weston.

"And Fup," added Delight."

"You little darling," cried Mildred, catching her up and marching with her across the room, "you must learn to love me just as well as Fup, because I am an orphan too, and my mother is an angel just like the picture you saw."

"Is she on a paper box?" asked Delight.

"No, dear; she is in heaven, of course."

"Then heaven must be a mighty warm place," said the child.

The next morning Miss Harriet and Mildred returned to their own home. Mr. and Mrs. Weston were presented with the back numbers of the Daily Gleaner, in which they read the news of all that had happened during their absence. It was not long before Delight grew used to the family, and Jennie found her a delightful companion, though disposed to ask a good many questions. Of course, there were times when Jennie would rather have been reading than answering; but she was willing to sacrifice a little of her own pleasure to make the little one happy.

One evening George and Jennie received this message: "The Advance Society is called to meet Saturday afternoon, 3 P. M., at the home of Horace Blount. Will have regular program, then discuss a great entertainment scheme. TONY STUBBS, Sec."

Next week a regular meeting of the Advance Society will be described, as well as the new entertainment scheme.

New HONOR LIST: Elmer C. Rinehart, Burleigh Cash, Frederick and Louella Evans; this is the second time for Burleigh and Louella. I answer the following at the request of Mabel Gunther, Waterloo, Ia., who has organized a band: What is the use of having a treasurer? No use; glory simply. Do you have to wear the badge? Not unless you desire. Describe badge. Slip of red ribbon; "Av. S." on it in black thread, until you are an Honor List member; then same letters in old-gold color.

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Sunday School.

HERBERT L. WILLETT.

THE JEWISH TRIBUNAL.*

Out of the gloom of Gethsemane, amid the glare of torches borne by temple guards, Jesus was led to the palace of Annas or Hanan, the deposed high priest, who was still regarded as the head of the Jewish Church by the people. He had been displaced by Roman authority, but the office was given successively to his sons and his son-in-law, Joseph Caiaphas, and Annas really held the power of his position as much as ever. Caiaphas appeared on high occasions to discharge the functions of the pontificate, but his father-in-law was the real pontiff. It was before him accordingly that Jesus was led for his preliminary hearing, whose results the formal meeting of the council or Sanhedrin would ratify at daybreak. This night meeting was illegal, but that did not deter the Jewish leaders from hastening all preparations for their anticipated triumph to-morrow over their enemy, the teacher from Galilee.

When Jesus was arrested, the disciples had made their escape, perhaps through a sense of peril to themselves, and perhaps in obedience to Jesus' hint to them in his request to the guards, "If ye seek me, let these go their way." Only three of them, Peter, James and John, were near him at the moment of his seizure, and the rest who waited at the entrance to the garden could easily avoid notice.

But Peter and John, the latter of whom refers to himself, as usual, as "the other disciple," were not content to leave Jesus to his fate and followed the band of men, the light of whose torches marked their march to the priestly palace. Love and fear struggled in the hearts of these men as they followed their Master. They began to understand the meaning of his words regarding his arrest. But obscure as they were, there was no reason why they should be recognized as his disciples, so they pressed into the crowd of people attracted by the noise, the light and the excitement. But the court or guard hall was guarded to keep out the crowd, and only those were permitted to enter who were known. Here John had the advantage. Perhaps as a fish merchant he was on terms of acquaintance with the household or for some other cause was known to the servants of the high priest. By this means Peter also was admitted, and formed one of the group standing around the fire on that chilly spring night.

But the maiden who kept the door had noted Peter's appearance. Perhaps she had seen him on the streets of Jerusalem or in the temple with Jesus. She said to him, therefore, "You are one of this man's disciples, are you not?" There was no malice in the question. The followers of so harmless a leader would be considered quite too insignificant to be arrested. Perhaps she knew John to be a friend of Jesus, and seeing his friendship for Peter, she included him in the group. But the question terrified the disciple. To what danger might not his connection with the Master lead? The darkness, the glare of torches, the half-hidden faces of the soldiers, the awe hanging over his soul as he thought of Jesus' possible fate robbed him of the courage he had shown in the garden, and he denied that he was one of that circle whose names were to be held in highest reverence and love by the Christian ages. Thus the impulse of self-saving had brought Peter to ruin. Had he frankly confessed his fellowship with Jesus he would probably have suffered no molestation, for the servants were only curious to know something of the mysterious prisoner who had been taken within. But even if his confession had meant death him, it would have been better a hundred times over to suffer with Jesus than to find himself in that agony of humiliation which came with reflection upon his denial.

Meantime, in the palace Jesus found himself before that man in whom ecclesiastical Judaism found its most characteristic expression. Annas sought to make Jesus talk in order to learn something of his purposes and the number of followers he could rally to what these Jews were sure was intended to be a popular movement against themselves. But Jesus waved aside his questions as useless. They assumed a conspiracy. He had only preached a gospel. He had no secrets. There were no such schemes in his mind as those of which they accused him. No such midnight assemblies as this could be charged against him. He had ever acted openly, and the sting of this word must have smarted in the breasts of these enraged churchmen. They could ask the people what he had taught. All was open and known. So searching and rebuking were these simple words of Jesus, that one of the underlings of the court, catching the spirit of anger that flamed in the hearts of these Sanhedrists who shrank under the whip of Christ's rebuke, struck him in the face in a pretended effort to uphold the majesty of that court of murder, by demanding why he so responded to the high priest. Jesus quietly answered that if he had done evil in telling the simple truth, they should show him in what manner and if not, why should he be smitten? The self-mastery of the Savior under such insults is nothing less than marvelous when judged by human standards. Even Paul in a similar case responded to his smiters with a withering curse.

But Peter's tragedy was not complete. The maiden at the door had not been convinced by his denial, and perhaps its very emphasis had further assured her that he was a follower of Jesus. His fear was his undoing, for she followed up the matter and whispered to others her suspicions. Presently some of them recognized in him the one who in the garden had drawn a sword to assault the servant of the high priest and again they questioned him. Peter saw the circle close about him and was wild with apprehension. No calculated apostasy was his, but the effort to save himself growing out of pure panic. He denied that he was a disciple of Jesus. They pressed upon him with the taunt that his northern dialect, the very language of his denial, proved him to be a Galilean. And now at the extremity of fear Peter shouted with oaths that he did not know the Lord. At that moment, the earliest tokens of the dawn appeared and the cock crowed, the signal of which Jesus had spoken. The disciple who had felt himself so strong a few days before and even on the preceding day, had turned in his terror from all that was most dear to him, and denied the very Master who was dearer to him than life. No wonder that the note of coming day came to Peter as the trumpet of judgment, and when through the opened door of the inner court where Jesus stood, he saw the Lord turn and look at him with eyes full of sadness and pity, he rushed from the place, forgetting all but his dreadful fall, and to him the most frightful part of the tragedy which that day brought was the memory that the heart of his suffering Master had been still further wrung by the denial of his chief disciple.

We shall quite miss the value of this lesson if we do not see that Peter's case is our own. We do not hate our Lord, but like Judas we sell him. We do not disbelieve him, but like Peter we deny him, and in so doing we crucify afresh the Son of God and put him to an open shame. In whatever way we might have stood up for Christ, and by our heroism made it easier to win the battle for his cause, and yet have turned away to self-saving, and to avoid inconvience, in us again Peter has stood by the fire, and at the question of a girl, or the snear of a bystander, has denied his loyalty and love, while evermore Jesus saw it and sighed.

*Sunday-school Lesson for May 21, 1899—Christ before the High Priest (John 8:15-27). Golden Text—He came unto his own, and his own received him not (John 1:11). Lesson Outline—1. Peter and John in the court (15-18); 2. Jesus and the high priest (19-24); 3. Peter's double denial (25-27).



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By Burris A. Jenkins.

TOPIC FOR MAY 28.

ESTABLISHED IN HEART.

(Rom. 1: 11, 12; Ps. 112: 1-10.)

He whose heart is established is steadfast as the granite hills. He who has no firmness of purpose, no anchorage, is like a wave of the sea, driven with the wind and tossed. One whose heart is established may be told by his gait. His walk is with firmness and purpose. So it is that the figurative walk—the conversation as it is called in the old English version of the Bible—of such established hearts is strong and true.

To have the established heart is to have the heart that is fixed as the Northern Star in its love, in its choice, in its purpose. Most established of all is the heart that is stayed on God. That is a love that is high indeed; a purpose that is firm.

Such a heart never wavers from the right. It can trust itself in the moment of dangerous temptation. As a chain is no stronger than its weakest link, so is a character no stronger than its weakest moment, when sudden temptation is able to overwhelm one, that heart is not firmly established.

An established heart is never overcome by opposition or enmity; one who trusts in God cannot be moved. Fears do not annoy when the conscience is right and the heart is steadfast. Said Brutus—

> "There is no terror, Cassius, in your threats,
> For I am armed so strong in honesty
> That they pass by me as idle wind,
> That I regard not."

His heart he declared was established in his firm purpose and upright, honest conduct. Hence human opposition had no terrors. Thrice is he armed who hath his quarrel just.

Such a steadfast heart reposes amid storms and strifes and dangers, calm and unmoved. When billows roll it rests.

> "Rocked in the cradle of the deep,
> Lay me down in peace to sleep,
> Secure I rest upon the wave,
> For thou, O Lord, hast power to save."

This is the song of an established heart that trusts in God. If every soul out on the dark ocean of storm-swept life could only sing it!

To such a settled, steadfast heart comes a peace that passeth understanding. One of the most distressing things in life is indecision. Once decide and contentment soons follows. Comfort and quietude come when the heart is once fixed. Decide, then, O unsettled one! Decide, O tempted, distressed and doubting one! Fix your heart, establish it, let it cling to Christ, let it be stayed on the rock. Say, "Let my past mistakes suffice. I will, in future, be firm and established."

Let the heart be established upon high places. Think on high things. Undertake high things. When one builds his house he seeks the high ground. It is more healthful. So when one establishes his heart, it should be on a high place. Go up for your foundation upon Jesus Christ, other than which foundation can no man lay. He who will condescend to build on no lower plain will find peace in his soul. "Let not your heart be troubled. . . . . In my Father's house are mansions."

Naming the Baby is a pleasant and agreeable task imposed on parents, but naming the disease, when symptoms seem to conflict, according to laid-down theories, has troubled many a doctor. Better let the name go than to lose sight of the main principle—to remove the impurities in the blood—which is the source of nine-tenths of human ailments.

That is the theory and working principle of Dr. Peter's Blood Vitalizer. Therein lies its success. It is not a drug store medicine, but is sold to the people direct, or through local agents. For further particulars write to Dr. Peter Fahrney, 112-114 South Hoyne Avenue, Chicago, Ill.

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If you have suspicious symptoms that indicate a Cancerous growth write us particulars for free advice. Attention given Scrofulous and Skin diseases.

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THE C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Peerless Religion.

By W. J. Lhamon, *Director*.

It is expected that the last five chapters of the handbook, "Fields and Forces," will be of unusual interest to our students. As stated in a footnote, these chapters are very brief in relation to the subjects treated, but the author has a conviction that cardinal principles are capable of statement in a few words. And it is the cardinal principles of these great religions that he has sought to give. In the case of any of these great religions, minor teachings and their application to life might fill volumes. It is hoped, at all events, that when the student has mastered these chapters, he will have a fair introduction both to the truths and the errors, the merits and the demerits, of the religions treated. The crowning conviction which, we trust, will rise in the souls of our students upon the reading of these chapters, is this, that our own Christ is supreme and that his teachings are peerless.

Whatever truth there may be in Hinduism, there must be in it error also, else such a civilization as that of India could never have grown out of it or have been tolerated by it. So of Buddhism and Confucianism. There is utterly a fault somewhere, else India and China and Japan would not have had through all these ages such a history, dark as midnight with ignorance and superstition and idolatry and social corruption and political stagnation. "By their fruits ye shall know them." The Savior's test is the absolutely practical and final one. Isolated sayings of Confucius or of Buddha may compare favorably with isolated sayings of Jesus, but that is not the test. The whole body of the teachings of the one must be compared with the whole body of the teachings of the other—and even that is not the final test. The men themselves must be compared, and their influence, whether beneficent or otherwise, upon the world.

Now when we attempt to compare the teachings of Buddha, for instance, or of Mohammed or Confucius with the teachings of Jesus, we find ourselves soon compelled to abandon the attempt and declare that there is no comparison; that there is nothing short of contrast. So with the life of Jesus: it has more of contrast than of comparison with other lives. And so also with his influence upon the world: it is matchless in its breadth and depth, and is heavenly in its beneficence.

Studied in the light of our Christian revelation these religions of the East demand, each and every one of them, additions here and substractions there, and explanations or emendations everywhere; and as to their influence upon the lives of men and nations, constant apologies are to be made. One cannot give examples in so short a paper, but our readers are asked to note for themselves the accuracy of our statement.

But Christ is peerless. From him we have nothing to subtract, to him we have nothing to add, and in him there is nothing unwholesome. By one who has written extensively upon these Eastern religions from a quite liberal standpoint, something quite good and true is found in each of them, and also something lacking or misleading. In contrast with them Christianity is called a *pleroma*, or fullness, the writer claiming that Christianity has all needful truth winnowed from all error. This peerlessness of Christ is simply the miracle of his manhood crowned with Godhood. When we realize it, we are constrained to exclaim anew, He is indeed "the Word made flesh," and "we have seen his glory as of the only begotten of God, full of grace and truth."

The following statements from Joseph Cook are a fitting conclusion to this essay:

"Not one of the great ethnic faiths has a hope of conquering the world."

"No other religion known to man can now be called a rival to Christianity."

"Max Muller has published the opinion that it is sheer futility to assume that the Bible is ever to be dazzled by any other book."

Note.—By a mistake the examination questions published in the last Bulletin, Missionary Department, are not, as they should be, upon the second quarter's work, but upon that of the last quarter. To correct the mistake, we will publish in the next Bulletin questions upon the second quarter's work, and give students ample time to answer the questions of both quarters. W. J. L.



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CHRISTIAN PUBLISHING COMPANY.

Literature.

I PROMISE. By Rev. B. F. Meyer, B. A. United Society of Christian, Boston and Chicago. 50 cents.

This little volume deals with the Christian Endeavor pledge, and is written in the very best style of its well-known author. Nothing more helpful and stimulating has appeared as a part of the Christian Endeavor literature. I. "Salvation and Trust;" II. "Winning God's Attention;" III. "God Speaking;" IV. "What Would Jesus Do?" V. "Our Duty;" VI. "Conscience." These are the chapter titles, and give some indication of the character of the book. Its general circulation would be vastly helpful to the Christian Endeavor work.

NURSERY ETHICS. By Florence Hull Winterburn. New York. The Baker and Taylor Co. 5 and 7 E. Sixteenth St.

This is the second edition of this volume, evidence in itself that the book has met a felt want in the home. The fourteen chapters in this little volume are replete with such information as all parents should possess. The talented author is a genuine apostle of child-training, and in her the children have found one who knows them and understands the philosophy of child-culture. "It is a great gift to be able to *interpret* a child's inarticulate murmurs." Indeed it is, and because we believe this volume will help many mothers to do this, we could wish it a place in every family nursery.

FROM THE CHILD'S STANDPOINT. Views of Child-life and Nature. A Book for Parents and Teachers. By Florence Hull Winterburn, author of "Nursery Ethics." New York. The Baker and Taylor Co. 5 and 7 East Sixteenth St.

The author of this volume has studied child-nature to good effect. She is wise in the ways of childhood, and her advice is marked by wisdom throughout. Herein is a great lack in many parents and teachers. They do not understand the nature of a child. They have forgotten their own childish feelings, and have not taken pains to study the children carefully whom it is their duty and privilege to train. Every thoughtful person as he grows older sees more in childhood than he once did, and often wishes that he had his work of child-training to do over again. We cannot deal with children wisely until we have entered sympathetically into their thoughts and feelings. This volume is a valuable contribution to child-culture and to home-making. As such we welcome it and wish it a wide reading.

MAGAZINES.

A beautifully illustrated booklet entitled, "Michigan a Summer and Health Resort State," has been received. Among the resorts highly commended is Macatawa Park, of which our readers may have heard. No state in the union is more highly blessed with resorts than Michigan, and this illustrated pamphlet sets them forth to good advantage.

Hon. John D. Long, Secretary of the Navy is the author of a very notable contribution to the forthcoming (June) number of Frank Leslie's Popular Monthly. It is entitled, "The Building of the New Navy," and is illustrated with nearly forty elaborate pictures and official plans, showing types of all the classes of United States war vessels, from the torpedo boats and destroyers to the most formidable first-class battleship, such as the new Maine, the Kearsarge and the Kentucky. In the course of this elaborate and comprehensive paper, Secretary Long reviews, in a most appreciative manner, the work of his distinguished predecessors in office—Secretaries Hunt, Chandler, Whitney, Tracy and Herbert—whose efficient and patriotic energy in the building of the new navy led up to the glorious results consummated under the present administration.

The Century will issue three special numbers: June, "Out-of-doors number;" July, "The Story-tellers' number;" An article by Henry Van Dyke on "Fisherman's Luck," and a dozen striking pictures of Niagara Falls by the artist, Castaigne, are two of the features of the June issue.

There will be four short stories in the June Scribner's, suitable for the season when the summer travel has just begun. Two of the best known American writers, Henry James and Joel Chandler Harris, will be represented, and two new writers, William Allen White (famous for his editorial, "What's the Matter with Kansas?") and Robert Shackleton, a New York journalist.

Harold Frederic's last novel, "The Market Place," is to be published simultaneously in America, England and Canada. The American and Canadian editions are to be illustrated by the best of the drawings made by Harrison Fisher for the story in its serial publications in the Saturday Evening Post, of Philadelphia. An especially interesting item of news is that the novel in book form will contain much that was omitted from it in its serial publication and in book form only can the reader have the story just as it left the pen of the author.

To the Youth's Companion of May 25th, Memorial-day number, Hon. Justin McCarthy, M. P., will contribute recollections of Henry Ward Beecher's visit to England during the Civil War, when he made his great speeches for the Union cause. Two other timely contributions will be Homer Green's story of "Jim's Widow," who vindicated the memory of her husband, a supposed deserter; and "The Parshley Celebration," a story by Sarah Orne Jewett, suggesting a new way to celebrate Memorial day.

Ian Maclaren, the author of "Beside the Bonnie Brier Bush," who is now lecturing in this country, has engaged to write a series of articles for the Ladies' Home Journal, and the first will appear in the May issue of that magazine. The general topic upon which he has agreed to write is of the pastor and his congregation. He will emphasize the relation that should exist between a minister and his congregation, how one can aid the othdr, and other similar phases of church work. Being, as is well known, pastor of a large church in Liverpool, and one of the most popular ministers in England, Dr. Watson is in position to speak by the light of successful experience, and his articles will be read with keen interest.

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Pains and aches come from excess of uric acid in the blood, due to neglected kidney trouble. Kidney trouble causes quick or unsteady heart-beats, and makes one feel as though they had heart trouble, because the heart is overworking to pump the thick, kidney-poisoned blood through the viens and arteries.

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The passing of scanty or profuse quantities of urine is a warning of kidney trouble. If you want to feel well you can make no mistake by first doctoring your kidneys.

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of most of the ills that affect humanity. Its neglect is a serious matter. The system becomes clogged, thus retaining the germs of disease. Expel the impurities from the body promptly and easily by using

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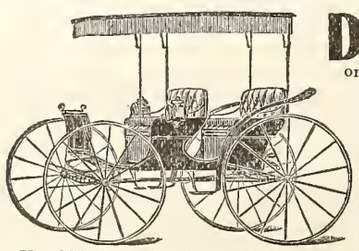
It is not a violent cathartic. It gently regulates the bowels, strengthens the digestive organs, and by purifying the blood gives tone and vigor to the entire system.

No Drug-Store Medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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Marriages.

BENNETT—HAMILTON.—At Kellogg, Ia., April 10, 1999, Mr. Edward Bennett and Mrs. Lucinda A. Hamilton, both of Des Moines, Ia.; F. W. Collins officiating.

BLOUGH — WILSON.—At the pastor's residence Sunday evening, April 23rd, Miss Amanda Blough to S. D. Wilson; J. H. Jones officiating.

LOWTHER—PANTLE. — April 25, at the home of officiating minister, A. W. Gehres, occured the marriage of Mr. Everett Lowther to Miss Lizzie Pantle. They make this place their home, Hopedale, Ind.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BAKER.

William Baker was born April 28, 1830, died April 10, 1899. In about 1845 he united with the church and lived a faithful member of it until death. He was married in Washington Co., Ind., in 1853. He moved to Illinois, where he lived in 1865, at which time he removed to this county, the place of his birth. During the rebellion he served his country as a prvate in Company C, One Hundred and Eleventh Illinois. At the time of going into the army he had a wife and four children. He never saw this dear wife again. Three of his children died also, later. Afterwards he married Nancy E. Grace on July 31, 1866, and as the result of this union five children were born, all of whom are alive and reside in Washington Co., Ind. He served the church as elder while in Illinois, also in Indiana. Bro. Baker was physically and spiritually a strong man, but was taken away by pneumonia with other complications. The community realizes it has lost one of its very best citizens, six children have lost a noble father and the aged wife a loving husband. At the time of his funeral service many could not gain admission to the church house, it was so crowded. All hearts seemed unusually sad. To know him was to love him. His life for Christ was a nobler sermon than I could preach. We recommend his faith to his bereaved. Bro. Baker was a very appreciative reader of the CHRISTIAN-EVANGELIST. The writer conducted the funeral service in Walnut Grove church house, which is six miles northeast of Campbellsburg, Ind.

U. G. SUTHERLIN.

BRUNER.

Francis M. Bruner, ex-president of Oskaloosa College, scholar, gentleman, soldier, Christian, died at his home in DesMoines, Ia., May 2nd, aged 65 years. Bro. Bruner had been an intense sufferer from broken health for several years, and only his natural vitality, sustained by his indomitable will spared him to us so long. The funeral services were held in the University Church May 5th, conducted by the pastor. Dr. D. R. Dungan, of St. Louis, Mo., an associate of the deceased for a quarter of a century, delivered the principal address. Two comrades of earlier days, besides Bro. Dungan, were present to honor his memory: N. A. McConnell and Dean Everest. Bro. Bruner was a Kentuckian by birth, reared in Illinois, graduated from Knox College in 1857, studied two years at the Royal University at Halle, Prussia, visited Berlin, Cologne, Manheim and Paris for research. Returning to America in 1860, he began to evangelize with splendid success. In 1863 he enlisted in the 7th Reg., Co. A, U. S. Infantry, and was made captain. He served one year in Florida, and became pastor of the Church of Christ at Monmouth, Ill., where he served till called to the presidency of Oskaloosa College in 1870. Six years he wrought in that capacity, and contributed much to the scholarship and permanent establishment of our educational institutions. Subsequently be was president of Abingdon College till Eureka was founded. Bro. Bruner was a thinker and a writer of marked ability. A book of profound research, now in the hands of the printer, was completed only a few weeks before his decease. The writer read the manuscript of much of it, and believes that it will more than sustain his reputation. "He served his generation by the will of God and fell asleep." He was glad to go to his rest. University Church adds another name to its long list of honored dead, and while grief-stricken over its loss, rejoices in the heritage of a saintly man. He finished his course with joy. God comfort Sister Bruner and her children. I. N. MCCASH.

DesMoines, Ia., May 6, 1899.

DODSON.

Narcissus Adaline Dodson, *nee* Hensley, was born in Virginia, May 2, 1829. She came with her father to St Louis Co., Mo., at an early age. She was married to Wm. H. Dodson Sep. 11, 1848. He preceded her to the better land by six and a half years. She was the mother of six children, three boys and three girls, nve of whom are still living. One girl died when seven years of age. She obeyed the gospel under the preaching of Eld. J. J. Frost, 28 years ago, since which time she has ever proved faithful to the Lord's cause, and died in the hope of immortality. She has been living at and near Hematite all of her married life. All of her children were members of the church. The oldest is our well-known Bro. I. B. Dodson, who has been preaching in Southeast Missouri for 15 years. Mother Dodson was very faithful in her attendance at church and in all Christian duties, and will be much missed by the church and community, and especially by her children, whom we commend to the grace of God, and to her and their father's noble example, that they may meet them again where parting will be unknown. S. W. ROBINSON.

MAJOR.

Mrs. Melinda Madison Major, wife of Dr. T. T. Major, died Friday, April 14, 1899, at Sedalia, Mo., of kidney trouble. She was born at Fayette, Mo., in 1832, and was educated at the Baptist college, Georgetown, Ky. In 1864 she was married to Dr. Major. With him are left three children to mourn the loss of a noble wife and loving mother. Of her personality it may be said that she was a remarkable woman—remarkable in her charity, her Christian spirit, her loyalty to friends and her devotion to all that was best and purest. She loved life, too, with that wholesome love which is optimistic and finds sweetness even under the most adverse circumstances, and even when death was creeping closer and closer, her cheerful interest in those about her did not desert her, and not once did she speak of that which was inevitable. Her Christianity was not a theory, but a fact which was proven every day of her life and it is possible no individual in this city ever numbered so many loving friends and to none bereaved has more sympathy been given. The funeral services were held at the First Christian Church, of which deceased had been a faithful member so many years Sunday, April 16 at 2 o'clock; Rev. Putman officiating. R. P.

Sedalia, Mo.

MILLION.

Miss Izora Belle Million, born Sep. 25, 1860, passed away April 28, 1899, aged 38 years, seven months and three days. The circumstances surrounding the death of Sister "Zora" were peculiarly sad. She was one of the unfortunate victims of the Kirksville (Mo.) cyclone of April 27, in which she was so severely injured that she died the next morning. She had been visiting her sister, who lives in Kirksville—Mrs. Hallie Mills—who also was severely and seriously but not dangerously injured, when the storm occurred. Sister Zora resided near Woodlawn, Mo., where she was one of the most active, consistent, conscientious and earnest members of the Christian Church. She was loved by all who knew her. She leaves to mourn her departure a host of friends, two sisters and her aged mother. She was called suddenly, but her lamp was trimmed and burning, she was ready for the summons. Her last request was that the writer should preach her funeral which sad duty on account of sickness, he could not perform at her burial, but it will be his sad pleasure (D. V.) to do so at memorial services to be held at his next regular appointment at Woodlawn, the third Sunday in May. May the Lord comfort the suddenly bereaved and sorrowing family.

C. H. STRAWN.

Paris, Mo., May 4, 1999.

OGLE.

Mary Alice Carbaugh was born Oct. 8, 1849, died April 27, 1899, at her home near Fishhook, Ill. June 11, 1868, she married Isaac J. Ogle, and leaves a husband and nine children and one stepchild and an host of relatives and friends to mourn their loss. In 1863 she united with the Christian Church. of Perry, Ill., and 1893, when the Mound Prarie Christian Church, near Beverly, Ill., was organized, she became one of its charter members. Here her funeral was held April 28; conducted by J. D. Dabney, assisted by the W. R. C., of which she was also a member. She was a faithful, practical, every-day Christian and will be greatly missed by all. J. D. DABNEY.

El Dora, Ill.

OREAR.

W. D. Orear was born Jauary 16, 182-, in Montgomery County, Kentucky. He died April 16, 1899, at Virginia, Bates Co., Mo. He was married to Selina Gipson, Montgomery County, Kentucky, Jan. 20, 1857. To this union five children were born. Carrie, the oldest daughter, has crossed over the river. At the age of about 21 Bro. Orear united with the Christian Church at old Spencer Church, Kentucky. He again was reinstated in the church at Virginia, Mo., September, 1897. He spent his last days as a consecrated Christian. The funeral and interment was conducted by the writer at Virginia, Mo. J. H. JONES.

WARREN.

After an illness lasting five months, Kemper, the eldest child and only son of W. R. and Susan A. Kemper Warren, died at Connellsville, Pa., on May-day morning, aged four years and seven months. On the 2nd inst. funeral services were conducted by Bro. Plattenburg, of Uniontown, assisted by Rev. W. A. Edie, First Presbyterian Church, Connellsville; interment private in Hill Grove cemetery. The expressions of sympathy from members of Bro. Warren's congregation have been genuine and heartfelt and are shared by all those in the community who have known the bereaved parents even slightly. J. L. G.

Connellsville, Pa.

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Publishers' Notes.

YOU WILL BE GLAD

To know that H. W. Everest's late book, "The Science and Pedagogy of Ethics," is nearing completion. But little remains of the typesetting to be done, then it will go into the hands of the binder and be ready for the reader in a short time. We cannot now state definitely the time this work will be ready for delivery, but will give notice in these columns later.

In the meantime get ready to investigate a thought-provoking book by one of the ripest scholars and best thinkers among our brethren.

"MARY ARDMORE"

Is a good book to place in the hands of those who should understand the New Testament teachings on conversion and kindred subjects. J. H. Stark, the author of "Mary Ardmore," has planned an attractive story in this book, telling it in a fascinating style and in the end leaves the mind of the reader full of the teachings of Scripture relative to what Christ teaches on conversion. The reader will be convinced of what is *sound doctrine* by Mary's keen wit and logic. It is a work of 328 pages, and the price is $1.00, postage paid.

"AUNT MARIA'S SATURDAY TALK SERIES"

Are just the books to delight and instruct the children and will also edify the grown people. These books are true stories of incidents in the lives of many great men and women who have been conspicuous in the world's history. The titles of these books are "Little Presidents," "Little Kings," "Little Queens," "Little Orators," "Little Generals," "Little Statesmen." They are beautifully bound in cloth, printed on excellent paper and the price is 50 cents per volume postpaid or $2.50 for the six volumes, postpaid. These books should be in the hands of the young, as they will exert an influence for good on their minds.

"QUEEN ESTHER,"

By M. M. Davis, is highly commended by competent judges who have read this late book. Among those who are eminently qualified to testify of the merits of this work is Anna D. Bradley, of Ft. Worth, Tex. The following is an extract of what she has written concerning M. M. Davis' "Queen Esther:" "The book of Esther has always had a peculiar charm for me, and I thought I had studied it well, but with my friend and brother, M. M. Davis, as guide, I find whole storehouses of jewels which my eyes had been too dull to see."

THE DOCTRINES AND DOGMAS OF MORMONISM

Are examined and refuted by D. H. Bays in his late book bearing the title as mentioned at the head of this article. The author was a devout Mormon for about twenty-five years. He knows all the strong points on which the Mormon Church bases its doctrines and he is well acquainted with the weakness of the cause of Mormonism.

This book by D. H. Bays can truthfully be called the most thorough exposition of the doctrines of Mormonism now before the public. Armed with the facts it contains you will be prepared to answer the Mormon elder. The book contains 460 pages, cloth binding and the price is $1.50.

Stray Notices.

LESSONS IN SOUL-WINNING, by E. H. Kellar, is a work containing many valuable suggestions in soul winning, and will be very helpful to those who wish to aid the pastor in personal work. 184 pages. Cloth, 75 cents. Christian Publishing Co.

IN THE DAYS OF JEHU, by J. B. Ellis, is a well-written and intensely interesting Bible narrative. The lesson taught is that idolatry is ruin and the worship of God is life and peace. 189 pages. Cloth, 75 cents. Christian Publishing Co.

ROSA EMERSON, or, A Young Woman's Influence, by John Augustus Williams, is a story of the Lodge, the Church and the School. It portrays the wonderful influence for good that a noble woman may exert on her community. 373 pages. Cloth, $1.00. Christian Publishing Co., St. Louis.

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Selected Smiles.

A lawyer said to a witness: "You're a nice fellow, aren't you?"

The witness replied: "I am, sir, and if I was not on my oath I'd say the same of you."

* * *

"You didn't fasten your essay with a blue ribbon, as you usually do," said the editor of the magazine.

"No," answered the contributor. "My sense of harmony wouldn't permit it. This is an article on the management of the war. I tied it with red tape."

* * *

A little girl who had been studying fractions, when told by her mother that eggs were nine cents a dozen, called out to Rob, her younger brother, "You don't know how much that is apiece, and I do."

Robert thought a moment, and answered, proudly, "Yes, I do; you get a cent apiece for nine, and three for nothing."

* * *

"What do you think of the proposition to compel surface cars to carry people for nothing unless they are provided with a place to sit down?" asked Mulligatawney.

"It won't work on the cable. They'll simply start the cars with an extra jerk that will make every standing passenger sit on the floor. Then they'll take up their fares," said Jinks.

* * *

McLubberty. Owld Uncle Moike Duffy is out av his moind intoirely!

Mrs. McLubberty. Phwot makes yez say thot?

McLubberty. Phwoy, he's been afther makin' his will an' l'avin' iveryt'ing he's got in dhe worruld to his heirs, not kapin' back for himsilf as much as a quarter's wort' av anyt'ing. T'ink av ut, l'aving himsilf penniless at his age, in case he should doie!

* * *

Mr. Rudyard Kipling tells an amusing story at his own expense. During his stay in Wiltshire one summer he met little Dorothy Drew, Mr. Gladstone's granddaughter, and, being very fond of children, took her in the grounds and told her stories. After a time Mrs. Drew, fearing that Mr. Kipling must be tired of the child, called her, and said: "Now, Dorothy, I hope you have not been wearying Mr. Kipling." "Oh, not a bit, mother," replied the small celebrity, "but he has been wearying me."

* * *

It was in a Latin class, and a dull boy was wrestling with the sentence, "Rex fugit," which, with a painful slowness of emphasis, he had rendered, "The king flees."

"But in what other tense can the verb fugit be found?" asked the teacher.

A long scratching of the head and a final answer of "Perfect," owing to a whispered prompting.

"And how would you translate it, then?"

"Dunno."

"Why, put a 'has' in it."

Again the tardy emphasis drawled out: "The king has fleas."

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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WM. REMFRY HUNT,
MISSIONARY IN NANKIN, CHINA.

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THE
CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his apostles strongly condemned.

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The hearty co-operation of Christians in efforts of world-wide beneficence and evangelization, versus petty jealousies and strifes in the struggle for denominational pre-eminence.

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For the right against the wrong;
For the weak against the strong;
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For the brighter age to be.
For the truth, 'gainst superstition,
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For the hope, whose glad fruition
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, May 25, 1899. No. 21

CURRENT EVENTS.

The strained relations between General Brooke and General Gomez, which for a few days threatened to become a three-cornered altercation with these two and Secretary Alger, has at last been brought to a happy issue and the payment of the troublesome $3,000,000 to the Cuban soldiers is to begin this week. May 27 is the date set for the first payment. The most critical stage in the preceedings was passed when Gen. Brooke waived his demand that the Cuban soldiers should surrender their arms to the American military authorities when they received their money. This had been the chief point of resistance with Gomez and the Cuban army generally. The point was not really a vital one and the concession seems to have been wisely made. But just when all seemed to be peaceably settled it was reported that the Secretary of War disapproved of the arrangement to have the arms handed over to the municipal authorities. Later dispatches indicate that his disapproval was based on a misunderstanding of the scheme and has disappeared with further explanations. Gomez is to co-operate with the American authorities in the distribution of the bounty and he has issued a manifesto to the Cubans, explaining and defending, as well as he can, his varying attitude toward the Americans during the last few months. It has been a racillating course and stands badly in need of explanation. In view of the insignificant character of the concession which Gen. Brooke has made and the complexity of the difficulty which he has apparently solved, he deserves great credit for his skillful handling of a difficult and delicate situation.

There is no event of the current week which can compare in far-reaching importance with the meeting of the Peace Conference at the Hague. The first session was held on Thursday, which happened to be the Czar's birthday, and was occupied entirely by interchange of compliments and courteous addresses to the Czar as the originator of the conference and to Queen Wilhelmina as its hostess. Baron de Staal, Russian Ambassador at the Court of St. James and chairman of the Russian delegation, was chosen president of the conference. In his opening speech he outlined the field in which the conference is to work and enumerated the topics which it is to discuss. There are three general topics which are, in the order in which he mentioned them, as follows: First, arbitration and the establishment of a permanent international tribunal for the settlement of as many disputes as possible without war; second, the laws of war, whereby war may be made as humane and civilized as it is possible for war to be; third the restriction of military expenditures and the abolition of armaments. The order in which these topics are named indicates probably their relative importance as conceived by the president of the conference or, at least, the order in which they will be taken up. It may be somewhat disappointing to some to find the question of disarmament, for the discussion of which the conference was avowedly called, relegated to the last place on the program, but the order is nevertheless natural and logical. Disarmament will never be tried as an experiment. If it comes at all, it will come because the nations have found another way of settling their difficulties. Arbitration must be reduced to a fixed and definite system, and its efficacy must be proved by experience before any nation will consent to abolish the present means of deciding disputes. Disarmament will come about without effort when armaments are seen to be useless. But this change cannot be wrought in a day, and meanwhile it is important that the inhumanity of war should be reduced to the lowest possible degree. Hence the second topic rightfully has a place. There are great difficulties to be overcome in settling any one of these problems, and one need not allow sentiment to obscure his vision of this fact. But it is a hopeful sign that an earnest attempt is being made to solve the problem, and it is also a hopeful sign that by common consent attention is being turned first of all to the positive side of the work in providing for a permanent international court of arbitration.

The course of events in the Philippines has not changed materially during the past week. The desire of the Filipino leaders to make peace and the unwillingness of the natives to keep up the war are becoming constantly more evident. Another set of peace commissioners has been sent to Manila to confer with Gen. Otis, commissioned this time by Aguinaldo and his Congress. The old request for an armistice to give the Filipino Congress time to consider terms of peace, was again made and refused. Gen. Otis continues to hold that if Aguinaldo had power to make war without consulting the Congress he has authority also to make peace. Orders have been sent, however, by Gen. Otis to Generals Lawton and MacArthur, not to push forward the aggressive campaign while peace negotiations are pending. This gives all the practical advantage of an armistice and at the same time does not involve the slightest official recognition of the Filipino Government. Moreover, the active campaign can be resumed without notice whenever it becomes apparent that the insurgents are using this temporary quiet to prepare for further hostilities. The Filipino Congress has at least gotten itself together and opened its session. Aguinaldo has sent to his Congress a message urging it to hold out to the bitter end. To the casual observer it would appear that they have about done that already. The bitter end is not far off, and the farther they try to postpone it the bitterer it will necessarily be. This message may be put down as a piece of the policy of bluff which Aguinaldo has been pursuing for a long time. The message was addressed to the Congress, but it was really meant for Gen. Otis and the Associated Press. He wants peace, but he hopes to secure better terms by not appearing eager. It is reported that Gen. Luna, who is the most important of the commanders of the Filipinos in the field, is not in sympathy with the attempts of Aguinaldo and the Congress to secure peace, and that if peace is made he may keep up the war as the leader of bands of guerillas. This, however, is mere unconfirmed rumor. During the week there has been but little fighting, but the gunboat, Laguna de Bay, has continued to move up the Rio Grande, keeping pace with Major Kobbe's command, which is moving along the bank of the river. The town of Candaba was surrendered to this double force without resistance. The expected engagement before San Fernando has not taken place, and the body of insurgent troops which were believed to be massed in that neighborhood seems to have faded away.

The Sunday newspaper is a calamity which has not yet befallen England, but there is much excitement in religious circles in that country now for fear of an invasion by this characteristically American enterprise. Two important London dailies, the Telegraph and the Mail, which have hitherto published only six editions a week, have begun a Sunday issue. It is not yet a Sunday paper in the sense in which we understand the term. It is not a mammoth illustrated magazine containing as much matter as a half dozen ordinary volumes and requiring practically the whole day for even a cursory perusal of it. It is just an ordinary newspaper published on Sunday. This is a very different and a much less dangerous thing, but the danger lies in what it may lead to. Accordingly, the religious forces of England, both pulpits and papers, have organized a campaign to fight the Sunday newspaper. A list of newsdealers who do not handle the Sunday edition has been drawn up and circulated widely with a view to boycotting all who do handle it. There is also being planned a popular appeal to Parliament for prohibitory legislation on the subject. Probably the inborn conservatism of the British mind would prevent the popularity of any such monstrosity as the American Sunday newspaper, but if British conservatism is good for anything, now is the tim

for it to distinguish itself by nipping this evil in the bud. The American press, with all its faults, is the finest in the world. It has given to the world exhibitions of enterprise and push such as have never been witnessed before or elsewhere. We are proud of it—six days in the week. But we do not like to hear the term, "the American Sunday newspaper," pass into common speech as a term of reproach on a par with "the Continental Sunday."

It is reported that the Czar has authorized the organization of a reform commission to investigate the present system of dealing with criminals and the abuses to which he is liable, and to recommend the improvement or abolition of the present system of exile to Siberia with hard labor. Apparently there has come home to the mind of the Czar, what the rest of the civilized world has had for years, a realization of the scandalous abuses to which the Siberian exile system lends itself, and it is to his credit that he is taking steps to effect a reformation. Privy Councilor Mouravieff, minister of justice and a cousin of the foreign minister, Count Mouravieff, has been appointed as the head of the commission. The subject of criminology is one in which the Czar is said to have been taking a deep interest of late and this work of reform, although in the hands of a special commission, is to be carried on under his personal oversight. The reform may involve the total abandonment of the exile system and the substitution of penitentiaries and hard labor, as employed in other countries, or it may involve only the limitation of the penalty of deportation to a smaller list of offences. At any rate the present practice of sending convicts into exile upon the verdict of the local courts, analogous to our justices of the peace, is almost certain to be condemned. Not only does the motives of humanity and the advance of the science of criminology demand an improvement in the Russian method of dealing with this class, but it is obvious that the continuance of the exile system will stand in the way of the development of Siberia, which is of vast importance to the Czar in connection with his ambition for supremacy in the farther east.

The Presbyterian General Assembly is in session at Minneapolis. For the non-Presbyterian public the most interesting feature of the occasion is the fact that the case of Dr. McGiffert is again brought into prominence. Following the publication of Dr. McGiffert's "History of Christianity in the Apostolic Age," about eighteen months ago, he was accused of heresy by many presbyteries and synods which had no jurisdiction over him. The General Assembly last year requested that he should either disavow some of the statements made in this book, or retire from the Presbyterian ministry. To this request he has replied in a letter, marked throughout by the most perfect courtesy and kindliness, in which he respectfully declines to accept either one of the alternatives proposed. He cannot alter his views until he is convinced of error, and he cannot withdraw from the Presbyterian Church because his teaching is in agreement with that of the church in all essential particulars. If the assembly adheres to its original position, there will be a heresy trial. But it is not at all certain that the matter will not be dropped, for very many, even among those who are not in sympathy with Dr. McGiffert's views, are convinced that the trial of Dr. Briggs was not only a tedious and wearisome procedure, but that it did the church more harm than good, and that the present case will be no better. The Episcopalian Church has lately shown that, in spite of the protests of some of its own number, it is still a broad enough body to contain as large a man as Dr. Briggs. The "Briggs case" will not have been altogether in vain if the experience derived from it shall prevent the General Assembly of the Presbyterian Church from bringing into existence a "McGiffert case."

Admiral Dewey, who has left Manila on the flagship, Olympia, for his homeward journey, was received at Hong Kong with with proper honors both from the United States Consul General Wildman and from the British Colonial Government. It is understood that the Admiral will remain in Hong Kong two weeks for the cleaning up of his vessel and in further preparation for the long journey before him. It has been suggested by a writer in the Independent that the proper way to honor Admiral Dewey's return to the United States would be for the entire North Atlantic squadron to meet him at Gibraltar and escort him home. This would certainly be a mark of distinguished honor, and would make an imposing display across the Atlantic. His reception in the Harbor of New York will probably excel anything in that line which has ever transpired in the history of the country. We understand the Admiral is declining many invitations to attend banquets and receptions in various cities, as the condition of his health requires quiet and rest. It is to be hoped that the good sense of the American people will recognize this fact and not kill this popular hero with their kindness.

The United States Philippine Commission has submitted to the Filipinos a form of government which is to be in force until Congress legislates on the matter. This outline of government has the approval of the President and, we understand, is meeting with favor from the leading and most influential Filipinos. Following are the propositions submitted:

A Governor General, to be appointed by the President.

A Cabinet, to be appointed by the Governor-General; all the principal judges to be appointed by the President.

The heads of departments and judges to be either Americans or Filipinos, or both. A general advisory council, its members to be chosen by the people by a form of suffrage to be hereafter carefully determined upon.

The President earnestly desires that bloodshed cease and that the people of the Philippines at an early date enjoy the largest measure of self-government compatible with peace and order.

The Filipinos have requested the cessation of hostilities until they can present the question of peace to the people. While no armistice will be granted it is understood that hostilities will not be further prosecuted until the people of the islands have had time to consider the propositions which have been submitted. The form of government suggested is similar to that which now exists in Cuba. Influential Filipinos admit that it is a liberal form of government and allows much room for the exercise of home rule. The indications are that we are at the end of active military operations in the Philippines and the beginning of peace and civil order.

Rumors of the ill-health of Pope Leo XIII.have been almost continuous for some years. So often has he been at death's door, according to the newspaper reports, that the public has learned to be skeptical as to all such rumors. Most of them are unauthorized. But Leo has come to the time of life when we must expect some day soon one of these reports, whether authorized or not, will be true. Of late the reports of the Pope's sinking condition have been more persistent than usual. The statement comes from a generally trustworthy source that Leo has not been attending to his duties for some time, but that there is really an interregnum, and Cardinal Rampolla is de facto Pope. In this state of affairs, the question of Leo's successor naturally becomes an interesting one. The most promising candidate is this same Cardinal Rampolla, the Pope's private secretary. Next to him is mentioned Cardinal Parocchi, whose platform is the restoration of the temporal power of the papacy, dissolution of the Italian monarchy and the transformation of Italy into a confederation of small republics, including the papal state. The chances for the election of a non-Italian Pope are very small. Cardinal Vaughan has perhaps as good a chance as anybody outside of Italy. His strong point, which might be a weak point in a campaign for election to the papacy, is his desire for the reunion of Catholicism and Anglicanism. The method of electing a Pope makes it difficult to elect other than an Italian. When the Pope dies, without a moment's delay all the cardinals who are in Rome at the time are shut up in the building called the Conclave, and they are kept there, with no communication with the outside world, until they have elected a Pope by the necessary two-thirds vote. The Italian cardinals are always in a vast majority because no time is given for others to come to Rome. When the death of a Pope seems imminent, as at present, many cardinals flock to Rome to be on hand to participate in the election, but in case the Pope is "an unconscionable time a dying" (as Charles II. said of himself), many go back home and the numerical preponderance is still with the Italians. Naturally, Italian cardinals can usually be depended upon to choose an Italian Pope.

The American Line Steamer, Paris, from Southampton and Cherbourg for New York, struck on the outlying ridge of the Manacles, near Falmouth, England, on the 21st inst., at one o'clock in the morning. Fortunately, the sea was calm and the passengers were transferred in safety and with little excitement to small boats and taken to shore. There were 386 passengers aboard her. Capt. Watkins, commander of the vessel, stood on the bridge giving orders and preventing undue alarm until all were landed. No sufficient explanation of the accident has been given up to this time. So far the vessel has not been floated, and as it was within an hour of high tide when it struck, doubts are expressed as to whether it will be possible to save it. Much depends upon the state of the weather during the next few days.

CHILDREN'S DAY.

The first Lord's day in June has become a "Red-Letter" day in our calendar among the Sunday-schools. It is Children's Day for Foreign Missions. When it originated in 1880 we did not have a single mission on heathen soil. One of the addresses made before the Foreign Society in that year was "A Plea for Heathen Missions." After presenting urgent reasons why such work should be inaugurated, the speaker turned to the question of methods and said, in substance: "Let the children have a hand in this work. Appeal to them for their offerings to send the gospel to those who know nothing of Jesus Christ, and their young hearts will respond." As the seed of such a fund the speaker presented $1.13, mostly in copper coins, which a few children had sent by his hands to be used in sending the gospel to those who have it not.

The suggestion was heartily received, and on the following day the committee brought in a report approving the plan of starting such a fund, the nucleus of which had already been presented, and appointing a day when these offerings of the children should be collected in the following year. The corresponding secretary of the Foreign Missionary Society, at that time, wrote a letter to the editor of this paper, then in England, asking for a name for the fund. The reply was: "Let it be called the 'Children's Heathen Mission Fund,' and let there be fixed a day on which the offering for this fund shall be made by the children, and let it be perpetual throughout all our generations." This name was accepted and used for many years. The fund has never been thought of except as a fund for Foreign Mission work, and pre-eminently for the work in religiously destitute fields which we call *heathen*. The circumstances under which this fund originated, the spirit in which the matter was received by the convention and acted upon, the manifest blessing of God upon it and upon our schools, are all weighty considerations why the day should be perpetually observed and the funds used for the purpose for which it was originally established.

We say these things because we hear now and then of some school that has taken the money received from Children's Day, and given for the purpose of sending the gospel to the heathen, and used it to pay for a piano or organ, to liquidate a coal bill, or to cover a shortage on the preacher's salary. This is not right. It is not keeping faith with the children. It is not keeping faith with God, whose blessing we have asked upon the offerings of the children. It is not keeping step with the schools of the brotherhood. It is taking the bread of life from the perishing heathen to pay our home debts. We should adhere strictly to the original purpose, and use the proceeds of Children's Day for heathen missions. This was the thought in the heart of the children who made the first offering, and God put it there.

The steady growth which this fund has made from year to year, with slight exception, shows what fast hold it has taken on the hearts of the children in our schools. The sum has grown to be of considerable dimensions already, making a large proportion of our total receipts for the foreign work. But who can estimate the educational value of this observance of Children's Day from year to year? It is forming the habit of giving. It is fostering the missionary spirit. It is widening the children's knowledge of the world's condition and needs. It is enlisting them in the general co-operative work of the brotherhood. It is, in a word, bringing them nearer to Christ and identifying them with his church and people. In our Sunday-schools to-day are being developed the boys and the girls who are to be our future missionaries.

To accomplish the two ends in view—the increase of the fund and the moral and religious education of the children—pastors and church officers should give considerable attention to Children's Day. Let there be, when possible, a distinct service for the children. Let the songs, the recitations, the Scripture readings, the prayers, all be made to bear on the special nature of the occasion. Let it be the gladdest day in all the year for the children. Acquaint them with the names and fields of the missionaries. Tell them of the children in heathen lands that are being cared for and trained for Christ. Read them some message, when possible, from some of the missionaries. See that all have a chance to give, and see that they understand the purpose for which it is given, and the motive that should prompt the giving.

We trust that the coming Children's Day will be more generally observed by our schools, and that the offerings will be larger than in any previous year, so that at our Jubilee Convention it will appear that the children have not been left behind in the great progress which shall have been made in our missionary offerings.

CITY EVANGELIZATION.

One of the most important topics considered in the Congress of Disciples, recently held in this city, was the work of successfully presenting the gospel to the people in our congested centers. It is an intensely practical subject. It is also one of present and pressing importance. That the Disciples of Christ are beginning to consider the matter seriously is a favorable omen.

When the word "city" is employed in this connection, any places of the largest magnitude—as St. Louis, Cincinnati, Chicago, New York, Boston, Philadelphia—are to be thought of. Des Moines, Omaha, Kansas City, Indianapolis and Louisville are not the places in which the problem exists—the problem of reaching "the submerged tenth" with the gospel of salvation. The work is no holiday affair in the smaller cities, but it is far more serious in the great cities. The question relates, then, to the evangelization, in our own country, of Philadelphia, Boston, New York, Chicago, Cincinnati and St. Louis.

Nor is it a problem before the Disciples alone. Other Christians recognize the magnitude of the problem, the great difficulty of its practical solution, and its immediate importance. "How to Make Methodism Successful in New York," was a subject before the weekly meeting of Methodist ministers in that city some years ago, yet there are eighty or more Methodist churches in New York. One might be pardoned for thinking that Methodism is abundantly successful in this great center. In a sense, and to a degree, it is successful, but Methodism has not solved the problem of city evangelization. A few years ago there was inaugurated by these earnest disciples of our Lord an effort known as "The Forward Movement," on which was expended thirty thousand dollars per annum. "The Forward Movement" was located on Fourteenth Street, near Sixth Avenue. But "The Forward Movement" did not evangelize New York. There were earnestness, zeal, consecration, wisdom, enthusiasm, liberality, but the problem remains. A similar statement, with unimportant modifications, may be made concerning Presbyterians and Baptists.

But success has attended the efforts of the denominations here named in the great cities far beyond any success yet achieved by the Disciples of Christ. The problem with us is new and peculiarly difficult. A number of congresses will wrestle with the problem before we will succeed in successfully solving it. It is well to consider the question. It may be that it will be our high honor to yet show the world how to bear the Word of life with success to the perishing thousands in the great cities. Somebody must succeed. The gospel *must* triumph in our cities. The Christ must reign in the cities no less than in the country places. The problem of city evangelization will be solved. This is one of the certainties of the future. Why not by the Disciples of Christ?

The problem of city evangelization can not be solved by a large outlay of money. If money would solve the problem it would have been solved in New York by the Methodists, much more by the Episcopalians, equally by the Baptists and Presbyterians. All have expended and do now expend large sums of money in an effort—or better, in efforts—to turn men in the great cities from Satan to God. But the best that can be said concerning the efforts of these brethren is that they barely hold their own. Their forts are held—that is all.

The people will not enter the churches. This statement is made concerning the unevangelized masses. They do not attend the churches—they will not do so. They can be reached in larger numbers in halls and tents, but the evangelistic efforts in such places are spasmodic, and result in but little permanent good. A better plan than that of holding protracted meetings in temporary places must be found. By all means hold such meetings, but do something more. Let not the main dependence be on protracted meetings held in houses of worship, in halls and tents.

The work of city evangelization must be done by the church—and it must be done by the church as such.

At this point, in an intelligent and large consideration of the problem, the question of church organization presents itself. Thus far our organizations have had reference especially and chiefly to self-edification. In the organization of our churches but little attention has been given to the unevangelized masses. At this point there must be a radical change. We must come to regard the local church as a center of evangelistic effort. Organize the church with special reference to this character of work—meantime, keeping in mind the edification of the body.

This will lead us to depend less on public formal discourses and to a greater extent on informal, personal, face-to-face work.

To this end persons must be employed, men and women, who will bear the message of redeeming love to the people in their homes. Women are peculiarly fitted for this character of service.

A question worthy of consideration is the place of woman in the work of city evangelization. This topic was suggested in the St. Louis Congress. It is called up in this place, at this time, and in this form, that attention may be given to it with a deliberation and a fullness impossible in the Congress.

Hour of Prayer.

MALICIOUS JUDGING.

(Matt. 7:1-12; Rom. 14:7-13.)

(Uniform Midweek Prayer-meeting Topic, May 31st.)

CENTRAL TRUTH: *We should not judge each other maliciously, but should correct our own faults first and then judge our brother in charity.*

One of the curious things about our poor human nature is the ease with which we see faults in others and our slowness to see our own errors. The tendency to judge one another harshly when all of us desire to be judged charitably is another strange fact. If those who live in glass houses should not engage in throwing stones at their neighbors, it would seem equally plain that those who desire to be charitably judged, and whose only hope is in receiving mercy, should not be harsh and censorious in judging others.

There is a great deal of philosophy in the advice of Jesus to first cast the beam out of our own eyes, in order that we may see more clearly how to cast the mote out of our brother's eye. By the time we have gone through a severe self-examination, and have earnestly sought to correct our own faults we are in a much better condition to deal justly and mercifully with our brother. Moreover, if we would judge ourselves more severely we would neither judge others so harshly nor be judged so harshly by others. "Blessed are the merciful, for they shall obtain mercy."

A constant source of friction in church life is the tendency of church members to criticise each other. This is not generally done directly, or it would not be attended with such evil results, but more generally indirectly. We talk about our brother behind his back, and the brother always hears of it and naturally resents the criticism. It may be laid down as a rule, too, that those people whose lives are farthest from being blameless are the ones who indulge most freely in criticising others. Whether this is the result of an unconscious effort to justify themselves by showing that others are as bad or worse, or whether it be the result of spiritual pride, the fault is none the less serious in its results. The rule which Jesus laid down, by which we may correct this evil tendency, is: "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them." If we would remember this rule when we are finding fault with our brothers, it would prevent many a harsh judgment and unkind criticism.

Granted that there are members in the church who are weak in faith and correspondingly weak in their lives—what then? According to the lesson given us in Rom. 14, we are to treat these weak and erring members charitably. It is not our province to sit in judgment over our weak brethren whose customs do not exactly harmonize with our ideas of propriety. "Who art thou that judgest the servant of another? To his own Lord he standeth or falleth." The fact that we shall "all stand before the judgment seat of Christ" is referred to as a reason why we should not be forward in judging one another, and especially our weak brethren.

The whole trend of this teaching is that we are not to seek to injure one another nor to condemn one another, but rather to bear each other's weaknesses, and especially that the strong should bear the infirmities of the weak and all seek to help each other. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock in his brother's way or an occasion to fall." We should be more anxious to save our brother from sinning than to condemn him after he has sinned. None of us are sinless. While we are not to condone sin, neither must we magnify it, and as we would obtain mercy let us manifest that same mercy toward others. Love will win more sinners from their evil ways than our harsh words and unkind criticisms. If we have sinned in judging one another, let us here and now confess our faults one to another and seek henceforth to live together in charity.

PRAYER.

O Lord, before whom we shall all stand in judgment, we thank Thee that we shall be judged in mercy. We acknowledge that we have sinned against Thee, and our only hope for salvation is through Thy forgiving love. As we expect mercy from Thee, help us, we beseech Thee, to be merciful to each other, and not to judge one another in malice. Forgive our faults in this respect, and help us in the future to be more anxious about putting away the sin from our own lives in order that we may assist our brothers to rise to a higher life. For Thy name's sake. Amen!

Editor's Easy Chair.

The friends of Christian education, and of Eureka College in particular, held an educational conference on the 15th inst. at Springfield, Ill. There were present about seventy-five delegates from different parts of the state besides the local attendance. The spirit of the meeting was excellent, and the conference was marked by great unanimity of feeling and of enthusiasm in the cause of Christian education. A number of very excellent speeches were made on different phases of the subject, all of which had for their object and effect the arousing of a greater interest in behalf of Eureka College. It was the pleasure of the editor of this paper to be present in the evening and listen to an admirable address on "Christian Education Essential to Good Citizenship," by Prof. B. J. Radford, of Eureka, and to add a few remarks as to the importance of a forward movement on the part of the friends of Eureka College for its endowment. One of the immediate results of the conference, besides that of awakening increased interest in the college, was the formation of a permanent organization in the interest of education, which will hold annual conferences. This, we believe, is a step in the right direction, and will be the means of fostering a deeper and wider interest in educational matters. The church at Springfield entertained the conference most hospitably, serving meals in the basement of the church. There is every reason why the Disciples of Christ in the great State of Illinois should rally to the support of Eureka College as they have not done before, and give it an endowment that will enable it to accomplish the work that it is capable of doing, and that is so much needed.

It is a matter of great rejoicing that the indications point to the end of the war in the Philippine Islands. The vigorous prosecution of the war, and the no less vigorous prosecution of the work of the Peace Commission in convincing the intelligent Filipinos of the purpose of the government not only to extend amnesty, but to grant home rule as fast as the people show themselves capable of performing the duties of self-government, have both contributed to this end. Already civil administration has been organized in many of the provinces, and the latest word is that Aguinaldo himself has sent an embassy to surrender what is left of his army to the United States forces. It now remains to be seen how well the government will justify the hopes of its friends in fulfilling the promise of dealing justly and generously with the people of these islands, and in promoting their peace and prosperity. It is a striking coincidence that these peace overtures are made just at the time of the assembling of the great Peace Conference in the Netherlands. May it prove a happy augury of the success of that conference in promoting peace on earth and good will among men.

The Bible College at Columbia, Mo., has completed another year of work, the closing exercises having been held on the evening of the 17th inst. Owing to a number of causes, the attendance during the past year has not been quite so good as in the previous sessions, but the spirit and tone of the speeches and papers of the young men and women were very encouraging. The board of trustees held its annual meeting, and its sessions were marked by unanimity and the spirit of determination to carry forward the work to ultimate success. Events have only confirmed the wisdom of the undertaking, and the board feels that whatever obstacles there may be in the way must be overcome and the institution be put upon a permanent basis. The speeches of the dean, Dr. W. T. Moore, and of the president of the board of trustees, T. P. Haley, at the closing exercises, were full of the spirit of hopefulness and of high appreciation of the value of the work that is being done. There is no opposition to this work in the state, and it only remains for the brethren who have the means to help the enterprise to become acquainted with its value and its practicability to secure for it the necessary assistance. Some changes were made, the nature of which will be given later.

One of the most remarkable phenomena of the present time is the formation of trusts of various kinds in this country. It is a phenomenon, too, that deserves a careful study by our ablest statesmen and philanthropists. The changes which they are likely to bring about in the social and industrial life of the country are of such a

nature as to attract the serious attention of the people. It is gratifying to see that the press of all the political parties is speaking out in opposition to these combinations, and calling for such legislation as will, at least, prevent their evil effects upon the country. It is not strictly a party question, for leading men in all political parties see the possible dangers growing out of these trusts, and are lifting up their voices against them. It is certain that the platforms of both the leading political parties next year will contain planks denouncing trusts, but neither newspaper editorials nor platform denunciations will suffice to prevent these combinations of capital for purposes of private gain at public expense. It will require the wisest and sternest legislation, backed up by the moral sentiment of the country, to hold in check this modern evil which, like a mighty octopus, is fastening itself on the country.

Questions and Answers.

(1) If John's baptism was for the remission of sins, what sins did it remit; those under the Jewish dispensation, or those under the Christian?

(2) If John's baptism was for the remission of sins under the Jewish dispensation, why should Christ have died for the remission of sins?

(3) If only by and through the shedding of Christ's blood there can be a remission of sins under the Christian dispensation, why should John have baptized for the remission of sins? *W. H. Lamaster.*

Indianapolis, Ind., May 15.

(1) John's baptism did not remit any sins, but sins were remitted by God under John's baptism and these were, of course, the sins that had been previously committed; in other words, the sins of those who were baptized.

(2) John instructed those whom he baptized to believe on Him who should come after him, who was to die for the sins of the world.

(3) Because John was preparing a people for the Lord, and, as stated above, he instructed those whom he baptized that one was coming after him, the latchet of whose shoes he was not worthy to unloose, and on whom they should believe. John pointed his disciples to Jesus, saying: "Behold the Lamb of God that taketh away the sin of the world."

(1) Did Jesus at any time during his earth-life claim to be the son of David?

(2) Did the thief on the the cross have a better conception of Christ's reign than did the apostles?

(3) Did Jesus in all his teachings touching the resurrection of the dead intend to plant the thought that He would resuscitate the physical body, or was it not rather the resurrection of the morally dead which He taught? *I. F. Tanner.*

(1) Jesus designated himself as the Son of God and as the Son of Man. He was sometimes designated by others as the son of David, and He does not disclaim that He was a descendant of the Davidic line. He raised a question with the Pharisees once when they called Him the son of David as to how David in the Spirit then could call Him Lord, if He was his son. This, however, was not denying His Davidic descent according to the flesh, but was designed to show that in the higher sense He was the Son of God and, therefore, David's Lord. This also is Paul's teaching, who in Rom. 1:3, 4 says: "Who was born of the seed of David according to the flesh, and was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead.

(2) It would seem that he did have a clearer conception of Christ's spiritual origin than the apostles had at that time. There seems to have been a rift in the cloud which had obscured the vision of this malefactor which enabled him to see, for the moment, the triumph of the just One who was suffering by his side.

(3) The great bulk of Jesus' teaching did, indeed, relate to the resurrection of the morally dead and the quickening of them into spiritual life, but He also taught, not the resurrection of the "physical body," but the resurrection of the dead and the life beyond. He had little to say concerning the nature of the resurrection, but the fact of the resurrection He empatically taught and, above all, He demonstrated it in His resurrection from the dead. Neither did the apostles teach the resurrection of the physical body, but they did teach that we shall have immortal bodies like unto the glorified body of Jesus Christ.

In your "Hour of Prayer" department of January 19th you say: "To be like Christ is the way to heaven. To be with Him is heaven." By what rules of interpretation do you call the future home of the redeemed "heaven?" *J. H. Berkley.*

Monroe, Wis.

The quotation does not refer to the "future home of the redeemed." It refers to relationship to Christ, to spiritual condition. Jesus referred to himself while here as "the Son of Man, who is in heaven." No doubt, the essential feature of heave his holiness or right relation with God, but environment and association also have much to do with it.

Why does Paul in 2 Cor. 5:1 speak of our heavenly house as "not made with hands," as though our earthly house was made with hands? *Dr. Jas. McComb.*

The expression, "not made with hands," we take it, grows out of the use of the term "house," which in its ordinary use does refer to something made by hands. While in this passage it evidently refers to the body, the figure of a house is before his mind and gives rise to the expression referred to.

What should a church do in the case of receiving a man and his wife, both of whom have been previously married and divorced for other than scriptural reasons? *An Elder.*

If the parties present letters of commendation from another church and nothing is known against their moral character, they should be received on their letter. It must be assumed in such cases that the church where their membership was held has considered and passed upon the case. In case no letters are presented the church must make an original investigation of the circumstances and decide its course in the light of these and the character of those seeking membership. A little wholesome instruction from the pulpit on the subject of divorces would have a good effect in preventing these irregularities.

Current Religious Thought

The Treasury for April quotes the following emphatic language on the importance of a Christian education, in a recent address from John Henry Barrows, president of Oberlin College:

Where shall the leaders of the twentieth century be trained? In our best schools. They must come under the inspiration and guidance of the highest minds. The Christian college of the past has given America many of its greatest leaders. If we could have entered the Princeton of 140 years ago, we should have said that it scarcely deserves the rank of a grammar school. Its library was the miscellaneous refuse of cast-of theological works. Its astronomical apparatus was an orrery, its museum a few stuffed alligators. And yet this college, under the leadership of John Witherspoon, graduated during the presidency of that great divine and patriot, twenty-five congressmen, twenty senators, thirteen governors, three justices of the supreme court, one vice-President and one President, all in the space of twenty years, when the college rarely had more than a hundred students. Princeton very largely shaped our national constitution. Nine Princeton men signed the Declaration of Independence. Of the thirty-two college men in the constitutional convention nine came from Princeton. James Madison read divinity with Witherspoon before he applied his constructive mind to the fashioning of that framework of government which has been the envy and despair of European statesmen. Harvard, Yale, Princeton, Williams, Amherst, Oberlin, Knox, Beloit, Olivet, are historic names, whose disappearance would rob our better American life of much of its glory. America is now the richest of nations. Money was never so abundant. The nation never had such opportunities and obligations before, and perhaps it never had subtler and deeper perils. With agnosticism not yet extinct, with materialism penetrating like a poison the minds and hearts of the young and with the growing appetite for pleasure, it is plain that Christian education is required to meet the chief dangers of the coming century. There are serpentlike and poisonous forces in our modern civilization which no sweetness of culture will conciliate or regenerate. Culture must be re-enforced by conscience and enlivened by the Spirit of God before it will be adequate to the great problems which confront us.

In a letter to Bishop Clark, Senior Bishop in the Episcopal Church, Prof. Briggs has given the reasons for his step in uniting with that church. He says:

I have not sought refuge in the Episcopal ministry. I have made the change because I was assured that the banner of church unity was in the Protestant Episcopal Church, and nowhere else, and I have consecrated my life to that cause. If I know myself I hold to all the sacred deposit of catholic truth, in the church as well as in Holy Scripture, and I shall do all in my power to bring out that truth and maintain it.

I think we are about to enter a new age of the world, and that these things will be prominent in it—the immanence of God, the living, reigning Christ as priest and king, the presence of the indwelling Spirit in the individual and in the organism of the church; the practice of holy love, entire sanctification, the communion of saints in this world and the other world, and the reconciliation and reunion of Christ's church.

I am assured by my pupils that I make the Bible to them more real, more powerful, more divine. I have never heard ofa single one of the 1,300 theological students I have trained in the last 26 years who has said that I impaired his faith in Holy Scripture. The testimony is all the other way.

Now, if Prof. Briggs will only make it plain to us all how it is that "the banner of church unity is in the Protestant Episcopal Church, and nowhere else," he will not only have vindicated the wisdom of his ecclesiastical change, but he will have rendered a great service to the cause of unity among the people of God. If a church which cannot even invite any other Protestant minister into its pulpits, and which makes its fiction of an historic Episcopate a term of union, holds the banner of church unity, we may as well despair at once of ever seeing any such unity.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD.—II.

Civil War and The Christian Churches.

W. T. MOORE.

THE INFLUENCE OF LEADING MEN.

It has already been intimated that many of the leading men on both sides of the contest acted with much discretion with respect to the matters at issue. Mr. Campbell himself took no active part in the war. Though living in a Southern state, his sympathies were undoubtedly with the Union. Nevertheless, he acted with great prudence in all that he said or did during the progress of the war. At the time he was regarded by some of his Northern brethren as entirely too reticent in expressing his sympathies with the Union cause; but when it is remembered that many of his most intimate friends, as well as several of his own household, were outspoken in favor of secession, no one need wonder that Mr. Campbell did not feel called upon to become overzealous in his support of the Union. It should be remembered, also, that at this time his health began to fail. Indeed, from the year 1861 until his death he practically lived in the past. He certainly did not take cognizance of many things around him, and consequently the war, with all its ravages, had little place in his thoughts. Perhaps this was providential. Had he been in his usual health, he would no doubt have given earnest advocacy to one side or the other; and had he done so, it might have produced a division among the Disciples. As it was, his failing health excited the sympathy of his brethren on both sides of the struggle, and consequently his great personality came to be a sort of common center, where antagonistic views could meet and become reconciled.

There were other men besides Mr. Campbell who helped to stay the tide of sectional feeling. Some of the strongest Union men of the North and some of the most pronounced secessionists of the South were equally opposed to making their political differences a cause of religious disunion. Both sides held firmly that even a complete severance of the national Union ought not to compel division among the people of God. This was the view taken by probably nine hundred and ninety-nine in every thousand of the Disciples, no matter on what side of Mason and Dixion's line they resided.

It is not affirmed that no imprudent things were said or done. Doubtless there were some heated controversies, some foolish speeches, and occasionally there may have been things done in the churches or in the representative bodies that might as well have been left undone. But all this and more might have been reasonably expected. As we look back over those terrible days it is difficult to believe that anything but the grace of God in the hearts of the brethren could have kept them in practical fellowship with one another; and I think it is fitting that some of the names that were prominent in restraining passion and guiding to wise conclusions during those trying days should have special mention in any history of the period which is now under consideration.

Some, perhaps, carried their peculiar views a little too far; but no one is a competent judge of what was done at that time unless he is capable of impartially treating all the facts of the case.

THE QUESTION OF CHRISTIANS GOING TO WAR.

There were those who strongly held to the notion that Christians ought not to go to war at all, and this view was doubtless emphasized by the certainty that such a war as was then being waged would bring some of the best men in the churches face to face with one another in mortal combat. Christians, in what were known as the border states, had their fellowship more severely tried than in any other part of the country. In these states a man's foes were truly of his own household. Perhaps there was no state in the Union where brotherhood was more severely tried than in Missouri. Hence it may be interesting as well as instructive to reproduce a "Circular from the Preachers in Missouri with Respect to the Duty of Christians in this Crisis." It is as follows:

"To all the holy brethren in every state, grace and peace from God, our Father, and the Lord Jesus Christ:—The undersigned, your brethren in the Lord, residing in the state of Missouri, in view of the present distress, which is wringing all our hearts, and the danger which threatens the churches of Christ, would submit to your prayerful consideration the following suggestions:

"(1) Whatever we may think of the propriety of bearing arms in extreme emergencies, we cannot by the New Testament, which is our only rule of discipline, justify ourselves in engaging in the fraternal strife now raging in our beloved country. To do so, therefore, would be to incur the displeasure of our blessed Lord and Savior.

"(2) It is our duty in obedience to many injunctions of Christ and the apostles, and in compliance with the last prayer of our Savior, for us to remain as we have thus far so happily continued, a united body. But this cannot be if, in accordance with our prejudices and political opinions, we join in this deadly strife. Is not the 'unity of the Spirit in the bond of peace' more to be desired than all that could possibly be gained by such a strife, attended as it must be by the loss of this unity and the reign of passion in our hearts?

"(3) Knowing, as all history teaches and as the experience of many of us can testify, that active military service almost invariably destroys the religious character of Christians who are drawn into it, we cannot discharge our duty to Christ, if we see our young brethren rushing into this vortex of almost certain ruin, without an earnest and affectionate remonstrance,

"(4) If we remain true to this line of duty, not allowing the temptations of the time, however enticing or however threatening they may be, to turn us aside, we shall be able greatly to glorify the name of our Lord, who is the Prince of Peace. For we may present to our countrymen, when restored to their right mind by the return of peace, a body of disciples so closely bound by the Word of God alone that even the shock of Civil War nor the alarm produced by religious systems crumbling around could divide us. How rapid and glorious in that event would be the subsequent triumph of truth throughout the whole land! This heavenly triumph is clearly within our reach. If we fail to grasp it, how unworthy we shall prove of the holy cause we plead!

"(5) We are striving to restore to an unhappy and sectarianized world the primitive doctrine and discipline. Then let us pursue that peaceful course to which we know that Jesus and the apostles would advise us if they were living once more and here among us. Let us for Jesus' sake endeavor in this appropriate hour to restore the love of peace which he inculcated; which was practiced by the great body of the church for the first three hundred years, in an utter refusal to do military service; which continued to be thus practiced by the true church throughout the dark ages, and which has been so strongly plead by many of the purest men of modern times, our own Bro. A. Campbell among the number.

"(6) We conclude by entreating the brethren everywhere to study exclusively 'the things which make for peace, and those by which one may edify another.' And 'the very God of peace sanctify you wholly,' and 'the peace of God which passeth all understanding keep your minds and hearts through Jesus Christ.'"

B. H. Smith,	J. W. Cox,
Saml. Johnson,	J. J. Errett,
E. V. Rice,	H. H. Haley,
J. D. Dawson,	T. P. Haley,
J. W. McGarvey,	J. Atkinson,
T. M. Allen,	R. C. Morton,
J. K. Rogers,	Levi Van Camp.

"Note.—There are several other well-known brethren in the state whose sentiments, we have good reasons to believe, accord with those expressed above, but whose signatures we have thus far failed to obtain. I subjoin this explanation, lest from the absence of particular names any might infer an opposition to the sentiments of this address."

J. W. McG.

It will be readily conceded that the names signed to this paper must have given its utterances great weight. They were among the most influential preachers of the state, and it is safe to say that this declaration of Christian feeling, whether wisely conceived or not from a political point of view, had a salutary effect upon the brethren of the state in restraining them from following the rebellion; and in any case it did much to call attention to the religious side of the issues and thereby saved many, no doubt, from extreme conduct.

At the time this circular was issued, it was believed by many Unionists that it favored secession, but time has shown that its influence was wholly in the opposite direction; so that even if its original intention was to promote the secesssion cause, it evidently failed to produce the desired effect. But there is no reason to believe that the signers of this circular had any other end in view than that of restraining passion and promoting brotherly love.

THE WAR QUESTION IN THE MISSIONARY SOCIETY.

There were, however, some restless spirits on both sides who believed that war was a perfectly legitimate way with which to settle such a question as was then before the country. Naturally enough those on the Union side felt that it was no time to hide loyalty under a bushel, and

consequently they were anxious to have the whole of our brotherhood, as far as possible, thoroughly committed in support of the Federal government. The General Missionary Convention, which at that time met annually in Cincinnati, was the only really representative body among the Disciples. At its meeting, Oct. 24, 1861, Dr. J. P. Robinson, of Ohio, offered the following resolutions:

"*Resolved*, That we deeply sympathize with the loyal and patriotic in our country in the present efforts to sustain the government of the United States, and we feel it our duty as Christians to ask our brethren everywhere to do all in their power to sustain the proper and constitutional authorities of the Union."

This resolution was seconded by Dr. L. L. Pinkerton, of Kentucky, and was then laid over until the afternoon session. In the afternoon Dr. Robinson having called up his resolution, D. S. Burnet raised the question whether, in view of the second article of the constitution, it was in order to entertain such a resolution in that body.

The acting chairman, Isaac Errett, of Michigan, decided that the resolution was in order; whereupon John Smith, of Kentucky, moved an appeal from the decision of the chair to the house. However, this appeal was withdrawn, but was afterwards renewed by R. M. Bishop, of Ohio, when the appeal was sustained; and, consequently, the resolution was declared out of order. Dr. Pinkerton then moved that the society take a recess for ten minutes. This was agreed to.

During this recess an informal meeting was called, with D. S. Burnet in the chair, when, after a few remarks from Col. J. A. Garfield, Dr. Robinson's resolution was passed with but one negative vote.

It should also be stated that all the speakers upon the point of order and upon the appeal from the decision of the chair had, before the adjournment, avowed that the resolution expressed their sentiments. They opposed its introduction in the convention wholly on the ground that it was unconstitutional and ought not, therefore, to be entertained.

Doubtless some may have been influenced, partially at least, by the notion that the passage of such a resolution by the convention at that time might have a tendency to alienate brethren whose relations were already under a very heavy strain.

FINAL ACTION OF THE CONVENTION.

These considerations, however, did not hold for any length of time. Two years after this, at the annual meeting of the society, Oct. 22, the following preamble and resolutions offered by R. Faurot were adopted with very few dissenting votes:

"WHEREAS, 'There is no power but of God,' and 'the powers that be are ordained of God;' and whereas, we are commanded in the Holy Scriptures to be subject to the powers that be, and 'obey magistrates;' and whereas, an armed rebellion exists in our country, subversive of these divine injunctions; and whereas, reports have gone abroad that we, as a religious body, and particularly as a missionary society, are to a certain degree disloyal to the government of the United States: therefore—

"*Resolved*, That we unqualifiedly declare our allegiance to said government, and repudiate as false and slanderous any statements to the contrary.

"*Resolved*, That we tender our sympathies to our brave and noble soldiers in the field who are defending us from the attempts of armed traitors to overthrow our government, and also to those bereaved and rendered desolate by the ravages of war.

"*Resolved*, That we will earnestly and constantly pray to God to give to our legislators and rulers wisdom to enact and power to execute such laws as will speedily bring to us the enjoyment of a peace that God will deign to bless."

A motion was made to adjourn and lost. The question was then raised by a member, J. W. McGarvey, of Kentucky, whether the resolutions were in order or not. The chair, Isaac Errett, again presiding, decided that, according to a vote of the house two years ago, the resolutions were not in order and he should, therefore, so hold, although contrary to his own clear convictions. An appeal to the house was taken from this decision, which appeal being discussed, was sustained. It was then moved that the society adjourn. The motion was lost. It was then moved that the resolutions be laid on the table. This motion was also lost.

The previous question was then called for, and the vote of the house sustained the call.

The preamble and resolutions were finally adopted, with very few dissenting.

It ought to be stated, however, in justice to those who urged the necessity of taking this action, that they did so wholly on the ground of loyalty to the government, but they distinctly disavowed any sentiment that could be legitimately construed to mean alienation from or disfellowship with their Southern brethren. Indeed, they held that their views with respect to their maintenance of the Federal Union only emphasized their desire to perpetuate their spiritual union with those of their brethren who were in the Southern Confederacy.

At this same meeting of the society the report of the board of managers contained a very graphic reference to the fratricidal war which was then at its height. The report was written by D. S. Burnet, who was at that time corresponding secretary of the society. A paragraph is worth reproducing. It is as follows:

"The disaster of the nineteenth century has come, which white-haired sire and fair-browed son prayed never to see. But it has come, like some splendid and blighting comet, driving commerce and trade from their channels and the blood out of our hearts. The world gazes on the scene aghast, and the religion of Christ made for man, not knowing his distinctions of tribe and nation nor his ocean and mountain boundaries, visits alike the field golden with harvest or incarnadine with human gore, and still brings her pardon-bearing mercy to all. Our work, then, is unchanged except by the difficulties which it is the victory of faith to overcome. Many of our churches have been represented on the great battle-fields in the struggle for the integrity of the Union, and several of our preachers have followed their flock through the dangers which environed them on the field of slaughter, ministering caution to the living and comfort to the dying, while we all have prayed that God would hide us from the evil till the storm be past, and that he would so guide that storm that when the cloud of war lifted, the temple of free constitutional government would stand unscathed, revealing its beauty and strength and proportions unshorn for our posterity, as we received it from our fathers. Recognizing our religious obligation in its maintenence, let us address ourselves to the duty of lifting higher the banner of the cross and carrying it farther than ever before."

This extract shows the spirit of the men who were at that time most actively engaged in maintaining the cause. All letters from evangelists in the field as well as reports from the state societies, during these days, have in them a sad note, if not something very discouraging. The general society was itself practically bankrupt. It had assumed obligations when it relied upon support from the South, and now that this support was entirely cut off, it was with difficulty that these obligations could be met. Nevertheless, the good work did not stop. Many new men came to the rescue, while most of the old contributors, who were within reach of the society, gave liberally to its support.

Nevertheless, these were trying years for the missionary cause. Apart from the difficulty of securing financial aid there was a general depression of spiritual interest throughout the whole country. The war fever had seriously affected the whole body spiritual, and consequently it is not at all strange that missionary enthusiasm was not at a very high tide.

ORGANIZATION.*

(CONCLUDED.)

I wish to make the statement, and I trust I have your unqualified appproval, that nine out of every ten church troubles grow out of a lack of organization. Organization is one of the first things to do, yet we oftenest assume position in any given sphere of action, move on in a disorderly way, regardless of system or plan or design or real intention, only *to be doing something*. Doing is a dangerous thing when only disorder ensues. We ought to know that all activity is not industry, that all doing is not accomplishment, and that all *busy*-ness is not work. We must differentiate, we must specialize, we must centralize:

I wish to specialize further, with reference to specialization. For example, in every church each department should be organizational rather than institutional. It should be a part of the whole instead of independent of it. Let me give you an outline of a well-organized church.

1. The ministry is the pastoral department of the church.

2. The Bible-school is the educational department of the church.

3. The Christian Endeavor and the Junior is the training department of the church.

4. The Sunday services and the prayer-meeting is the devotional department of the church.

5. The Christian Woman's Board of Missions is the missionary department of the church.

6. The finance is the stock department of the church.

7. The officiary is the executive department of the church.

Good organization means that just so far as possible each department should have its special features, and any person needing that which the department can supply should be in it and actively employed.

But sad as it is true, this organizational

*An address by Chas. Edward Wells, of Mt. Ayr, delivered at the Southwest District Convention, at Red Oak, Iowa, April 26th, and requested by the convention for publication.

feature is sadly misunderstood. I have known auxiliaries run upon such independent lines that so far as the church was concerned, of which the members were a part, the little institution might have been located in Africa so far as any good to the church was concerned.

Again, I have seen in some localities a big independent Sunday-school running upon an institutional track, but on looking for the church of God, I did not find it.

Sometimes the official board represents a positive episcopacy, developing a clan of little popes, or one huge pope and several cardinals. There are some C. E. Societies which run upon the basis of some secret order, so completely independent of any other department of the church, that if anybody were to ask about them the answer would be, "I do not know what they are doing." The pastor sometimes has to say, "I learned sometime ago to mind my own business."

Perhaps there is nothing over which the church suffers more than the lofty position of independence assumed by the financial department. It has relation to nothing but gold. There are moneyed parties who take the bit between their teeth and assure the pulic that "this church is run on a money basis." The so-called "strong men" in some churches are the moneyed men. Sometimes this feature is so disastrous that the church dies of dry rot, because there is nothing in it but money. I am reminded of what Jesus said, "And to the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and the true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thin eyes with eyesalve, that thou mayest see."

Church organization implies a great deal.

1. It means that there must be a very high grade of preachers.

It is not enough that the preacher rubs against the college wall four years, until his coat is worn shiny with the contact, and his ordination papers smell of the odor of the shop. He must be a *man*, who like those of old were from infancy selected and by training were fitted as companions for the king. They should be like the men who accompanied the first king of Israel, of whom it was said, "There went out with him a band of men whose hearts God had touched."

They should be men of brawn and brain, of training and culture, of capacity and reserve, of daring and courage, of piety and love. Men who can lead by their intrinsic worth. Men of whom it may be said, "There was a man sent from God whose name was—(Jones) (Smith) (Brown). A man who esteems the divine idea of preaching, who leans upon God and dares to tell the truth, the whole truth and nothing but the truth. Such a man should be retained by the church for unlimited years. One of our weakest points is the lack of organization in retaining our pastors. We have a great number of good men whose ability to serve the church has never been fully developed, because they have had to leave before their work was half done. This ruinous, yearling system of disorganized, chaotic iniquity! Oh, when will it cease? Why will we waste so much time and energy?

2. Organization in the church means a trained and a consecrated eldership and deaconship. That the officers should be consecrated men, passes without saying. But I wish to urge the necssity of *training* men for this most important trust. I insist upon it that it is as essential for the elders and deacons to be trained, as much so as the preacher of the gospel. "Let them also first be proved," said the apostle. And haven't we had enough experience in nearly all of our churches to prove at least the weakness in this department? There should be enough men upon the board to oversee and possibly superintend the various departments, so there may be a subdivision of labor. When each department is reported at the monthly meeting, the counsel of the combined officiary can hardly fail of a proper adjustment of difficulties or the provision for new work.

3. Better organization implies methods of training in the C. E. Societies. It should be the training-place, first in the Junior and then continued in the Senior for elders, deacons, pastors, missionaries, evangelists, Sunday-school superintendents and teachers, presidents of auxiliaries, church treasurers, clerks, etc. It should be the normal of the church, the gymnasium of the human spirit. Dr. Emerson said, "The way to train up a child in the way he should go is to begin one hundred years before he is born." while we may not apply this rule absolutely, the principle of it is good, for ideas of church life should be put into the minds of the little ones in the Junior Society, and even the Senior Society should make it a point to have a large number of associate members under training just so far as possible before they are born into the kingdom.

4. Better organization implies that the missionary function be placed entirely in the hands of the Christian Woman's Board of Missions. First, have it understood that the auxiliary is a part of the church, not distinct from it, but an essential part of it. It should superintend and conduct all of the missionary enterprises of the church. This is its especial work. Don't you know, dear brethren, that the C. W. B. M. is the best organized missionary enterprise in the world? Don't you know they could handle this question for Foreign, for State, for Church Extension, Ministerial Relief, every form of missionary or benevolent work, better than any class of men living? I would modestly suggest to the bishops and deacons of this assembly to go home and invite the sisters to serve the Lord's body in this respect.

5. Better organization implies that the Bible-school shall BE a Bible-school. There is a dangerous tendency in some quarters of making the so-called Sunday-school a place of entertainment for the young. It should be the place where the BIBLE is the text-book, a knowledge of its contents the aim in every class. There should be graded classes, and by all means a MEMORY CLASS for memorizing the Scriptures and becoming familiar with the Bible, the Book of books. A man is not an efficient workman who is not familiar with his tools. So the Christian must KNOW the Bible as a tool with which to manufacture Christians. Every member of the church needs to be in the school. It is the educational department.

6. Better organization implies that the Lord's day services and the prayer-meeting shall be strictly DEVOTIONAL. A church is not well organized when members are not worshipful. There is nothing so vital to the Christian as the cultivation of the heart. And the place of worship is the altar on which the offering is presented to God. It is the place to organize the heart.

This method of worship should be uniform with every-day practice. The apostle tells us (Heb. 3:12): "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

I think the prayer-meeting should be organized. Topics and leaders should be appointed months in advance, so that the people may have time and opportunity to prepare to stand before God. Worship should be a pleasure and not an irksome duty. The spirit of devotion should be so prominent that the Christian shall be growing in grace and knowledge of our Lord Jesus Christ. He will then cheerfully say, "I was glad when they said unto me, Let us go unto the house of the Lord." The people are there to worship God, and not the preacher or anything else.

7. Better organization implies that the question of finance shall be a religious question. It is an act of worship when a man understands that he is to lay by him in store as God hath prospered him and pay it in the Lord's treasury on the Lord's day. It is a grave question, this finance question, when we consider that we are dealing with God. He who pays takes stock in the divine exchange.

It is not good diplomacy to fish for men who have fat pocketbooks and not consecrated hearts. And we should not measure our financial strength by the wealthy men, but by the self-denying offerings of the godly. Every member of the congregation who is indifferent to this grace is in need of education. Put him in the Junior Society and train him to give. He is a very small infant and needs special care.

The question of finance in the church should have a special department, with trained men and women in it to make it go. It is a good plan to take a pledge from *every member* of the church, upon the weekly plan, and have a monthly report of the condition of both members and treasury. Church treasuries will always be active and money will be abundant for all purposes if we serve God in this work on business principles. Business is business, whether you are serving God or any other man.

But you say, "Your talk has been upon

the question of local church organizataion." True, but what other thing is there to organize.

Whatever may be needed in organizing should be upon the same plan. Introduction of anything that will not build up the church is disorganization and should not be tolerated. The Church of Christ is a unit, whether in one congregation or one thousand congregations, so when I have called attention to the congregation at Red Oak, I have spoken for Shenandoah, for Clarinda, for Mt. Ayr and Des Moines. We ought to have learned by this time that congregationalism is not Christianity and that when the body is healthy and helpful, there is no schism in the parts.

"But how shall we locate the preachers?" etc. "And what shall we do with discipline?" What will you need in locating preachers? If Red Oak keeps her preacher ten years,andShenandoah keeps hers twenty years, and Clarinda keeps hers forty years, there will be no need of an appointing board, for the churches will be so well organized that they will be capable of calling a man without help when their pastors die.

But you may ask me a thousand questions as to missionary societies, colleges, benevolent institutions, state and county and district work. I will not promise to answer all questions, but I am aware of this, that if our local churches are well organized, other matters will be well taken care of.

THE ESSENCE OF LIFE.

GEO. T. SMITH.

Every trade, every science,has its idioms. Christianity forms no exception. Language must be changed to convey its meaning. That was true of the Greek, it is the necessity to-day in the East.

When Jesus says, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send even Jesus Christ," the word "know" is the crucial word. Psychologists make a distinction between knowledge of acquaintance, and knowledge about any thing or person. Knowledge about is the deeper. No mere acquaintance with the revelation of God is eternal life. To know a person, an intimate fellowship, an entrance into sympathy with him is essential. When Paul says, "I know whom I have believed," a lifetime of rich and deep experience lies behind that knowledge.

Therefore Jesus says, "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself." "If ye know these things blessed are ye if ye do them." Doing is a prerequisite to true knowledge, these are two steps to eternal life. Read the Campbell and Owen Debate, and you will have an opinion that Christianity is true, believe in your heart that God raised Jesus from the dead, then confess that faith with your mouth and you will know, your being will thrill with the rapturous knowledge. The truth is known only as it is done, thus it becomes a part of life.

Jesus did not despise testimony. He never taught by mere personal authority. "My doctrine is not mine." If he were alone in bearing testimony it would be of no value, but he immediately adds that he is not alone. He then gives that magnificent line of proof, in the fifth chapter of John, beginning with the greatest of the prophets, and ending with the earliest, four lines of evidence besides his own word.

Knowledge is unlimited. We are too easily satisfied. An intense thirst for knowledge ought to seize us, drive us to the fountains of wisdom. "That ye may be filled with the knowledge of his will," was Paul's prayer for Christians whom he had never seen.

Knowledge and action are the two legs which carry us to the most difficult and most important of all, that is being. It is easier to know than to do, easier to do than to be. But this is the citadel. This is the man. This is life.

What are we to be? Perfect. Nothing less. We cannot be saved without it. Without spot or wrinkle we must be presented to God "We cannot reach it." No, but he can. He will present us faultless. Life, eternal life, is a matter of degrees. The Pharisees were religious, but so far from the true knowledge of God that Jesus pronounced them dead. Every sin is death. He who lies is dead to truth. He who hates is dead to love. The least sin paralyzes some portion of our nature.

In being the Christian is to combine the most composite traits. He is to be strong, yet gentle. He is to be gentle, yet zealous. He must love and he must hate. He must be insistant in season and out of season, yet be patient. He must be a soldier, yet live peaceably with all men so far as possible. He must be just, yet merciful.

In being we place the heart of eternal life. What we are determines our heaven. Knowledge and action bring us to being. To be—such a man as Christ would have me. Oh, how futile seem my prayers and efforts, he points so far ahead!

In walking one foot steps farther than the other. If you have a hundred yards of clear pavement and start, without thinking in a straight line, you will find that you have swerved either to the right or the left. Hence, men lost in the woods describe a circle. So either knowledge or action will be emphasized by each reader. Not many Americans lay too strong stress on knowledge, we are not a thought nation. "The craze for numbers" (may it never die), is an ungracious criticism on the strong desire for quantity, which may be at the expense of quality. But this paper is wandering. Crystallize knowledge into golden deeds; by the deeper knowledge thus obtained rise to a greater sphere of being; from the higer position widen knowledge; precipitate that into solid action; thus come into closer and closer fellowship with him who is our life.

SCENES IN THE TROPICS;

OR, TRUTH, LOVE AND BEAUTY.

I. Truth.

BY LESLIE COLLINS.

TO MY FATHER:—We are in the land of sunshine—"blessed sunshine;" where flowers never fade, and the grass is evergreen. Yes, this is the favored spot—the charming clime; where fair Queen Summer sways the land, and sweet maid Poetry captivates. In this domain no tyrant Winter's chilling winds invade; no terrible retreats from Moscow; no Beauty born to bloom in springtime and die in the arms of Autumn; but all is fair save where the mists—those mists that "roll in splendor," flit across the good Queen's mind, and powers above bid her weep the tears of heaven. But soon she rallies, and the sunshine sifting, drifting through the clouds, fall as smiles penetrating tears, and long ere the damp on her cheeks is dried, she breaks forth in merry sounds of rippling laughter. The feasts are then renewed; the gaiety resumed, and the world is happy. How quick, how sudden and sublime the changes in the tropics! Last night when we arrived I dared not look upon her brow, for she was sad and weeping; but scarce ere the midnight she forgot her sorrow, and came forth arrayed in the gown of lovely twilight.

This morning she surprised me more. Her even temper and her gentle manners; her splendid presence, and her excellent sunshine fascinated. We communed together and she spoke to me of love. Every beauty of her features, every look and every charm whispered to my heart a rythm and a melody divine. O! resplendent summer, charming and delightful spell; thy majestic radiance and thy dazzling brilliancy; they imperial robes and thy attractive verdure ever lure me on. Art, beauty, grandeur, loveliness—sublime inspire, and under the strain my breast swells within poetic passion; the fires within the forges of my soul glow brightly. The music commences; but above all the melodies I hear one air, one simple tune, and I strike the chord and sing: "There is sunshine in my soul to-day," and the harmony dies with, "Blessed sunshine, blessed sunshine" ringing in my ears.

Just a few moments ago it was night. I lay upon the deck dreaming at the stars. The silence was profound. The quaint old Island City, far across the little bay, with its dim and moving lights, seemed the only thing alive. The sea was still—still as a peaceful lake; not a billow; not a ripple broke the gloss, and not a motion of the boat, but all was calm. The breezes like sleeping sentinels slept at their posts. Occasionally one would arouse itself long enough to exclaim: "All's well," and then die away to dreams. The moon—the beautiful moon—that most bewitching sister of our mother earth—that meek and modest daughter of the skies—whose long nights of never-tiring vigils have made her famous the wide world round, I know not where she was, perhaps she had tarried too long in some heavenly bower, perhaps she had gone on some ministering mission to the stars; or perchance whirled out into space, with a commission from the sun to bring back some reckless, wayward, wandering comet; anyway, her absence was divine. And the starlight was serene. At certain intervals, a light from the lighthouse on the rocks flashed out across the placid waters a saluting message to some passing stranger, or blazed a welcome signal to a home coming mariner. Suddenly athwart the eastern skies a faint light glimmered for awhile, and then grew denser. The stars faded. The sea seemed surprised. The winds awoke with a start, and, amusing as it was, some stupid, half-awake zephyr tried to salute their approaching commander. But it was too late. Night had vanished; day had dawned and the sun was up. Nature was aroused, all life was renewed, and graceful seagulls winged their easy flights around our little yacht. Beyond the bay and beyond the beach smiled the verdant woods. Between us and them the silver waters gleamed; the "golden sands" glared in the rays, and all along the shores half "naked negroes" ran pantingly into the arms of Neptune.

The weird city in the distance looked the only thing unconscious—and why not, after its inhabitants dissipate the long nights in revelry, debauched by Bacchus? And I said, "Father, this is a Truth:"

"The naked negro, panting at the line,
Boasts of his golden sands and palmy wine,
Basks in the glare, or stems the tepid wave,
And thanks his gods for all the good they gave."

Our Budget.

—Children's Day, June 4th.

—There are no anti-missionary children.

—Give the little ones a chance and they will pour out their hoarded pennies for the conversion of the heathen.

—We hear good news from the Jubilee Offering for Home Missions. If any church has failed so far to make the offering, it is not too late yet to join the procession.

—The last week's issue of the Christian Oracle was a Children's Day number. It has an illustrated cover and is a thing of beauty. We understand an extra edition has been printed of the number in order to supply the demand beyond its regular subscription list.

—Children's Day was first observed in 1881. In that year 168 schools observed it, and gave $750. Last year 3,180 schools observed Children's Day, and they gave $34,334. Since Children's Day was inaugurated the Sunday-schools have given $291,304. Last year 27 Sunday-schools raised $100 or more.

—Illinois led last year in the number of schools observing Children's Day. The number was 374. The Sunday-schools in Ohio led in their offerings for Heathen Missions. The amount given was $5,444. The Sunday-schools of Christendom give about a million dollars a year for missions. The children of the Methodist Episcopal Church alone give about $250,000 annually.

—Children's Day for Heathen Missions the first Sunday in June.

—Let the preachers preach a suitable sermon May 28th or June 4th on the origin, purpose and growth of Children's Day.

—The Children's Day offering should be sent promptly Monday morning, June 5th, to F. M. Rains, treasurer, box 884, Cincinnati, Ohio. Please give the local name of the school when different from the post office.

—The Sunday-schools are asked for $40,000 this year. We now have reason to believe they will give this amount. If they give as much as $40,000, we are reasonably certain of raising $150,000 for Foreign Missions this year.

—The Christian ministers of Kansas City and vicinity hold a banquet on June 2nd, and have arranged a very interesting program for the occasion. It is a fifty cents per plate banquet, but the price has no political significance in this case.

—We owe a debt to the children. If they are trained in unselfishness now, the results will be seen in the future churches. The schools of to-day will be the churches of to-morrow. If we train the children up with large vision and broad sympathies, they will make generous and useful church members.

—At the recent installation of the Rev. Alexander M'Giffen as pastor of the Second Presbyterian Church in Brooklyn, New York, Dr. Henry Van Dyke preached. He urged the new pastor to be a preacher, not a lecturer on philosophy, theology, poetry, literature or politics; but to preach the Word of God. He told the new pastor that he must set forth the spiritual life, and that alone. He said there was a certain kind of theology whose doctrines he must avoid as being barren of spirituality.

—We give our readers, this week, a picture of one of our missionaries in the foreign field, William Remfry Hunt, of Nankin, China. Bro. Hunt is an Englishman, and went from England to the Foreign Mission field. He is one of the men, we believe, who were trained at the West London Tabernacle, and were sent out by our Foreign Christian Missionary Society. He visited this country last autumn and attended our National Convention at Chattanooga. His contributions to our literature indicate both ability and intellectual training, all of which he has consecrated to mission work.

—An Agnostic sends us a little pamphlet in which he sets forth his reasons (?) for not believing in God. He argues that men have always made their gods in their own likeness. "The gods are always after the order and in the image of those who worship them." How came it that the emancipated Hebrew slaves, just out of Egypt, conceived of a God of infinite righteousness and holiness? Why is it that the whole of Christendom to-day, with all its wars, its avarice, its lust, its divisions, acknowledges a God of peace, of love, of spotless purity and pays divine honors to One who revealed God as at war with those evils which Christians even sometimes practice? Why will not even an Agnostic open his eyes to facts?

—In the last issue of our esteemed contemporary, Literature, we notice an article on a new punctuation mark proposed by the French novelist, Alcanter de Brahms, and believe the suggestion worthy of consideration. But instead of a "conventionalized flatiron," as a red flag for irony, we would suggest a clearly defined illustration of an augur (heroic size), which would be more appropriate for thick skulls than a flatiron. It would be as fitting to place under one of Rosa Bonheur's pictures, "This is a Horse," or one of Mark Twain's witticisms, "This is a Joke," as to put a trademark upon irony. If the readers of Dean Swift and like writers are of such small mental calibre that they cannot discover irony when it is intended, we would suggest that said readers would confine themselves to Mother Goose and classics of that nature.

—To our County Bible-school Superintendents, Greeting, with Good News:—I am rejoiced to say to you, that the Keystone View Company of this city, managed by brethren who delight in the Lord's work, especially in the Bible-school feature of it, have authorized me to say that they will present to the county Bible-school superintendent making the best report at the Plattsburg convention, an elegant $12.50 parlor set, consisting of 50 most excellent views from all parts of the world, describing various features of life, nature, history, etc., and a handsome sycamore stereoscope, and a fine sixteenth century cabinet in which to keep them, and not to be outdone by such Christian kindness, I will give a similar set to the superintendent making the second best report. Here is your opportunity for doing good in the Lord's work and being very handsomely complimented for it, and I believe that those seeing the set will bear me out in urging every county superintendent to seek this worthy honor. H. F. Davis.

St. Louis May 22, 1899.

—The worst enemies of the Bible now are not the Higher Critics, but a class of hysterical preachers and writers who tell the public that all these scholarly men have rejected the inspiration of the Bible. The Rev. Dr. DeCosta, of New York, rector in the Episcopal Church, prepared a sermon against the ordination of Prof. Briggs which he was unable to deliver, because of his emotion, but he had it printed in part, and here is an extract from it:

There is now no question about the future attitude of the Episcopal Church with respect to the Bible. The Scriptures are no longer to be enforced as an infallible guide. The church has relaxed the appearance of authority and may now be governed by individual caprice.

The result follows from further issues, ending with the Brooks case. Another "case" has now been literally forced upon the church, arraying the students in two hostile camps. Hitherto sacred places are illuminated by the reflected light of pagan altar fires.

Belief in the Bible as the inspired work of God is a "fundamental doctrine." If this doctrine is impugned, so are the doctrines generally of the whole church.

Such a Jeremiad as that from a preacher does more harm to the Bible than all the infidel attacks on it, because it makes the impression on those who know no better, that even devout scholars have surrendered the Bible as of no authority.

—Children's Day should be thoroughly announced, not only in the schools, but in the pulpits, and when practicable in the local press.

—Dr. B. B. Tyler's treatment of Dr. Barclay and the Jerusalem mission in the Historical Series was admirable in every way.—*N. M. Ragland, Fayetteville, Ark.*

—We print, this week, the second installment of Bro. Moore's contribution to the history of our movement for the past half century. Dr. Moore requests us to state that if any who read these articles can add any incident or fact of historical value, for the period of the war, to write him concerning the matter at Columbia.

—The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul and the recoverableness of a man at his worst are the gifts of Christ. The freedom from guilt, the forgiveness of sins, come from Christ's cross; the hope of immortality springs from Christ's grave.—*Prof. Drummond*

How infinite, then, are our obligations to Christ! What are we doing to discharge that debt, or even manifest our gratitude?

—In a very able baccalaureate sermon, delivered at Paris, Mo., last Sunday evening, by W. N. Briney, pastor Christian Church in that place, as printed in the Republic, he said:

Character is not the result of a fortuitous combination of circumstances. It is never an accident. In a world where God rules there can be no such thing as luck. Effects invariably result from causes. Since God flung from his plastic fingers this beautiful world, and set it swinging in its orbit about the sun, there has never been an accident in it. When men speak of a thing occurring by chance they do not assert the absence of a cause, but confess their ignorance of it. Be your character good or bad, it is not so by accident. It is what you have made it. No man is at the mercy of circumstances he cannot control. Character makes circumstance, not circumstance character. As a man governs his shadow, so character makes circumstance. No man should be the victim of circumstance, but its master. By the power of purpose it is possible to gain the victory.

—C. E. Morgan's sermon at Central Christian Church, Sunday morning, was on Paul's declaration, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Referring to the power of Paul's personality he said:

Paul had a way of sweeping aside conventionalities and accidentals and incidentals and ritualisms and legalisms and all nonessential, unimportant things and coming at once to the center of the matter. Whenever he attempted a survey of the Christian system, Jesus Christ, the crucified, was always the corner stone. He ran all his lines from this center. He was the Copernicus among the theologians. There have been many Ptolemys who have taken some planetary doctrine and have tried to have the sun revolve around it. This accounts for many of the divisions of Christendom. Man having little sense of perspective, to whom all doctrines look the same size, standing out equally at the front, take one another of them and make a corner stone on which to build a church. When will these divisions be healed? When we all, with Paul, take Christ as the center of Christianity—when we all build on this divine foundation.

—The Christian Endeavor World tells the following story of a man who borrowed a medical work to read up on appendicitis, a disease of which he had an unreasoning terror. The man is supposed to tell his own story:

I read it and reread it, and as I did so it seemed to me that some of the premonitory signs coincided exactly with certain aches and pains I had felt for several days. I got alarmed at once, and that night was panic-stricken by a severe cramp a little northeast of my right hipbone. That I knew to be the fatal spot, and needless to say, I din't sleep a wink.

By morning I had all the symptoms of a typical case, and could scarcely get around to see the doctor. I began to tell him my story, when he stopped me. "How do you come to know so much about the disease?" he asked. I replied promptly that I had been reading up on it. "You have!" he replied. "Well, you get right out of this office, and don't waste any more of my time!"

Then he explained that every medical student always has all the diseases on record, in regular order, just as he studies them, and I began to feel better. I went home, returned the book, and am now entirely out of danger, thank you!

—Bro. T. R. Hodkinson's experience in C.-E. entitled "The Evolution of a Disciple," is a brilliant production and ought to be put in tract form.—*A. Martin, Ashland, O.*

We think so, too. Is not this the general sentiment?

—The next six weeks will decide whether or not Add-Ran shall live or die. The emergency calls for one or more large-hearted, Christian-spirited men who have the Christian patriotism to save our university. Where are the men?—*John Ferguson, in Christian Courier.*

So it is in every state where we have a college. The cry is, "Help, or we perish." We trust the Texas brotherhood will not allow the fate of Add-Ran to remain in doubt very long.

—Dr. Noble, of the Union Park Congregational Church, Chicago, preached last Lord's day on "Heresy in Our Congregational Churches and How to Deal With it." Among the auditors were nearly all the trustees of the Chicago Theological Seminary. Among other things the Doctor is reported as saying:

Charges of heresy ought not to be preferred against any man, whether in pulpit, college, seminary or editor's chair, on grounds less grave than certainty of wide departure from some commonly accepted and fundamental truth of the Christian system. Mere suspicion of unsoundness should have no place in our dealings with men who are clothed with the responsibility of preaching and teaching the word of life and who give credible testimony of their sincerity and honesty of purpose. Mischief, serious and lasting, is sometimes done by preachers and teachers who shrewdly suggest ideas and opinions which they do not deem it prudent to openly avow. So mischief, serious and lasting, is not infrequently done by just intimating—not openly declaring, but just insinuating—that some preacher or teacher is not loyal to the truth as it is in Jesus. This course is not manly. It violates all canons of charity, it stirs bad blood and it limits usefulness. To fill the air with these hints—especially if with a serpentlike cunning they are dropped into the ears of the newspaper reporter—gives one a temporary advertising and helps him to a kind of notoriety that is equivocal, but in the long run it hinders influence for good and sets things back rather than forward. Were all of the questions of religion and biblical inquiry settled it would be different, but these questions are not all settled, and our ministers, our professors and our writers must be assured of elbow room enough in their studies to work without the fear of molestation. And this same liberty extended to men who as the result of their studies and investigations venture to champion views not generally held to be orthodox ought to be accorded to those who are solicitous lest the views thus advanced and championed do harm. The history of the church is not without instances—a good many of them—of men who were suspected of being dangerously out of the way and in consequence were persecuted, often to the death, when their real offense was that they were dangerously in the way and had their hands fixed on the eternal verities of the Son of God. These men who guard the truths of religion are alarmed, and they have a right to be alarmed and must be tolerated in their alarm. It is easy to cry, "Heresy," and it is also easy to cry, "Heresy hunter," and the one may be just as unjust and wicked as the other.

"Every Well Man Hath His Ill Day."

A doctor's examination might show that kidneys, liver and stomach are normal, but the doctor cannot analyze the blood upon which these organs depend.

Hood's Sarsaparilla purifies, vitalizes and enriches the blood. It cures you when "a bit off" or when seriously afflicted. *It never disappoints.*

Dyspepsia—"My husband had dyspepsia and Hood's Sarsaparilla cured him. Our little boy was nervous and the baby had ulcerous sores. It cured both." MRS. EMMA BEBE, Portage, Pa.

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Hood's Sarsaparilla
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Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

PERSONAL MENTION.

Mrs. J. D. Peer has left Corvallis, Ore., and is now at 901 Central Ave., Joplin, Mo.

Chas. R. Oakley, formerly at Hicksville, O., is now located at Newville, Ind.

E. A. Orr, late of Waco, Ill., is now at 3608 S. Hamilton Ave., Chicago.

F. A. Shutz leaves Fontanelle for DesMoines, Ia., 1325 Twenty-eighth St.

Frank Hollingsworth, late of Metcalfe, is now at Sidney, Ill.

J. H. McOnery has taken the work at DeSoto, Iowa.

C. D. Hongham, of Drake University, has been called to Indianapolis, Ind.

C. C. Rowlison's address is now Ash and Thirteenth Streets, Indianapolis, Ind.

S. A. Strawn has removed from Lowell, Ind., to Owasso, Mich.

E. A. Bosworth goes to Alliance, O., from Savannah, Ga.

Guy Hoover goes from Hiram to Minerva, O.

H. P. Dyer will preach the memorial sermon for the G. A. R., of Stuart, Ia., May 28.

The address of J. F. Callahan is now Boothe, Ark. He is preaching in schoolhouses in that region.

Alfred Buxton should henceforth be addressed at Hermoson (Waco) Tex., instead of Fairbury, Neb.

H. O. Breeden, after a two weeks' absence in the East, has returned to Des Moines much refreshed.

Eugene Corliss on June 1st will begin half time work at Union, Iowa. Whittier, his home, has the other half.

A. M. Haggard delivered the educational address at the Hampton (Ia.) Convention. He reports the convention a splendid success.

G. T. Smith, we understand, has a book in preparation on the subject of Biblical Criticism, which is soon to make its appearance.

C. C. Rowlison, of Marshalltown, Ia., has accepted a call from the Third Church of Indianapolis, Ind. On May 28th he bids farewell to Iowa.

James Small, the DesMoines evangelist, is expected at Arlington, Ia., for a meeting by June 1st. He reports 170 added at Bedford, Ind., and the meeting not yet closed.

W. A. Fite, of Harrisonville, Mo., has received a unanimous call to the Beulah Church, St. Louis, and it is hoped he will begin his work there the first Sunday in June.

Editor Nye, of the Des Moines Daily News, supplied the pulpit for H. O. Breeden on May 14th. He is one of the elders of the Central Church.

W. B. Crewdson, of Corning, Iowa, went to Brainard to dedicate the new church May 14th. On account of the rain the dedication was postponed till June 11th.

A. M. Haggard, acting dean of Drake University Bible College, delivers the baccalaureate sermon before the De Sota (Ia.) High School, May 21st.

Sumner T. Martin, of Mason City, Ia., was re-elected president of the northeast district, and S. B. Ross, of Oelwein, was continued as secretary.

C. C. Rowlison, of Marshalltown, Ia., has received a very hearty call from the Third Christian Church at Indianapolis, and has accepted same and will begin work there the first Lord's day in June.

Baxter Waters, of Canton, Mo., who has been spending some time at Yale, will preach for the Central Christian Church next Lord's day, and will probably act as supply until a permanent pastor is secured.

O. W. Lawrence, pastor of Maryville (Mo.) Christian Church, and Miss Mary Craig, daughter of Chancellor W. B. Craig, were married in Des Moines, May 16th, at the home of the bride, Pastor I. N. McCash and Pastor C. C. Morrison, of Chicago, assisted Chancellor Craig in the ceremony.

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A pure, cream of tartar powder. Greatest in Leavening Strength. It makes lightest, sweetest, most wholesome food.
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Edw. Clutter, of Burchard, delivered the address to graduating class of the Burchard (Neb.) high school, May 21st. The house was crowded with a large, appreciative audience.

W. W. Dowling and F. M. Call, of the Christian Publishing Co., who have been spending a few weeks at Eureka Springs, returned to the city last week looking and feeling the better for the outing.

N. A. McConnell, Iowa's pioneer preacher, at the N. E. convention, Hampton, Ia., was the recipient of a purse sufficient to take him to the Jubilee Convention in Cincinnati, O. This year is also the Jubilee Year of Bro. McConnell's work in Iowa

W. Durban, our London correspondent and president of our English Christian Missionary Co operation, is to be present at our Jubilee Convention in Cincinnati in October next. He can be secured for a few lectures while he is in this country.

F. G. Tyrrell, who recently began work with the First Christian Church, South Side, Chicago, and who has already entered upon his work there, is to be formally inducted into his new relation in an inauguration service on June 4th, in which a number of the ministers of Chicago will participate, the editor of this paper presiding.

Carey E. Morgan, of Minneapolis, occupied the pulpit of the Central Christian Church in this city last Lord's day, both morning and evening, greatly to the delight of the people who heard him. He and his wife are spending a few days in the city, which it is hoped will be their future home. He addressed the ministers' meeting Monday morning.

F. D. Power, of Washington, D. C., will deliver the baccalaureate sermon for Kentucky University on Sunday, June 4th, at 8 P. M., in Morrison Chapel. The institution has had a prosperous session and will have 20 graduates this year in the College of Liberal Arts. President Cave writes that "the commencement promises to be full of good things and one of the very best in the history of the institution."

W. J. Russell, pastor of the Main Street Christian Church, of Rushville, Ind., is in great demand for educational work. He gave the commencement address at the following places: Manilla, Gings and New Salem. Sunday evening May 21 he gave the baccalaureate sermon before the graduating class of the Rushville high school. On the first Sunday in June he is to give the memorial address at a joint meeting of five of the fraternal societies in Rushville.

Prof. Jabez Hall, whose genealogy we did not receive in time to publish with his picture, was born in Ramsey, Huntindonshire, England, in 18—; emigrated to the United States in 1852; entered apprentice as druggist in 1853; baptized (Baptist) in 1858; united with us in Georgetown, Ky., in 1860; entered Bethany College in 1861, and graduated in 1865 (A. B.); served as pastor Church of Christ, Wheeling, W. Va., 1865 to 1871; married Miss Martha B. Higgins, of Wheeling, in 1867; pastor Euclid Ave. Church, Cleveland, 1871-1889; Seventh St. Church, Richmond, Va., 1889-1897; called to be dean of Butler Bible College, 1897.

The northeast district of the Iowa Christian convention, composing 25 counties, in nine of which we have no congregations, and in 18 of whose county-seats we have no congregations, containing 40 towns of 1,000 or more population with no organized force, desire to employ an evangelist for his whole time. He must come well recommended, must work under the direction and with hearty sympathy and support of the state and district board. Most of the salary must be raised on the field. Any man full of faith and wisdom and the Holy Spirit, desiring to undertake such a work may correspond with the secretary, Sam. B. Ross, Oelwein, Ia., or the president, Sumner T. Martin, Mason City, Ia.

Correspondence.

English Topics.

A FAR-REACHING EVIL.

I want just to throw on a certain subject one of those sidelights which are often more useful than direct illumination. We are here in England constantly talking and writing about priestcraft and ritualism, for these are amongst the devil's most potent agencies for corrupting the national life. But there are many people who make light of the Pope and popery, for they assume that Giant Despair, as John Bunyan called the Pope, can now only sit mumbling in his own moldy den. One of the most esteemed English clergymen of the day is the Rev. Dr. Robertson, the English chaplain in Venice. Many Americans must have made his acquaintance when in Italy. He is a delightful preacher and a noted writer on Italy. Just at this time he is publishing in weekly chapters a most instructive description of Romanism as it now prevails. His chapter this week is the most impressive of all as yet; for it brings home to us what are some of the effects of the numerous perversions of late years of members of our English nobility to Rome. One of the most trusted and one of very ablest of Mr. Gladstone's colleagues was Lord Ripon. The Marquis of Ripon was a leader of the great Liberal party in its palmy days a quarter of a century ago. He was made governor-general of India, and as the British vicar he won golden opinions. When he went over to Rome the incident produced a most painful impression. One consequence was that he soon took his place amongst the many extinct volcanoes in our political world. But he took, and still in his old age does take, a very active part for the Pope in the movements of the day; and as we all know, the most agitating currents of public thought now are the religious. Dr. Robertson tells us from Italy something of what an English aristocrat can do for mischief in aid of the Pope.

A STRANGE MONASTIC STORY.

When Garibaldi and Mazzini set Italy free and it became one united nation under King Victor Immanuel, with Rome for its capital, then the suppression of the monasteries and nunneries was decreed throughout the length and breadth of the land. The government took possession of all the monastic buildings in the land, declaring them to be, like the churches, national property. The different orders were dissolved and the creation of new monks and nuns was declared to be illegal. At the same time the life interest of existing monks and nuns was secured by allowing them to remain in the convents until reduced by death or other causes to a certain number, when the remaining inmates were removed to another convent where there were more, and the government took possession of the property. In this way some 3,000 monasteries have fallen into the hands of the government and a very few remain to fall in. The buildings for the most part have been turned into hospitals, barracks and public schools. "But I have often asked," says Dr. Robertson, "since this is the case, how is it that there are still so many monasteries in Italy?" The explanation is full of interest. In some cases a certain number of monks or nuns are allowed to remain, when the building is exceedingly beautiful and is considered worthy to be regarded as a national monument or showplace. Sometimes the government has no use for a convent when it falls in, and it is then sold. In such cases the papal church steps in and induces some rich English or American Roman Catholic to buy it. It now becomes private property. The next step is to put back the monks or nuns into it as the servants of the owner, when the law cannot touch them. Dr. Robertson tells how he was shown by a very young monk over the monastery of St. Francis of Assisi. "How is it that you are a monk since your order was suppressed long before you were born?" asked the visitor. The young monk, with a laugh, said, "Come, I will show you the reason why I am a monk." He pointed to a door in the courtyard over which was a coat-of-arms. It was the escutcheon of Lord Ripon. The property had fallen in and Lord Ripon had bought it in and it had again become an extensive monastery. Now this transaction ought to be accounted a disgrace to an English nobleman. He well knew that the convents were suppressed, not in hostility to religion, but in the highest interests of religion; and yet in this manner he does his best to thwart the efforts of the government and people alike. I dwell on these matters because Dr. Robertson assures us that Americans are as guilty as Englishmen of this crime of plotting against Italy's welfare.

ST. GEORGE FOR MERRY ENGLAND.

Sunday, April 23, was St. George's Day. Many ministers took advantage of the occasion in order to enforce on the public mind some impressive lessons. It is true that St. George is a somewhat mythical personality; but for all that his legendary history exercises a powerful historical and moral effect. It is a beautiful history. In brief outline I will repeat it. St. George is the patron saint of England. Doubtless England could manage to get along very fairly without any patron saint. But as we have one, and that one is Saint George, it is well to know what is said of him. Very early in the Christian era, about the year 303, a soldier lived in Asia Minor, in Cappadocia, whose name was George. He was a man of high rank, for he was a military tribune and was a good soldier; but he was a noble and faithful Christian, who sealed his faith in Christ by suffering as a martyr in the terrible persecution under Diocletian. The poets and legendists have interwoven with history the beautiful tradition that St. George fought a dragon and delivered a lovely princess. Thus the story of this patron saint becomes one of a hero who risked the sacrifice of himself for a woman, instead of sacrificing some woman to himself. It is counted by the whole English race that it is an Englishman's duty to sacrifice himself and not another. Americans as well as Englishmen are everywhere proud to practice the Christian chivalry which is embodied in the legend of St. George. To men of the whole Anglo-Saxon race every woman is a king's daughter, and the highest care of the true man of this race is to treat every women as he would treat the daughter of a king. This is true Christian chivalry, and never was it more alive than at this hour. But how did St. George become the patron saint of England? When King Richard I., surnamed "Coeur de Lion," went to Palestine for the third crusade, he specially and solemnly placed his army under the tutelary care of St. George for a very particular reason. In the second crusade, when the Christian army was hard pressed by the Saracens at the siege of Antioch, reinforcements quite unexpectedly arrived and everybody said that this was owing to the miraculous intervention of St. George. From the time when Richard thus adopted the tutelage of St. George England has been under the patronage of that saint. We have a very magnificent monument which proves this. King Edward III., after the battle of Crecy, again solemnly dedicated his land and his arms to St. George, and he did so in a most substantial way, for he built and founded that splendid Chapel of St. George's at Windsor, which is one of the architectural glories of our country, and he also instituted the Order of the Garter.

THE TRUCE OF GOD.

A great commotion is being aroused in England over the question of seven-day newspapers. Two of the greatest dailies have begun to issue Sunday editions, and it is felt all over the land by all the best classes of the community that this is a deadly attack on that dearly cherished palladium of our national, social and religious liberties, the quiet and sacred English Sunday. There is a storm of indignation. It is not a mere agitation by Sabbatarian bigots. Noblemen like Lord Rosebery, the bishops and clergy generally, the Dissenters, without exception the leading Socialists, the overwhelming body of the news vendors and the great majority of the shopkeepers of every trade are massing themselves for protests against the sordid mammonship of the two millionaire proprietors who have made this assault on the most prized of all our institutions. I believe this is the one matter in which Britain stands in front of all the earth. She has conserved the one day of rest in the week when all others have sacrificed it to the call of greed or frivolity. The French workers in the revolution days clamored for the abolition of the Sunday rest on the plea that they needed seven days' pay and were willing to work, for it. They got their seven days of work, but they soon found that they had so cheapened their labor that they could only gain six days' remuneration. And now in both France and Germany there is a continuous call, but a perfectly vain one, for the return to a reposeful Sunday. For the operative classes this is not to be recovered after they have once let it go. The upper classes can have it, simply because they can the more easily make slaves of the lower classes, if these are willing to work all the time without a day of rest in the week. And now we are going to fight, for many an exciting week in England, against the few capitalists who have undertaken to smash the nation's grandest barrier against the flood of all the evils that have so far been dammed up within limits. We have no races of cricket matches on Sunnay here. Not a theatre is allowed to open its doors on the first day of the week in all the land. London is like a vast city fast asleep from Saturday night till Monday morning. And here is the secret of the national strength. Part of the popular force can be kept in reserve. Then in the hour of danger or stress the call can be made with effect on the power accumulated. But a people jaded by incessant and eternal strain on its energy must collapse in some hour of emergency. We are going to fight a hot battle for the English Sunday. Otherwise, all the journals will be constrained by the pressure of competition of these two to submit to the tyranny of a devil's revolution.

W. DURBAN.

43 *Park Road, South Tottenham, London, May* 5, 1899.

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is what you need. It is an honest Swiss-German remedy, in use more than 100 years. It relieves the body of all refuse matter, while it tones and invigorates the system. It is an almost infallible remedy for all diseases caused by impure or impoverished blood or from a disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to **DR. PETER FAHRNEY,**
112-114 South Hoyne Ave., Chicago.

Children in China.

I presume at this time you are preparing for Children's Day offering. I know the sacrifices you make from day to day, for this great occasion adds greatly to the enjoyment of your exercises and will add much happiness to your future life.

In this letter I want to try to tell you about some of the sin and suffering we see in this land, and of the great need of more light being shed abroad in heathen lands.

Before coming to China, we heard it said that when a son was born into the family there was great rejoicing, and when a daughter was born there was mourning. After living here and knowing their customs, one does not wonder that this is so. Soon after returning to Lucheo fu, last fall, two of our neighbors had sons born to them, and we were presented with red-colored eggs as an announcement of the fact. Every one seemed to be very happy, and were congratulating the happy parents, who were all smiles. A month or so later, a little daughter was born into the family of our native evangelist, Chang. While they seemed very happy themselves, I noticed they did not send out the colored eggs, as they had done at the birth of a son, and wondered why they did not do so. On making inquiry, I was told that they did not send out eggs when a daughter was born, as it was rather a time for mourning than rejoicing. A son is called a little "sien seng," which means a little teacher, while a daughter is called a little "puh ren," which means a little servant or slave, as they are usually sold for a wife before they are two, three or four years of age, and sometimes taken from their mother at this early period and put under their mother-in-law's charge to bring up as she pleases.

About two moths ago a little daughter came to another family, who were not Christians, but they were in very good circumstances. The father is a native physician and quite respected by the people, and a regular attendant at our Sunday services. They semed very friendly toward us, and the whole family, as we thought, were interested in the gospel; but when their little daughter came, they sent a woman to me to see if they could not give it to me, saying they did not want to keep it, as it was a girl. They also sent our native evangelist to speak to Mr. Titus about the matter, and said, if I did not want it, they would give it to their elder sister. Of course, we did not take it, as we had been very wisely advised not to adopt a Chinese child. Moreover, should I take any, I should want to take an orphan child. Their interest seemed to abate for awhile after this, but they are beginning to be friendly again, and I hope as they hear more of the gospel, they will repent of their cruel deed.

It is very seldom that they keep more than two or three daughters in the home. The mother can do with them as she likes, drowning them immediately after birth, give them away or sell them for servants. I have had as many as a dozen offered to me within the past six months. My heart is troubled at times to know what to do. I long to take them, and let them know what a mother's love is, but at present our better judgment tells us not to do it.

An old man came to our door one day during the Chinese New Year season and wanted to sell me his son, a boy of eight years. The old man was crazy for opium, and I suppose this was his last resort for getting money with which to buy it.

Now this all seems very cruel to you, but I wonder sometimes if it would not be better for the little innocent darlings if more of them were conveyed to an early and watery grave, and thus escape the suffering and sinful life that many of them are compelled to live after they are responsible for their actions.

A short time ago a beautiful young girl-wife, about eighteen, was brought to the hospital. She had eaten opium to escape living a sinful life. Her mother-in-law, a woman of bad repute, and an opium smoker, wanted her daughter-in-law tc lead an equally sinful life, and in this way supply her with money to get opium. Because the daughter-in-law rebelled, they had gotten into a quarrel, and she took the deadly drug rather than yield to her mother-in-law's wicked behests. But Dr. Welpton succeeded in restoring the would-be suicide, and the next morning I went out to see her and to talk to her about her soul. It was pitiful to hear her moan, and when I spoke to her, pressing my hand to her burning brow, she looked wonderingly at me for a moment, and then moaned again. She tried to tell me something, which I could not understand at the time. I talked to her of Jesus, who was able to take away the sin of the flesh, and she said she did not know him. I told her that if she would come to see me, when she got well, I would tell her about him, and sure enough, the next Lord's day she came, bringing both her mother and her mother-in-law. The latter said to me that she wanted to have her daughter-in-law's heart cleansed, thinking the sin was on the child for not respecting her senior's wishes; but when I told her that she was the one who needed her heart cleansed, she looked amazed at me. I told her that her own heart was sinful, and this was why the young wife wished to commit suicide. I said: "If you would love your little daughter-in-law, who was merely a child, and treat her kindly, I am sure she would not want to mistreat you." I preached to her earnestly for awhile, and of course, she has never returned to hear any more of the gospel. But oh, how often I wonder what will beome of the little daughter-in-law!

This is only one out of many such cases brought to the hospital. One daughter-in-law was starved for sometime and then strangled to death, because she did not please the husband and mother-in-law, and so far as we know, has received no punishment for her evil deed. She possibly has paid out money to have the matter settled, as such cases are usually settled with money in China.

Three of our Christian women have daughters already engaged to heathen husbands. Mrs. Hsu has one daughter, now eighteen, whom I fear any day her opium-smoking husband may want to take away. He is much older than herself, and very poor because he uses his money to buy opium. They say they will not allow her to go with him, but according to their customs I do not see how they can prevent it. She has two little girls who are not yet engaged, and she promises us that she will not engage them to heathen men. I was under the impression that this woman had only the six children, but have learned through one of the daughters that she had two younger sisters whom I had never seen, who had been taken to their mother-in-law's home while very young. I asked the mother one day how many children she had, and she counted them on her fingers, saying, "Six: three girls and three boys;" not even mentioning the two little girls who had been sold for wives when so young. It is hard to get them to realize how wrong this is.

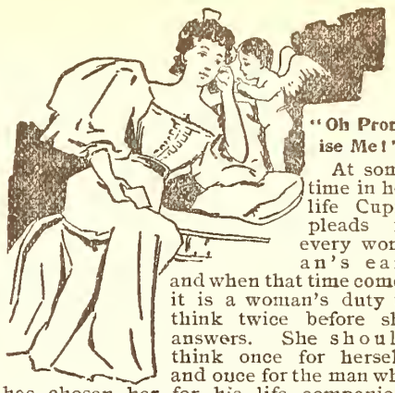
One morning, as a young daughter-in-law was being caried away from the hospital after being restored from opium, we asked our native pastor if there was any way that they could break the engagement of their daughter, as she is engaged to a boy whose parents both use opium and worship idols. I said tearfully, How do you know but in a few years she will have to suffer as this little daughter-in-law does now? He shook his head and said: "The matter was settled and could not be changed according to their customs. According to the teaching of Confucius, it is considered a crime down to the seventh generation. We argued with him that, as a pastor, he certainly would have to preach against such customs, and how could he do it, if he did not set the example? He really wept, and said he could do that by not engaging their little baby-girl. He said he had repented and would gladly recall the other one if he could, but she really was not his child, according to their law. So there is no way of escape for those who are already engaged. But oh, how we do pray that the Heavenly Father will in his own way bless those who are under bondage to heaten customs!

We know you are praying earnestly for these people, that the light of the gospel may shine upon them. We believe it sufficient, and will in time overcome Satan and all his teachings. May the Lord abundatly bless and porsper you in your work for him, and may your lives be crowned with happiness and joy in his service.

With Christian love I am yours sincerely,

EUNICE C. TITUS.

Lu Cheo Fu, China.



"Oh Promise Me!"

At some time in her life Cupid pleads in every woman's ear, and when that time comes it is a woman's duty to think twice before she answers. She should think once for herself, and once for the man who has chosen her for his life companion.

If she is suffering from a torturing, dragging weakness or disease so prevalent with her sex, she has no right to answer "Yes" until her health is restored. If she does, she will be wretched and ill herself and her home will be an unhappy one. Dr. Pierce's Favorite Prescription is a scientific remedy that cures all weakness, disease, disorder and derangement of the delicate and important feminine organs. It is not a "cure-all," but a medicine devised to correct this one class of disorders and no other. It has accomplished its purpose in tens of thousands of cases, as is shown by tens of thousands of testimonials of the grateful patients themselves. It imparts vigor and virility to the entire womanly organism, and is the best of all nerve tonics and restoratives. It fits for wifehood and motherhood. It transforms weak, nervous, despondent invalids into healthy, happy women.

"I was so weak I could scarcely walk about the house," writes Mrs. Mattie Scruggs, of Allen's Creek, Amherst Co., Va. "Was reduced to a mere skeleton. I was never free from pain in the back and head and could not sleep at night. I bought three bottles of Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' and two vials of 'Pleasant Pellets.' After taking these six weeks I felt like a new person; slept well and gained in flesh. I am doing all my own housework and we have nine in the family."



A man or woman who neglects constipation suffers from slow poisoning. Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a gentle laxative, and two a mild cathartic. All medicine dealers sell them. No other pills are "just as good."

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

By order of Board of Directors.

F. M. CALL, Pres.
JOHN Q. MCCANNE, Sec.
H. W. THORNTON.
F. X. CRAFT.
} Directors.

New York Letter.

The conference of the Disciples of Christ in the Middle or North Atlantic States, held at the First Christian Church, Philadelphia, May 9-11, was an unqualified success. The attendance of delegates from outside the city was something like one hundred, and the spirit of the conference was delightfully hopeful and fraternal. Representatives were there from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and the District of Columbia. Some twenty years ago a similar conference was held representing some of these states, though the attendance was not so large. After two or three years that association ceased to exist and no effort at co-operation on so large a scale was attempted until the present meeting at Philadelphia. The objects of the conference were educational, inspirational and evangelistic. Those promoting the movement hoped that a permanent organization would be effected to carry on the work of evangelism more extensively, planting new missions if possible in many of the great cities of the Atlantic Seaboard; and that arrangements might be made for an annual conference of the churches in these states. These objects were attained.

The conference decided to ask the American Christian Missionary Society to sustain a general superintending evangelist in this field, promising to render all possible assistance in selecting, supporting and directing the labors of such an evangelist. An executive committee was appointed consisting of one member from each political division included in the call. The personnel of the committee is S. T. Willis, New York; B. W. Hand, New Jersey; Dr. E. E. Montgomery, Pennsylvania; J. A. Hopkins, Delaware; Peter Ainslie, Maryland; F. D. Power, District of Columbia, and H. C. Garrison, Virginia, and at a meeting of the committee held at Philadelphia on the 11th Dr. E. E. Montgomery was elected chairman and S T. Willis was elected secretary and treasurer. So now the forces are organized, the plans are mapped out, and negotiations have been opened with the American Christian Missionary Society with every hope of success. It was not the wish of a single person to make this work independent of our general home missionary organization, but rather it is our hope to make it auxiliary to it. We wish to unify our efforts at American evangelization and will do all within our power toward this end.

Bro. F. D. Power was elected chairman of the conference, S. T. Willis vice-chairman and B. Q. Denham recording secretary. Bro. Power presided over the sessions with his usual grace, dignity and fraternal impartiality until Thursday noon, when he was compelled to leave, and the vice-chairman took his place. F. D. Power's address on "The Pioneer Disciples of the East" struck a high keynote and aroused an enthusiasm which was sustained throughout the whole conference. It was a charming discourse. The address of Bro. J. S. Myers welcoming us to their city and church was genuinely whole-hearted and made us all feel at home with our Philadelphia brethren. Bro. J. W. Mulholland's entertainment committee assigned us to pleasant homes and the women of the Philadelphia church served bountiful luncheons in the lecture room. The hospitality of our brethren in "the city of brotherly love" was generous, hearty beautiful. Bro. G. P. Rutledge, of the Third Church, and his people are included in this statement. A number of us (old-time friends) had the pleasure of taking tea, by special invitation, at his hospitable home, where the friendships of of other days were renewed. One of the delightfully inspiring features of the conference was the soulful singing of Miss Florence Robertson, of Scranton, Pa., who came on purdose to "lend a hand" in this way. The importance of city missions was commended to our intellects and laid upon our hearts by Bro. W. J. Wright, of Washington. The great field of Sunday-school missions was explored and reported to us in an admirable paper by Bro. B. A. Abbott, of Baltimore. Brethren Power, Hopkins, Abbott, Hertzog and others discussed the question of a ministerial training school or institute for the East, and a standing committee was appointed to take up the matter and report a year hence. The presence of a number of the veterans, such as Bro. M. C. Tiers, James Carr, Samuel Troth and others, gave a kind of fatherly benediction to the conference which all appreciated. Bro. J. M. Philputt, of New York, made a statement concerning his purpose to discontinue certain irregularities in his congregation which made all our hearts leap for joy.

The claims of the institutional or open church were vividly put before us in a paper by Bro. W. C. Payne, of New York, and discussed by others. Bro. Peter Ainslie, the experienced editor of the Christian Tribune, told us of the expensive luxuries of editorship, but his address brought out many appreciative words regarding our excellenq religious papers and their great value to their cause. Bro. Herr Gustavus Cohen, a Christian Jew, brought us many interesting thoughts in his illustrated address, "Christianity for the Jews." Bro. H. O. Breeden, our Mercurius, came from Des Moines to tell us in the finished style of the rhetorician of "The Gospel for the Cities of To-day," and "The Minister for this Age," both of which were highly appreciated. Bro. H. C. Garrison, of Richmond, took the place of Sec. C. C. Smith, and drew a striking parallelism between the fundamental principles and genius of the American Republic, politically, and the Disciples of Christ, religiously. Brethren E. B. Bagby, J. S. Myers, J. A. Hopkins and P. A. Cave suggested a number of valuable points on "How to Evangelize the East." The interests of the Y. P. S. C. E. and the Sunday-school were not neglected. A conference of practical value was held on each line of work.

May general interests were especially considered. W. J. Wright led a concert of prayer for our foreign missionaries, B. Q. Denham urged upon us the claims of Church Extension, D. G. Hertzog reminded us of Hiram, J. A. Hopkins put in a telling plea for old Bethany, "the mother of us all," and a number of us boomed the coming Jubilee at Cincinnati.

The closing session took us up to the mountain top of delightful fellowship in spiritual things, and gave us a foretaste of the New Jerusalem joys. We closed by singing, "God be with you till we meet again." The next conference will be held at Hagerstown in May of 1900.

S. T. Willis.

1581 *Union Ave.*

Contentment is to be striven after and attained. It lies in every one's power, and a cheerful content is every one's privilage and duty. Happiness is a very different matter. It is not in our power, and to strive after it often results in the most absolute selfishness. Blessedness is highest of all, and is the gift of God to those souls that seek Him unselfishly and wholly. Shall we not be satisfied with content, or shall we strive after happiness, when we may have blessedness for our portion?



Pittsburg Letter.

With the great iron mills, locomotive shops, steel car factories and all business moving at a highly accelerated rate of speed, the city of Pittsburg is a vast hive of industry these bright spring days and weeks. Never in all her history has the city experienced such a season of prosperity. Large numbers of moderately priced houses are being built, and the people are investing in lots in the suburbs upon which to build their homes by and by. Nearly every congregation among the Disciples has representatives who are home building at this season. This means much to our cause here. The property owners have a more abiding interest in city evangelization than the renters. Good citizenship means reduced taxation, less crime, fewer officials to be supported. Disciples are not slow to see the close relationship that exists between city evangelization and good citizenship. A good Christian invariably makes a good citizen. If the preacher could only exemplify his doctrine in home building, it might not be inadvisable for him to preach relative to the value of each member of his congregation seeking to be a home owner.

There has been no great meeting held in Pittsburg for some months. But each pastor has been able to report constant accessions to the church. W. H. Bok, of Virginia, assisted F. F. Bullard, of Greensburg, in a meeting with thirty added. J. H. Noonan, of Detroit, assisted T. E. Cramblet, of the East End, with a result of twenty-five. T. E. Cramblet assisted Dr. Thayer at Newcastle with additions of thirty. The Observatory Hill Church with home forces brought its meeting to a close with thirty-three added. Bro. O. H. Phillips adopted a novel plan for his work. Asked brethren from the various churches in the vicinity to each preach one evening. Meeting carried on for three weeks, resulting in twenty-five additions. All the churches have had continuous accessions, so that the work is in a healthful, growing condition.

Bro. Earle Wiffley, of Wabash, Indiana, has been selected by the American Christian Missionary Society for the arduous work of city evangelist. He begins his work almost immediately at Turtle Creek under the direct sustenance of the Braddock Church. We are confident that having begun this work it will be carried on to success.

Bro. C. L. Thurgood and wife recently had a call from a prosperous church in Melbourne, Australia, to take of its work, but we are rejoiced to know that old Central had so twined itself around their hearts that they could not leave it. True workers for the Master are these two consecrated spirits.

Under the hustling management of Bro. Jos. Craig Belleview has bought a valuable lot, and just a few days ago ground was broken for a church that will be a marvel of beauty for its small cost of ten thousand dollars.

Headed by Robt S. Latimer, our faithful president of the W. P. C. M. S., there has been organized what might be termed a lay preachers' organization, composed of twelve brethren or more who go from point to point in and around these two great cities, in a systematic way preaching the gospel on successive Lord's day evenings. Good results are follow-

ing the work as is ever the case when the gospel is preached.

The reports of the preachers show that Home Missionary Day was generally observed, the results even in the smaller churches being beyond most sanguine expectations.

The semi-annual convention of the Disciples was held at New Castle, May 9th to 12th. A great host of loyal ones from all parts went up to the "Convention City." Bro. Latimer, who has filled efficiently the president's chair of the W. P. C. M. S. for eleven years said, "It's the best yet; every year it gets better and better." The best speech of the convention was made by Miss May Netting, of the First Church, Allegheny, upon the theme, "What will the Endeavorers do for Western Pennsylvania?" If the Endeavorers of the First Church, as well as all our Endeavor Societies, will follow her notable suggestions no difficulty will be had in carrying forward our work. The trouble has been in the past lack of practical co-operation with the Western Pennsylvania Board on the part of some of the larger societies, which has resulted in a division of the forces. But this, thank God, is being overcome. All the societies are wheeling into line and with the organization of sub-county Endeavor unions throughout the district, each sub-union pledged to help the W. P. C. M. S., the truth will be exemplified "In union there is strength," and many souls will be won for Jesus Christ. The happy-hearted and genial-faced J. Z. Tyler, "Father of Christian Endeavor" among Disciples, was also present at the convention and presented one of his old-time ringing speeches, urging progress along the lines of loyalty to the Book, evangelism and missionary effort for the Endeavorers. If Bro. Tyler's appearance and speech are the expressions of his vitality, he is good for fifty years more of work. My, my, what a grand national superintendent he would make for our young people if he could only give all his time to the work!

PRICKLING POINTS FROM THE CONVENTION.

M. H. Wilson, pastor of the Knoxville Church, announced that his church had become self-supporting, raised his salary and pledged through the Endeavor Society fifty dollars for Western Pennsylvania Missions.

T. E. Cramblet made a wonderful speech for Western Pennsylvania, and closed with a burst of pleading eloquence that brought subscriptions to the amount of seven hundred dollars for the work nearest his heart.

Some of the brethren carried "a little white dog" with them that attracted considerable attention.

Nearly all of the preaching brethren of the district were present. One straggled in at the last moment and went away on the first train. The best way to get the most out of these meetings is to go early and stay late. A convention is like a fellow's sweetheart, the longer he stays with it the better it grows. "Conventions are like kisses," so Craig says, "they should be repeated frequently." Next convention, next September, at East End Church, Pittsburg, under the auspices of Central. Plan for it, and let every one be at the opening session and stay to the close. In the meantime pray, work and give for Western Pennsylvania work. JOHN A. JAYNE.

No. 1 Chester Ave., Allegheny, Pa.

THE HELPING HAND, by W. W. Dowling, is a manual of instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. It contains, in the most condensed form, full information concerning the Y. P. S. . E. movement, with instructions and suggestions concerning every point. This work has had a more extensive circulation, and proved more helpful to Endeavor workers than any other hand-book published. 25 cents. Christian Pub. Co St. Louis.

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Illinois Sunday-school Association.

The forty-first annual convention of the Illinois Sunday-school Association was held in Decatur, May 16-18th, 1899. The convention is not a mass meeting, but a delegate body. More than 600 delegates attended, nearly every county in the state represented. Very few of them were preachers. They all attended the convention faithfully. As many as 300 gathered in the morning prayer meeting at six o'clock. Most of them had their Bibles and used their note books freely. Bilhorn and his folding organ led magnificent singing. A part of the time soloists, quartets and the great pipe organ assisted.

There were banquets for the alumni of the normal course and for the primary workers. Many enjoyed a trolley ride and with it the city was treated to their singing as they rode. A fine hospitality was given the visitors. The speeches and addresses with a very few exceptions were very commonplace. F. G. Tyrrell's address on "Our Text-book" was one of the very few exceptions. One other bright address was by Mrs. Mary Foster Bryner, of Chicago. A third delightful address was that of Rev. Johnston Myers, of Chicago. Prof. H. M. Hamill gave a study of John's Gospel that I wish all of our teachers and preachers might have heard. With all our boast of being a Bible people, why is it that we expect other teachers to give us these simple and sensible methods of "thinking through" single books of the Bible? It is humiliating to me to be compelled to own our neglect in this feature, so helpful to popular Bible study.

B. F. Jacobs gave a helpful study of next Sunday's lesson. He lectured. It would be difficult to succeed in the ordinary class with his method.

The Association comprises 20 districts, 102 counties, and 1,570 townships, each having its individual organization. During the year 100 county and 1,333 township conventions were held. The total enrollment in the 7,962 schools is 791,785 pupils, teachers and officers, a decrease of 429 from last year. 19,865 additions to the churches are reported. The amount of benevolent contributions for the year is $65,-816.98. The membership in the home department is 14,563.

The treasurer reports disbursements to the amount of $9,434.88. $7,056.92 of this amount was paid to "salaries and expenses—secretaries and field workers," $318.75 was expended on the primary workers' summer school. The call is for $10,500 next year.

The best session of the convention was that given to the primary workers. In this connection considerable prominence was given to the summer school for primary workers to be held in Chicago, Aug. 15 to 25. The tuition is free, board reasonable and railroad fare reduced. It would be a great thing for our schools to send their primary teachers.

Here are a few things that I thought concerning ourselves and this convention: I thought it a strange thing that of all our preachers and Sunday-school workers living less than fifty miles from Decatur less than a score, all told, were at the convention. Five of our preachers were here a part of the time. Do we know it all? Have we nothing to impart? My experience is that we can have proper part of program and hearing if we are willing to accept the work it demands. I think we are blundering. There is much we can learn and much we can teach.

None of our state Sunday-school workers were present, nor any member of our state association. Are we too modest, or too careless, or too sectarian, or is it that we are just dead?

I was glad to feel the power of the spirit of Christian love and unity. It was a rare thing that the existence of denominational lines was mentioned. Of how little consequence they apparently are! Our preachers are at home in such a meeting, and it is a matter of regret that numbers of them were not there to surcharge the atmosphere with more of that feeling.

Great emphasis was placed upon the training of the children. I think I have wasted too much of my time on the old folks. For a year or more I have been studying the problem of reaching the young ones. This determination was strengthened at this convention.

Great emphasis was placed upon the use of the Bible in the school. A resolution was adopted urging that all lesson helps be left at home. We should be the first people to say "amen."

I heard many ignorant words about the Holy Spirit. These people are ignorant of this great subject, but they are studying it the best they can. I am therefore glad. Our people are just as ignorant, but they are not studying this teaching. For this I am sorry. These are three great things for us to know: The person and power of the Holy Spirit, that we may know the Word he has spoken, that we and our children may become like little children so that we may inherit the kingdom of heaven.

MARION STEVENSON.

Decatur, Ill.

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Hiram Jubilee Endowment Movement.

THE DISCIPLES' PLEA.

In the year 1809 the now famous Declaration and Address was promulgated by Thos. Campbell and others. This was simply an arraignment of sectism and a plea for the union of the people of God. The central idea in this address constitutes the very essence of the plea of the Disciples. As a religious people they stand as a protest against division and they plead earnestly for union. Around this great central thought the other items of their plea are grouped. The method by which they seek to bring about the desired union is no less unique than the plea itself. They do not believe that union can ever be brought about by compromise, but they hold that the only practical way to unite divided Protestantism is by a return to the Christianity of the primitive age. "Back to Jerusalem" is their cry. In short, they plead for union on the basis of simple apostolic Christianity.

POINTS OF EMPHASIS.

As a natural result of their method the Disciples have always given large prominence to the great commission of Christ. They have preached upon it perhaps more than any other religious people. They have regarded this as the starting-point, and consequently they have been an evangelistic people. Two distinct epochs, however, in the history of this people are discoverable. During the first epoch the last half of the commission received the emphasis: "He that believeth and is baptized shall be saved." The reason for this is not hard to discover. In the mysticism of the period, and in the midst of the jangling voices of a divided church, the plain and explicit terms of pardon have been lost sight of. Inquiring sinners were left to grope in darkness without any clear answer to the question, What must I do to be saved? It was most natural that a great evangelistic body taking their stand upon the commission of Christ should give the plain, simple answer to this question that was given by the apostles of Christ. However, in the process of time, after numbers had increased, certain leading brethren called attention to the fact that we had not yet reached the beginning-place. They contended that the first half of the commission should now receive emphasis: "Go ye into all the world and preach the gospel to every creature." Following this came our missionary development until we are now making a creditable record as a missionary people. It certainly must be apparent to every close observer that we are now about to enter upon the third great epoch, namely, the work of preparation for carrying out the great commission; in short, the time has come for the planting of our colleges on a solid financial basis that we may be able to meet the continually growing demands for an adequate, well-equipped ministry. Before Jesus Christ gave his great commission he trained his men. He never gave a commission to an unprepared man. He spent three years and a half in training men before he ventured to say to them, "Go into all the world and preach the gospel to every creature." Colleges are the only reliable source of supply for a well-equipped ministry. There may be exceptional cases of men who become effective in the ministry without the agency of the colleges; but for an adequate, reliable supply of men for work in the local churches in our home field and in the foreign fields, colleges are an absolute necessity. In this day of advancing standards in education only thoroughly equipped men can do effective work. Other religious bodies are putting millions of dollars into college endowment. Within the last four months about five millions of dollars have been put into college endowment. The Disciples as a people have not yet put one million dollars into college endowment in all their history. That is to say, the endowments of all our schools combined would not reach a million. As a consequence of this the continually growing number of young people are drifting away from our own schools and are being educated in the schools of other religious bodies. If we do not wake up to the danger that confronts us, within a few years the larger part and the best part of our young people will drift away from us entirely. We must offer in our colleges as good advantages as other religious bodies offer, or we cannot hold our young people, and whenever we lose our young people the hope of the future is gone. College endowment is the overshadowing issue of the present time. We ought now to enter upon a new epoch—the third epoch of our history. Within the next five years at least five million dollars should be given to our colleges. Will we do it? This would mean more for Home Missions and Foreign Missions, and every form of general work, than anything else we could possibly do. After the Baptists had been doing work for years on the foreign field they were compelled to direct their attention to colleges as the basis of supply for workers on the foreign field, and within a few years they put seventeen million dollars into colleges. The needs of our work at home and abroad suggest to us the necessity for doing the same thing. If we love Home Missions in any of its departments, if we love Foreign Missions, if we love the work of God, let us now turn our attention to the endowment of our colleges.

Hiram is making a tremendous effort for a quarter of a million dollars. She has appealed to the people. She has asked fifty thousand Disciples to join heart and hand in the accomplishment of this work. Will you not enlist at once? Send your name to

E. V. ZOLLARS.

Hiram, O.

Jubilee Notes.

Bro. E. L. Powell's address at our Jubilee Rally, May 2nd, on "Some Striking Things in Fifty Years of Our History" was highly appreciated.

Our local C. E. committee has arranged with the C. W. B. M. for a great C. E. meeting, Saturday night of convention week. Bro. John E. Pounds, the new C. E. superintendent, will likely make an address. This committee also recommends to our C. E. Societies that the subject for June 11th be "Our Jubilee Convention." The Lookout for May 20th contains a fine program for the meeting.

A letter from J. W. Ingram from Pasadena, California, tells us to expect two carloads from there. A circular signed by himself and Bro. Shadle has been sent out to those who would likely go, telling of the advantages of the trip and urging an early decision.

Bro. W. B. Taylor writes from Chicago, saying: "The indications are that Chicago will have ten times as many people at the Jubilee Convention as at any other national convention outside of our own city."

Our enlarged home offering means much for the joy of the convention. Certainly, all are happy to see the churches of the Jubilee City double up, and it is but fitting that this year the "Historic Old Central" should be in the lead.

Several of the colleges usually have a banquet sometime during the convention. I suggest that all who desire anything of the kind this year arrange for it at once and that it be announced before the colleges adjourn for vacation, that the studends and alumni may work it up through the summer and colleges near by can arrange for excursions to attend the convention that day at least.

Brethren Justin N. Green and John S. Lawrence now have charge of our assignment work. Bro Green reported yesterday, after a preliminary canvass, that the rate in private nomes and many boarding houses would be $1 per day. A number of good rooms can be had from 25 cents up to 75 cents a night. A few people have already secured quarters in homes.

The Ohio state program has Bro. A. W. Taylor booked to speak on "Cincinnati '99," and for the "Jubilee Year" C. L. Loos, A. McLean, B. L. Smith, Miss Bettie Wilson and G. W. Muckley. What convention can beat this?

Dr. T. F. Draskill writes for Corsicana, Texas, saying: "Early in the year I determined to work up an excursion from Texas and Arkansas. Quite a number are now enrolled." He estimates the delegation from 75 to 125.

Bro. Muckley, of Kansas City writes: "We are working up delegations at this point to have the California, Colorado, Kansas and Nebraska delegations join us at Kansas City. Already three car loads are promised from California. We will all go together from here to Cincinnati."

Save your money and take your vacation in Cincinnati in October. A great Children's Day on June 4th will be another cause for rejoicing in Cincinnati. A. M. HARVUOT.

Chairman Jubilee Committee.

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Educational Conference for Illinois.

The Educational Conference of the Churches Christ of Illinois met in Springfield, May 15th. Pastor J. E. Lynn called the meeting to order at ten o'clock and led the devotions. Judge Chas. P. Kane was chosen chairman and Marion Stevenson secretary.

The secretary and G. L. Peters and J. E. Lynn were appointed a press committee. Pres. Hardin then gave an address, "The Statement of the Case," for the college at Eureka. He gave the amount of the productive endowment, the amount of various bequests not yet realized, a statement of the income and expenditures, value of buildings and equipments, number of students etc., in answer to questions.

The enrollment committee, G. L. Snively and L. H. Coleman, reported an attendance of one hundred, seventy-six of whom were from without Springfield. The afternoon meeting was opened by a devotional meeting under the direction of J. H. Gilliland. W. B. Taylor led in the discussion of the topic, "A Church College for Present-day Demands." The following took part in the discussion: Marion Stevenson, Prof. Putman, of Illinois College, J. W. Knight, G. L. Peters, W. H. McGinnis, J. G. Waggoner, J. E. Lynn, J. H. Hardin, J. H. Stark, R. E. Dunlap, C. P. Kane and possibly some others. Mrs. N. B. Crawford spoke of the work of the College Aid Assocation. An informal discussion of the question of permanent organization resulted in the adoption of a resolution favoring the idea, and in the appointment of a committee to nominate officers of such an organization.

At the opening of the night session the committee on resolutions presented the following report which was adopted:

Your commitee on resolutions begs leave to report as follows:

RESOLVED, That there be a permanent organization effected in the interests of Christian education.

That the organization be called "The Christian Educational Conference of Illinois."

That a committee of eleven members be appointed, one member from each missionary district as far as possible, and a president and a secretary.

That the committee plan for the observance of Educational Day the first Lord's day in July without asking for an offering.

That President Hardin furnish this committee with full information for use in carrying forward a campaign of education.

That the committee prepare a constitution and bylaws and submit the same to the next assembly.

That it is the judgment of this body that new endowment to the amount of one hundred thousand dollars be made to Eureka College within a year, and that the brotherhood send large numbers of new students to the institution. Signed by the committee, J. Fred Jones, J. B. Camp, N. B. Crawford, J. E. Lynn, W. B. Taylor.

The committee on nominations reported as follows: For president, J. H. Hardin, for secretary, R. E. Hieronymous. We recommend that the president and the secretary be allowed to select the other eleven members of the board. Signed, J. H. Gilliland, James W. Jefferson.

The remainder of the evening hour was occupied by an address by Prof. Radford on "Christian Education the Basis of Christian Citizenship." This address was followed by one from J. H. Garrison on "Eureka College a Hundred Years from Now."

The social features of the conference was delightful. The ladies of the church spread a substantial luncheon at twelve and served a choice banquet at five o'clock. The visitors did especial justice to the latter. When the chairs were pushed back J. G. Waggoner in the role of toast master called for attention. Here are the toasts and responses: The College and the University, W. B. Taylor. The Heroic in Eureka College, Marion Stevenson. The Eureka College Student, W. E. Spicer. Eureka College and our Women, Mrs. N. B. Crawford. Christian Education and the Physician, Dr. F. D. Pratz. Christian Education and Women, Mrs. J. E. Lynn. Christian Education and the Law, Hon. C. P. Kane. Present Friends for Eureka College, M. D. Camp. Roots of Eureka College, J. H. Pickerill. Crumbs Swept Up, B. J. Radford. The singing of the male quartet of the Springfield choir was highly appreciated. Pastor Lynn and his wife were elegant hosts. May 15th, 1899 was indeed a red-letter day for Eureka College. Pres. Hardin was radiant.

MARION STEVENSON, Secretary.

In Memory of F. M. Bruner.

I was much pained to read in the CHRISTIAN-EVANGELIST of May 11th of the death of our dear Bro. F. M. Bruner. I knew Bro. Bruner well. I saw him and was near to him in times of trial. When the interests of dear old Abingdon College were upon him I often thought that if the brotherhood of Illinois could have witnessed his struggles to maintain that institution he would have received more generous aid.

Never have I known a more humble, a more devout, God-loving, God-fearing man. It always seemed to me the greater his burden the more humble and submissive his heart. He was a firm friend to the young preacher and his words of encouragement a benediction. And even in his last sufferings, which were very great, he maintained his old-time sweetness of spirit. His personal letter to me when he was not able to sit up while he wrote was full of cheer, characterized by his old-time words of kindness and of resignation. He devoutly believed himself to be in the hands of God, whom he loved. If it is possible, Bro. Bruner was generous to a fault. A feature of his life is worthy of notice, and it very clearly explains much of it. His great confidence in men—often deceived by them—too many times accepting the appearances for the reality. He was so trustful that he could not mistrust his fellowman. This sometimes proved hurtful to his interests, yet he would not complain nor become doubtful of others. In his class work as teacher of young men for the ministry he was patient, painstaking, thorough. Never too weary to put great energy into his work. Touching analysis and exegesis he was master. It has been 15 years next month since I completed the Bible course under him. Since then I have tried to be a faithful student of the Word, yet in all these years I have seen no reason for changing any of his positions.

The brotherhood has lost a great man in him, yet not lost. His influence still lives. All his writings deserve to be appreciated. The writer knew Bro. Bruner well and loved him as he loved but few other men. Bro. Bruner was large in all of his plans and purposes. He saw the needs of the church and with great zeal and wisdom tried to supply them. His efforts, I am persuaded, will not be lost. I trust our colleges will raise up strong young men to take up the work laid down by these worthy workmen. A cordial sympathy is doubtless extended to the bereft family by a grateful brotherhood. T. F. WEAVER.

Texarkana, Tex., May 18, 1899.

Minnesota Letter.

DEAR BRETHREN:—"Yet three weeks until the harvest." Are you preparing for the harvesting day? There is no work in the brotherhood more important than taking America for Christ. Christ taught first to the lost sheep of the house of Israel; so should we. Can we say with Paul that our heart's desire and prayer is that our own country should be saved? O, brethren in this gospel needy state, do you not feel the need of Home Missions?

What could we do in our weakness did not the home board assist? If you have arranged for the May offering you will endure these words. If you have not you do not feel the Spirit striving within you saying, "When thou canst not go, send." America, the common dwelling-place of all races, will bring the world to Christ with less expense than can be done in any other possible way. Help save America; yes, help save Minnesota.

The resignation of Bro. McCurdy, as state evangelist, was accepted at our last board meeting. He will devote himself to life insurance for a time, preaching on Sundays. He has done us good work. At the same meeting Bro. C. C. Atwood and F. Howard Sweetman were elected to state work as evangelist and singer. They are now in a meeting at Worthington. It is virgin soil, but the prospects are good.

The meeting at Rat Portage, Canada, under the direction of the Minnesota and A. C. M. S. boards, is doing well. Bro. Givens, of Lincoln, Neb., passed through St. Paul to-day on his way there to conduct the singing.

Churches, remit your apportionments. Our work must not lag. We have brought in over three hundred souls so far this year. Let the harvest continue.

Preachers, church correspondents, send me items of news touching your work, that I may incorporate them in the Minnesota Letter to the edification of the Minnesota Disciples.

E. T. GADD, Cor. Sec.

769 *Laurel Ave., St. Paul, April* 14, 1899.

Kansas Items.

The board of directors, of which Elder A. B. Engle, of Medicine Lodge, is chairman, are working diligently to have the Kansas Christian College at Harper, Kansas, open its doors in September, 1899.

S. S. McGill and J. F. Haile, of Kingman, are two of the directors.

The people of Harper will give our people the free use of buildings as long as they maintain a college. The buildings are worth $15,000 and were originally a courthouse, etc.

Harper is a good location for a college, being a railroad center, in a good country, is near the line between Kansas and Oklahoma, and there are no institutions of higher instruction nearer than fifty miles. A president has not been chosen yet, and the board is hunting a good man. The prospects for this college are bright, and it is almost sure to be a success from the first.

S. S. McGill delivered the "Baccalaureate Sermon" for the 1898-1899 high school class. Exercises were held in the Presbyterian Church. He is well educated, being a Bethany graduate.

We have a jewel of a minister in Bro. McGill and want to retain him indefinitely. We hereby serve notice that if any other church tries to secure his services we shall consider it as a trespasser. IDO.

A Great American Industry.

The well-known New York Condensed Milk Co., of New York City, has just been reorganized and incorporated as Borden's Condensed Milk Company. The capitalization is $20,000,000. The incorporators are H. Lee Borden, Joseph Milbank, William J. Rogers, Albert J. Milbank and Isaac Milbank. The entire amount of stock was taken by the stockholders of the old company, except a portion which was set aside to be sold to some of the prominent and most valued employees of the company. Borden's Condensed Milk Company is at the present time the largest manufacturers of proprietary food products in the world.

The first output of Gail Borden's valuable invention dates back to 1857, and a year later an organization was formed which has been long and favorably known as the New York Condensed Milk Company.

Constant additions to the Company's manufacturing facilities have been made year by year to keep pace with the increasing demand. New factories have been added, until now it operates fifteen large plants, among which are some that outrank in size, capacity and actual product manufactured, any other factories of a similar nature in the world.

Notes and News.

The churches of the first district of Illinois will hold their annual convention at Lanark June 8-11. Entertainment free. Send name to E, J. Stanley, Lanark.

S. H. ZENDT, Sec.

Dixon, Ill., May 16.

New England Convention.

The church at Haverhill, Mass., offers free entertainment to all who will attend the annual meeting of the New England Christian Missionary Society, June 9-11. Those who expect to attend are requested to send their names to the pastor, E. M. Flinn, Haverhill, Mass.

Territorial Convention.

The Indian Territory Christian Missionary Convention will meet in Ardmore on June 12-14. I. R. Mason, W. A. Sniff are arrangement committee at Ardmore. The railroad will grant rates on certificate plan. Come to our convention and enjoy with us its blessings,

F. G. ROBERTS, Cor. Sec.

Washington Convention.

The West Side District Convention of Washington will be held at Seattle, May 30th, 31st and June 1st. A splendid program has been arranged and a profitable convention is expected. Though far removed from the great body of our brotherhood, our plans and purposes are the same—to take America and the world for Christ. F. B. SAPP, Cor. Sec.

Third Illinois District.

The convention of the third district of Illnois and the Ministerial Institute of the Military Tract, held at Canton, Ill., May 16-18, 1899, can be counted among the best ever held in our history. The addresses, discussions and sermons were instructive, sweet-spirited and exalted Christ in the hearts of the people.

Bro. J. P. Lichtenberger and the church at Canton entertained the convention in a royal manner.

We meet next year at Augusta.

H. C. LLITTLETON.

Astoria, Ill., May 20, 1899.

Marion County, Illinois.

The ministers of this county met in the Christian Church, at Salem, Saturday, May 13, and organized the Marion County Ministerial Association with Eld. J. F. Rossborough, of Sandoval, president; Eld. L. D. Hill, of Rell, Treas., and G. Halleck Rowe, of Salem, Sec. This is for the purpose of bringing the ministers of the county into closer touch, that more and better work may be accomplished by their co-operation. The plan is that at favorable times we go out, two by two, into the Macedonias of the county and do all the home missionary work that we can in addition to our regular work. G. HALLECK ROWE.

Parkersburg (Ill.) Meeting.

Just returned from Parkersburg, Ill., where I was engaged in about a three weeks' meeting, beginning the 12th of April. My wife accompanied me and we had a very delightful time as well as a very profitable meeting. There were 13 conversions, among them a most excellent couple of young people, whom I had the pleasure of uniting as husband and wife, and then in a few nights afterwards of receiving their confession and burying in baptism—the wife having previously been a member of the M. E. Church. The other churches made a strong and united effort to frustrate the larger results of our meeting, but we think with little effect.

Four years ago, during the month of April, I held a four weeks' meeting at Parkersburg with 56 accessions, about 20 of which came from the M. E. and U. B. Churches. We believe the outlook for the Creighton Ave. Church in this city is better than it has been for several months, and we trust we shall not be disappointed in our expectations.

Z. A. HARRIS.

46 *Huestis Ave., Ft. Wayne, Ind., May*, 18, 1899.

The Church of Christ in this place has for more than twenty years mantained apostolic order—faith in a person, Christ, baptism in his name, and the Bible as a guide. Here also is an academy with a charter from the state legislature, with 122 acres of land; fertile, beautiful—on this a neat dormitory 40 x 60 feet, three stories high, also a good school building, We desire to add a normal and industrial department. We lack adequate means. I hope God will put it into the heart of some good man or woman to contribute so as to bring this school into higher efficiency. The teaching force will be in harmony with the church referred to. The location is high and beautiful—railway between Lexington andDanville, an immense population, colored and white, around it. Who will help?

JOHN G. FEE.

Berea, Ky., May 13, 1899.

Florida Notes.

After preaching twenty-nine sermons here in Starke we have succeeded in awakening this church from a long sleep, and have rescued what has been considered a lost cause. We found this town to be very indifferent and stubborn, but we have a few brethren and sisters who still kept the name of the Lord. Our congregation here had entirely ceased to meet and the cause had no representative except an unfinished house and a handful of despondent members and a small debt on the property. Now we have a revised membership of about twenty-five or thirty enlivened members, with a good Sunday-school and regular weekly meetings, enough funds in sight to secure preaching half the time and we will add the different departments of church work as time and circumstances will permit. I shall locate my headquarters here for a time, but will continue in the field evangelizing. I closed a meeting of ten days near Jacksonville a few days before I came here. There were ten additions. Starke is a growing Florida town and will be ripe for a meeting in a few months from now. J. P. LEWIS.

Starke, Fla.

Railroad Rates to Plattsburg.

This is the now arranged rates as far as is known, and they will probably stand. The Port Arthur Route, Fort Scott and Memphis, Missouri Pacific, Wabash, Burlington, Rock Island, and Santa Fe, all give a rate of one fare for the round trip, tickets on sale Monday, Tuesday and Wednesday, June 12-14, good to return including Friday, June 16.

The Chicago and Alton makes no rate at all. Buy to junction points on any of the above roads and thence to Plattsburg. The M. K. & T. makes a rate of one fare and one-third for round-trip tickets to junction points, thence you can buy into Plattsburg. For instance, suppose you live or want to take a train at Fayette; you will buy round-trip tickets to Moberly for one and one-third fare, then buy over the Wabash round-trip tickets to Plattsburg for one fare.

I have tried to secure a special train from Lexington Junction to Plattsburg Monday evening. They want me to guarantee 100 passengers; this I cannot do, so if you go by the way of Lexington Junction be sure you get there on the early morning trains, as the train leaves there at 8:55 A. M., reaching Plattsburg at 10:42.

I have asked Mr. Sebastian, of the Rock Island, to give us a special connecting with their own train from the North and the Burlington from the East, Monday evening. I have not heard as yet. *Watch the papers.*

Be sure and ask your station agent a few days beforehand if he has instructions; if not, show him this communication and ask him to get his instructions at once.

Yours in His name,

T. A. ABBOTT,
R. R. Sec.

A Good Convention.

About a dozen years ago a convention was held in Tuscola, Ill., to organize a district missionary society. Bro. Alpheus Little, of Edgar Station, Edgar county, was a delegate from the Maple Grove Church. He had been for years an inveterate user of tobacco, but during the convention his supply ran out and even to this day it has never been renewed. So he and his consecrated wife bless the day of our first district convention. Since that time the district has been enlarged from four counties to ten, and is composed of Vermillion, Champaign, Dewitt, Macon, Piatt, Douglass, Edgar, Coles, Moultrie and Shelby.

Our state yearbook shows a total of 135 churches. The membership is reported to be 16,369. Our convention this year will be at Shelby. Our president, E. A. Gilliland, of Clinton will announce a good program in due time. Now let us have a good attendance. Shelbyville is easily reached. The convention will do us all good. It will unify our work. This is a great field. There is room for many new churches, and churches are easily started here. A few need strengthening. Fellow-Disciple, come and represent your part of the field. It will do you good and help others.

E. E. HARTLEY.

Bement, Ill.

Illinois Notes.

Our board organized a church at Havana following work done by G. M. Goode and C. B. Dabney.

***

A meeting was conducted at Fandon by F. M. Brannic and D. J. Elsea and an organization formed. Bro. Elsea is the minister there and a new house is going up. Bro. Brannic will hold a meeting at Colmer in August.

***

Harry Holmes removes from Ipava to Pontiac, taking charge of the congregation.

***

W. A. Meloan recently went to Rushville and has gathered 11 conversions and five otherwise. F. M. Brannic had 10 confessions at Tennessee and opened a mission.

***

The new pastor Coleman, Roseville, has added eight persons to the church and the Endeavor Society is taking new life.

***

At Vermont, G. W. Ross, minister, there were 11 conversions recently and the church now numbers 271 members. There is a large attendance of men on the services and many of them confess the Lord. The church raises all money by direct giving and there is no resort to suppers, etc., as a means of raising money. The basement of the chapel was lately fitted up for the Bible-school and the brethren contemplate other improvements. The pastor is closing the sixth year and will no doubt be retained.

***

Send all statistical blanks to your district secretary.

***

The convention of the third district was the first of the year and was well attended and the spirit was fine. D. E. Hughes and H. C. Littleton were elected president and secretary and K. C. Ventress vice-president.

***

Let all districts come to the front with large gatherings and let there be 3,000 people at our state meeting. Yes!

J. FRED JONES, Sec.

Stanford.

Commencement Week at Eureka College.

On Sunday, June 11th prox., J. E. Lynn, of Springfield, Ill., will deliver the baccalaureate sermon; and on the 15th F. G. Tyrrell, of Chicago, will address the graduating class and the public. The usual events will occur on intervening days. We hope to welcome, in attendance on these exercises, a large number of the patrons, former students and other friends of the institution.

J. H. HARDIN, President.

Eureka, Ill., May 20, '99.

The Revelation institutes.

It is important to say to all who have in mind to secure this valuable course of lectures that as each course requires a week in delivery, no t very many courses can be delivered in a single year and all who desire to secure them should apply many months in advance, and fix the time and prepare the people for their coming and reception. To do this they should send for instruction on how to prepare for the Institute of St. John; sent free to all earnest inquirers. Address J. S. HUGHES.

Station O, Chicago.

Christian Orphan School of Missouri.

At a called meeting of the Board of Directors of the Orphan Scool of the Christian Church of Missouri, the 5th inst., we were authorized to go ahead with the school for another year. wealthy men pledged themselves to stand by us in the effort to preserve and enlarge the institution.

With renewed hope and energy I shall therefore enter upon the work of soliciting pupils for the session of 1899-1900.

Our closing exercises for this session begins Monday night, 22nd inst., and close Thursday night, 25th inst

We shall be glad to have you visit us at that time. Very truly yours,

JAS. B. JONES.

Fulton, Mo.

Missouri Bible-school Notes.

Plattsburg, June 12-15, with one fare for the round trip over nearly every railroad in Missouri, and this means a good delegation of our best workers from all the state. Our Brother Abbott has done well for us and we thank him for it, and now what are you going to do for yourself? Come? Good.

The improved condition of the work, the improved look of the workers at Granite City, struck me very forcibly on my last visit with them as compared with five years ago. In three years, W. H. Harris and his aids have done great things for Christ and the church, and the attendance is such that the brethren are planning to enlarge their seating and working capacity, for the room is crowded at every service, while during our institute the people were turned away in numbers. Mrs. C. Early, one of the teachers in the public school, is superintendent and here success is phenominal, and the forces which she has gathered around her are a faithful band of Chrisitan men and women, and the mandolin club with their sweet and soul-inspiring music all tend to help our Brother Harris make the school the success it is, an honor to God, a blessing to the community and a regular recruiting station for the church. The last night of our institute, with the aisles full of chairs, there were five additions, such was the interest. All day Sunday the house was packed, not especially because I was there, not at all, but because the tide is our way in Grant City, while five years ago it was against us. The brethren gave us one of the best offerings I have received in the field this year. Miss Anna Murray, our county Bible-school superintendent, did much to make the institute the success it was, as she does in all her work for us and the Christ. Such help is worth more to us than money, while among them they seek the apportionment of every school in the county. Little Ortis Harris filled three of the award of merit cards while I was in town, and Ellis Harris, the preacher's son, is going to work for one of the Teacher's Bibles at Plattsburg. Faithful workers, happy people.

The many friends of Sister Geo. E. Shanklin will rejoice to learn that she is improving daily and that George is himself again in the Lord's work, as is meet because of the goodness of God. They are in the new parsonage and it is cosy as a bird-cage. The school has Brother Bruce Goranson for superintendent and the improvement is manifest, so that they will again be with us in our co-operation for Christ, paying one-half their apportionment while I was with them, and assuring me that the other would follow before June. At King City, in the home of my Brother J. T. Craig, I soon learned of the work in all those regions. T. J. Hasty is at the head of the school again and this means growth and fellowship, and I was again made happy by the co-operation of friends in Christ Jesus. Here, too, in a very little while and happily too, Jack Craig filled a card and is now working on others. By the kindness of brethren Craig and Hasty and their families, my visit was made doubly pleasant, thanks to all.

Orchid is the best country church and school in Northwest Missouri, doing always the very highest order of work, and they never fail in their work to remember us, as they will this year and in all years while the Gaines, Hockenberry and Harper families are in control. They love Christ and serve him.

H. F. DAVIS.

Commercial Building, St. Louis, Mo.

Northeastern Nebraska.

We landed in Stanton County, Nebraska, March 1st. Since coming here we have been busy looking over the field in this county. We have no organization within fifty miles of us. After resting awhile we visited Norfolk in Madison County. I heard there had been an organization of Discipies there at one time and while we were so near thought we would look over the field and see if we could be of any assistance to the brethren. We spent a week among the people and preached for them on Lord's day, April 9, 1899, and found in and around the city about 65 brethren who have not bowed the knee to sectarianism and who were glad to meet a minister of the primitive gospel again. They are a band of noble people, but badly discouraged. They do not feel themselves able to build a house of worship and employ a minister. They realize it will be time and money thrown away to meet longer in a hall as they have tried so long and failed.

Brethren of Nebraska! Can we not assist these people and the cause in this important center? With this number to start with it seems to me that a strong church could be organized in Norfolk that would be a blessing to its 6,000 population and a great incentive to assist in establishing the cause of Christ in Northeastern Nebraska. Let us think on these things.

We next visited Waterloo in Douglass County under the advice of Bro. H. C. Cramblet of Southern Omaha. We spent a few days there and preached over Lord's day, April 23, which resulted in a unanimous call to serve the church for an indefinite period. We have continued from that date and the work seems to be opening very favorably. We will soon locate here and hope to accomplish much for the Master.

This is a great farming state and the people are always in a hurry. Let us catch the same spirit in the Master's vineyard and take for our motto, Hustle, and we can accomplish much for Christ and his church.

A. O. SWARTWOOD.

Stanton, Neb., May 12, 1899.

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A series of short devotional studies on the death of Christ, designed to be helpful to those who preside at the Lord's Table, and a means of spiritual culture for all who participate. Price, cloth, 75 cents; morocco, $1.25.

The three books in cloth will be mailed to one address for $2.00; in morocco, $3.50.

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OR

The Philosophy of the Christian Endeavor Movement.

BY THOMAS CHALMERS,

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save book keeping.

TYPEWRITERS FOR SALE.—Caligraph, $14.00; Blickensderfer, $17.50; Remington, $35.00; Smith Premier, $40.00. J. K. COTTINGHAM, 605 Delaware St., Kansas City, Mo.

CASH for acceptable ideas. State if patened. The Patent Record, Baltimore, Md.

WANTED.—Position in College as teacher of Piano, Harmony, Vocal, if desired, by young lady, conservatory graduate. Several years' experience in College teaching. Member Christian Church. References. Address Box 747, Niles, Ohio.



Notes from the Foreign Field.

James Ware, of Shanghai, China, reports four conversions.

The work in Japan is prospering. Frequent baptisms are reported. Every one seems hopeful.

T. J. Arnold baptized five believers at Yu Ho Tsz. This church is served by Evangelist Shi.

John Johnson reports the attendance of his services in Smyrna fairly good. The work is encouraging. He hopes to have some baptisms to report very soon.

A. L. Chapman reports 115 at the Sunday-school, 75 at the church service in the morning, 27 at the English service in the afternoon and 25 at the English class.

The Foreign Society needs a teacher for India. This teacher should be familiar with normal methods and should have some experience in actual work in the school-room.

F. H. Marshall reports the baptism of a young man, and an interview with a young lady to be baptized a week later. He finds work on the mission field most attractive.

The latest letters received from E. E. Faris are dated March 11. At that time he was in the new station at Bolengi. This station is very near the equator. He speaks very hopefully of the outlook.

Dr. Dye and wife reached Matadi the last of March. They were waiting for a steamer to go up to Bolengi. They were in good health and reported a pleasant voyage on a good ship under an agreeable captain.

Pukoh, China, has seen her first baptized believers among her residents. Nankin has almost weekly additions. F. E. Meigs has seen several of his boys baptized; and all other stations have seen like blessings.

Work has begun in Osaka, Japan. This is the second largest city in the empire. From that point twenty-five millions of people can be reached within twenty-four hours. R. L. Pruett and wife are now living in Osaka.

The Turkish authorities seem to be more hostile to the work than they have been for sometime past. The work of Garabed Kevorkian in Tocat is being interfered with by them. Police stand around the door to watch those who come and go. This keeps the timid away.

The Foreign Society needs a well-equipped man for Cuba. Melvin Menges is under appointment, but another is needed. Whoever goes to that field should have a good education and vigorour health and should be prepared to help make Cuba all that it can and should be. A student fresh from college is hardly qualified for that position.

M. B. Madden reports two baptisms at Fukushima. The work moves along well there. One of the teachers in the public school is a Christian and takes great interest in the Sunday-school. Mr. Madden reports the baptism of a young man in Sendai. He writes that a new school of 35 members has been organized in Fukushima Ken, a place where we had no previous work. A Christian man and his wife moved from the Fukushima Church to this new town and started the new school.

John Johnson needs some lantern slides. Many people in the United States have slides that they do not use. We would be glad if some of these were sent to him to aid him in attracting audiences.

W. P. Bentldy writes that the day school for boys in Shanghai is growing so fast that he is compelled to prepare another school room. The attendance at the Sunday morning service is twice as large as it was before the new building was erected.

G. N. Shishmanian has been making a tour of the churches throughout the empire. He reports one conversion in Bithias. It was his purpose to visit Marash, but was advised not to go there, because of the unsettled condition of the place. He reports three baptisms at Antioch.

C. E. Molland writes that the mission property at Wu Wei Cho has been destoyed by fire. This property was rented. This loss does not fall on the Society. The fire was caused by a family squabble. Neither husband nor wife would cook the breakfast, consequently a child tries his hand on the stove. He piled on the fuel and then went to the well. On his return the shed was in a blaze, and that blaze rendered some thirty families destitute.

A. McLEAN.

A Wholesale Gain.

The following shows the receipts for Foreign Missions for the first 18 days of May, compared with the corresponding time in 1898:

	1898.	1899.	Gain.
No. churches contributing	148	195	47
" S. S. "	10	11	1
" C. E. S. "	24	18	Loss 3
" Individual Offerings,	19	17	" 2
Amount,	$3,620.18	$3,937.61	$317.43

There has been a gain in the receipts from the churches as churches, of a little more than $5,000. The total receipts to date from Oct. 1st amount to $79,012, or a gain for the whole year of $8,016.67.

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Evangelistic.

UTAH.

Salt Lake City, May 15.—One confession yesterday.—W. H. BAGBY.

FLORIDA.

Jacksonville, May 29.—Reached 100 additions in the Martin meeting last night.—J. T. BOONE.

NEBRASKA.

Bro. Green, of Bethany, Mo., has been employed by the Church of Christ at Table Rock, Neb.

CALIFORNIA.

Gridley, May 11.—I began a protracted meeting here last Friday evening. We have nine accessions to date. The meeting will continue indefinitely.—L. B. COGGINS.

COLORADO.

Denver, May 19.—We are in a splendid meeting with the Highland Church, Denver; 12 added to date. The pastor, G. K. Lewis, does the preaching and I am assisting in the music.—C. E. MILLARD.

MINNESOTA.

Worthington, May 19.—Our large tent is full of people eager to know the old gospel. Interest quite good. The sects are working hard against us. A number of additions to date.—ATWOOD AND SWEETMAN.

TEXAS.

Weatherford, May 15.—There were three confessions at our midweek service last week, two by letter and one confession yesterday morning, and two confessions last night. We are trying to do our part in winning 100,000 souls for Christ in 1899.—CHAS. E. FREEMAN.

VIRGINIA.

Manchester, May 18.—Bro. Geo. F. De Vol, of Waterloo, Iowa, recently closed a four weeks' meeting with us with 33 additions. The interest began with the first sermon and continued to its close, there being three confessions the last night.—J. A. SPENCER.

KENTUCKY.

Frankfort, May 14.—As the result of two weeks' preaching by the "resident minister," aided by his own people we have recently had 24 additions; 21 by confession. Our church is in a healthy state. I begin a meeting at Carrollton, Ky., May 15th.—GEORGE DARSIE.

INDIANA.

Zionsville, May 16.—We had a good day at Omega last Sunday. This church has never contributed to missions, but with much fear and trembling we made our plea for Home Missions and received $13.50. I know our board will receive this much above last year's collection.—WM. H. KNOTTS.

IDAHO.

Payette, May 16.—We have organized a good, strong church, a Ladies' Aid and a Bible-school. We now number 48. There are only four or five other churches in this state. I expect to start back to Iowa next week. Those wishing to correspond concerning meeting can address me at Jefferson, Iowa.—LAURENCE WRIGHT.

OHIO.

Findlay, May 16.—Last Sunday I preached on "Cross and Crescent" to Knights Templar, who attended in a body. During May I am preaching special series of sermons to young people. These sermons, by special invitation, appear in Monday Daily Courier. Work prospering. Getting ready for Children's Day.—A. M. GROWDEN.

OKLAHOMA.

Kingfisher, May 17.—Our meeting is growing in interest. Large audiences and five additions so far.—MORGAN MORGANS.

Hennessey, May 20.—We have just closed a meeting at this place of a little over three weeks' duration, with 35 additions, J. M. Monroe, of El Reno, doing the preaching. I go in a short time to assist him in a meeting at El Reno.—C. W. VAN DOLAH.

KANSAS.

Winfield, May 19.—Our four weeks' meeting closed here last night. Bro. C. M. Wickham, of Kansas City, did the preaching. The immediate results of the meeting were, seven additions by relation, a $600 mortgage paid and about $100 of other debts provided for. The last night of the meeting was our jubilee meeting when we burned the last mortgage notes.—W. T. ADAMS.

Atchison, May 19.—First Church raised its apportionment for Home Missions, which is five times more than last year.—W. S. PRIEST.

Ft. Scott, May 17.—On next Lord's day I will begin a tent meeting with Elmer T. Davis, pastor of the Christian Church, Armourdale. Expect to continue about four weeks.—V. E. RIDENOUR.

MISSOURI.

Joplin, May 19.—Since last report we have had seven additions. This makes 40 since January 1st. We are preparing now to raise our church debt, and then our next object will be to erect a new building.—W. F. TURNER.

Kansas City, May 18.—Two confessions; three baptized last Sunday. We have had additions every Sunday for over eight months at Westport Christian Church.—THOMAS J. DICKSON.

Albany, May 16.—Bro. D. D. Boyle, of Topeka, Kan., has just closed a meeting at Ridgeway, Mo., resulting in 50 additions, a quickening of the church and the raising of a debt of $1,000.—A. G. ALDERMAN.

Ridgeway, May 8.—Eleven confessions yesterday, eight young men; 27 up to date.—D. D. BOYLE.

Grant City, May 10.—Church in flourishing condition; 11 additions since April 1, at regular services.—ELLIS B. HARRIS.

Kansas City, May 12.—Had three additions at Grant City, Mo., April 23. W. H. Harris is the wide-awake pastor. Had four confessions at Fairview, Mo., April 30. Partly arranged for a pastor. Had six confessions at Prairie Point, Mo., May 7. Partly arranged for a pastor there. I go to Chicago to-night to aid Clyde Darsie in a meeting.—T. W. COTTINGHAM.

ILLINOIS.

Chicago, May 15.—Dedicated the tabernacle at Austin yesterday at 3:15 P. M., with nearly all of our city pastors present. We had a rainy day, but fine turnout, and paid up all expenses for building and work. I have a nice start on expense of the meeting. Had five added at afternoon service and three at night; two confessions, both men. Dr. Albert Buxton spoke for us at 11 A. M., and gave us a fine discourse.—CHAS. REIGN SCOVILLE.

Rantoul, May 16.—One addition at Rantoul on the 14th.—H. H. PETERS.

Shelbyville, May 15th.—One more addition to the church at Palmyra at our regular service Lord's day.—A. M. COLLINS.

Camp Point, May 15.—Three accessions at Winchester yesterday. I will supply there until August, when I will enter the evangelistic field.—R. A. OMER.

Lovington, May 10.—Have just returned from a two days' visit with Bro. Lewis Goos at Berlin. Preached two discourses and baptized two of my former Sunday-school scholars there. One baptism here recently. All departments of church work move on nicely. We expect to build this summer.—J. R. PARKER.

Sullivan, May 22.—One accession last evening. The most prominent man in the county, ex-senator, a man of ability and influence. We will let the contract for our new church within a few days. Will cost, when furnished, about $10,000.—E. W. BRICKERT.

Watseka, May 22.—Another made the good confession last evening at our regular service. Am delivering a series of Monday evening lectures to the young people of the church and this community, on "The History of the Church." The attendance and interest is good.—B. S. FERRALL.

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Family Circle.

Via Dolorosa.

BY WILLA MACLANE.

Behold, proud heart, the noble, thorn-crowned head;
The Master's kingly form now bended low
Beneath the heavy cross; the feet so slow
That leave the sharp and jagged stones dyed red;
The Son of God by howling demons led;
The flesh that shrunk beneath the scourge's blow,
With pain more fierce than human breast can know;
The crimson blood on dark Golgotha shed!
Then, Lord, forgive the fierce, rebellious heart
That dared beneath its weary load complain,
That dared deny the Father-love of God,
My heavy cross is but the smallest part
Of his for me, and shall my pride disdain
The Way of Sorrows that my Master trod?

THE EVOLUTION OF A PASTOR;

Or, Elder Brune's Experiences at Eastville.

BY A. A. HONEYWELL.

CHAPTER V.

Elder Brune called at the store as directed, received his orders for the day, and proceeded to carry them out, while Mrs. Brune attended the Ladies' Aid Society in the church parlors, where the ladies were gathered to put in the day working button-holes in cuffs and collars.

"This is a hard way to make money, it seems to me," exclaimed Mrs. Short, coming in, all in a bustle, casting aside her wraps and throwing herself into a chair. "Here are twenty-four button-holes to be worked and twelve to be bared, all for ten cents."

"That seems to be all we can do," replied Mrs. Wright. "Ten dimes make a dollar and one hundred and fifty dollars pays our pledge, or it takes fifteen hundred dozen collars to work. Let me see—fifteen hundred times twenty-four is thirty-six thousand. I'd just like to know how many stitches there are in them. I think if I had a dollar for every one I would be a millionaire." At this point in the conversation Mrs. Good offered a suggestion: "I believe it would pay us to have clam-bake or two next summer by way of variety."

"Pray, what is a clam-bake?" inquired Mrs. Brune. "Don't you know what a clam-bake is?" exclaimed several.

"I never heard of such a thing before," replied Mrs. Brune. "Where ignorance is bliss 'tis folly to be wise," quoted Miss West, who detested clam-bakes.

"A clam-bake," explained Mrs. Short, "is accomplished like this: First, a hole is dug in the ground, then partly filled with stones, upon which a fire is kindled. When the stones are sufficiently heated, the coals are raked off and washed, clams in wire baskets are put on these heated rocks. Besides clams, are put in Irish and sweet potatoes, fish, chicken, corn and whatever else is desired. These are covered with straw or fodder and this is well covered with dirt, so as to retain the heat. When the clams have cooked sufficiently the 'bake' is opened as carefully as possible, so as to keep some, at least, of the dirt from getting in the 'bake.' The 'bake' is then placed upon the tables and the people help themselves to such as they like, with little ceremony."

"I don't think I should like to eat victuals cooked in that fashion, and I am quite sure Mr. Brune wouldn't even taste it; he is so fastidious in his eating."

"Oh!" replied Mrs. Good, "it is considered very delicious; people will go miles to a clam-bake and cheerfully pay fifty cents or a dollar a plate."

"I should like to see one. You know Mr. Brune and myself have never lived in the East before, so this is all new to us, but I very much fear I could not eat such a dish, much less relish it."

"There comes Mrs. Olds," exclaimed Mrs. Short, peeping through the shutters. "I'll have to give her a good scolding for being so late suppose we all take a hand in the matter."

As Mrs. Olds entered the room, she was accordingly met with a perfect cyclone of reproofs; such as, "We'll fine you fifty cents for being so late;" "Better late than never, but better on time than late;" "Did you wash your supper dishes before you came?" "You have forgotten your recent sermon on promptness;" "Can't pay you full wages to-day," etc., etc.

To all these good-natured sallies she turned the deaf ear of contempt. She was not in a good humor and didn't propose to get in one until she was ready. So she leisurely took off her wraps, and having carefully viewed the situation, proceeded to give her verdict: "You seem to be doing more work with your tongues than with your hands."

"We are waiting for an example worthy of imitation," rejoined Miss West.

Mrs. Good knew the temperaments of both ladies, and fearing a personal encounter with tongues, sharpened with spite as weapons, sought to change the current of discussion by introducing a new subject. "What are we to do for a janitor? Bro. Bro. Smith has gone to the city to work and has left us without a janitor." This called out an answer from Mrs. Line, whose husband was church treasurer, to the effect that there was barely sufficient money coming into the treasury to meet the running expenses, without the janitor's fees, most of which went of course to Elder Brune, and that her husband thought it would be a good idea for the ladies to sweep the church and hire some one to make fires and ring the bell.

"I think," said Mrs. Brune, "that we could sweep the church, but as to hiring the rest done, we seem to have all we can do to meet our pledge."

Up to the present Mrs. Olds had been silent, but it was only the silence preceding a storm, as was evident by her remarks:

"I for one don't propose to do any sweeping of the church, nor to help hire a janitor, either, and neither Mr. Olds nor Mr. Brown expects us to. They have a man in view who will do the janitor work without any extra expense to us. So I don't think we need to worry ourselves about it."

"That is good news indeed," remarked Mrs. Wright, "but pray who is it that is so good as to do this work without pay?"

"I don't know about his goodness," replied Mrs. Olds. "In fact, I can't say that he has offered his services, but the church has hired a man to work for them, and pay him fifty dollars a month, for which it is getting precious little in return. He is getting nearly all the money we raise, and it is no more than right that he should do the janitor's work, and the elders will so inform him."

There was an uncomfortable silence following this uncharitable speech. Some were astounded to think that such a thing could be thought of, while others were too afraid of Mrs. Olds' tongue to make any reply, seeing she was in such an ill-humor and determined to hurt some one's feelings. As for Mrs. Brune, she could hardly contain herself, but with an effort maintained silence. But there was one who, having recovered from her surprise, did not propose to hold her tongue, and that was Miss West, whose æsthetical ideas rebelled against a preacher soiling his hands tending the fire and then going into the pulpit to handle the Word of God: "If Elder Brune submits to be bossed by the elders to the extent of doing the janitor work he isn't the man I thought he was."

"I'd like to know how he can help himself," retorted Mrs. Olds. "He will either have to do it or get out."

"I think," said Mrs. Good, who had, figuratively speaking, stepped in between the combatants again to act as peacemaker, "that there is some misunderstanding about the matter, and that the question will be settled to the satisfaction of both parties, and that Elder Brune will not need to do the janitor work. I am willing to take my turn at it."

"You may be sure," said Mrs. Brune, who had to ease her mind a little at least, "that Mr. Brune will never do the janitor work. He has suffered already a multitude of such indignities, and there will have to be a change, or he will certainly not stay much longer. But this entire question is now being considered by my husband and the elders, and I am in hopes that the matter will be amicably settled."

"If Mr. Brune thinks he can pull the wool over the eyes of my husband and Brother Brown he is certainly fooled. They will never accept his absurd pretensions."

It was evident that Mrs. Olds would have the last word, and while all the rest sympathized with Elder and Mrs. Brune, yet they were so accustomed to allowing Mrs. Olds to have her own way that they let the matter drop, and sought to restore good feeling by talking on other matters; but after Mrs. Olds had gone—for she departed early—they one and all eased their minds by assuring Mrs. Brune that it was only Mrs. Olds' way, and she should not worry over the matter, for they didn't think the elders would make any such demand, and they sincerely hoped that Elder Brune would not think of leaving them, for they had become much attached to them both, and thought they were just the ones for the place.

All this was very comforting to Mrs. Brune, who had begun to think she had no friends in Eastville; and thus out of her sorest trial came the sweetest comfort.

(TO BE CONTINUED.)

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The Storm of Life.

A. R. ADAMS.

O, calm the waves upon life's troubled sea,
For I am tossed about and sore afraid!
Dear Lord, in my distress I cry to thee,
For thou alone hast power to give me aid.

O, calm the storm that's raging in my soul,
And fill my heart with happiness and peace!
At thy command the billows cease to roll,
And at thy word the raging storm must cease.

A Temperance Lesson.

The club idea, like many other European notions, good, bad and indifferent, has reached India. Together with a missionary friend I went one evening toward sundown to visit a Hindoo club in the environs of Madura. A beautiful flower-embowered walk led up to the billiard hall and reading room, where the latest European and American as well as Hindoo papers and magazines occupied the files. Behind this building another flower-lined walk led to the splendid tennis courts, where white-clad and white-turbaned Brahmans of large and muscular physique were playing the game, which may well be called the national game of all lands. They were too dignified to chase the balls, however, and darker-skinned Hindoos of lower caste ran after them and returned them to the players.

Just beyond the tennis courts was the refreshment hall of the club, and, being courteously invited to go up on the roof, we ascended to the flat housetop (just such a place as that on which Peter had his famous dream, I suppose,) and were followed by three courtly Brahmans of high degree.

At first the conversation turned upon the all-absorbing silver question, which was agitating India even more than America. My hosts were anxious to find out America's attitude toward bimetallism. In the course of the conversation I showed them an American silver coin. They were anxious to know what historical character was represented by the head of the coin. When I explained that it was neither Martha Washington nor Mrs. Lincoln, but that it was simply the Goddess of Liberty, I saw that they were somewhat surprised; and for the first time it struck me as somewhat odd that a Christian people should emblazon their coins with the figure of a mythological deity.

Then the conversation turned on the temperance question, and I was obliged to blush in good earnest for the branch of the Aryan race which I represented before my brothers of another branch. In the most perfect English—pronunciation, inflection, modulation, the best Bostonese—they complained pathetically and bitterly of the evils of intemperance which the government had forced upon them.

"We Brahmans are teetotallers by religion, custom, birth, and tradition," said one; "but the government under which we live is forcing the liquor curse upon us against our will. Even when we struggle to free ourselves, it is no use. Our rulers think more of revenue than they do of our souls and bodies, and would send us all to perdition for the sake of raising the taxes more easily. We are trying to get a law passed to prohibit the sale of liquor in any district where three-fourths of the district or city ward petition against it. But even that the officials will not allow; and our country will be cursed by liquor, we fear, in spite of all."

"But what happens," said I, "when a Brahman drinks intoxicating liquor?"

"He is excommunicated at once," was the prompt reply, "if it is known. No Brahman drinks intoxicants except in a secret and underhand way."

"But do you mean to say that no liquors or wines are sold or drunk in your club?" I inquired again.

"That is what we mean," they replied. "No drop of liquor has ever been sold, or ever shall be sold, so long as we are in control. In fact, the question that is agitating the clubs now is whether bottled lemonade and sodawater shall be sold, and after a warm discussion it has been decided by a large majority in the negative. We do not wish to introduce foreign drinks of any kind. Soda is associated with whiskey and brandy, and we will not have the taint of a saloon about our club. Coffee and tea are good enough for us."

When I said goodby to my hospitable temperance hosts, they asked me to write a sentiment in their club book. My sentiment was, "I rejoice that there is one club on the face of the earth where liquor is not sold, one club house that does not reek with the fumes of wine and tobacco."—*F. E. Clark, in C. E. World.*

The Woes of the Lady Ant.

"Did you ever suffer from a naturalist?" asked a thin, eager little voice.

Gerald, his hat drawn over his eyes, was nearly asleep. He roused up at this, considered a minute, and then said, decidedly:

"Yes, I have."

"I'm so glad!" exclaimed the little voice. "I mean, of course, glad to find a sympathizer. Now, what do you suppose a naturalist does with all the information he collects from us? Does he put it into books?"

"Of course he does," replied Gerald. "That's just what I complain of. He might collect all he wanted if he threw it into the river. But he puts it into books for miserable people to have to study. That's the part I object to."

"You are quite wrong," responded the little voice, with dignity. "You look at me! I am a lady ant."

Gerald looked a long time before he saw the lady ant. She was sitting upon a blade of grass. When he saw her lift up her handkerchief and wipe her streaming eyes he exclaimed:

"Well, I never!"

"I suppose not," said the lady ant, dabbing at her eyes the while, "but I have!"

Then she groaned deeply.

"A naturalist captured me, with a score or more of my family, last Saturday. We were gamboling joyously on a cabbage leaf. He put us on a table and proceeded to try experiments with us. He laid a beautiful blue bottle down on the table, but when we tried to carry it away our united strength could not move it. It was pinned on a cork!

"Then he gave my friends some strange liquor to drink, which made them act in a most distressing way. Presently they fell down as if they were dead. Then the naturalist put some strange ants down beside us. These strangers, seeing the unfortunate condition of my friends, picked them up one by one and dropped them over the edge of the table into a trench of water which the naturalist had there. My poor friends were drowned!

"He tried many other experiments with me," continued the lady ant, mournfully. "He gave me heavy burdens to carry and took them away just as I had struggled with them to the door of my home. He seemed to think it very strange and interesting to watch me go to fetch my friends to help carry home a dead cricket which he gave me. But when I brought my friends back he had taken the cricket away! Then they naturally thought I had deceived them, and they attacked me and beat me sorely. And he watched them do it, yet never interfered nor gave us back the cricket he had taken away. It is such cruelties as these of which I complain," she moaned.

"But as for you," sharply said the lady ant, "I can't see what you have to complain of. You are almost as big as the naturalist. He has not taken a cricket away from you, has he? No? Well, then, you have little indeed of which to complain. All you do is to read about it out of a book! Bah!"

Her disgust cured the lady ant of her sorrow. She shook herself, ran around the blade of grass and disappeared.

Gerald stared for a few minutes, thinking she would come back. Then he put his hat on hard, ran into the house and picked up the Natural History he had thrown into the corner.

"I must turn to the chapter on 'Ants' the first thing,' he muttered. "How remarkable such things are! How very interesting!"—*Chicago Record.*

A patient in an English insane asylum imagined himself dead, and nothing could drive the delusion out of his brain. One day the physician had a happy thought, and said to him:

"Did you ever see a dead man bleed?"

"No," he replied.

"Did you ever hear of a dead man bleeding?"

"No."

"Well, if you will permit me, I will try an experiment with you, and see if you bleed or not."

The patient gave his consent; the doctor whipped out his scalpel and drew a little blood.

"There," he said, "you see that you bleed; that proves that you are not dead."

"Not at all," the patient instantly replied; "that proves that dead men can bleed."

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
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Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."
—*Helen Hunt Jackson.*

American Cruisers in Syria.

Life would not be so very well worth living along these shores were it not for the American cruisers. The official Turk has a dread of these snow-white steamers which is most salutary. It is well that this is so, for in quite recent times the American Consuls and Vice-Consuls have had a hard time of it.

When the Minister of any country is a close personal friend of the Sultan the other citizens of that country in the outlying districts had better take to the woods. The idea seems to have got abroad among the Kaimakams and other officials that while it was dangerous to meddle with an Englishman one could do pretty much what one liked with an American. The cruisers, however, mitigated this belief, and also did things which failed to appear in the official dispatches to the Government at Washington, I don't know in what form the captain of a cruiser sends in his report, but perhaps it might take some such shape as this in reporting an incident that actually occurred:

"The Kaimakam of the port of Nix having thrown some obstacles in the way of the Rev. Mr. Blank, an American citizen, in relation to the school established at this place, the Rev. Mr. Blank made complaint to me through his vice-consul, I happening to be in the port for a few hours. When the Kaimakam visited me I expostulated with him, and explained to him the right of domicile under which the Rev. Mr. Blank is allowed to prosecute his duties in this place. The Kaimakam admitted that he had acted without knowledge of the law, and gave me his assurance that the rights of the Rev. Mr. Blank would not be again infringed."

That sort of thing would read very nicely in Washington, and could be filed away without doing anybody any harm. A little error had been committed by a Turkish official; his attention had been called to it, and he expressed his regret, making instant amends. Now, what really happened was this: The Kaimakam had made up his mind that the Rev. Mr. Blank was to be driven out of the port of Nix by fair means or foul, and so his life was made a round of torment. He complained to the vice-consul, who reported the matter to his Minister at Constantinople, who returned a soothing answer, saying that perhaps the Rev. Mr. Blank had not been as tactful toward the officials as he should have been, and asking the vice-consul to smoothe the matter out and not make a fuss.

The wink was tipped to the captain of a cruiser, whose name I omit, and that cruiser promptly dropped around to the port of Nix. The longboat was lowered almost before the cruiser had stopped, a young naval officer decked out in full uniform landed with a formidable array of stalwart sailors to row his boat, and commanded the Kaimakam, with his chief underlings, to come aboard within the hour and have a little talk with the captain.

As the cruiser was cleared for action, and as force is the only thing a Kaimakam understands, he came obsequiously on board with his following. The marines were drawn up armed in formidable array, and the trembling Kaimakam was received by the stern captain in full regimentals, standing with his hand resting on the muzzle of a quick-firing gun.

"Look here," said the captain to the interpreter, "tell this man that I don't talk Turkish worth a hang, but this thing does," whereupon he patted fondly the barrel of the gun. "If he doesn't promise instantly to let alone a citizen of the United States, I'm here to shell his town."

When this truculent message was translated to the trembling Kaimakam that official at once prostrated himself on the white boards of the cruiser's deck, beat his forehead against them, and swore by Allah and the Prophet that he would hereafter be the best friend the Rev. Mr. Blank ever had. And it is a fact that the Rev. Mr. Blank has been unmolested ever since, while it is another fact that the captain of that cruiser greatly distinguished himself in the recent Spanish-American war, as, indeed, a man who could talk like that would be very apt to do.—*Evening Post.*

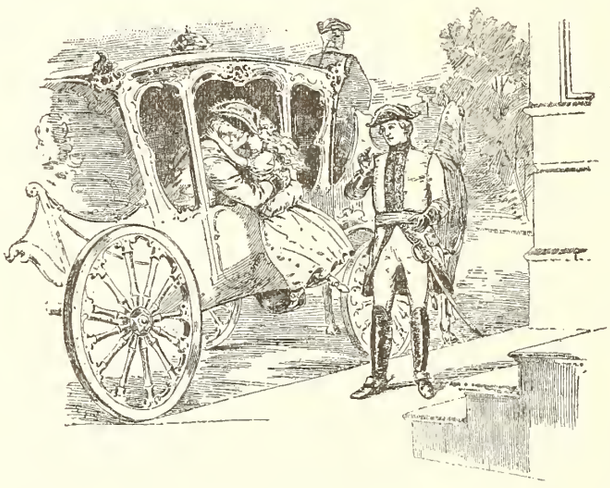
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Shop Talk.

The C. E. World gives the following extract from the report of a brakeman concerning an accident:

"'The con was flipping the tissues in the doghouse. The hind shack was freezing a hot hub near the hind end. Tallow Pot was cracking diamonds in the tank. Eagle Eye was down greasing the pig, and I was bending the rails when they hit us.'

"It was evidently a choice bit of railroad slang, and was translated by an old-timer in the office as follows:

"'The conductor was examining the train order in the cupola. The rear brakeman was cooling a journal. The fireman was breaking coal. The engineer was oiling the engine and the head brakeman was throwing a switch when the trains came together.'"

This reminds us of a remark we once heard a reporter make to the city editor of a daily paper. He said: "Say, I fell down on that wreck. The main guy did the calm act and gave me a bag of hot air, and all the willies were shivering for their bread and milk." Translated this meant: "I was unable to secure any account of that railroad wreck. The general manager refused to talk about the matter, save to deny that there had been any wreck, and the clerks and assistants dared not tell what they knew for fear of discharge."

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Scheme.

At the time appointed all sat in the parlor of Horace Blount's home. George Weston, as president of the Mizzouryville Advance Society, was seated before a table at the end of the room, while the secretary, Tony Stubbs, had his seat at the end of the same table. Horace Blount, the oldest member, sat with impressive dignity near the sofa, while on the sofa were the three girls, Jennie Weston, Tattie Marsh and Mildred Taylor. Jim Dancy had taken possession of the piano stool, and he turned himself about every once in a while. As soon as Tony had read the minutes of the last meeting, he left the table and went to a chair close to Jim's stool. Horace immediately cast a suspicious eye upon these irrepressible youths. The program began by quotations from famous authors, and as each had hunted for a touching sentiment or witty thought, the exercise was very entertaining. Then came short sketches of what had been read during the past week. Tony had condensed the first five pages of Dickens' "History of England" into half a page. Jennie Weston had a longer essay on Irving's "Washington," and George recalled from memory what he had read in Hume. Mildred Taylor had written in prose the story of the first part of "Hamlet," and Horace Blount, who was also partial to poetry, had done the same with the opening lines of "Evangeline." Poor Tattie Marsh, who had never read anything except her lessons before this society began, did her best with a History of the United States, and she had succeeded in catching and herding together all the big words in the five pages, without knowing exactly what they meant. Jim Dancy, another fresh convert to the delights of literature, had unluckily fallen in with Hallam's "Middle Ages," the book Mr. Weston had lent to his parents to break them from novel reading. The book had succeeded so well that Jim had a warm affection for it. The following is his essay:

"The First Five Pages of Hallam's 'Middle Ages:' This is a splendid work for our Society, because there are so many notes at the bottom of each page in fine type (which nobody has to read) that it leaves only about half of each page to get over. Besides this, there is a whole-page picture with the other side blank, leaving only three reading half pages. Besides, the type is big, and that is a great point in history. The fifth page ends in the middle of a sentence. The first page describes the whole world and who lived in different parts; the rest is about Clovis and his sons. There is also Vandals and a Arian sect. Clovis, he got religious and joined the church, so he went and fought Alaric and whipped him and took away his land. There was little figures scattered over the lines to show which note to hunt up, but I didn't pay no attention to 'em."

The program was completed by a calling of the roll, to see who had kept all five of the resolutions. No one had failed. Then a vigorous discussion ensued as to whether pictures and blank pages counted, and it was decided in the negative. However, as Jim had not known this, his past record should stand.

Tony Stubbs now arose, and standing close to Jim Dancy he said, "Members of the Society: Mr. Horace Blount has a scheme to propose to us, which I am sure will afford us much entertainment. Before I resume my seat and yield the floor to him, I wish to commend the good order that has prevailed this evening." As he spoke the last word he slipped a button down Jim's neck and sat down. Jim gave a start, but did not turn his head. Horace arose.

"This is the scheme," he said, "and though some of you may not care for it, I have hopes that others will like it. I have just bought a second-hand foot-press and a big tin bucket of type, and I intend to print a little paper, say once a month. Now, I would like for this society to go in with me, and help edit and print it. I know how to set type, and you boys can soon learn. Every Saturday we can put in an hour or two at it, and be learning something at the same time we are having fun. You girls can help write for the magazine little stories, or whatever is good; and you can correct the proof, and give advice and help get subscribers. This is not all. We will communicate with the members of the Advance Society in other states, ask them to contribute pieces, get subscribers for us, etc. It will be a paper for young people, run by young people. Boys and girls will take it from Maine to California! It will be a new idea in journalism. A column will be devoted to an account of the Advance Society. New members and those on the List of Honor will be published in it. We will have a continued story—Mildred is a good hand at that. And Jennie can do a piece of poetry. And if the magazine is not very fine, people will make allowance. All of you who care to go into this will be on the staff. Of course, I will be editor, since I bought the press and things and paid $12 for 'em."

"After that declaration," said Tony, rising, "it would be mere form to nominate you for editor. I will go in on this scheme." And he slipped another button —the fifth one—down Jim's neck. Tony had been secretly amazed that Jim Dancy made no protest against these buttons. Each time he would give a start, but he never looked at Tony. In the meantime all the other members approved the scheme. "I move we adjourn," said Horace, highly gratified at his success, "so we can go to my office, and I will show you the press and everything." "I second the motion," said Tony, this time dropping a handful of buttons down Jim's neck. The motion carried unanimously, and President Weston announced, "The society is now adjourned." Hardly had he spoken the words before Jim Dancy wheeled upon Tony Stubbs. Tony, seeing vengeance in Jim's eyes on account of the buttons, fled from the room. Jim pursued him wildly around the house, leaving behind him a trail of buttons which slipped out of his trowsers' legs. George, who was watching the race, declared that it wouldn't take Indians to trace Jim Dancy's footsteps!

Horace led the others into what he called his "office." It was, in fact, his bedroom, but nobody would have thought of that, although a folding bed stood in one corner. His mother, who knew he expected company, had been trying to clear a path through the apartment. "Now, she has moved all my things!" sighed Horace. By "things" he meant books, papers, type, blank paper, etc. Mrs. Blount greeted them cheerfully, apologizing for the terrible confusion in which they found her boy's room. On the floor was a big pan full of type which was soaking in lye water. In a corner stood the press, as high as Horace's head. On the top iron shelf was the "roller," while in a can was a sticky mass to be stirred with a stick; this was the "printer's ink." On a goods box, at the window, was a homemade "case," formed into little boxes in which to "distribute" the type. Horace told them that the boxes did not come in regular order, with "a" at the beginning and "z" at the last. The biggest box was for "e," as this is most used, while "s," "t," "l" and "o" held prominent positions. The next largest box was for spaces. Horace explained that spaces are shorter type than letters, and are placed between each word, where they leave little blank spaces. But sometimes they fall to a level of the letters, by mistake; then they leave a black mark. The "m quads," he said, were simply very thick spaces, that you put at the beginning of a paragraph. Then he showed with pride the iron boxes that you hold in one hand, while with the other you put the type in them; only the boxes are called "sticks," and spelling the words is called "setting up type." These "sticks" only have three sides; when one "stick" is full, you carefully draw the set-up lines out on a level board, and push them up to other set-up lines, thus gradually forming a column.

"Our first work," said Horace, "is to distribute this clean, dry type. By distributing we mean putting letters of the same kind off by themselves." He pointed to a lot of type which had been cleaned so that the little letters standing out on the tiny sticks fairly glistened. He divided this type into separate piles, and the members each took a pile, after carefully wrapping it up in old newspaper. "Distribute them into little packages," said the editor, "and write on each package what letter it is." After further discussing their plans, the members separated. The three girls went to Jennie Weston's room, as it was still early in the afternoon. They sat on the floor like Arabs, with the type between them, and began the work of "distributing."

In the meantime George remained with Horace Blount. Presently Tony Stubbs came in looking very red and wet in the face, while Jim strolled after him with a satisfied expression.

"Hello, Buttons," said George, addressing Jim, "what have you been doing to Tony?"

"Ask the rain-barrel at ye corner of ye domicyle," said Jim, waving his arm theatrically.

"Pshaw!" said Tony, still wiping his face on a very questionable handkerchief. "Here, tell us about these types."

(TO BE CONTINUED.)

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Sunday School.

HERBERT L. WILLETT.

BEFORE THE GOVERNOR.*

The trial of Jesus assumed a twofold form, in harmony with the twofold nature of his mission—to the Jew first, and also to the Gentile. He was first brought before the authorities of his own nation, and this examination itself was of a double character. Immediately upon his arrest he was taken to the palace of Annas, the ex-high priest, who still held the supreme place in all but name, and wielded the power of the office—from which he had been deposed — through the reigning high priest, his son-in-law, Caiaphas. In this informal meeting no sentence could be pronounced, as it was necessary for the Sanhedrin, in its capacity as the highest court of the nation, to hold its sessions in the daytime. But all the preliminary steps could be taken, and the examination brought to such a point that it needed only a brief session of the council in the morning to complete its work (Matt. 27:1; Mark 15:1; Luke 14:55-64). This sitting was held under the presidency of Caiaphas, and after the formal ratification of the dark work of the previous night, it was ready to carry out its purpose, the death of Jesus.

But Judea was not a free state. Rome, the mistress of the world, was sovereign here, and the Sanhedrin had only advisory functions. It could sentence a prisoner to death, but was powerless to execute that sentence, and was compelled to hand its condemned victims over to the procurator for his official action. The Roman procurator of Judea at this period was Pontius Pilate, whose residence was at Cæsarea, but who, like his predecessors, was accustomed to come to Jerusalem with a strong force of soldiers on the occasion of the great feasts, which brought tens of thousands to the city, and might be the cause of serious disturbance unless prompt military action were taken. He was accordingly in Jerusalem at this time, the period of the Passover, and to him the priests took their condemned prisoner as soon as their formal sitting was finished.

But they were aware that the accusation which they had used to legalize the condemnation of Jesus would have no weight with Pilate. While their hatred to Jesus, on account of his popularity, his open rebukes of their sins, and their fear of his growing power, was the real cause of their action against him, they had endeavored to give a color of right procedure by bringing against him the charge of blasphemy in claiming to be the Son of God. That they felt the hollowness of this charge is shown by the violent and forced behavior of the high priest in the trial (Luke 14:55f.). But it was sufficient for their purpose. But they knew that to the procurator they must give some more reasonable charge, unless they should be able to secure his sentence to the death of Jesus on simple presentation of their demand, without being able to justify their action. It would depend on the mood of Pilate, and perhaps they thought that by going early he would be the more willing to dispense with an inquiry, as wishing to avoid the inconvenience of mixing himself up in the affairs of a people whom he was known to despise. They had in reserve, therefore, the charge that Jesus had called himself a king, which was treasonable, and required attention at the hands of the Roman Government, as being a menace against the power of Cæsar.

But these Jews, who had no scruples against taking the life of this innocent man, were unwilling to enter the pretorium or judgment hall, because it was a Gentile structure and might impart ceremonial pollution.† It is strange that the strict observance of rules and rubrics is no safeguard against sins of the gravest nature. Men who are most strict in their adherence to prescribed form or doctrine are sometimes wholly lacking in fidelity to the weightier matters, such as righteousness, justice, kindness. It is a barren and valueless religion that makes one careful only in conformity to fixed regulations or opinions, and forgetful of the life of the spirit, which may be quite crushed within.

When Pilate heard of their presence, he went out to listen to their plea. But when they asked for the death of their prisoner, he overthrew their hopes of an easy success by demanding their accusation. They knew that the one they had in reserve would appear incredible to the governor as he looked on Jesus, and they tried to secure their demand by insistence. The fact that they had found this man guilty was sufficient, they argued. Pilate cut them short by saying, "Very well, then, take your prisoner and punish him according to your own law." This, of course, compelled them to go into the whole case, for they wished nothing less than the death of Jesus, and the Roman law permitted them only the penalties of the synagogue. Here, then, was the situation which Jesus had foreseen. He would be handed over to the Gentiles and put to death (Matt. 20:19). That meant crucifixion, for the Jewish manner of executing criminals was by stoning.

The next scene presented by John is the interview between Pilate and Jesus. During all the dreadful ordeal of that morning, terrible for what it contained of mistreatment, but even more because of the certainty of what was to come, Jesus had remained calm and submissive, waiting the appointed end. He knew that this was the only way of redemption. Up this steep ascent to Calvary lay the only path to the objects of his ministry. All the shrinking of the flesh, all the terror which the shadow of death cast upon him, had passed away, and he met every fresh discovery of hatred or injustice with quiet fortitude, in the strength of his divine purpose. Much passed of which no record has been left us in the fourth Gospel. The Jews presented their charge of treason, with such proofs of the seditious character of Jesus' work as they were able to command. Satisfied of the weakness and emptiness of their case, they resolved to supply in obstinate persistence what they lacked in their cause, and they knew enough of Pilate's character to believe that they could at last wrest the condemnation they sought from his reluctant hands.

The interview of Jesus and Pilate is one of the masterstrokes among New Testament pictures. A judge convinced that his prisoner is innocent, yet anxious to give a semblance of examination; angry with the Jewish people on general principles, and desirous of thwarting the purpose of their rulers, but scarcely knowing how to accomplish his purpose. And so he asked questions in an aimless way, as though seeking to find an escape and scarcely listening to the answers. Of the main charge, that that Jesus was a king, or was trying to make himself such, he must take notice, but how? The whole bearing of Jesus gave it the lie. He might be a fanatic, but a king he certainly was not, and when the procurator asked the question Jesus almost seemed to rebuke him by saying, "Do you really ask for your own satisfaction, or as compelled to give credence to their charge." Pilate felt the wrong of the situation and referred to the accusation. Then Jesus uttered the words which have always been the key to his supreme purpose and have rebuked every attempt to obtain earthly dominion in his name. On the frontlets of his church must be written, "My kingdom is not temporal, worldly, political." Any church that seeks to wield sovereign power over the kingdom of this world in the name of him who uttered these words is simply not the Church of Christ.

But Jesus is not less a king that he rejects the smaller rule of an earthly kingdom. His empire is over the minds of men, their hearts and effections. Before Pilate he affirmed his kingship in this higher sense. He is king in the realm of truth. His authority is that of appeal to the highest in human nature. His is not the rule of an autocrat or tyrant, who is to be obeyed simply because he commands. He never asks men for such a surrender, and no preacher or teacher truly interprets him who so affirms. His is the authority of a pilot who commands because he knows the path, and to refuse him obedience is to incur shipwreck. His is the authority or a physician who commands because he knows what are the doors of life and death, to disobey whom means to defy nature. The service of Jesus is a reasonable service, which enlists the whole life of man, mind, heart and body. Jesus desires no "blind obedience" as some religious orders have demanded of their members, but he would have every man "know the truth" and by the truth be made free. Christianity is not a religion which demands the surrender of thought, the abnegation of judgment, the abandonment of reason. It rather demands the consideration of its claims by the highest tribunal of the soul; it asks alone for a fair hearing and then makes its appeal to the nature of man as capable of a free and righteous choice. Jesus rules only over free men, devoted to him because they know him to be the King, absolute Lord of truth, absolute Master of life and death.

Pilate could understand none of these things. Power he understood and represented, the power that governs and crushes, but truth was an abstraction, a subject for fruitless debates in the schools of Stoics and Epicureans. With his half contemptuous, half curious question on his lips, and without waiting for its answer, he went forth from the prisoner who was still the Judge of the procurator and the people, to face the expectant and impatient crowd of scrupulous legalists who were seeking this man's life. Pilate did not understand his ideas, but he knew he was no king in the only sense a Roman could comprehend. This mild, worn, bruised Galilean was no fierce patriot whom Rome needed to fear. He was determined to release him both because he knew him innocent, and because he had no liking for those clamorous priests who were waiting at the door. He therefore determined to propose the usual liberation of a prisoner, a custom of the Passover season, and to suggest that Jesus be the one selected. But he was unprepared for the shrewdness with which the rulers set aside his proposal with the demand that if any one was to be released it should not be Jesus, but rather a bandit named Barabbas, some adventurer of the Robin Hood type, whose deeds of bravado had appeared to the popular imagination. And thus the scene closes. Jesus calm, patient, prepared; Pilate perplexed; baffled, angry; the crowd led by the priests and scribes persistent, determined, eager. The choice between Christ and Barabbas had been made, as it must be by every man.

*Sunday-school Lesson for May 28, 1899—Christ Before Pilate (John 18:28-40). Golden Text—I find no fault with him (John 19:4). Lesson Outline—1. Pilate and the priests (28-32); 2. Jesus and Pilate (33-38a); 3. Jesus or Barabbas (38b, 39).

†It seems probable that the phrase, "but might eat the Passover," in verse 28, is a gloss inserted by a later writer who had not compared the narratives sufficiently to perceive that the Passover had been eaten on the preceding evening. This suggestion relieves the seeming disagreement of the fourth Gospel with the others, and removes the ground for the controversies regarding so simple a matter as the date of the Passover.

Macbeth lamp-chimneys — more light and don't break. Can't you get 'em? What's your dealer say about 'em?

Write Macbeth Pittsburgh Pa

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JUNE 4.

WHEAT AND TARES.

(Matt. 13:24-30.)

Jesus here sets forth the great principle of toleration of the evil for the sake of the good. God once spared a great city full for the sake of one man. Those, therefore, who would destroy society because of its evils must bear in mind that the good are mingled with the evil. Must the good suffer also?

The doctrine of the social organism is here set forth. All are related. You cannot pull up the tares without rooting out the wheat, for the roots of all are intermingled. Society is a unit. Paul compares it to a body with many members, all having different offices, but all bound closely in unity. So society is held together for the sake of the good. Anarchy would destroy both evil and good.

Nevertheless, the sifting time will come. Some day, somewhere, wheat and tares must be threshed apart. Good and evil cannot forever dwell together. Light and darkness have no fellowship with each other. Sometime all evil must perish. Sometime all good must triumph.

But it is not ours too hastily to make the separation. It is not for a Christian to separate himself from the world, but to remain in the world, living side by side with evil and trying to better the world as best we may. In the world, but not overcome by it; in the thick of life, but unspotted by it—this is the Christian's position.

There is a river in the sea. It flows from the west coast of Africa across the Atlantic and up the east coast of America, then across our northern ocean to the shores of England, and everywhere this gulfstream flows it tempers the air, mollifies the climate, ripens the fruits. So with the church in the world. It is intimately connected with the world, flows through the world, is made up of the same elements as the world, and yet it is distinct from the world. Its influence is always helpful, wholsome, mollifying.

And as to our own hearts, fellow-Endeavorers, what is growing there? Are more tares there or more wheat, more evil thoughts or more good? Now is the day of judgment for evil thoughts; separate them now; bind and burn them now; cleanse and elevate the thoughts of our hearts now. To-day is the day of salvation.

A Just Decision of a Judge. William J. Long, County Judge of Thayer County, Neb., gave the following as his decision on an important question of the day. The Judge thus expressed his views: "I have used Dr. Peter's Blood Vitalizer in the family for about twenty years. We have raised thirteen children, and never paid a doctor bill, except for the setting of a broken limb, which the Vitalizer could not set. It meets, however, all other emergencies, and my wife says she cannot keep house without it." So far for the learned Judge. We also take pleasure in endorsing his statement, as we have heard frequent mention of the merits of this remedy.

ORGANS

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[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Essential Christ.

By H. L. Willett, *Director*.

The study of the life and teachings of Jesus is interesting and profitable as a simple investigation of history, literature, or human thought; for those who look at the teachings of the Savior from this point alone would probably regard them merely as the utterances of a man, though no doubt the holiest and wisest of the race. It is no doubt true that many people study the life of Jesus as an event of history, and are profoundly convinced of his divine character and teachings, and yet their interest is purely historical. The series of facts which go to make up this life-story is like no other, and their effort to understand the relation of part to part, to master the events and dates, is careful and thorough, pursued with edthusiasm and retained or enlarged with a certain degree of pride and satisfaction.

Others there are who are students of literature, and being Christians they perceive in the Gospel records books of profound literary interest. Such books the world nowhere else possesses. Such beautiful and lofty portraiture is not to be found elsewhere. These books are the most charming and the most influential that men have read. Similar, also, is the judgment of those who compare the teachings of Jesus with those of other great religious teachers. He has made himself master of men's minds and affections as have no others and from all the speculations of the sage of Iran, the prophet of Islam, or the philosopher of China, they return to sit at the feet of him who spoke the sermon on the mount.

The Christian notes with pleasure all these tokens of the world's admiration for his Master, but he is not satisfied. For those who only study the gospel story because of its historical interest, its literary charm or its philosophical depth have not touched the fringe of that divine power which lies in Christ to redeem the world. Such interest as has been named is not to be despised, for it may lead to something deeper and more valuable. Men have been brought to find pardon and peace through the Savior whose only thought at first was that of readers who regarded the story of his life worth reading twice, or who enjoyed the diction of the parables, or who wished to compare the teachings of Jesus with those of the rabbis. But if this be the limit of progress, and the student remains content with these things, his work is merely external, and he moves evermore in a circle outside the essential influences of Jesus. There were many who came to see and hear during the personal ministry of our Lord, who were profoundly impressed by the novelty of his words and the enthusiasm with which he spoke of the kingdom, who were never the better for it all, because they never entered the real circle of his spirit and purpose.

We have studied the character of Jesus to little profit if we have not already discovered that what he desires of us is likeness to himself, in order that our lives, like his, may be perfect, full, complete. This is quite possible for us, in so far as his life was human; and it was completely human in those elements which we can comprehend. The divine mystery of his nature he intended to be no barrier to our recognition of him as completely one with us in all save sin. He desires us to have the same profound faith in God as that which he possessed; to believe in our fellowmen as he believed in them, and their possibility of redemption; to depend much on the divine aid received through prayer to cultivate the nature, till it is free from all unlovely, uncharitable, selfish elements, as was his. He wanted his disciples, and he wants us, to realize that what he is we may become, and that what we may become we may begin to become *to-day*.

Only when we have the mind in us that was also in Christ Jesus or are seeking to obtain it can we be said to study his life and teachings aright. Such a study is not an end in itself, it is but a means to the end of attainment of Christ's character. Such reverence for God and his word as he displayed; such purity of heart and life; such unwillingness to think evil of others or to utter it; such abhorrence of pride, selfishness, arrogance and bigotry as he manifested; such strictness of adherence to truth and such belief in its triumph—all these and similar elements he would see in us. Only then have we found the essential, the real Christ, and begun seriously to profit from the study of his life.

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Literature.

MAGAZINES.

The Bachelor is the name chosen for a new 32-page weekly magazine for men, soon to be issued by the Bachelor Publishing Co., Century Building, St. Louis, edited by Mr. W. Reed Carradine. Aside from its literary features, which will be of a high order especial attention will be given to correct dress and fashion for the sterner sex and to all athletic sports. It is to be attractively printed and bound with handsome cover. The subscription price will be $3 a year, or 10 cents a copy.

According to Gen. Joseph Wheeler, the custom of setting apart a day for decorating the soldiers' graves had its origin among the women of his own State of Alabama. Unlike the men, they would not permit their dead "quietly to become a part of general history." Under the title, The Memory of Our Fighting Men, General Wheeler contributes to the Saturday Evening Post of May 27 a strong paper on the history and significance of Memorial Day. Gen. Gobin, of the G. A. R., also treats a similar topic, but from a differing point of view.

Dodd, Mead & Company, New York, have now ready, in the Polychrome Bible, the books of (1) Ezekiel, translated by E. H. Toy, Professor of Hebrew and Oriental Languages and Literature, and Biblical Literature in Harvard University, and (2) Joshua, translated by M. H. Bennett, Professor of Old Testament Languages and History at Hackney and New Colleges, London. Six parts of the Old Testament are therefore ready, the two new parts quoted above and those previously published, viz., (3) Judges, (4) Psalms, (5) Isaiah and (6) Leviticus.

The Treasury of Religious Thought for May, 1899, begins the seventeenth annual volume of this well-established periodical for "Pastor and People." Synopses and extracts of sermons are given by Bishop Fallows, Dr. Talmage, Dr. Burrell, of Brooklyn, and others; and Dr. David Gregg gives a sermon on "Bloom Season," which illustrates May Day as a "Timely Occasion." Practical Christianity is the theme of a fully illustrated article on the work of St. Bartholomew's Church in New York. "Is the Bible an Inspired Book?" is an able article by Rev. Robert Wilson, D. D., of St. John, N. B. The "Names of Note" include this month Dr. Gladden, Gen. O. O. Howard and Rudyard Kipling. The "Movements Among the Churches" are described, as usual, by Prof. Chas. H. Small, of Springfield, O.; Prof. Theo. W. Hunt, of Princeton, has an essay on "Robert Southey;" President Barrows, of Oberlin, has the second part of an article on "A Good Service:" Dr. Hallock, of Rochester, gives the "Prayer-meeting Topics" as usual, and the minor departments, though crowded by the many full and able articles, are well maintained as usual.

"Wonders of the Sky."

I have carefully read "The Wonders of the Sky," by W. J. Russell, issued by the Christian Publishing Co. It is a little work on astronomy, without scientific technicalities. I am delighted with it.

It is entertaining, instructive and enlarging. The appreciative reader will have pleasure in the reading, will have an increase of knowledge and will attain to broader and higher conceptions of the infinite God who made all things.

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J. C. REYNOLDS.

June Brides

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ORGANIC EVOLUTION CONSIDERED

By ALFRED FAIRHURST,

Professor of Natural Science in Kentucky University.

21 Chapters, 386 Pages, $1.50

This work is a very thorough and scholarly discussion of evolution by one who has had many years' experience as a teacher of science in Kentucky University at Lexington, Ky.

TABLE OF CONTENTS.

Introduction, Matter, Force, Method of Creation, Spontaneous Generation, Natural Selection, Paleontology, Embryology, Special Objections to the Theory of Evolution, Rudimentary Organs, Secondary Sexual Differences, Instinct, The Origin of Man, A Future Life, Design in Nature, Evil and Altruism in Nature, Agnosticism, Recapitulation, Genesis and Geology, Appendix.

Having been for many years a teacher of various branches of natural science, it has been my duty to discuss the subject of organic evolution. This volume contains some of the objections which I have from time to time presented against the acceptance of that theory, together with several chapters on other subjects.—*Author's Preface.*

It seems to me that any candid person who reads the book must close it with the conviction that the hypothesis of the origin of organic species by the process of evolution is not only an unproved hypothesis, as its ablest advocates admit, but one that is essentially false. In addition to what the author says on the subject of evolution, he furnishes the unscientific reader with a large amount of information about matter in its various forms and about organized beings that is both interesting and valuable.—*J. W. McGarvey*, Lexington, Ky.

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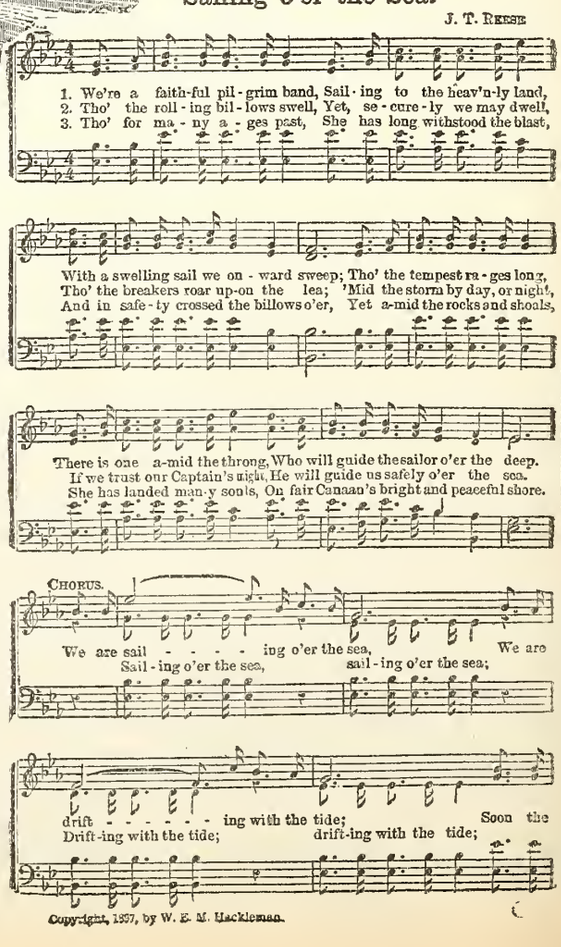
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MISCELLANEOUS.

Sailing o'er the Sea.

J. T. REESE



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Marriages.

LEWIS—CONELLY.—On the evening of May 2, at Salem, Ill., I united in marriage Jno. E. Lewis, a Methodist preacher, and Miss Charity Conelly, both of Marion County.
G. HALLECK ROWE.

SCOBEE—CARTER.—At the home of the bride's father near Stoutsville, Mo., May 18, 1899, C. H. Strawn officiating, Mr. Owen Scobee to Miss Lola F. Carter.

SMITH—NEWTON.—Ira Smith and Miss Mabel Newton, both of Kasson, Ia., were married on May 14th by the bride's father, J. M. Newton, one of our frontier preachers. They will live near Kasson. E. L. NICKLE.

WHITE—CAMPBELL.—May 17, 1899, in Paris, Mo., C. H. Strawn officiating, Mr. Solomon D. White to Miss Jessie May Campbell.

WOOD—MADDOX.—At the home of the bride's father, near Molino, Mo., May 8, 1899, C. H. Strawn officiating, Mr. Geo. W. Wood to Miss Louisa A. Maddox.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

BOTHWELL.

Died, in Troy, Bradford county, Pa., April 26, 1899, Bro. James L. Bothwell, aged 68 years, four months and 27 days. From young manhood Bro. Bothwell had been a Disciple, and during the long months of his sickness no theme of conversation was of so much interest to him as Zion and her advancement. He leaves a wife and three children to mourn their loss, and a large circle of friends and brethren who feel lonely because of his departure. "Asleep in Jesus."
L. H. BUSH.

HINMAN.

Died, at his home near Tremont, Ill., May 5, 1899, C. W. Hinman. Bro. Hinman was born in Connecticut August 18, 1829, hence lacked only a few months of the allotted three score years and ten. He came West with his father's family in 1845, settling near Groveland, Tazewell County, in which county he has since resided. In 1860, Feb. 29, he was united in marriage with Miss L. C. Vawter, who, although very sick at the time of his death, still survives, with children and grandchildren to mourn his departure. The faithful little band of Disciples of Christ at the Concord Church lose in him an earnest, conscientious and faithful elder, and the whole community one who was helpful in all their fellowships. He had been a Christian for over 40 years, along with his faithful wife, who, with her children, finds comfort in the confidence that he has entered into peace and rest.
R. S. GILCREST.

LANT.

Mary H. Stewart was born March 12, 1850, died May 3, 1899, married to Alexander R. Lant, Oct. 20, 1868. She joined the Methodist Church at the age of 16, and on her removal to Kansas she united with the Bethany Christian Church. She was ready to go, but expressed a desire to remain to see all her children in the church. Funeral services by C. T. Cole and C. C. Deweese. ERRETT ELLIS.

LATIMORE.

Charles Latimore, son of Sister Sarah Krepps, of Farmer City, Illinois, closed his earthly life at 22 years of age. He had been a Christian five years. Though afflicted all his life he did not complain. He was free from evil habits and loved the things that are pure and of good report. He loved his New Testament, which he reverently read. Charlie's quiet patience and unquestioning faith tell us we may meet again where no one ever dies. He has just gone home. E. C. STARK.

McGEE.

Bro. Pearl H. McGee died near Paris, Mo., on the 8 of May, 1899, age 21 years, three months and 18 days. He was the oldest son of Bro. and Sister James McGee, and died after an illness of only 48 hours. Funeral services were conducted at the Pleasant Hill Church in Monroe County by C. H. Strawn and the writer. About five years ago he became a Christian and had always been an exemplary young man. He was quiet, industrious and honorable, being highly respected and esteemed by all who knew him. He had never formed any of the vicious habits so common among young men, but was possessed of much strength of character, and his influence was always in the right direction. In his home he was a model, the idol of a fond mother's heart, the pride and joy of a devoted father and the inseparable companion of a loving brother. To these bereft ones the promises of the Word of God are unspeakably dear, and they are leaning hard upon the "everlasting arm."
W. N. BRINEY.

Paris, Mo., May 11, 1899.

PERKINS.

William Perkins was born in Ganard county, Ky., March 11, 1848, and died at his home near Stanford, April 18, 1899. He was married to Miss Columbia Ann Pepples, Oct. 5, 1876, who with three children and a large circle of friends are left to mourn his loss. In his long and intense sufferings he showed a beautiful Christian patience and fortitude. For 20 years he strove to honor his Savior and passed from among us fully resigned to the will of his Heavenly Father. He is the fifth member of this congregation who has joined the church triumphant since January 1.
FRANK W. ALLEN.

Stanford, Ky.

PRYER.

Charles L. Pryer was born near Newville, Dekalb Co., Ind., Jan. 27, 1841; died at his home in Farmer City, Ill., May 14, 1899. Four brothers had preceded him. Only two sisters remain. Left an orphan at 14 years of age he made his home among strangers. He enlisted when the first call was made for volunteers to defend the country in 1861. Two brothers were killed in battle and he received a wound that was never entirely healed. He was married to Miss Frances Ellen Lowry in 1865. This union was blessed with one son, William, who still lives. Losing his companion in 1879, Bro. Pryer was again married, Dec. 29, 1880, to Miss Romelia A. White, which has been a union of mutual love and happiness. It was under the preaching of Bro. L. L. Carpenter that Bro. Pryer began his Christian life, shortly after the war. His loyalty to Christ has been unwavering and zealous. A vacancy was felt when he was absent from the house of God. A deacon in the church of Farmer City for many years, for his punctuallity, tact, wise counsel and enerjetic service, he will be sadly missed. The Odd Fellows loved and honored him as one of their most exemplary members. May our gracious Father above soften and sanctify the grief of the broken family and help them to walk with an unquestioning faith the path so faithfully followed by the loved one gone before.
E. C. STARK.

SWEENEY.

Died, in Decatur, Ill., in the 40th year of her age, on May 3, 1899, Mrs. Ella L. Sweeney, wife of Bro. Joseph Sweeney. She was a firm believer in our Lord and bore severe suffering in a truly Christian spirit. Funeral May 6 by the writer, assisted by M. Stevenson. A. P. COBB.

Decatur, Ill., May 9, 1899.

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Stray Notices.

QUEEN ESTHER, hy M. M. Davis, is a timely contrihution to our Old Testament Historical Literature just now when a new interest is heing awakened in the extension of Sunday-school and Endeavor Societies. The sketch is written in a charmlng style, and gives information that can he relied on. Price, 75 cents. Christian Pub. Co., St. Louis.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvi June 1, 1899 No. 22

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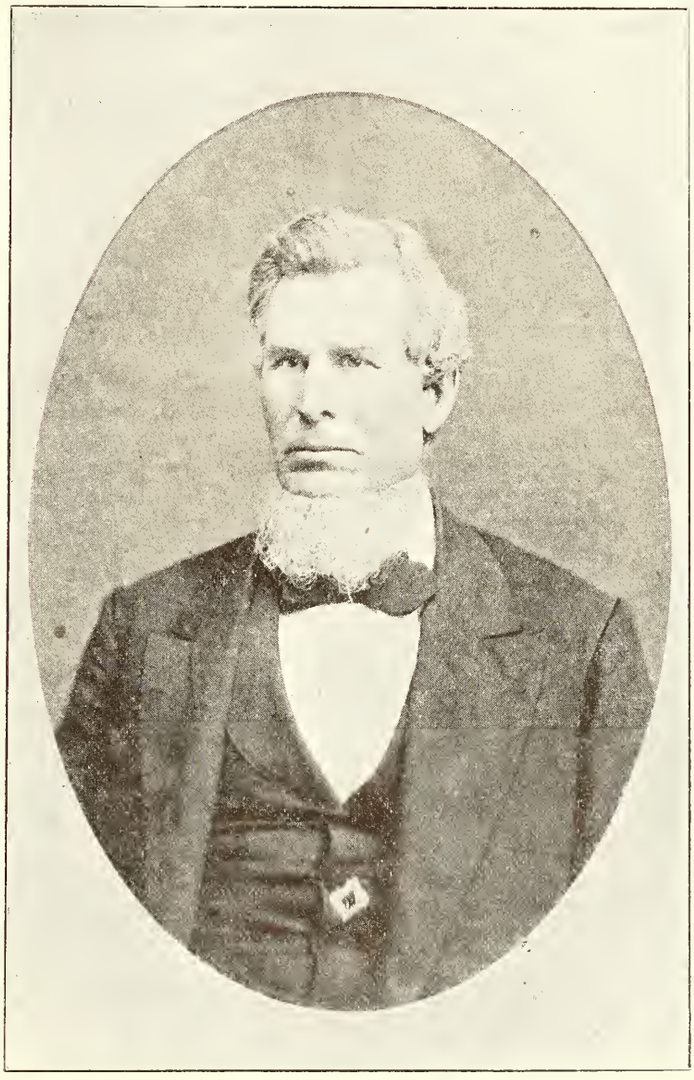
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CHRISTIAN - EVANGELIST

J. H. GARRISON, EDITOR.

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Announcements.

June Meeting.

The June meeting of the Disciples of Western New York, will convene at the Richmond Ave. Church, Buffalo, N. Y., June 9-11. The Richmond Ave. Church will provide entertainment for their guests, and courteously invite the Disciples of Western New York to partake of their hospitality. J. S. Sweeney, of Paris, Ky., will be the chief speaker. An attractive program, embracing the work of the church, the Bible-school and the C. W. B. M. has been prepared. Preaching brethren, who have in the past labored in Western New York, are especially invited to be present.

LLOYD DARSIE.

Commencement Cotner University.

Friday, June 2, 8 P. M.—Annual Exhibition of the Philomathean Society.

Saturday, June 3, 8 P. M.—Annual Recital of the Department of Music.

Sunday, June 4, 11 A. M.—Baccalaureate Sermon, Pres. W. P. Aylsworth.

Monday, June 5, 2:30 P. M.—Annual Recital of the Department of Elocution.

Monday, June 5, 8 P. M.—Annual Exhibition of the Mathesian Society.

Tuesday, June 6, 10:30 A. M.—Class Exercises.

Tuesday, June 6, 8 P. M.—Graduation Recital of the Department of Elocution, followed by the President's Reception.

Wednesday, June 7, 10:30 A. M.—Commencement Address, Benj. L. Smith, Cor Sec. American Christian Missionary Society.

Wednesday, June 7, 3 P. M.—Alumni Meeting. Address by William Oeschger.

Wednesday evening. Alumni Banquet.

W. M. R.

Commencement Exercises

of Central Christian College, Albany, Mo., June 11-15.

SUNDAY.

11:00 A. M. Baccalaureate sermon, M. M. Goode, St. Joseph.

8:00 P. M. Sermon, Eld. F. J. Stinson, Bethany, Mo.

MONDAY.

8:00 P. M. Address, Simpson Ely, Kirksville, Mo.

TUESDAY.

8:00 P. M. Annual Entertainment, John S. Allen, Literary Society.

WEDNESDAY.

8:00 P. M. Concert. Grand annual.

THURSDAY.

10:00 A. M. Commencement day.
Number of graduates in all departments, 11.

ZUINGLIUS MOORE, Pres. C. C. C.

Missouri Bible-school Convention Program.

TO BE HELD AT PLATTSBURG, JUNE 12-15.

MONDAY EVENING, JUNE 12TH.

7:30 Song Service, H. S. Saxby, Kearney, leader.
8:00 Address, "Christian Enterprise." S. D. Dutcher, Mexico.
8:45 Announcement. Adjournment.

TUESDAY MORNING, JUNE 13TH.

8:30 Praise and Prayer, B. M. Easter, Kansas City, leader.
9:00 Committee vacancies supplied.
9:10 Plattsburg's greeting, T. H. Capp.
9:20 President's Address, C. H. Winders, Columbia.
10:00 Reports: of the Board. of the Treasurer. of the Fieldman.
10:30 Conference: "Our obligations to the Child," Davis Errett, Canton, leader.
(1) Obligation of the Minister, E. B. Redd, Plattsburg.
(2) Obligation of the Teacher, R. H. Waggoner, Kansas City.
(3) Obligation of Parent, E. J. Lampton, Louisiana.
(4) General Discussion.
11:30 Address, "What We Seek," O. W. Lawrence, Maryville.
12:00 Announcements. Benediction.

TUESDAY AFTERNOON.

1:45 Worship, Andrew Scott, Higginsville, leader.
2:00 Conference: "Superintendents and Superintendence," W. D. Cree, St. Louis, leader.
(1) Selecting and Preparing Teachers, F. M. Call, St. Louis.
(2) Recruiting Pupils, Mrs. A. M. Duckworth, St. Louis.
(3) Interesting Adult Church Members, J. Q. McCanne, St. Louis.
(4) Garnering the Grain," W. D. Pittman, St. Louis.
3:15 Conference: "The Attendance," W. E. Woodson, St. Joseph, leader.
4:30 Miscellaneous. Adjournment.

TUESDAY EVENING.

7:50 Service of Song, F. J. Fenstermacher, Lexington, leader.
8:00 Address, "World-wide Missions," F. M. Rains, Cincinnati, O.

WEDNESDAY MORNING, JUNE 14TH.

8:30 Worship, Phil Stark, Lamonte, leader.
9:00 Committee Reports.

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10:00 Conference: "Teachers and Teaching," D. W. Moore, Springfield, leader.
(1) His Importance, W. F. Turner, Joplin.
(2) His Character, A. L. McQuary, Lebanon.
(3) His Preparation, W. H. Williams, Neosho.
(4) His Work: *a.* Instructing, W. A. Oldham, Carthage. *b.* Winning, Edmond Wilkes, California.
(5) Open conference.
12:00 Announcements and Adjournment.

WEDNESDAY AFTERNOON.

1:45 Worship, C. S. Brooks, New London, leader.
2:00 Conference: "The Present and Ideal Relation between Church and School," W. F. Richardson, Kansas City, leader.
(1) The True Relation, Hon. Charles W. Clarke, Kansas City.
(2) Some Defects in Present Methods, E. W. Thornton, Kansas City.
(3) How Interest the Church more Generally, R. B. Jones, Kansas City.
(4) How bring Pupils into the Church, Mrs. Luella Hargis, Kansas City.
(5) Open Conference.
3:15 Conference: "The Primary Work," Mrs. Jennie Conway, St Louis, leader.
(1) The Work Outlined, Mrs. Conway.
(2) The Teacher's Preparation, Mrs. Nannie G. Hopper, St. Louis.
(3) Class Work, Mrs. J. A. King, St. Louis.
(4) The Lesson Taught, Mrs. Conway.
4:15 Banners and Medals Awarded, B. F. Hill, California.
Miscellaneous. Adjournment.

WEDNESDAY EVENING.

7:30 Praise Service, L. J. Marshall, Palmyra, leader.
8:00 Address: "The Pearl of Great Price," Melville Putman Sedalia.
8:45 Finally. Adjournment.

ENDEAVOR DAY, JUNE 15.

IN CHARGE OF F. R. STUTZMAN, STATE SUPERINTENDENT.

7:00 Early Morning Prayer-meeting, led by B. B. Fellows, Dye.
9:00 Prayer and Praise Service, Miss E. Bettie Williams, Macon.
9:30 Business. Appointment of Committees.
9:45 Report and Observations, State Superintendent.
10:00 Reports from District Superintendents. First District, C. E. Hill, Wellsville; Second, J. P. Conder, Kirksville; Third, Isom Roberts, Marceline; Fourth, Miss Sadie Westrope, Chillicothe; Fifth, S. D. Pickering, Cameron; Sixth, H. Siberell, Pickering; Seventh, T. S. Ridge, Kansas City; Eighth, Mrs. E. L. Peddicord, Lexington; Ninth, D. W. Moore, Springfield; Tenth, Miss Lucy Thomson, West Plains; Eleventh, Mrs. M. J. Kinyon. Poplar Bluff; Twelfth, W. H. McClain, St. Louis.
10:30 Conference: "How Advance on Christian Endeavor?" T. S. Ridge, Kansas City, leader. Including addresses on "Advancement in Spirituality," S. J. White, Cameron, and "Is There a Crisis in Christian Endeavor?" H. A. Denton, Centralia. General discussion.
2:00 P. M. Prayer and Praise Service.
2:20 "Our Juniors," Report by Miss Mollie Hughes, State Superintendent. Paper by Miss Charlotte Schumacher, Cameron. Exercises by Cameron Juniors.
3:30 Endeavorers and Missions, "Endeavors as a Missionary Force," an Address by F. L. Bowen, City Evangelist, Kansas City.
4:00 "My Work in St. Louis," Miss Frankie McCarron, Assistant Psstor of Second Church.
4:15 "Mitchell Park Church, St. Joseph," W. A. Webster.
4:30 Business. Reports of Committees, etc.
8:00 Prayer and Song Service.
8:20 Consecration Sermon, J. H. Wood, Shelbina.
8:50 Parting Words. Mizpah.

N. E. A.

Los Angeles, Cal., July 11th to 14th, 1899.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, June 1, 1899. No. 22

CURRENT EVENTS.

Senor Emilio Castelar, who died on Thursday of last week was one of the most admirable characters among contemporary European statesmen. As president of the short-lived Spanish Republic, which bridged the gap in 1873 between the abdication of Amodeo and the restoration of the Bourbons in the person of Alphonso XII., he gained reputation, but his powers were not equal to the task of maintaining a Spanish Republic and he resigned after a Presidency of four months. He had been for more than ten years professor of history and philosophy in the University of Madrid; he was a patriot and an orator, admired even by his enemies for the rectitude of his character and the purity of his devotion to the cause of free and republican Spain. But all of this could not bring success to his government in that turbulent time. In later years his republicanism was modified to such a degree that the restored monarchy was not distasteful to him, but he continued to be actively in sympathy with all domestic movements and with the course of events in England and America. Repeated re-election to the Cortes gave him an opportunity to serve his government effectively.

The Sunday newspaper in England has failed. The London Daily Telegraph, after the publication of one or two issues, has abandoned the scheme, declaring that all the churches are against it and that the opposition of the churches would ruin the standing of the paper. It speaks well for the churches that they have so much influence, and well for the publishers that they can appreciate the value of the support of that class of society. But the situation involves other elements than the church. The fact is, public opinion in general, both religious and secular, united in condemning this attempt to break down the barriers which protect the British Sunday. Lord Rosebery is not conspicuously clerical in his sympathies, but he opposed the Sunday paper, and so did a vast multitude of others who attach no value to Sunday as a day of worship. The British people have enjoyed up to the present time one day of almost absolute rest in every seven, and they are not willing to allow a disturbing element to enter. They are willing to wait for the news until the next day. We Americans are a newspaper-reading people, but the popular desire for the news, that is, the desire to be well-informed, is not the only motive to which the Sunday newspaper makes its appeal. We have yet to see the Sunday paper which contained more legitimate news than could be condensed into four of its forty or sixty pages. The eager American will not willingly wait until Monday to learn what happened on Saturday, but he is at least entitled to receive the news without burdening himself with a sensational monstrosity with a gaudily colored supplement. Competition has developed the Sunday paper apparently to the highest degree in the matter of size, sensationalism and glaring bad taste. It is time now for some paper to make a hit by publishing the smallest possible Sunday edition, instead of the largest. The average Sunday paper, by its style and contents, is an insult to its constituency. Unless we are mistaken, there are a good many people in this country who would like to have their newspaper treat them like reasonable beings on Sunday as well as on week days. To put out an object like the typical American Sunday paper is to assume that the public is idiotic and childish. The success of the Sunday paper, as conducted on this plan, lends an unfortunate confirmation to this estimate, but we would like to see this experiment given a fair trial—a Sunday paper giving the news in condensed form and without the sensational features.

The Presbyterian General Assembly has disposed of the McGiffert case in the most simple and sensible manner. After a sharp discussion it was voted to commit the whole matter to the New York Presbytery without instructions. Presumably the New York Presbytery knows Prof. McGiffert, his views and the fruits of his work better than the General Assembly does, and can pass a more intelligent judgment on the case. A minority report to instruct the Presbytery to secure either Prof. McGiffert's retraction of his obnoxious views or his withdrawal from the church was voted down, but at the same time the Assembly was agreed in condemning some of the teaching of the book. As the matter now stands, the book is condemned by the Assembly but the author is handed over to the New York Presbytery without instructions. There is a strong feeling against having another heresy trial and a general hope that Dr. McGiffert will remove the difficulty by either modifying his views (which he is not likely to do since the Assembly has only condemned and not confuted them), or quietly withdrawing from the denomination. The General Assembly next year goes to St. Louis.

There seems to be another and an entirely unexpected hitch in the process of distributing that troublesome $3,000,000 to the Cuban soldiers. Saturday, May 27, was set as the date for the first payment, but only seven privates received their $75 apiece on on that day. The money was ready, the muster rolls were ready, Gen. Gomez was ready, and Gen. Brooke and his numerous assistants were ready, but there was a surprising lack of claimants for the cash. In Havana only seven applicants succeeded in establishing their claims to a share in the bounty, and these had all been servants and had no arms to surrender. Various explanations, more or less unsatisfactory, are offered for the failure of the soldiers to apply for the money. This was only the first day for the payment and the crowd may come later. Comparatively few of those entitled to the money are now in Havana. Intimidation by the anti-American faction is known to have been attempted in some cases and may have been an important factor in the situation. On the surface, the reluctance of the Cubans to receive the money and surrender their arms indicates quite clearly that they are still suspicious of the Americans or are largely under the influence of those leaders who expect to advance their own interests by leading an anti-American agitation. The American authorities in Cuba profess not to be greatly concerned by the apparent failure of the payment scheme, but a satisfactory explanation of the situation has not yet been forthcoming.

Prof. Arthur T. Hadley has been elected president of Yale University, as successor of Dr. Timothy Dwight, who resigned a few months ago. Prof. Hadley is at present professor of Economics at Yale. His election to the presidency marks a revolutionary change in the administration of the affairs of the university and the inauguration of a new policy. The two hundredth anniversary of the institution will be celebrated in 1901, and in all those two centuries the presidents of Yale have without exception been clergymen. Prof. Hadley is a layman. The college was founded primarily with a view to theological education and its administration, molded with reference to that original purpose, has been somewhat freely criticized since the institution has entered fully into the whole field of modern university work. Many have believed that its development and usefulness were hampered by the too great predominance of the clerical element in the administration, and the election of a layman as president and the resignation of the old secretary and treasurer mark the triumph of those who hold this view. It is said that the determining element in the choice of Prof. Hadley was the unanimous and overwhelming demand by the faculty, alumni and undergraduates for his election.

Rosa Bonheur, the French painter, who died recently at an age of over seventy years, has been spoken of as "one of the most remarkable women of the century," and "the most distinguished of women

painters." Such praise errs by defect. It is to no purpose to say that she was great among painters of her sex; she was great among painters. Her work, judged on its own merits and without consideration of the sex of the painter, possesses a value which will give her a permanent place in the history of art. She so constantly put her sex in the background, even denying it by assuming masculine attire, which she wore at home to the end of her life, that one is scarcely tempted to commit the error of estimating her by comparison with other women painters. Her best known picture, the Horse Fair, contains no suggestion that its author was a woman, and it challenges comparison with works of its class by any artist of either sex. When Rosa Bonheur adopted painting as a profession, her course was unusual for a woman. But she pursued her own course, conferring not with flesh and blood. So when, in handling the animals, wild and domestic, which it was her chief mission to paint, she felt the need of dress reform, she called no convention and led no agitation, but calmly went her own way, adopted the costume which pleased her best and made no further stir about it. In other words, she assumed the right of women to have a profession and pursue it by all effective means, and she acted on this assumption. She did not stop to talk about it. Without saying that the equal rights agitator has not a legitimate function to perform, it is nevertheless pertinent to approve the policy of this woman who, strong and conscious of her strength, took for granted her rights, stopping not to argue about them, and looked to the outcome of her work for the justification of her course.

The Democratic Presidential campaign for 1900 has been opened and the issue has been stated. The anti-trust dinner, which was held in St. Louis last week, was a gathering of the Democratic leaders and a small army of the rank and file of the party. Mr. Bryan spoke and it is noteworthy that he scarcely mentioned the name of silver. He said that the trusts would be the most important issue in the next campaign and that the Democratic party would be against them. There was no evidence that Bryan's personal prestige with the party had diminished and no one else has yet appeared to dispute his leadership. His declaration in favor of an anti-trust platform does not, of course, mean the abandonment of the silver question. There was a hearty reception for Congressman Champ Clark's assertion that the Chicago platform of '96 must be reaffirmed "sentence by sentence, word by word, syllable by syllable" and that an anti-trust plank and an anti-expansion plank must be added to it. There was evidently a feeling in the minds of those who were the strongest supporters of the Chicago platform, that silver can wait and will have to yield the first place to some other issue if the campaign of 1900 is to have any chance of leading to Democratic success. Of all the speeches made at this dinner, ex-Gov. Altgeld's was the only one which put the currency question in its old place of prominence. This almost unanimous emphasis on the anti-trust plank indicates perhaps not what the leading issue in 1900 really will be, but what the Democratic party would like to have for the issue. The trouble about making this the issue is that in the campaign everybody will be on one side. The fondness of the Republican party for the trusts is a Democratic accusation, not a Republican admission. A Democratic anti-trust plank will not fail to be met by an equally strong Republican declaration on the same side.

Queen Victoria's eightieth birthday was celebrated on May 24, not only in the British possessions, but in many lands where the only obligation was friendship for England and affectionate admiration for her venerable monarch. At Windsor the queen received a serenade and a visit from the boys of Eton College, which is only half a mile from the palace. At London there was an official birthday celebration and many semi-public demonstrations, the effect of the whole being marred only by the perpetuation of the Birthday Ode by the laureate, Alfred Austin. This latter calamity was to have been expected, however, and the public ought to have been prepared for it. The chief part of the official festivities in London was postponed until June 3. The celebrations in other cities were only less numerous and elaborate than those which accompanied the Queen's semi-centennial jubilee, and in all cases they were marked by a cheerful spontaneity which marks them as displays of genuine affection for the octogenarian queen rather than the perfunctory performance of an official duty. There can be no doubt about it—Victoria is loved by her people. And, what is more than that, she is loved by those who are not her people, by the people of many nations and most of all, perhaps, by Americans.

The New York Legislature has met in special session at the call of Gov. Roosevelt to amend the Ford Franchise Tax Bill. As the matter now stands, not only in New York, but in nearly all the states, corporations are assessed for taxation with reference solely to the value of their buildings, machinery and other material equipment. In no case does this represent the total value of the corporation's property as shown accurately and indisputably by the daily stock quotations. If a corporation has 10,000 shares of stock and it is quoted 125, the value of that corporation's possessions is $1,250,000 and upon this sum it should be taxed. If its equipment of all sorts is valued at $750,000, the remaining half million will represent the value of its franchise. At present the corporation pays no tax upon this half milllon. The Ford bill proposes that the value of the franchise, as determined in this way, shall be assessed as real estate. This bill was passed at the regular session of the legislature, but, while it was satisfactory as representing the principle that corporations ought to bear their full share of taxation, it was unsatisfactory as regards the details of the plan by which the taxation of franchises is to be effective. The legislature, meeting in special session almost immediately after its adjournment, adopted the recommendation made by Gov. Roosevelt in his message and amended the bill accordingly. The most important change is to take the work of assessing franchises out of the hands of the local assessors and commit it to the State Board of Tax Commissioners, thus minimizing the influence of local prejudice or favoritism. It is worthy of note that Senator Platt, who has long been considered the friend of corporations, has declared his hearty approval of this new law.

The announcement of the form of government which will be instituted in the Philippines as soon as peace is restored has not been received by the insurgents with any outward show of enthusiasm. The members of the Filipino Peace Commission, who have been conferring with Mr. Schurman and his associates, are not of one mind in regard to the proposed government. Some appear satisfied and others think they can get better terms by holding out longer. Gen. Otis is not in very hearty sympathy with these negotiations, and he has definitely ended the conference which Aguinaldo's emissaries were holding with the American military authorities. This fact has been interpreted as indicating a breach between Otis and Schurman, but there appears to be no reasonable basis for such a report. Gen. Otis' business is not to recognize the Filipino Government by treating with its representatives for peace, but to fight the insurgents until peace has been restored in that portion of our dominions. On the other hand, the business of Mr. Schurman and the Philippine Commission is to investigate conditions, confer with anybody who has any acquaintance with the situation, and make recommendations. It is therefore a part of their duty to find out what the Filipinos want, and there is no better way to gain this information than by conference with their representatives. Any apparent lack of harmony between Gen. Otis and Mr. Schurman can be fully explained by the fact that their work is different and their methods must necessarily be different. Gen. MacArthur still holds San Fernando, and is making it the center for a more complete occupation of the country south and west of that town. There has been no further movement toward the north during the week. There were two sharp engagements in the outskirts of San Fernando last week, in both of which the Filipinos took the initiative. In the first the natives, operating from the trenches which they held a mile north of the town, made an attack upon the town, which resulted in their repulse with a loss of thirty killed and sixty wounded. The trenches were cleared, but were not occupied by American soldiers. A few days later the Filipinos crept back to the trenches and made another unsuccessful attack on San Fernando. It is stated in the press dispatches that there is an obvious need for more troops, since it is now impossible to garrison adequately the towns which are captured. There are now about 25,000 regulars in the Philippines, with over 5,000 more on the way, and it continues to be stated that 100,000 troops will be needed before peace can be established. It is noteworthy that Gen. Otis in his official dispatches makes no request for a large increase of his forces.

It is gratifying to report that the miners' strike at Pana, Ill., which has been attended with more or less disorder for a year past, has at last been amicably settled by a decision of the State Board of Arbitration. While neither side is claiming a victory, it is understood that the rate agreed upon is a slight increase over the previous one.

WORKING AT THE CERTAINTIES.

It is all right and quite necessary to not only tolerate, but foster the spirit of free inquiry concerning the things that are not known. There is a large number of questions which belong to this category. Some of the questions which were once unsettled have been reasonably settled. Concerning others no final conclusions have been reached. It is a matter of some consolation to know that if many of these questions are never settled in this life, the moral order of the universe will not be overthrown nor the salvation of men be imperiled thereby. There is danger at a time like this, when so much is being said about discovering new truths and reaching new conclusions and making new excursions into the realms of the unknown, that we forget to give due attention to the things that are known and to get out of them all that they contain for us.

Progress may be of two kinds. We may progress in the discovery of new truths, and we may progress in the application of old truths to our individual lives and to society. One is progress in knowledge, theoretically considered; the other is progress in life. We need scarcely say that the latter is by far the most important. It would be a great mistake, therefore, if Christians of to-day should be so captivated with the novelty of new theories and discoveries as to turn aside from working along the lines of the great and everlasting certainties which we and our fathers before us received as truth. Intellectual progress is well, but if it is not accompanied with moral and spiritual progress it avails little.

It was known to the Jewish patriarchs, prophets and seers, not only that God is, but that He is a God of righteousness and of holiness. This truth received sublime emphasis from Jesus Christ, who came to make a fuller revelation of the divine character. This is one of the great certainties of our religion and of revelation. It is a vein of truth that has never yet been exhausted. It indicates a line of eternal progress toward moral perfection. If God is righteous and holy, then He is at war with everything that is unrighteous and unholy in this world or in our own hearts and lives. It follows from this sublime and fundamental truth that sin is necessarily destructive, and that the supreme business of every man in this world is to get rid of it. It was for this purpose that Jesus Christ came into the world. His cross is designed to enable men to see their sins and to turn away from them. And this is not a merely initial act in which we come into a new relationship with God; it is a life-long process in which our lives are to grow toward ethical perfection, toward likeness with God. There is not the slightest danger of our making too much progress in this direction.

Christ and His apostles taught that love is the supreme principle in molding character and determining destiny. Love to God and love to fellowmen, Jesus said, was the fulfillment of the law and of the prophets. "God is love," said one who was wont to lean on the bosom of Jesus. Here is a certainty about which there is no dispute. All critics accept it. Whatever else we may have, if we lack love our accomplishments are as nothing. The attainment of this divine quality and the expression of it in our lives offers a vast field for Christian thought and Christian endeavor. We have not begun to exhaust it. We have only begun to realize its vast significance. It is modifying theologies, it is softening denominational asperities and lowering denominational walls, and is beginning to manifest its power in directing our attention to the most needed and neglected portions of society. But the full meaning of the postulate, "God is love," is yet to be apprehended, much more to be manifested in the life of the church.

Closely allied to the certainty that God is love is that other truth that "Christ loved us and gave Himself for us"—the sacrificial death of Christ. Here is a truth we all confess, but how slow we are to recognize its meaning and application! The apostle John, who had a way of striking at the heart of things, saw and stated the significance of the cross when he said: "We ought also to lay down our lives for the brethren." In other words, if we are Christians, we ought to do like our Master, and live not for selfish aims and ambitions, but for the welfare of our kind. The cross, the sacrifical idea, must enter into all our life-plans and purposes, if we are to be Christ's followers. A few here and there accept this idea of life, but as yet the large majority of the church, even, regard what they call "the atonement" as a mere doctrine to be intellectually accepted. It is vastly more important that we come to a truer and worthier consideration of what really constitutes discipleship to Christ, than it is to settle a score of unsettled questions concerning the Pentateuch and other portions of the Bible.

Another one of the great certainties of Christianity is the offer of Christ to communicate His life to men, through faith, and the gift of the Holy Spirit to such as seek Him and open their hearts to Him, who, when He comes into the heart is to enrich it with spiritual blessings and graces and impart fullness of life. How few of us understand the scope and significance of Christ's promise concerning the Holy Spirit and the larger and richer and fuller life which He bestows! Here is a mine of truth richer than the fields of Golconda and sparkling with jewels rich and rare, but we pass it by in search of perishable treasures. Here is room for infinite progress in spiritual power and efficiency. How it challenges our faith and our ambition!

"Beloved," says the saintly John, "now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him, for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." Here is a sublime certainty: when Christ shall be manifested we shall be like him. Glorious truth! Splendid hope! What is its effect? Self-purification, even as Christ is pure.

These are only a few of the great certainties of Christian faith which open up fields to us that have been only partially explored. Let us give more heed to the certainties, and to the duties and obligations which they involve, and we shall be the better able to understand and appreciate the newer truths which may break forth from God's Word in the evolution of the ages.

"THE PROBLEM OF THE NEGRO."

A subscriber takes strong exceptions to some remarks of a recent correspondent in this paper concerning the recent lynchings in the South and the extreme measures resorted to by the infuriated people in connection therewith. We are bound to admit that the correspondent referred to did not take into consideration all the circumstances surrounding these unfortunate events which, while they do not justify, do certainly mitigate the enormity of these acts. It is difficult for one who lives in a remote section of the country, and who is not acquainted with the conditions which prevail in certain regions of the South, to make proper allowance for the extreme measures that are often resorted to in the punishment of these terrible crimes.

The sudden emancipation of the negro race, together with their enfranchisement, has precipitated a condition of things in many parts of the South which is responsible for these appalling crimes and their scarcely less appalling punishment. The great mass of the adult negro population in the South are children in intellectual and moral discipline and in the power of self-restraint, although men in passions and appetites. This, of course, is a dangerous condition of things, and the only permanent remedy for it is in the moral and intellectual culture of these ignorant people. Ex-Governor Northen, of Georgia, in a speech delivered in Tremont Temple, Boston, on Monday evening of this week, discussed "The Problem of the Negro" before the Congregational Club, at its request. After expressing his strong disapproval of lynching and condemning the recent burning as strongly as it could be condemned, he objected, nevertheless, very strongly to the tone of the Northern press in dealing with this affair. On this point he said:

> Now, hear me! What was the policy of the press at the North, with only two exceptions, so far as I know, in the lynching of that villainous fiend, Sam Holt, at Newnan, my state? Great scare heads—"Another negro lynched at the South. Fiendish brutality on the part of the whites toward an unfortunate and defenseless negro. Human devils burn a colored man within fifty miles of the capital of Georgia, and gloat over his tortures like demons. Surely, these people have been remanded to barbarism and become savages in a civilized land." Not one word of sympathy for a pure and virtuous woman; her honor gone; her husband murdered in her presence; she and her little children dragged in the fresh, warm blood of the dying man, and not one word said about this doubly horrible outrage. Surely, in all the North, is there no sympathy except for a negro? No kindly feeling and no tender word for the defenseless women of the South, who carry with them a living shame, in a living death, in a life all too long for its miseries, if it lasts but for a day.

Perhaps there is no lack of sympathy on the part of the Northern people with the women of the South in their brutal abuse by the negroes, but there has been, no doubt, on the part of most papers in the North a lack of appreciation of those conditions which have brought about such acts and which would do the same thing in any state of the Union. What the situation needs is the hearty co-operation of the people of the North and the South in an effort to elevate morally and intellectually the negroes of the South. It is due to Southern people to say that they are in hearty sympathy with efforts looking to this end,

and are doing what they can with their limited means to accomplish this work. But it is far too great for them to accomplish alone, and it is no less the duty of the people of the North than of the South to see that the negro is so enlightened and morally trained as to be a safe citizen of the United States.

MONGRELISM IN RELIGION.

He who slaughters an ox, but also slays a man; he who sacrifices a sheep, but also strangles a dog; he who brings an oblation, but also pours out swine's blood; he who burns incense, but also blesses an idol: as these have chosen their own ways, and their soul has pleasure in their abominations, so will I choose troubles that shall harass them, and the things which they dread will I bring on them, because I called and none answered: I spoke and they did not respond, but did that which was evil in mine eyes, and chose, that wherein I had no pleasure (Isa. 66:3, 4).—*The Polychrome Bible.*

This is a prophecy of the destruction of the Samaritan temple on Mt. Gerrizim, because it stood for an impure and mongrel religion. The Samaritan was the best illustration of mongrelism in both race and religion. He was a half-breed in both respects. He was part Jew and part heathen, so that his religion was Judaism and heathenism mixed in about equal proportions.

When the carrying away of the people into captivity had depopulated the land, the Assyrians deported a colony of their own people to reoccupy and resettle the country. When the Jews were carried to Babylon quite a sprinkling of the population escaped to the mountains and were hence left in the land. This remnant gradually amalgamated with the new Assyrian colonists in blood and faith, and the product of this double amalgamation was the Samaritan, a kind of Palestinian greaser. When the Jews returned from captivity, cured of idolatry and more rigidly exclusive than they had ever been, this degenerate mongrel with a half heathen faith occupying the land of his fathers, became his particular abomination. The Samaritan had the Pentateuch and a Jehovistic religion, but both in a corrupt and heathenized form. He sacrificed a sheep, which was according to the law, but he strangled a dog, which was against the law. He brought an oblation according to Moses, but poured out swine's blood, which was an abomination to Moses. He burns incense, which is acceptable to Jehovah, but blesses an idol, which Jehovah hates. The genuine Jew with the genuine Mosaic religion declines to recognize or fellowship syncretism and mongrelism in either race or religion. Being of pure stock and purged of heathenism in the fiery furnace of captivity, he stands for unmixed blood and pure religion. The prophet strongly intimates that these vicious elements corrupt that which is otherwise acceptable to God. The prophet's attitude to mongrelism in religious faith seems to be that to have a religion half right and half wrong, is as bad as to have one wholly wrong if indeed it is not worse. If you are going to strangle a dog you had better not sacrifice a sheep; if you are going to bring swine's blood to the altar you had better not go through with the form of offering incense; for in addition to the wrong element in your service the argument of inconsistency, if not of hypocrisy, lies against you. It is a question of very grave importance as to how far a mixed life and a mixed religious faith are acceptable to God.

It is the history of all religions that they tend to degeneracy and corruption. Not that in themselves they necessarily have this tendency, but human nature is weak and it is hard to keep men tuned up to a high key for very long at a time. Men will continue to offer sheep, perhaps, that is, to observe the forms of religion, but the first thing you know, and in spite of all efforts to the contrary, they will begin to strangle dogs. If they offer insence they will spoil it by blessing an idol. Few religions have suffered more from mongrelism and the inmixing of foreign ingredients than Christianity. Starting pure at its fountain head, it was soon mingling with the muddy stream of human philosophy, idolatry, heathen forms of worship, superstition, priestcraft and an ethical degradation fatal to its high claims.

According to the Hebrew idea of religion, and that is the idea of revelation, it is a life of conduct and character in right relations to God and man. In its early form it was consecrated to God and the expression of that consecration by separation from the world. To this Christianity added union with God in love that goes out to save the world from sin. According to the Greek, who was the thinker of the ancient world, religion was an idea, a doctrine, a system of thought, and when primitive Christianity came into contact with Hellenism it became an intellectual system, and took the form of a philosophy of the universe. This was the first strangled dog in the history of the church.

Along with the Greek the apostles had a degenerate Judaism to deal with. To the Hebrew element in the church, priest, altar, sacrifice, temple, ritual, and an outward service, stood for religion. What people inherit from the past and see in their surroundings they can not readily get away from. In the minds of recruits from a corrupt and formalistic Judaism it was easy and natural to convert the minister into a priest, the Lord's table into an altar, the sacred emblems of bread and wine into literal flesh and blood to be offered by the priest on the altar, the water of baptism into a magic talisman to regenerate the soul without faith or repentance or the new life, worship into a spectacular exhibition, the church into a visible, external organization, in the pale of which was salvation without either faith or character.

Then came in the Roman idea that strangled dogs and deluged the altar with swine's blood and blessed idols with a vengeance. Rome stood for law, government and the world-powers, the golden text of its Bible was the familiar maxim, "Might makes right." From the standpoint of the Roman idea, religion was a kind of celestial jurisprudence, a forensic legalism, an outward visible order like a political or military organization. This conception externalizes everything in religion and leaves the spiritual and the ethical in nothing except in its weakest and least influential form. It remodeled the doctrines of the gospel on the order of Roman law and reorganized the church after the model of the pagan Roman Empire. The Pope became a spiritual Cæsar and the church a religious Roman Empire, with enough Oriental mysticism and magianism mixed in to give the priest his wonted power over the souls of men. Greekism brought in the strangled dog of metaphysics, Romanism brought in the swine's blood of politics and sacramentalism, and this lifted the floodgate of paganism that blessed the idol of worldliness, and we have a mongrel Christianity in all its glory. An ethical sermon stands in the forefront of the teaching of Jesus, a metaphysical creed stands in the forefront of the Greek, Roman and pagan Christianity of the fourth century.

The two oldest and strongest churches in Christendom to-day are the best examples of the mongrel Samaritanism of the text. The Roman Church is a great institution. Its fundamental creed is evangelical and sound. It has stood like a wall of flint through the centuries for the essential New Testament doctrines of the divinity of our Lord, the fact of the resurrection, the efficacy of the atonement, the personality and work of the Holy Spirit, the inspiration of the Word, the unity of the church and reconciliation to God through Jesus Christ our Lord. It preserved the Bible through the dark ages and was a friend to education when it had no other friend. It has been a great missionary church and has sent out thousands of self-denying missionaries to all the countries of the world. Many of its saints have taken up the cross and have followed the Savior at the cost of their lives, through evil and through good report. It must not be forgotten that Frederick Oberlin, Thomas a' Kempis, St. Francis, of Assissi, the Maid of Orleans and Father Damien were Roman Catholics. In common fairnes, and beyond all question our Romanist friends have slaughtered the ox, sacrificed the sheep, brought an oblation and burnt incense. Is there any room for doubt, on the other hand, that they have slain the man, strangled the dog, poured out swine's blood and blessed the idol? Paganism and Judaism and worldliness have gone hand in hand with Christianity in this religion. What about the idolatries, superstitions and gross abominations of heathenism that have been mixed with the pure elements of Christianity? What about the miraculous power of relics and images, the Holy Coat of Treves, the annual liquifaction of the blood of St. Januarius, the wonder-working power of the bones of saints, and the thousand and one other ridiculous superstitions, along with Mariolatry, sacerdotal priestcraft and papal infallibility? Here is a great mongrelism, a hodgepodge of truth and error, the pure and the impure, the divine and the human, and the question is, Will the truth of this system overbalance and atone for the error, or will the false vitiate and neutralize the true as it did in the mongrelism of the Samaritans? Will God hold a man responsible for the false and the impure and give him no credit for the true and the pure? Must a man be absolutely right in doctrine, worship and life before God will accept him? That is the question to be considered. The principle educed will be applied to Protestantism next week.

What quarrels, fightings, and even murders, are constantly growing out of the drunkard's 'contentions!' Strong drink inflames the passions, and at the same time removes the restraint of conscience and will—it first maddens, and then unchains the tiger.—*R. R. Meredith.*

Hour of Prayer.

MISSIONARY HEROES.

(2 Cor. 11:24-28; Acts 16:22-34.)

(Uniform Midweek Prayer-meeting Topic, June 7th.)

CENTRAL TRUTH: *Christianity appeals to the heroic in human nature, and its greatest saints are its greatest heroes.*

If it had not been that the religion of Christ does appeal to the heroic in human nature and does call forth the elements of true heroism, it would never have made its way in the world against the opposition that confronted it. The seeds of Christian truth were watered with the blood of Christian martyrs. Its first missionaries faced both pagan and Jewish hostility, and counted no danger too great if by braving it the kingdom of God could be advanced. It would be strange if this were not so, seeing that Christ himself was the most heroic of all souls, and hesitated not to lay down His life for the salvation of the world.

What Christian can read the catalogue of Paul's privations and perils as given in this lesson without feeling that something of the heroic has gone out of our modern Christianity? We are not sacrificing enough. We are not braving enough dangers for Christ's sake. We are not willing enough to endure privations in order to a furtherance of the gospel. In a word, few of us know what it is to enter into "the fellowship of the sufferings of Christ" as did this great missionary of the first century.

The scene presented to us in Acts is that of two foreign missionaries, Paul and Silas, who, because of their testimony for Christ and the works wrought in his name, are dragged into the marketplace before the rulers, beaten with rods and cast into the inner prison with their feet fastened in stocks. But all this did not subdue the spirit of these men of God. At the midnight hour they were praying and singing hymns unto God and had the other prisoners for their audience, when suddenly a great earthquake shook the foundations of the prison and opened all its doors. This resulted in their release and the further preaching of the gospel and the establishment of a church in Philippi. Instead of turning back from their missionary campaign because of its danger, they pressed forward, preaching the gospel, facing mobs, planting churches and sowing the seeds of the gospel abroad in the soil of Europe.

In this way did the Christian Church begin, and in a similar way it has been carried on through the centuries. We would make a great mistake if we were to suppose that all the missionary heroes were confined to the first century. Our own century now closing has had a great number of missionary heroes, among whom are Carey and Judson, Mofiet and Livingstone, and many others. Nor ought we to forget in this Concert of Prayer for Missions our own missionary heroes, some of whom have sacrificed their lives in foreign fields, while others equally faithful are still facing difficulties, bearing burdens and toiling cheerfully on to advance the kingdom of the Messiah in pagan lands. It would be well to call the roll of them at this meeting with as much of their history as can be recalled. Their names deserve to live in the annals of the church and to be cherished in loving remembrance by all of us who love the cause to which they are giving their lives.

But let it be remembered that if Christ's kingdom is to triumph on this earth, the heroism of faith must not be limited to the missionaries, whether in foreign or home fields. We must all have part in it. We may share in that heroism by our sacrifices at home to sustain those in the field, and by seeking opportunities in the spheres where we labor to advance the kingdom of God. By heroic living, heroic praying, heroic giving and heroic working we may enter into fellowship with our missionary heroes and share with them in the triumphs of the Redeemer's kingdom.

As we pray in this monthly Concert of Prayer for our missionaries at home and abroad, let us also pray that we all may be endowed with the missionary spirit, and with the spirit of loyal Christian service, and for a faith that will not be daunted by any obstacles that may stand in our way.

PRAYER.

O Lord, our most merciful Redeemer, we do thank Thee that Thou hast called us into fellowship with Thyself in the great work of saving the world. We thank Thee for the spirit of heroism with which the early missionaries of the cross were endowed, and that Thou hast given the same faith and courage to Thy servants to-day to carry Thy truth and salvation into all lands. We thank Thee for the great army of missionaries now girdling the globe and for all their sacrifices to advance Thy kingdom. Wilt Thou continue to endow them with courage and wisdom and to richly bless their labors to the conversion of many who dwell in the regions of darkness. Do Thou bless those who have gone out from our own homes and churches to plead Thy cause in distant lands and in the destitute portions of our own country. May Thy gracious benediction rest upon them and upon their labors. We pray that Thy whole church may be so filled with Thy Spirit which is the missionary spirit, that it may co-operate more heartily in the great work of evangelizing the world. For Thy name's sake. Amen!

Editor's Easy Chair.

June is here, and the fragrance of roses on the air, the thick foliage on the trees, the rising temperature, the lengthening days, the deep blue heavens flecked with fleecy clouds and a score of other signs proclaim the advent of summer. It is not unwelcome despite the heat which it always brings with it in this latitude. For whatever discomforts it may bring there are compensations. To those who dwell in the cities it gives opportunity for getting out into the country for a breathing spell, to come a little closer in touch with the heart of nature, and recuperating exhausted forces by breathing its pure air, drinking its pure water and feasting the soul upon its scenes of beauty. To those who dwell in the country there is the stimulus of growing crops and grazing herds, outdoor toil relieved by noonday shade, and all the manifestations and forms of life which summer brings to the country. Welcome, June first and most beautiful of our summer months, when, if ever, "there come perfect days."

Already the question, "Where are you going to spend the summer?" is being passed around among the city dwellers, and many minds are busy now planning for the summer outing. It is always more or less a vexed question to those who have no fixed summer plans, for there are many places, each offering its peculiar attractions for those seeking rest and recuperation. Some prefer the mountains with their solitudes and sublimities. Others will go to the seaside where they may hear the thunder of old ocean's billows as they beat upon the shore and disport themselves in its briny waves. Others will be content to locate beside one of our great inland lakes where they may unite the advantages of land and water scenery, while others still will hide themselves away in the wilderness beside some winding stream, where they will pitch their tent and divide their time with the rod and gun. There is a variety of attractions for a variety of tastes, and we are glad that it is so. It is only the man who does not love nature that need be troubled about a summer resort, and even for him there are the fashionable resorts where nature is skillfully concealed.

As our readers know, we favor vacations on general principles. There is too much tension in our American life. We have too few holidays. Life with us is unnecessarily a ceaseless drudgery. It would be better to have a little more of the joy of life as we go along, even if we have less money at its close. There is only one matter which we need to settle as to the vacation when, of course, it is in our power to take it. Can we make it helpful to us in our higher and better nature? May it be made to minister to the needs of the soul as well as of the body? In the long run can we accomplish more work for Christ with the vacation than without it? If these questions can be answered in the affirmative, and our business and duties are of such a nature that we can use the summer vacation, then we ought to do it and do it conscientiously, as we ought to do everything. If God be not in our vacation, then we would better have no vacation.

There are some people who need no special vacation. They have a vacation all the year round. They bear no heavy burdens. They perform no arduous work. "They toil not, neither do they spin." The only real vacation they could take would be to go to work awhile, and they do not hanker after such a vacation. There are others still who are so happily situated that they distribute their vacation along through each month, each week and each day of the year. They are to be envied. The ideal life would be one in which each day could have its hours of toil and of recreation, and if in addition to this ideal arrangement the environment is all right, a summer vacation is unnecessary. Some temperaments do not need a vacation as much as others. So let him that taketh no vacation judge not him that taketh one, and let not him that taketh a vacation judge him that taketh none, but let each one choose his course, knowing that he must give an account to the great Judge for the best use of his time, talents and opportunities.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD.—III.

Civil War and The Christian Churches.

W. T. MOORE.

THE DISCIPLES FIRMLY UNITED.

But be it said to the credit of those who were not swept entirely away from their moorings by the war spirit, that they not only heartily supported the missionary work committed to their hands, but they also maintained with honest integrity their plea for union among all the Disciples of Christ. I desire to emphasize this point very strongly, because recently it has been intimated that the Disciples were practically divided during the war, although no formal division actually took place. This view of the matter is entirely erroneous. Doubtless there were alienations, certainly sometimes bitter feelings, but in no case can it be truthfully said that anything like a division was ever seriously contemplated by brethren on either side of the conflict. There was never at any time the slightest possibility of a real division among the Disciples, no matter how the war might have terminated. Indeed, most of the Disciples, both North and South, bitterly lamented the fratricidal strife. Many of them were opposed to war in any of its forms, and this view had received special emphasis in the teaching of Mr. Campbell. One of his great deliverances was published in 1848, at the close of the Mexican war, and was a ringing protest against war as a means of settling national or international difficulties. Hence it may be stated truthfully that the Disciples, as a religious body, had been educated to look upon war as an untold evil; and, consequently, while most of them were loyal to the Federal Union, there were not a few who preferred even secession rather than an appeal to the arbitrament of the sword. This states the exact facts of the case, and it is due to the truth of history that no concealment should be made at this point.

Of course, it is freely admitted that some of the noblest and truest men in the ranks of the Disciples held to a different view. These believed it to be their religious duty to take up arms to defend the government against what was believed to be an unreasonable rebellion. Nevertheless, these never lost sight of the fact that they were fighting against an illegal combination of men that managed to draw within their plans many thousands, and among these many brethren who had really no heart in the disunion movement. Whether or not this view of the matter was entirely justified by the facts of the case need not be discussed here. It is undoubtedly true that it was from this standpoint that those Disciples who became defenders of the national flag justified their conduct.

Furthermore, it cannot be denied that, when the conflict was over, the Southern brethren were immediately received into the fellowship of the loyal churches without any reference to the question of the war.

EMANCIPATION OF THE SLAVES.

The war in itself was not the only thing that strained the relations between the Christians of the North and South. At the beginning of the war there was perhaps little or no thought, upon the part of the Unionists, that slavery would be disturbed. The Republican party had disavowed the intention of interfering with slavery where it already existed; their contention being that they proposed to keep it out of the territories, so that no more slave states could be admitted to the Union.

Many of the Southern people accepted this declared policy in good faith, and during the first year of the war, Mr. Lincoln seemed strongly inclined to carry out this policy according to the strictest letter of the law. However, it became increasingly evident, as months went on, that slavery was doomed. The Northern people were quite willing to let slavery alone where it existed while there was no war, but after the war had been inaugurated, public sentiment in the North began to change, until it became overwhelmingly in favor of freeing the negroes as a war measure, if for no other reason.

For a time Mr. Lincoln seemed to hesitate; but at last, on the 22nd of September, 1862, only a few days after the battle of Antietam, he issued his famous proclamation, declaring that on the following New Year's day, in all the states that had not returned to their allegiance, the slaves should be thenceforth and forever free. This did not at once affect the loyal border slave states; but every one could see that the proclamation was practically equivalent to the ultimate extinction of slavery throughout the whole South, if the Union cause should ultimately prevail.

This proclamation had the effect to practically unite the South; so after this the people of the South claimed that they were fighting for their property as well as their political rights.

RANKS OF THE DISCIPLES STILL UNBROKEN.

But even this additional strain did not break the fellowship between the Disciples of the two sections. Doubtless the extremists on both sides were driven farther apart by this act of President Lincoln, but it is equally certain that the thoughtful Christians of both parties did not fail to see in the proclamation the hand of Providence, and consequently it had a softening influence upon many rather than the opposite effect.

Many years before the war Mr. Campbell had predicted the very state of things which had now come to pass; consequently, while he counseled moderation on the part of all, he was thoroughly convinced that the two sections of the country could not live in peace together with slavery between them as a constantly disturbing cause. This view was shared by many of the most eminent Disciples of that day, and doubtless this earnest conviction had its due weight in determining the final course of the churches with respect to the preservation of the Union among themselves.

While, therefore, the anti-slavery proclamation did much to unite the South in support of what had come to be regarded as a common cause, there was, nevertheless, a deep-seated feeling among the Christians of the South that no war in defense of slavery could ever be permanently successful. This element in the conviction of Southern Christians evidently had much to do in helping them to bear what would otherwise have been an intolerable load. It was this that enabled them to forgive and forget, when the war clouds had passed, for it is well known that those who fought with the greatest bravery and those who suffered most have been, since the war, the most thoroughly reconciled to to what was the final issue. Only those who stopped at home have kept up the spirit of the rebellion since the war came to an end.

But, however this may have been, there was no division. This statement can be sustained by the most overwhelming testimony. The following extract is from an article in Lard's Quarterly for 1866, written by the editor on the question, "Can We Divide?" After referreng to several local efforts by certain men to cause division, Mr. Lard says:

"Not only have these men been able to produce no division among us, nor in any other way hurtfully to affect us, save by ruining themselves and a few other individuals; but causes far more powerful than they have been successfully withstood. From the moment of our denominational origin in this country up to the very present, we have had the exciting and dangerous question of slavery to encounter. Our brethren South stood strongly for, our brethren North strongly against the institution. Never for a moment did it cease to chafe and fret. At times it certainly became threatening and wore an ugly look. Brethren on both sides would occasionally flame high and talk loud. Still, all through the strife it excited, all through the passion it aroused, we lived without even the semblance of a breach. Other bodies it divided; ours it could not. And if slavery proved inadequate, we may with much composure question the adequacy of other causes. And now the angry topic is laid asideforever. Brethren who opposed it courteously decline to exult: brethren who favored it magnanimously decline to complain. It is settled forever. It has spent its force, and still the children of God are one. As a nation we can never be reproached with it more: as Christians it can never again make us fear. For these results let us be thankful.

"But further, we as a nation and as Christians have just passed the fierce ordeal of a terrible war, a war in which passion ran to its height and feelings became as ferocious as feelings ever get. We had many brethren on both the opposing sides. Many of our churches stood precisely where the carnival raged most. Yet not a rent in our ranks did the war produce. True, for the time being it cooled many an ardent feeling, and caused old friends to regard one another a little shyly. Still, it effected no division. And now even those kindly feelings are obviously beginning to flow back, and brethren from the two hostile sides are meeting as brethren should ever meet. They even seem to vie with each other in acts of magnanimity and high Christian bearing. The war is never mentioned but in accents of sorrow; crimination and recrimination are never heard; the cause of Christ is the constant topic of conversation; while all noble hearts are beating high with joy that our unity is left to us perfect. If, now, we have triumphantly come through this storm, and still gloriously stand an undivided people, have we not reason to count with confidence on the future? May we not boldly say, trusting in God to help us, *We can never divide*?"

THE LEADERSHIP OF THE CHILD.

ROBT. T. MATHEWS.

And a little child shall lead them.—*Isa. 11:16.*

There could not have been a more vivid picture of the triumph of the gospel. The prophet sings of the time when "the wolf shall dwell with the lamb," and "the leopard shall lie down with the kid;" he sees "the calf and the young lion," "the cow and the bear," feeding together, and in the forefront, the real glow of the scene, "a little child" leading them. The prophetic vision means, in plain language, the victory of moral forces over passion and violence. Blind instincts, raging appetites, warring desires have quieted down under the influence of truth and love; while human life henceforth has its hope, its unique hope, of progress in the childlike spirit.

Thus in Isaiah's prophecy is a wonderful commingling of figure and fact. Only time can tell the power of man over nature and the lower animals; his dominance there already has its signal proofs. And this subjection of the mighty forces of earth and air, taming of beast and serpent, is but the augury of his final control of the brutal elements of human life, and of the universal sway of peace and harmony in human society. Of course, the central secret of this triumph of the gospel is the leadership of the child. If the child shows the man as the morning shows the day, if the potencies of the man's talents and character are germinal in the child, then if the child can only live at its best and grow normally, it is resonable enough to believe the prophet's word that in all true, healthy progress of the kingdom of God, a "little child shall lead them."

That particular leadership is already today making itself felt may well claim our study awhile.

There is much pathos in the fact that it was a long, long time before any leadership of the child distinctively was at all recognized. The notices of childhood in human annals up to the present age are only in hints and gleams, never a large, steady glow of light. How we treasure the few bright passages of literature that shine with the life of the little child! The valiant Hector hurries from the battlefield awhile to visit his wife and baby-boy; and as the little one shrinks back—

"scared to see
His father helmeted in glittering brass,"

the mighty warrior hastily took the helmet from his brow and kisses his only child and tosses him up in play, and with the certainty of grim death ahead he prays:

"May they say,
'This man is greater than his father was.'"

The boy Cyrus bands his little fellows together and marches at the head along the village street—the young captain who became the renowned king of war and conquest. In Horace's graceful lines we catch sight of the Roman schoolboys on their way to school with their books slung over their shoulders, and the tuition money in their hands. Or, the Bible reveals the healthy-minded and healthy-hearted child Samuel in lowly duty and task learning how to judge Israel, and the coy maiden blushingly giving her counsel for the good of the king, and the troop of children in the marketplace playing now a wedding, now a funeral, and the little faces awed and wondering as the great apostle knelt with the fathers and mothers on the seashore in a farewell prayer.

Not many such pictures do we see in all ancient literature, nor but little increase in later records down to our own day. But now it is far otherwise. Children are indeed in the forefront. They make a widespread interest in themselves as a class. They are becoming the focus of profound study by philosophers. They evoke the special care of legislators. They are the object of new methods of educators. Most significantly of all, they are silently, and unconsciously to themselves, renewing and remolding the mind of theology. It all results because this is the age of individual rights—the value of the individual soul in the sight of God, the individual man, the individual woman, and necessarily the individual child. Down, down, to the last, the right of the individual necessarily had its way—where life begins, whence life unfolds, where "the child is father to the man." It took the human race, the best part of the human race, nearly two thousand years, under the gospel, to learn this lesson; and it is not in the Old World under monarchy, but in the New World under democracy, in our own American Republic, in a government "of the people, by the people, for the people," where the individual man thus far in history has his best opportunity, that the lesson of the rights of children has been most fully set us with all of its privileges and perils.

We could not want a better instance of of the noble privilege of childhood than is found in the kindergarten. Right on the face of the facts, here is the very opposite of the old-time estimates and methods in teaching and training children. In this new light the child is not to be repressed and suppressed. There is no place for kicking and cuffing a flowerlike boy or scolding and growling at some overflow of animal spirits, or calming into silent dread the ebullient mind of youth. Nay, we parents can but confess that our difficulty often, amid other cares and distractions of the household, is to find the time, to take the time, for quietly and gently correcting a naughty child. We acknowledge here the apostolic ideal, "Provoke not your children to wrath, that they be not discouraged." This is not to deny the need sometimes of the Spartan element in rearing children, the call for Solomon's rod in chastening a rebellious spirit. Nor let us blindly overrate the kindergarten, failing to see its own limitations and especially that it takes its little pupils under the most favorable environments where many exigencies and obstacles of domestic and social life are happily excluded. But what it does stand for in the privilege of child-life to-day, let us gratefully appreciate. The kindergarten means,not repression, but direction; not suppression, but development. It means that the child shall be interested, drawn out, amused, occupied, employed. In play that is work and in work that is play, while the eye sparkles, or the hand is busy, or the feet skip and run, the little mind itself is delicately unfolding in varied knowledge of objects and forms and colors, and the little imagination is brightening with the sense of beauty, and the little conscience is learning easy lessons of morals and manners, and the little heart is opening in sweet obedience to the teacher's will and the little spirit is bowing in worship before the God and Father of all.

Nor could we have a more solemn proof of the terrible peril of childhood than in the increasing number of places and kinds of legalized evil. That is the masterpiece of Satan in this age—to induce legislators to license the evil which, it is averred, cannot be outlawed. The dire consequences are fast multiplying under the eyes of us all. To-day, in the new childhood of the age, in the expansion of individual rights, in large liberty of both life and circumstance into which the child is born, children have the freedom of the streets where they both see and hear both good and bad, and are rapidly familiarized with both morality and immorality, and are subjected to the severest tests of purity or vice. In nearly all of our large cities, throughout their areas, the steps of the child cannot be estopped from going out where the sights and sounds of evil assail him daily, and all because his very environment in a thick population is part and parcel of civil liberty to which he is heir. Another prophet foresaw in the restored Jerusalem, the holy mountain, the streets of the city full of boys and girls at play. The direful fact for us Americans to ponder, in view of the freedom of our children, is their peril amid so much organized, so much legalized deviltry on square after square and street after street, where they must breathe and frolic.

The status of childhood to-day—privileges on the one hand, perils on the other—from every point of view is best described in the prophet's note of leadership. Because children are now so much in evidence, because we must see them, hear them, do for them on the large scale, as a class of human beings, we may learn from the seer's vision both duty and hope: "And a little child shall lead them." As we heed Froebel's exhortation, "Come, let us live for the children," it will be easy enough to mark how all the time they are leading us. We teach them, but we learn from them more than we teach. We train them, but rather at the very time we are training ourselves. Ever, ever, as we live for them and live with them, under the full light of the gospel of Christ, the children are leading us.

The prime concern of this childlike leadership is whether, as the years go by, we are keeping the childlike spirit. The Lord Christ's own word here is incisive: "Except ye become as little children, ye shall in nowise enter into the kingdom of heaven." His great apostle who exhorts, "Be not children in mind, but in mind be men," yet balances his doctrine, "Howbeit, in malice be ye babes." The childlike spirit—to grow in this spirit unceasingly, to be harmless, simple, trustful, docile, hopeful, even in the tried intelligence of manhood, is ever the high ideal of the perfect character. The childlike spirit is a greater thing than Solomonic wisdom. We can remain childlike only as we live with children and live for them. They will keep us young and fresh, if we willingly devote ourselves to their welfare. We are on the way to a morose, loveless old age when we turn away from the little ones and have neither time nor taste for their company. Let it be our good that they are leading us, keeping us, in the freeness and freshness of human life.

It is a highly significant fact how we are led by children as they learn from us the primary truths of religion. They simply cannot be taught Atheism. The negations of infidelity can find no retaining point in a child's mind. The child naturally learns positive truth or nothing at all, so far as Theism is concerned. You can let the child alone, withholding all knowledge of the one true God, as was the case with John Stuart Mill, under the severe tutelage of his stoical father; and then time brings its revenge of some desperate travail of soul in its hunger for its Maker. But the human soul is made by God for himself, and it is not chance nor fashion when a child, learning early of God, learns this idea so easily, its little mind opening so naturally and beautifully to the great mystery of infinite and eteral Being,

"And by the vision splendid
Is on his way attended."

We may study and think on the primal truths of God and duty and immortality, and we may rightly aspire in knowledge to be men; but evermore the little child leads us in his simple faith and awe before the idea of Deity, in his quick conscience of right and wrong, and brings us back from our obstinate questionings to—

"Those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing."

Assuredly we parents can testify that our children are leading us significantly as we endeavor to inculcate in them the great principle of obedience to authority and law. There stand the two precepts of the family, "Children obey your parents in the Lord;" and to us fathers and mothers concerning the children, "Nurture them in the chastening and admonition of the Lord." "In the Lord"—"of the Lord"—how slow of heart have we all been to believe all the meaning of these luminous phrases, blinded by our theological prejudices and theories! It is what the Lord himself is to the children that will lead us, in the circle of the home, to learn fully the truth and power of the gospel. Already a child's obedience to the simplest rule of father and mother is in fellowship with the Lord, and our every discipline of the child is to have in it the light and power of the Lord. So do the children lead us to a deeper and wider, a more vital grasp of the privilege and operation of redemption. So do they lead us to feel more keenly our own faults and failures as examples in their eyes. So do they lead us to pray for patience, the humble, kindly, self-sacrificing spirit in teaching and training them. So do they lead us to understand that already, in our discipline of them and their disobedience to us in the Lord, is the germ of the regenerate life, which will bud and bloom silently and without noise, no strain, no agony, as God graciously leads them in the sweet mystery of the Spirit and their own simple-hearted willingness to confess the good confession and be baptized.

It is no small example of children leading us—their annual celebration of world-wide missions. How much Children's Day means for the present; how much it augurs for the future! The children are learning what great things the gospel is accomplishing in far-off lands. They are becoming familiar with countries, customs, faces, names, needs, in childlike enthusiasm. Their little hearts are expanding in fresh sympathies with their little fellows of every climb and nation. They are learning the wealth of missionary Scriptures, and the music of missionary songs, and the meaning of missionary speeches, and the joy of missionary giving. Who can tell all the good to come to the Church of Christ from this growth of a generation of children in missionary interest and missionary contributions! They rebuke us adults for our ignorance on the subject of missions. They shame us for our worldliness and covetousness in the day of missionary offerings. By the fresh and joyous spirit of the children in celebrating world-wide missions God is teaching his church, inviting his church, leading his church to this illimitable fellowship in the progress of the gospel.

"LAST OF ALL."

JASPER SEASTON HUGHES.

"He was seen by Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain to this present, but some are fallen asleep; after that he was seen of James, then of all the apostles; and, last of all, he was seen of me also, as one born out of due time." If these words were written about the year 60 A. D., then Paul was not the last to see Christ by a period of thirty-five or thirty-six years. About a quarter of a century after Paul and Cephas had closed their testimony by martyrdom, and perhaps very few if any of the five hundred brethren survived, the "bosom disciple" might have written the same words, "And last of all he was seen of me also, as one retained for a special purpose, a long time after," of whom Christ said to Cephas, "What is it to thee if he tarry till I come?"

Paul regarded his call and new birth and mission as belated. But primacy merely in time, which held so high esteem at first that Peter declared that in choosing one to take the place made vacant by Judas he must be "some one who has companied with us from the baptism of John," is proven by Paul's commission not to be essential to apostleship, though it must still have held a prominent place in the mind of the church. It must have been used then for all it was worth against Paul's apostleship by his enemies.

His language pays a sort of apologetic reference to this traditional sentiment among the brethren. It shows the effects of Peter's address at the election of Matthias, who left no record commensurate with the estimated importance of his election, while Paul, who had not this very important qualification of having journeyed with the disciples from the time of John's baptism, filled the very world by his vast activities.

This contains a lesson we might learn to our own profit about placing an undue estimate on the circumstances of the earlier disciples' opinion on some things. It shows us in the first place how much larger place Paul made for the believers in Christ to stand. This became apparent when Peter went up to Antioch and was not able to entirely behave himself before Paul's congregation. How little it availed the noble Paul when he returned the visit and submitted to the advice of the brethren at Jerusalem to take the old vow and the disfiguration of a shave according to the law!

But a still wider lesson is to be seen inthe fragmentary character of the Acts of the Apostles by Luke. It is true, he mentions all the apostles by name and gives Peter the primacy at the beginning, being chief speaker and leader at the election of Matthias and at the Jerusalem Pentecost and at the Gentile Pentecost, at the house of Cornelius, and a few words about John and James and then everything seems to encircle about Paul to the end. Had some one taken up Luke's work and continued to write to the close of the century, we should have a different result. Then we should have seen Peter as the great leader at the beginning, Paul the great leader in the middle and John the great leader at the close of the century; and we should see the church taking on their characteristic differences of conception of Christ and the kingdom.

Peter, tenacious of priority as a condition of apostleship, and of the law and traditional ceremony, and who could also wield a sword in an emergency, had a form most easily perverted into a worldly acceptance, and the world accepted it thus, and claimed a succession of Peter's chairs in the proud pontiffs of Rome, where the great dome of St. Peter still stands for legalism gone to seed. Paul, champion of liberty and of faith, had a harder task, a battle against national prejudice, and his cause had to sleep till the light of the sixteenth century brought him again into the world as from the dead and made him father of the Reformation.

The Reformation has continued his cry of faith against legalism and has renewed and continued the battle for liberty of conscience, and has been followed by persecution from the false claimants of Petrine succession at the Vatican. John, who was never known to have any part in the strifes about the law or other controversies, the serenest, the most intellectual, the most lovable and soul-loving, is yet to be heard, and his voice will pacify the nations and establish the dominion of love in all the kingdoms of men.

The Reformation has so mightily emphasized liberty and faith as in effect to tolerate vice and atheism, and our society holds equally at bay those who attack it and those who defend it. But between light and darkness John sets an impassable gulf. Protestantism is the reverse side of Romanism. Van Dyke says: "One reason of this one-sidedness lies in the fact that we have hitherto been looking almost entirely to the first three Gospels as the source of our knowledge of the kingdom of heaven, but the fourth Gospel, if indeed it be, as the best modern scholars say it is, the most faithful image and memorial of Jesus that any man could produce, must be no less important in the light which it throws upon this controlling idea of his mind."

But if this be true of the Gospel of John, how abundantly more of the Revelation which God gave to Christ to be written in a book and sent to the churches! The contrast is very great, for in his Gospel John places himself on a plane with the others as to his authorship and purpose, but in the Revelation he represents himself as passive and instrumental, and as writing and doing what he is told.

If John's Gospel was written long after the death of Cephas and of Paul, it certainly shows a riper and richer view of Christ and of the church, and a more enlightened view of Christ's inward and true meaning. But I also affirm that the Apocalypse contains the fullest and mightiest revelation of God. It completes the Acts of the Apostles. It reveals the ages future and the full view of the church becoming the kingdom of God and of his Christ. John's writings taken together present Christ in a higher light than the Reformation has yet reached.

(CONCLUDED NEXT WEEK.)

THEOLOGICAL HYSTERICS.

W. J. BURNER.

An excellent brother recently committed to print the opinion that the Higher Criticism is "nonsense," that "liberality" is a snare and a delusion, and that a paper which dares to call these two spirits of evil from the vasty deep should not be supported by our people, who should confine their reading to a paper published at Louisville, Ky., and one like unto it which sends forth from Cincinnati its "salutiferous and vivifying rays." The brother is one of a considerable number who are just now afraid of something. They may wake up some morning and find that the Christian Church has been secretly deprived of its faith in the Word of God. Preternatural suspicion, chronic distrust and a disposition to become panic-stricken drive sleep from their eyelids and people the night with terrible shapes. They are scared. They are proud of it, and they want everybody to know it. They have deep doubts and loud condemnations for any one who is not as good as they are in "seeing things at night."

This hyterical disposition should not be taken too seriously. Nevertheless, it might not be out of place to suggest that the Christian Church now numbers about twelve hundred thousand members, who are fairly intelligent and are generally able to give good reasons for the faith that is in them. From a theological standpoint they are pretty firmly established. The body is so big and so firmly grounded that it can look calmly and serenely at the problems which the Higher Criticism propounds. Fear is beneath our dignity as a religious body.

Furthermore, if the conservatives read only conservative papers, and the progressives read only paogressive papers, those whom God joined together would be put asunder. The history of sects exhibits on every page the unspeakable folly of this way of settling questions. In place of two parties in one body we would have two bodies. Then in the course of human events each new body would evolve exactly the same kind of parties, and so on *ad finitum*. "Without controversy great is the mystery of godliness," said one of our pioneers, "but with controversy, brethren, the mystery disappears and the truth of the matter is apparent to all." A paper that is one-sided is soon lop-sided. Ingersoll said of the Andover professors that each one was required to solemnly affirm that during his tenure of office he would not intellectually advance. Do we need editors of this petrified type?

Sometime it will dawn on the minds of the terrified that the traditional theory of the inspiration of the Bible is not a part of our creed. "No man will be saved by the belief of a theory, true or false," said Alexander Campbell; "no man will be damned for the disbelief of any theory." Do these dear but troubled souls believe this? If they do, why this hideous noise? If they don't, why these constant charges that other folks have departed from the original platform? Would they reverse our glorious history, concede that belief in Jesus Christ is an insufficient doctrinal test, push the sun back through the gates of the morning and labor in the darkness at the old, bad business of creed-making, merely because they are afraid that men who believe in Jesus Christ will lead the church into something directly contrary to belief in Jesus Christ?

Irvington, Ind.

THE DASH OF SAM DASH.

J. W. McGARVEY.

I have read with care the article in the CHRISTIAN-EVANGELIST of May 18, under the heading, "The Christian Standard and the Life and Teaching of Jesus." By correct application of the principles of Higher Criticism I conclude that the document is *pseudonymous;* and as the author is probably still alive, I venture to remind him that it is not considered courteous to criticise brethren by name over a fictitious signature.

If this pseudonymous production had been published in the Christian Standard, whose readers are familiar with what I have written under the head of Biblical Criticism, I would scarcely have written a notice of it; but as it has been printed in a paper the chief part of whose readers never see my articles, and as it contains not a single quotation from the articles which it condemns, proper respect for the favorable opinions of brethren whom it may influence demands of me a few words of defense.

Sam Dash says that my writing on criticism "is as feeble as it is forcible." Perhaps it is. I hope he knows what he means. And he adds: "Its usual trend appearing to look toward mere traditionalism at any cost, at the expense of culture and those higher and deeper and broader meanings of things which are not always manifest on the surface, and at the price of the reputation of brethren in Christ whose Christian faith and character are beyond reproach."

Now here is a series of charges that are very serious when we consider that they are made about writings unknown to the readers, and are admitted to the columns of a reputable religious journal. To represent me as "looking toward mere traditionalism at any cost," is to deny that I have ordinary intelligence. It is also very far from the truth; for I receive nothing as true, whether in criticism or any other department of knowledge, on mere tradition. Especially have I taken no position on questions of biblical criticism without careful study of the evidence and arguments on both sides. When I write on these questions I know what I am about.

This charge is intensified when my accuser specifies the "cost" at which I am said to be holding to traditionalism. This cost consists of two items: first, "at the expense of culture and those higher and deeper and broader meanings of things which are not always manifest on the surface;" and second, "at the price of the reputation of brethren in Christ whose Christian faith and character are beyond reproach."

As to this first item of cost, I have flattered myself that I had acquired some little culture as a result of a long life devoted to diligent study and to association with cultivated persons, and I am not conscious of having cast any of it away. And as to the "higher and deeper and broader meanings of things," they are the very things which I have been most earnestly searching for since in early life I learned the lower and shallower and narrower meanings with which some men remain contented. Indeed, the kind of criticism against which I have written most frequently is obnoxious to me because it is content with assigning low, shallow and narrow meanings to sacred things. It skims along the surface where infidelity has played its part, and refuses to see the "deep things of God."

As to the second item of cost, I deny indignantly that I have impaired the reputation of any brother in Christ, any farther than to copy what he himself has published and to criticise, not him, but his utterances. If any brother's reputation has suffered at my hands it has suffered in consequence of positions which he has held and argued, and not in consequence of any detraction on my part. If Sam Dash can prove the contrary I shall be ready to make the *amende honorable*. Of one thing I am quite certain: I have never dealt with a brother as Sam Dash now deals with me; I have never published in a newspaper a representation of a brother's writings calculated to impair his good repute without quoting fairly what he has written, so that my readers may judge whether I am doing him justice.

Another complaint against my writing on criticism is expressed in these words: "Much that is poetry he would turn to prose, and much that is fiction he would construe into indisputable fact, whilst there is no need for such change, especially when the price comes so high."

If he had said: "Much that *I think* is poetry he would turn to prose, and much that *I think* is fiction he would construe into indisputable fact," I might let this pass as a mere difference in exegesis between me and Sam Dash. This might be disastrous to my reputation as an exegete, but that depends on who Sam Dash is. From the oracular way in which he speaks, he may be greatly my superior in exegetical skill; perhaps he is, but no matter how much superior, he ought not to charge me thus before strangers without some specifications copied from what I have written.

Finally, Sam Dash belittles the questions that I discuss, and insinuates that I make a man's position on them a test of fellowship. He says: "These questions, *only in a very superficial sense*, do not affect the faith, the truth as it is in Jesus; they belong to the realm of opinion and speculation and there should abide, and should not be made tests of a man's soundness or bonds of fellowship." Here it is not expressly asserted that I have made these questions tests of fellowship, but the words employed would make the impression on strangers that I have. Sam Dash ought to have expressed himself differently. Undoubtedly some of the positions I have combated ought to be tests of fellowship, for they are essentially infidel; but I do not remember to have found any brother in Christ upholding these. As to the rest, when Sam Dash says that they affect the faith "*only in a superficial sense*," he admits enough to justify me in trying to show the truth about them; for everything that affects the faith injuriously, even in a "superficial sense" is worthy of serious opposition in this age of skepticism. But in my own judgment, the critical views which I habitually combat in the Christian Standard are all directly or indirectly antagonistic to the faith, and when Sam Dash says that they are only superficially so, this is another instance of difference in judgment between Sam Dash and J. W. McGarvey. If Sam Dash had only signed his real name, perhaps the brethren could have seen at once that he must be right and McGarvey wrong. He knows not how much he may have lost by signing himself Sam Dash. He has spoken kindly of me, for which I am thankful; I would have been more so had he represented my teaching correctly.

Our Budget.

—Children to the front next Lord's day!

—What an army of young people that will be!

—In that army are the captains and generals who are to guide our forces in the future.

—What a sight it would be to look down from above next Lord's day upon the processions of children marching to the churches with their offerings for Christ!

—What music it would be if the ear was acute enough in hearing to catch the united strains of their voices as they sing the praises of Jesus in whose name and for whose sake they gather!

—Not only will Children's Day be helpful to the children themselves, but it cannot fail to exert a most salutary influence upon the church itself, quickening its faith and renewing its religious zeal. We are seeing the fulfillment of the prophet's vision, "And a little child shall lead them."

—By the way, do not fail to read the articles by Bro. Mathews on the text above quoted, found in this issue of the CHRISTIAN-EVANGELIST. It is a little lengthy, but you will not think it too long if you read it carefully. It is appropriate to the season.

—Echoes from our Congress continue to come in from the religious press. The St. Louis correspondent of the Cumberland Presbyterian says: "Some of the papers read were not only practical, but masterly in their grasp of the questions handled. Though the discussions were often animated, even exciting, I do not think I ever saw a more fraternal spirit manifested." That is the way the Congress impressed our religious neighbors.

—The same correspondent adds: "Two of the papers upon the Holy Spirit were among the strongest I ever heard or read, and would have been applauded in any Cumberland Presbyterian assembly. For one I rejoice in the growing liberality and spirituality of this vigorous young church, and I enjoyed the Congress exceedingly."

—One of the dailies of this city expressed its surprise at the perfect freedom of thought which was manifest in the Congress and doubted if it had ever been equaled in any meeting of the kind ever held. We are glad that others recognize this freedom in Christ which we enjoy, but we should like for them to know also that no other spirit would be consistent with our religious position. Faith with us means faith in the divine Christ, and loyalty to Him is the only test of that faith. With this position liberality of opinion is the logical corollary. True, there have been always among us a few who have not recognized this fact, but the great majority of the body have always done so. No religious body on earth offers a freer and broader platform of *Christian* fellowship and of *Christian* thinking.

—Mrs. U. S. Higdon and Mrs. J. Frymire, of Higdon, Madison County, Mo., have written to the editor a letter in which they say: "Down here in Madison County, at Higdon, is a Christian Church, Higdon Chapel, that is struggling hard to progress. We are building a parsonage, which is quite an undertaking for a church of such small means, but the building is going on nicely. Our little Sunday-school wants to observe Children's Day for Foreign Missions, and the young people have been very anxious to get an organ; so they have raised $12, and it seems impossible to raise another cent. We are a poor country church, but are doing the very best that we can. Do you know of a small second-hand organ that we could get for that price?" We do not know of such an one, but we hope there is some church or Sunday-school that has bought a new organ and has an old one that they could either sell for that price or donate to this young struggling country church that wants to observe Children's Day and keep up the missionary spirit. Who will help these sisters? Address them directly or at this office.

—Referring to our statement in a previous number, that the editorial representative of the Register-Review seemed to have been the only one present in the Congress who was able to detect a "strong Unitarian tendency," that paper observes that the editor of this paper must be under the influence of this same Unitarian tendency not to have detected the same in the late Congress. If our readers, therefore, have failed to detect any Unitarian tendency in our writings, according to this theory they must suspect themselves of being affected by the Unitarian heresy. Over against this criticism of the Register-Review we desire to put the opinion of Mrs. Ida Harrison, of Lexington, Ky., who read one of the papers before the Congress and who was an intelligent and interested observer of all that was said and done. She was impressed with "the strong emphasis laid upon the divinity of Christ," by the different speakers and writers. Is it possible that Lexington is being infected with the Unitarian tendency?

—Our brethren of the Presbyterian fold are having an interesting time with Prof. McGiffert at Minneapolis. After a majority and minority report on the subject, followed by a heated discusaion, the erring professor has been turned over to the New York Presbytery for such treatment as that body may see proper to extend to him. This is probably the wisest disposition that could have been made of the matter after it had been brought before the General Assembly. After awhile we think our Presbyterian brethren will learn that these cases are the quickest cured by letting them alone, except as one critic may overturn or modify the views of another. Ecclesiastical courts cannot regulate critical conclusions.

—The 6th annual meeting of the fifth missionary district of Illinois will be held at Waverly, June 6-8. A good program has been prepared and a good convention is anticipated by the district board.

—The American Humane Association, 506 Wabash Ave., Chicago, has recently issued a pamphlet citing instances in various cities of the world where human vivisection is practiced under pretense of scientific research and investigation. If the cases cited are true in the sense in which they appear there is unquestionably an exaltation of scientific research above all moral considerations and worthy of the severest condemnation. The torture of dumb animals for knowledge is bad enough, but the sacrifice of living souls to the god of inquisitiveness is quite beyond the pale of a Christian civilization, and we are glad that the Humane Association is calling the attention of the world to this barbarous custom.

—When a man has a toothache in Cuba he goes to the nearest silversmith, buys a small silver tooth corresponding in size and shape to the one that troubles him, and gives it to the priest to be laid before the saint who is supposed to be most sympathetic and compassionate in toothache cases. If the trouble is a stomachache, he buys a silver stomach; and if he has a nosebleed, he can get a silver nose. Every organ or member of the body that is within the range of the Cuban's anatomical knowledge is imitated in silver; so that no matter where he has a pain, he can get a model of the affected part in silver to lay before his saint with a prayer for relief. What the priests ultimately do with these little silver models of limbs and viscera I don't know; but I presume they melt them up, sell them and use the proceeds to pay for the beer with which they treat their parishioners at such Sunday dances as the one that I attended in Baracoa on the first day of the new year.—*George Kennan, in the Outlook.*

It would appear from this that a little judicious expansion of "the little red schoolhouse" and kingdom of God into Cuba is about what is needed.

—Remember the Missouri Christian Sunday-school Convention at Plattsburg, June 12-15. Missouri never fails to have a great Sunday-school convention. If you are a worker in the Sunday-school you cannot afford to miss it. If not, you should go in order to become a worker.

—The political pot is already beginning to boil, preliminary to the great quadrennial contest of 1900. Henceforth it will be necessary for preachers and editors of religious papers to tread softly lest they step on somebody's political corns. Would that the interim of peace and the slumber of party passions might be extended.

—In a brief note from Sister Hugley, of Paris, Mo., we learn of the death of her dear husband, Jacob Hugley, on the 6th ult. after a long illness. In some way the notice of Bro. Hugley's death had escaped our attention. No doubt, suitable notice will be sent us concerning the death of this good man. We can here only express our high appreciation of him as a pure, devoted Christian man, and a faithful, earnest preacher of the gospel of Christ. Our Christian sympathies are tendered to his beloved wife. This paper has had no truer friend than Bro. Hugley, and the cause has had no higher exemplification in the life and labors of any man in the state than in that of Bro. Hugley. Blessed be the memory of such a man!

—The Prohibition party of Iowa met last week in DesMoines in convention. The Christian Church was not as fully represented as it should have been. The following brethren were present, J. M. Rudy, of Cedar Rapids; W. J. Hasty, of Maxwell; S. M. Perkins, of Council Bluffs; Jesse Reed and Bro. Holden, of Delta; A. R. Coats, of Perry; Pastor Fisher, of Delta; J. A. Walters, of Minburn; Geo. Pugsley, of Woodbine; A. M. Haggard, J. H. Ragan and Allen Hickey, of Des Moines. This list may not be complete, but is substantially so. John G. Woolley was invited to speak at chapel in Drake University, but could not on account of previous engagement.

—The Bible College of Drake University this year has enrolled 120. Three are pursuing postgraduate work, 13 will appear in the graduating class of '99, 38 others are in collegiate classes and 66 are in the academic grades. The Bible College for the coming year will have the largest corps of instructors in its history.

—While believing in liberty for the investigation of truth, and in giving "elbow room" to those who are making a specialty of such studies, Dr. Noble by no means endorses all the rash things that are being said by those who call themselves liberal. He says:

To affirm that the incarnate Son of God has no actual pre-existence is to lead the church toward Unitarianism. To affirm that Whittier and Tennyson and Browning were just as much inspired, and some more inspired, than some of the Bible authors is to make a statement which by its very extravagance is self-corrective; but the tendency of such an affirmation is to discredit all inspiration and to lower the Scriptures to the level of any other literature of any other people. To affirm that the account of the fall of man is only a clumsy myth and that as a matter of fact when man fell he fell not downward, but upward, is to make evolution the chief factor in the redemption of the race, and to remand Christ and the atonement made by him to a subordinate place. . . . . But what is to be done? In my judgment the wise plan—because it seems to be the plan which promises to do the least mischief—is to make protest and wait. The church now has not heresy to fear as much as lunacy. Heresy trials do no good. The ultimate settlement of all questions of belief must come, and it can only come through free discussion. This often means long waiting, but it is better to wait and to suffer the consequences of waiting than to use compulsion in the attempt to correct ideas. It is only by the backward and forward flying of the shuttle of unhindered thought that the full and perfect web will be woven.

—The Y. M. C. A. managers of the leading Iowa colleges for a number of years have arranged a field meet for the athletes of the colleges to contest for honors and prizes. The meet for 1899 was in DesMoines, May 26th. This year Drake University carried off the honors by a score of 49 points. The State University stood second with 32 points and Grinnell third with 28 points. For four years previous Grinnell carried off the hor ors. Out of six state records broken, Drake has two. The high code of morals and the grade of scholarsip required of contestants are points of especial interest to readers of this journal.

—The Courier-Journal, April 22nd, contains a lengthy editorial condemning the action of a certain "influential church" of Louisville, Ky., whereby manufacturers of distilled spirits are barred from its fellowship. In this sickly defense of distillers the writer of this article could not more clearly bid for the support of the liquor power if it were a candidate for some high office on a strictly anti-Prohibition party ticket. Its defense of religious systems that admit such men into their fellowship in good standing is entirely gratuitous. The world is under but little debt to such religious systems and such men for any progress that it has made in good order, good society, or good morals, to say nothing of a pure Christianity.

—In a recent number of Leaves of Healing, the journal published by John Alex. Dowie, the Chicago faith healer, there was an alleged "testimony" from a person who said he had been cured of a cancer from which she had suffered eight years. We have long been harassed with doubts concerning the claims of Dr. Dowie, and we forwarded the clipping from his sheet to Dr. Howard Coutcher, one of the foremost surgeons of America, with the query, "Does a cancer run eight years? His answer is given below:

No; cancer does not run eight years, nor five years, nor four years, but unless arrested by operation in the *very earliest* stages, terminates in death in about thirty-three to thirty-six months.

So much for John Alexander! He cures cancers which are not cancers, consumption which is not consumption, and other things which are something else. And that's about the size of it!

—If you failed to read Bro. Ely's account of the condition of things in Kirksville since the cyclone and the needs of our members there, which was printed in our issue of the 18th ult., please turn back to it and read it, and then act in the matter as your heart may prompt. We intended calling attention to this article at the time, but in the midst of other matters it escaped our attention.

—I read with delight your answer to Bro. McCaine, author of "One Dark Spot," in your issue of May 11th. J. H. DAVIS.

—Last week three Presbyterian General Assemblies were in session, the Northern Presbyterians at Minneapolis, the Southern at Richmond and the Cumberland at Denver. These three bodies together represent an important part of the religious forces of this country.

—The Church of Christ at Dixon, Ill., will not soon forget Lord's day, May 21st. On this day the mortgages, notes, etc., representing an indebtedness of $3,600 were burned. The churches of Sterling and Pine Creek united with them in this jubilee service. The church is now hopeful of better things. The placing of the church out of debt is due to the untiring work of the pastor, S. H. Zendt.

—The convention of the second Kansas missionary district will be held at Olathe, June June 13-15. Concerning this very promising convention Everett N. Phillips says:

Every worker interested in the advance of our second district work is urged to be present at our convention with a full delegation. Our state constitution now demands a delegated convention. You are expected to elect representatives from your congregations to the district conventions. The district convention will also elect representatives to the state convention. We are hoping for much for next year. In proportion to your response will this hope be realized.

—The Missouri brethren, et al., will be greatly interested in the program of the State Bible-school Convention in this paper. This is one of the conventions that never fails of a large attendance, great enthusiasm and deep interest. The program will give you a foretaste of the good things to appear at this year's convention. Do not fail to read it whether you can attend or not.

"No Eye Like the Master's Eye."

You are master of your health, and if you do not attend to duty, the blame is easily located. If your blood is out of order, Hood's Sarsaparilla will purify it.

It is the specific remedy for troubles of the blood, kidneys, bowels or liver.

Kidneys—"My kidneys troubled me, and on advice took Hood's Sarsaparilla which gave prompt relief, better appetite. My sleep is refreshing. It cured my wife also." MICHAEL BOYLE, 3473 Denny Street, Pittsburg, Pa.

Scrofulous Humor—"I was in terrible condition from the itching and burning of scrofulous humor. Grew worse under treatment of several doctors. Took Hood's Sarsaparilla and Hood's Pills. These cured me thoroughly." J. J. LITTLE, Fulton, N. Y.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

Moses E. Lard.

On our first page this week we present a good likeness of Moses E. Lard, a man who, in his day, occupied a prominent position among us and exerted a wide influence in this Reformation. The following brief historical sketch of Bro. Lard is from the pen of his daughter, Mrs. R. D. Shannon, of Warrensburg, Mo.:

Moses E. Lard was born Oct. 29, 1818, in the state of Tennessee, but came with his parents to Missouri while a young boy. His early life was a bitter struggle with poverty. He inherited a deep religious feeling from his good Christian mother. He says of himself that when he started out into the world all he carried with him was his mother's blessing and the *New Testament* which she gave him. On Aug. 15, 1842, he was married to Mary Ann Riffe, of Ray county, Mo. Of this union ten children were born, eight of whom are still living. His ambition in life was to obtain an education that he might be able to preach the gospel. To this end he went to Bethany College in 1845, taking his wife and two children with him. To his faithful wife he often said he owed his success in life. They remained there four years, four months and four days. He completed the full college course; was a fine scholar in Latin, Greek and Hebrew and graduated with the honors of his class, while Alexander Campbell was its president. His labors all over the states of Missouri and Kentucky are known to hosts of our brotherhood He was editor of the Quarterly and Apostolic Times for a number of years, and author of a Commentary on Romans. He was the friend and helper of Christian College at Columbia, Mo., and of Hamilton College at Lexington, Ky. He was instrumental in sending more young men to Bethany College than any other preacher among the Disciples. His whole life was given to the service of his Master.

As a writer and preacher along the special lines of his study, Bro. Lard has had no superior among us, if indeed he has had an equal. In an article in the CHRISTIAN-EVANGELIST by his old-time friend, G. W. Longan, written at the time of Bro. Lard's death, he gives it as his conviction that in the powers of imagination and description Bro. Lard had rarely, if ever, been surpassed in the American pulpit. He cites as an instance a remarkable sermon which he preached on the words, "Remember Lot's wife," in which the description of the destruction of Sodom and Gomorrah is given so vividly and lifelike that the people would actually squirm in their seats as he would seem to be picking the bit of flame from his garments. This feature of his powers also entered into his writings, and some of his Quarterly articles ranked very high as literature. "My First Meeting," "Solomon's Confession," "Dick and Old South Point," "The Temptation of Christ," are articles that will be read for generations to come and will not fail to draw tears from the eyes of the reader. Few men, whether in the pulpit or on the platform, could hold an audience under such a thrall by the power of his eloquence as Moses E. Lard. Long will his fame endure among the churches of Christ associated with this Reformation as a mighty preaches of the gospel—the pure, simple, old gospel of Jesus Christ. Many of our readers that never had the opportunity before of looking upon his features will be glad to have the privilege of preserving this picture of one who wrought so mightily in behalf of the plea for the return of New Testament Christianity.

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A pure, cream of tartar powder.
Greatest in Leavening Strength.
It makes lightest, sweetest, most wholesome food.
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PERSONAL MENTION.

R. L. Lotz changes his address from Mapleton, O., to Pratt, Kan., having taken the work there.

M. Pittman removes from Elizabeth City, N. C., to New Orleans, La.

K. W. White goes from Potwin, Kan., to Columbia, Mo.

J. P. Lewis is now located at Starke instead of Plant City, Fla.

R. W. Woodside, late of LeRoy, is now at Augusta, Kan.

W. B. Woodside leaves LeRoy for Wilmot, Kan.

T. W. McDonald, of class '99, Drake University, has located at Jefferson, Ia.

A. B. Philputt, of Indianapolis, Ind., will deliver the baccalaureate sermon at Drake University on Sunday, June 11.

Dr. F. W. Gunsaulus, of Chicago, will deliver the commencement address at Drake University on June 15.

S. J. Carter, class '99 of Drake University, will preach June 4 at Rock Rapids, Ia.

Pastor McOnery, of De Soto, Ia., delivered the baccalaureate sermon for the Exira High School.

George Pugsley, of Woodbine, Ia., is the nominee of the Prohibition party for leutenant governor.

R. M. Marshall will close his labors in Belle Vernon, Pa., June 11. He has been pastor two years at that place.

E. T. McFarland delivered the baccalaureate sermon to the graduating class of the high school at Stuart, Ia.

D. N. Wetzel, who took up the work left by Miss Wanghop in the English department of Eureka College, preached the baccalaureate sermon to the graduating class of the Rutland (Ill.) High School this year.

J. W. Ball began preaching for the church at Waterville, Kan., May 1. He was at Florence, Kan.

F. F. Wyatt, of Joplin, Mo., has been called to preach for the church at Panora, Ia., during the month of June.

G. A. Hess, of Waldron, Ill, can be secured to preach for some church in need of a preacher.

D. R. Dungan, pastor of Mt. Cabanne Church, this city, delivered the baccalaureate sermon for Christian College, Columbia, Mo., last Lord's day.

Pastor I. N. McCash, on the 28th, at morning service had present in the University Place Church Crocker Post G. A. R., the Relief Corps and the Sons of Veterans, three hundred in all.

T. A. Abbott, corresponding secretary of the Missouri State Mission Board has removed from St. Louis to Kansas City, Mo. His address in Kansas City is 1123 Oak Street.

W. A. Gardner, of Honolulu, writes: "My health is improving—indeed I am quite well and shall be ready to return to the United States by January 1900."

Prof. Ed Amherst Ott, of Drake University, has given more educational addresses this spring, perhaps, than any other Des Moines man.

Chancellor W. B. Craig is under consideration as president of the Colorado Agricultural College. Iowa and Drake University are very much agitated for fear they will lose him.

J. E. Hawes, singing evangelist, Ada, O., says that he has seen service in eighteen states during nearly thirteen years and is unimpaired in strength and fitness for work. He can be secured for June or July by addressing him at Ada.

M. G. E. Benntt, of Des Moines, Ia., who graduates from the Drake School of Oratory and English in June, will locate with the church at Clarion, Ia., to succeed J. E. Denton, who recently resigned to accept the work at Onawa, Ia.

C. C. Rowlison spent last Lord's day in this city on his way to Indianapolis, where he goes this week to enter upon his work as pastor of the Third Church in that city. He was pressed into service and preached for the Beulah Church on Sunday, morning and evening.

Frank A. Powell, of McMinnville, Oregon, closed his work at that place May 28, and started East the next day. It is his purpose to make his home in Topeka, Kansas, and devote his time to evangelistic work and lecturing.

The Disciples' Divinity House tendered a reception to Dr. and Mrs. H. L. Willett at Haskell Museum last Tuesday evening. A very enjoyable evening was spent. Bro. Willett reports things in Europe progressing nicely.—*Christian Oracle.*

Prof. J. G. Park has resigned his position in the Ohio Normal University at Ada, Ohio, to take effect August 1st. He will continue to reside in Ada, and will also continue his large class in Bible School of four hundred young men and women. He is a deacon and one of the leading spirits in the Church of Christ at Ada.

Baxter Waters, of Canton, Mo., who has recently completed the divinity course at Yale, occupied the pulpit of the Central Church in this city last Lord's day, morning and evening, and will act as supply until the pastor elect arrives.

Carey E. Morgan, pastor of the Christian Church at Minneapolis, received a very hearty call from the Central Christian Church of this city last Lord's day to begin his labors the first of September next. It is understood that Bro. Morgan will accept the call, and we feel that the church and the preacher both are to be congratulated on this arrangement.

E. M. Smith, late pastor of Beulah Christian Church, this city, writing from Vigor, Va., says: "I am here, my old home, with my family, living over again the days of long ago—hunting, fishing, wheeling, reading, visiting—taking things easy in general. It is my purpose to spend most of the summer off duty in Virginia, but will return to St. Louis by-and-by, ready to locate somewhere and settle down to hard work.

Thos. B. Bryan, of Chicago, has made a generous offer, through W. S. Broadhurst, of a church building located in North Galveston, Tex., to our Home Missionary Society, for use exclusively as a church, and we understand that the offer has been accepted and that arrangements will be made to utilize it for that purpose. North Galveston is a peninsula extending down into Galveston Bay, and is about 12 miles north of the city of Galveston—a very desirable locality for a winter resort of people from the North.

The Ohio State Convention.

The Ohio State Convention met this year at Wilmington. The attendance was not so large as usual. Many are waiting to go to Cincinnati in October. The first sessions—Monday night and Tuesday—were given to the C. W. B. M. Sister Moses gave the opening address on Monday night, which was one of the clearest, most comprehensive and admirable addresses of the convention. Time and space will not admit of special notice of each address, but all were good and practical. The state secretary, Miss Mary Lyons, reported 225 auxiliaries, with 4,257 members. These 4,257 women raised for national and state work $9,933.95, or an average of $2.34 each. The work of the C. W. B. M. in Ohio prospers. Miss Lyons is retained as secretary with increase of salary.

Tuesday night was the opening of the O. C. M. S. R. Moffett made the annual report of the board, which was scattered in printed form. From this it is learned that 45 men were employed for greater or less time in the past year. They rendered 5,779 days of service. Two thousand seven hundred and ninety-four sermons and addresses were made. They baptized 641 people and fellowshiped 554 others. Fifty-four churches were assisted. One was revived, and twelve new ones organized. Twelve new Sunday-schools were started, and forty-two conventions held. Collections and bequests amounted to $13,780.01. For all purposes the Ohio Disciples gave $57,307.84. This was not one dollar per capita. President H. McDiarmid beidg sick and not able to attend, R. W. Abberly, of Columbus, the vice-president, presided over the convention. Pres. E. V. Zollars took Prof. McDiarmid's place on the program by a very strong sermon on "The Wonderful Man."

Wednesday morning session was given to educational interests. This was a new feature in an Ohio convention. But it was a success. O. G. Hertzog, educational secretary, made his report. Supt. F. Trendley, of Youngstown, gave a magnificent address on "Our Obligation to Education." This address is worthy of study. A symposium on "Our Attitude and Relation to Education" was participated in by C. A. Freer, of Columbus, who spoke on "The Preacher." I. J. Cahill, of Dayton, called attention to the responsibility of "The Church." J. A. Lord told of the attitude and relation of "The Paper." Following this symposium, Pres. Zollars spoke to edification on "College Endowment," and particularly on the popular endowment of Hiram. No people can be a great people without colleges. We cannot have colleges without endowment. In all this session there was one common thought—we must stand by our own schools and make them better.

Wednesday afternoon was the C. E. session. The report of the state superintendent reported a small decrease in societies and membership, but large offerings and a growth in systematic giving. Ed Bower, of Marietta, spoke on "C. E. and Ohio Missions." L. G. Bateman, of Mansfield, spoke on "C. E., Retrospective and Prospective." J. N. Green told of the "Truth Legion." A symposium on "'99" was participated in by R. W. Abberly for Columbus, C. W. Huffer for Detroit and A. W. Taylor for Cincinnati. M. L. Bates, of Newark, led a helpful and suggestive pastors' conference.

Wednesday night Robert Moffett gave a "Retrospect" of 47 years of Ohio work. This will be published. A. M. Harvuot spoke for "Ohio Missions to the Front." This grew out of a need. But Ohio, while lagging a little for a year or two, has only been catching her breath for a new effort, and will now start on a new crusade of "50 new churches and $10,000 for this year." This can be done easily.

Thursday morning A. M. Harvuot conducted a helpful conference on "City Evangelization." W. D. Moore, one of the faithful and honored pioneers, spoke on "Then and Now." This was a rich feast. The pioneers *knew* the Word of God, they *believed* the Word of God. They met the needs of the time boldly and victoriously. We *now* have new problems, but we must meet them as boldly and victoriously as did the pioneers. R. P. Shepherd spoke on the "Debt to the Pioneers."

Thursday afternoon was given to considering the Sunday-school interest. This session was participated in by A. M. Chamberlain, G. B. Townsend, R. W. Abberly, Benj. L. Smith and A. McLean.

Thursday night was given to the Jubilee. Some new features are to be introduced into the management of Ohio work next year. The work will be more centralized. There will be but one treasury—that the state. District funds, so far as the general funds are concerned, will be done away. Districts may do special work. The retiring of R. Moffett from the secretaryship was the occasion for the expression of much feeling. Ohio Disciples love Bro. Moffett. He has done valiant service. He is a great man. He is preacher, organizer, executor and seer all in one. The Ohio and American societies ought to give him a pension for life.

S. H. Bartlett, of Painesville, becomes corresponding secretary July first. He undertakes a big job. He can succeed only as Ohio Disciples stand by him, and especially the preachers. Judging them by the past, this they will do. There is plenty of work yet in Ohio. Thirty county-seats are without an organized body of those simply Disciples. Twelve counties have only one church in each. Many places cry for help.

After a warm contest Mansfield captured the convention for next year. If applause is any expression of sentiment, Ohio Disciples still believe in the Old Book and the power of the primitive gospel. Send the war cry along the line, "50 new churches and $10,000 this year." "Ohio Missions to the Front." Much more might be said, but this report is now too long.

F.

F. D. Petitt, a graduate of Drake University, has gone to the better world. Among our Iowa churches, especially, and with the prohibition workers he was much beloved.

FREE TO SUFFERERS.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing kidney, liver, bladder and uric acid troubles.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful in every case that a special arrangement has been made by which all readers of the CHRISTIAN-EVANGELIST, who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in the CHRISTIAN-EVANGELIST and send your address to Dr. Kilmer & Co., Binghampton, N. Y. The regular fifty-cent and one-dollar sizes are sold by all first-class druggists.

Correspondence.

The Japanese in Hawaii.

"*Pilekea*,* plenty *pilekea*," said my pleasant Hawaiian friend in answer to a question as to a voyage to the Island of Hawaii itself. It was Honolulu and the time November. The soft showers or "liquid sunshine" had begun and splintered rainbows lay in Tantalus' green clefts. We stood on the wide fern-filled veranda. Very peaceful and blue looked the sea beyond, where the black plume of our steamer's smoke waved over the horizon's edge. I had just left the great China steamer, Doric, and all her comforts had but slightly mitigated the horrors of that "inch of hell" as the Japanese proverb calls a sea voyage, and now here was more to face. My friend went on in her graphic way, using English hesitatingly, and falling back, often, into her musical native tongue, punctuating her speech with nods and shoulder shrugs and ending with a wide, pleasant smile.

I forgot the possible sorrows of another sea trip in my admiration as she stood with a poise and grace of form that no trammeled dress had spoiled. From her broad shoulders in full folds fell the skirt of her black *holoku*. About her bosom was a mesh of lace and a wreath of gardenias — rich, creamy—intertwined with tiny ferns. Above smiled the pleasant brown face, too dark for olive, and with none of the yellow Mongolian tint, and a shade lighter than the cocoa brown of the South Sea race. A wide hat with plumes was set upon the mass of wavy black hair. Laughter and love spoke in the full curves of the lips and gentle kindliness looked out of the dark eyes. There was nothing of the negro; no coarse traits and none of the cold suavity of the Oriental. There were refinement and kind-heartedness, and I was lost in the charm of a new personality. I followed the sweep of her arm as she pointed to where the sea fretted itself into foam against the rocky knees of Diamond Head.

"*Plenty pilekea*," she repeated, with a long emphasis on the plenty. A weak later we realized her prophecy. When we went again to the pier the little steamer bristled with heads, human and animal. Horses were lifted from the dock by a broad belt which, passing under their bodies, was attached to a windlass. They were lifted, rearing and plunging, high above the deck and then quietly lowered into the hold where they stood crowded and looking up with wonder in their great eyes.

On the lower deck were packed the Japanese laborers. True to old habits, they had spread down pieces of matting, and sat upon the decks, their yellow faces stolid with misery at the prospect of another sea voyage.

They had left their loved Nihon,† moved to go to the foreign land where harvests never fail. For with them life was existence only, a hard struggle to push the wolf's sharp nose outside the door. Then, too, there were earthquake shocks that rocked the mountains on their granite bases and spilled the burning lava floods over their fields and villages. Then came the floods—in spite of their hourly prayers and offerings heaped on Inari's‡ shrine. The bitter waters crept high till they touched the golden grain fields as they laughed in their harvest beauty and joy, but over it all poured the flood with ooze and slime, and as the peasant saw his year's work lost he wrung his hands and let the iron rankle in his soul. For the god's, perverse implacable, fickle—who can before their wrath? But hunger carries a stand sharp goad, and so they went out in boats over the submerged fields and reaching down caught and cut off a few heads to stave off death a little longer.

Then came word of a wonderful kwaisha or company that would take one free across the great Pease Water, and pay $15 per month wage, with one whole day in the week for rest; and so they left the old parents and little ones and came. They brought all their possessions, wrapped tight in a red blanket and slung across the shoulders. They were packed in the great ship's hold with the hated Pake (Chinaman), breathing the fumes of his opium smoke, with "slum" or sloppy stew and rice for daily fare. They lay always on the hard board beds, while above stood the *ijin* or white barbarians, looking down on them as souls in Buddha's lotus lake might look on the tormented in Yemma's hell. Then, after long days of terrible pitching, they had come to a summerland, fair as lovely Kii, whose feet are in the warm swirl of the Black Salt Water. Here they were huddled into quarantine like sheep, and after three weeks taken out and loaded upon our little steamer. Undemonstrative and steeled to silent endurance by centuries of toil and suffering, they stood in sharp contrast to the demonstrative, light-hearted Hawaiians. These brought ropes or *leis* of flowers to hang about the shoulders of their departing friends. There were tears, loud, affectionate farewells, kisses, last handshakes and a chorus of *Alohas** as the steamer moved off.

"Choppy," our friend had said of the channel, and choppy we found it when, added to the pitch and rear of the ship over the swells was a sidewise tilter that drove the bravest to their berths. Only the officers and Chinese waiters were left on the blistering decks, for the sun was fierce, though a cool land breeze blew. Wherever we touched we saw the people silently leave in boats, cowed and wretched with *mal de mer*. After seventeen hours of solid suffering we came to Kona, the new coffee district on the leeward side of Hawaii. Here, scattered on the mountainside, were a few Hawaiians' huts. *Yuans* were of daily occurrence, for the natives love nothing so well as a feast. It is his delight to kill his only cow or pig, build a fire in the stone-lined, underground oven, pour water upon the hot rocks and lay the animal wrapped in *tii* leaves within and roast it whole. Then the best mats are spread under the orange or tamarind tree, the meat is flanked with large calabashes of *pai*, the Hawaiian staff of life, and sweetmeats made of cocoanuts and sweet potatoes. There are no dishes but *tii* leaves, no forks and spoons but nature's own. Two or three fingered *pai* is served. The guests come unbidden from far and near and all wear *leis*. Guitars and native lutes are strung, and while the *sake*-bowls go around, with dancing, singing and feasting, the happy hours steal away. What cares he if the guava and lantana thickets grow upon the fat land; for his little *taro* patch furnishes *pai*, and with his canoe he can get fish, and if the leper inspector's time comes near, one can hie away to a straw hut in the mountains till the danger is past.

But now comes this stocky alien race, with Aino taint in their blood, knowing only how to work and asking only work to do, with a mighty patience born of centuries of hard farming and battles with a worsting fate. His unsavory little cabins dot the mountain over. The guavas crash before his axe and his brush fires burn thick at night. If it rains he puts on his oil paper coat and works on. The women work too with their blue kerchief bound around their heads and narrow *kimono* skirts tucked up, showing stubby ankles and pigeon toes. Their naked, brown babies play on the lava flows—for it lies as if just cooled, with crinkled surfaces and the scant soil washed into its depressions. Soon the young coffee or cane make faint green lines upon the brown and few months later you can look down seaward, over another sea, fragrant, billowy, dashed with the snowy spray of coffee bloom and hear the rustle and swish of the cane blades. His hard hands have wrought it all, and still he toils and knows no better things.

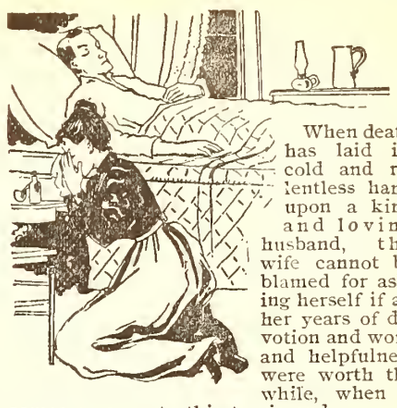
But Christ is to come to him, the gentle and merciful—stronger than Hachiman, more loving than Kwonnon who, when he comes, shall fill the dark cabin with love and the darker heart with light and peace. Some have already found him and gone back to the old, loved Nippon to carry the gleam to dark places there. Our sister, Alice Beard, with her own means supports a Japanese worker and the good work is begun, but more is needed; for the Hawaiians, the Chinese, the Portuguese and godless whites pack the coast villages and traverse the mountain roads. They all wait for him while he waits for interpreters and intercessors—for human faces from which to shed his Spirit's love and pity; for human hands with which to minister and help them. The Japanese offers special inducements for work. He has none of the sloth of the native of the tropics, and to help him there brings Christ nearer to Japan and then to the great East.

In June I purpose to return to Honolulu together with my mother and little adopted daughter. I am thankful for the opportunity to go—to have no family ties to draw me away from the work and that our little girl may learn again her own tongue and know her own people. To the friends who with prayers and offerings have helped me my Master will give his sure reward, even should I be unworthy; but who would not strive to serve worthily one so patient and so kind? Offerings for my return trip have been received from Japanese brethren at Kona, $1.50; church, Manville, Ind., $17; church, Salem, Ind., $16.50; Mrs. Rogers, Nortonville, Kan., $1.75; Mrs. Hopper, Honolulu, $5; J. V. Coombs, Irvington, Ind., $1; Mrs. Deweese, Cherryvale, Kan., $1; Mrs. S. R. Hall, Emporia, Kan., $13; Mr. Gill, Wichita, $5; Mrs. Milton, Fort Scott, Kan, $1; Mrs. Burton, Emporia, $1; Mrs. W. H. Boyles, Emporia, $1; Mrs. M. J. Beal, Topeka, $5.

CALLA J. HARRISON.
307 *E. 8th St., Topeka, Kan.*

*Hawaiian for vexation, trouble.
†Japan. ‡The rice god.

*Hawaiian, farewell—love to you.



When death has laid its cold and relentless hand upon a kind and loving husband, the wife cannot be blamed for asking herself if all her years of devotion and work and helpfulness were worth the while, when it comes so soon to this tragic end.

If men would only take the most common sense precautions against the encroachments of ill-health, there would be fewer houses of mourning, and fewer women left alone almost helpless before the battle of life is half over. A man's liver and stomach are twin machines that work together, either to make or unmake. If they work wrong, they deplete and poison his blood. Impure and impoverished blood mean sickness and death. If they work right, they purify and enrich the blood. A man whose blood is rich and pure, and whose liver is active cannot well be unhealthy. Headaches, biliousness, indigestion and costiveness, which men generally disregard, are Nature's warnings that the twin mechanism, stomach and liver, is working against, instead of for him. Dr. Pierce's Golden Medical Discovery is the best medicine to use under these circumstances. It creates appetite, corrects all disorders of the digestion, invigorates the liver and fills the arteries with rich, red, healthy blood. As an invigorating, restorative tonic, it is far superior to all the malt extracts. It is the great blood-maker and flesh-builder. It does not build sickly, flabby fat as cod liver oil does, but the firm, muscular tissues of health.

"For the last nine years," writes William Miller, Esq., of 651 Mulberry Street, Reading, Pa., "I have been very poor in health. I suffered with a running sore leg. I tried many kinds of different medicines, and doctors without relief. Then I used three bottles of 'Golden Medical Discovery' and can say that I am entirely cured. I can now do as good a day's work as the next man."

Unfailable—Dr. Pierce's Pleasant Pellets for constipation and biliousness.

Chicago Letter.

"Can a Man Succeed in Business in Chicago and Retain his Christian Character?" This was the subject of last Sunday's sermon by Bruce Brown at the West Side Christian Church as reported in one of the great Chicago papers. A number of prominent business men had written Bro. Brown answers in reply to the above question. Most of them answered in the affirmative, for "no Christian man can put gold above God, currency above Christ or coin above character." But the sad effect which our Christless competitive system is having upon some of our Christian business men is evident. Reader, is the greed for gain blinding yours piritual vision? Read—think—pray.

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God or Mammon—Which? Strange that intelligent business men should hesitate to choose God or fail to see what a fine business man Christ was. While only two out of ten prominent business men in replying to Bro. Brown took the view that in Chicago business success and Christian character are incompatible. Reader, are you willing to sell your soul to Satan to gain the world? Would you rather lie than pay your taxes? Read the following: A manufacturer wrote: "My opinion is that the conditions to be met are such that a successful business man must strangle his conscience. He must produce cheap goods, which means that he must become an oppressor by grinding down his employes and using machinery that makes one man do the work of several. To meet competition he must use willful misrepresentations in the sale of his goods." A property owner wrote: "In order to pay only your honest share of taxes one must become dishonest and swear to a lie. He must become an oppressor of the poor. He must perjure himself and engage attorneys to use unscrupulous methods to protect his interests from men who propose to rob him by the same methods."

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Chicago has passed the two-million mark. The city continues to grow more rapidly than ever. This is remarkable, but the health of Chicago is still more remarkable. The Health Department of Chicago has prepared a table showing that the duration of life has steadily increased since 1872. In that year the average age of decedents in Chicago was *fifteen* years. In 1882 it was *nineteen* years. In 1992 it was *twenty-two* years and in 1898 *twenty-nine* years. It seems hardly credible that the average age in Chicago should nearly double in thirty years. Even more remarkable than the average increase of the longevity in Chicagoans' ages is the fact that there has been a reduction of thirty per cent. in the proportion of deaths under one year old. The Times-Herald, commenting upon this report, says: "This remarkable reduction of infant mortality altogether overshadows in sanitary importance the increasing proportion of those who live to the middle arch of life (45-55 years) and beyond." In 1888 the death rate of Chicago was 18 per thousand; in '98 it was 12 per thousand. Chicago is by far the healthiest great city in the world. New York spends over one million dollars annually on its health department, while Chicago does not spend over one-fifth of that amount.

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The Christian Ministers' Meeting has had two interesting sessions since our last Chicago Letter. Dr. Campbell, our "Christian-Congregationalist," read a fine paper on the "Doctrine of the Presence." He made an earnest plea for the full recognition of the spiritual presence of the living Christ. The early church did not draw a sharp distinction between the Holy Spirit and the Spirit of our Lord. Dr. Campbell's paper was full of clear, crisp sentences which are characteristic of his style. Last Monday the association went to Austin where Evangelist Chas. Reign Scoville (with his excellent singers, Mr. Houston and Miss McCormick) is holding a meeting. Bro. Scoville read a paper on "How to hold a meeting." He has been very successful in holding gospel meetings. He had over twelve hundred additions during eight months last year and eight hundred during the first four months of this year. I have only space to mention the various committees recommended in his paper. 1. Executive; 2. Advertising; 3. Canvassing; 4. Devotional; 5. Financial.

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Should business men preach the gospel? Some questions can best be answered by a statement of fact. One of the best and most faithful preachers in Chicago is a business man. Bro. Charles W. Dean, who has a government position in Chicago, lives in Harvey and preaches regularly for the Christian Church at that place. When I worked in California Bro. B. F. Coulter, of Los Angeles, was my ideal business man. In integrity and earnestness Bro. Dean reminds one very much of Bro. Coulter. The church at Harvey has had a hard struggle. The membership numbers about seventy. Ninety in S. S. and seventy-five in the C. E. Society. Harvey is a typical factory town where the people for the most part spend Lord's days sleeping, or smoking and gossiping. This church deserves the sympathy and support of our missionary societies. We firmly advocate a thoroughly educated ministry, but when well-informed business men who are constant students of the Word of God do such excellent work as Bro. Dean is doing at Harvey we also say, Give us more business men preachers for these struggling churches. Dear reader, if you are a busy business man without an adequate channel for the activity which your spiritual growth demands, find a struggling church in your community unable to support a regular pastor and save the church and your own soul by doing some genuine Bible study and sledgehammer preaching. Every Christian should be a prophet of God as well as a king and a priest.

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The new officers of the Christian Ministers' Association of Chicago are G. A. Campbell, president; Bruce Brown, vice-president and F. L. Childs, secretary. Bro. Childs is a business man and superintendent of the Monroe St. Church Sunday-school. Bro. Campbell has been the life of our preachers' meetings for the last three years.

Dr. H. L. Willett and Mrs. Willett returned to Chicago last week. Dr. Willett preached a most excellent sermon to a crowded hall for the Hyde Park Church last Lord's day. He was also tendered a reception at the University of Chicago by the Disciples' Divinity House. The reception was attended by the finest and most representative body of Chicago Disciples that has ever been entertained by the Divinity House dean and students. Prof. Matthews, of the Divinity School, Dr. Campbell, our "Christian-Congregationalist," and Bro. Tyrrell made brief impromptu speeches, and Mrs. Gates recited "Afterwhile."

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The University of Chicago offers an unusually fine program for the summer quarter. Dr. Harper gives a course in the wisdom literature of the Bible. Geo. Adam Smith, a course on the Psalms. Prof. Moulton gives a fine course on Milton's Paradise Lost. A fuller report of this work will be given in the next Chicago Letter. Those desiring special information concerning this fine bill of fare—literary, biblical, etc.—should write Dr. H. L. Willett, care University of Chicago.

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"There is a reaper whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between."

The father of Bro. Errett Gates, pastor of the Hyde Park Church, died last week. He was one of our older preachers and lived to be eighty-five years of age. Bro. Gates has the sympathy of his many friends.

"There is no death,
What seems so is transition;
This life of mortal breath
Is but the suburb of the fields elysian,
Whose portal we call death."

C. A. Young.

438 59*th St., Chicago, Ill.*

New York Letter.

Bro. J. M. Philputt, of Lenox Ave. Church, 119th St., and the writer had the pleasure of an exchange of pulpits Sunday evening, May 21st. The 169th St. people were much pleased with his discourse, and glad to have him once again in the pulpit which he occupied as pastor for a period of four years. We are all delighted to know Bro. Philputt's purpose as announced at the Philadeldhia Conference recently to discontinue the separate congregational fellowship feature that has obtained hitherto in his church work in Harlem. Unquestionably this is a wise decision and one that will prove a great blessing in his work. Though we have not been in full sympathy with his methods and pracrices in this matter, we now herewith promise hearty sympathy and all needed help possible in his work whenever this unnecessary and misleading policy is abandoned. Personally J. M. Philputt is an excellent man and has done a good work. He has a goodly congregation occupying a splendid house of worship in one of the very best fields for Christian work in New York. This was the first time I had preached in his pulpit and was pleased with the royal reception his people gave me; they were kind enough to say they enjoyed the sermon and wished for another exchange. Bro. Philputt expects to spend his vacation in Europe.

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Bro. J. M. Morris is doing excellent service with the Church of Christ on Sterling Place, Brooklyn. For two years past a number of the members have not been in full sympathy with certain measures and methods there and have refused to work and worship with them. Bro. Morris hopes that the way is now open for reconciliation. The work at Kensington in Brooklyn is doing well and the outlook is hopeful. The church at Greenpoint, same city, has just called as pastor Bro. John Keevil, a recent graduate of the College of the Bible, Lexington, Ky. We hope his work there may be richly blessed of God.

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Before this will have been published Bro. W. C. Payne's pastorate will close at 56th St. Church. He preaches his last discourse on the 28th of May. As yet he has not decided where he will locate. It is to be hoped churches in need of a pastor will not allow him to remain idle very long. Bro. D. G. Hertzog, of Hiram College, is in the city and preached for Bro. Payne on Lord's day morning last. He is quietly looking after the financial interests of Hiram. Our New York congregations are gathered from the four quarters of the earth, and sometimes the people and the various places whence they come constitute an interesting study. Recently at a morning service we met worshipers from England, Ireland, Scotland, Germany, Prince Edward Island, the Sandwich Islands, Australia and about a dozen states of own country. Sometimes we have devout men from many (not quite all) nations under heaven. If any Disciple reading this contemplates coming to New York to locate, let me suggest that our section of the city be allowed to present its advantages as a home district. At least do not fail to locate within easy reach of one of our churches. We need your help in our work, and if you live in New York you should have the fellowship of God's people.

S. T. Willis.

1281 *Union Ave.*

A Sad Story, but a Happy Ending.

"During the winter of 1897 I had a very severe attack of La Grippe," writes Mr. D. P. Hall, of Berry Ferry, Ky., "which came very near winding up my earthly career. It left me with rheumatism, catarrh of the head and throat, kidney disease, indigestion, in fact I was a physical wreck. I began taking Dr. Peter's Blood Vitalizer. I took it regularly for six months, and the result was I got rid of the rheumatism and all of my other troubles. I am in better health to-day than I have been for years."

Los Angeles Letter.

I am a great believer in the power and efficacy of preaching what is known as the first principles of the gospel. With this in mind I have been preparing a series of sermons on the book of Acts. In rambling through my library recently for helps along that line I fell upon a book that I had purchased some months ago, and had stowed safely away without very careful reading. It is entitled "Studies in Acts," and was written by W. J. Lhamon. It is not a book of sermons exactly. It could not be called essays. It certainly is not a commentary in the usual sense of the term. All these factors are combined in it, and it is very appropriately called "Studies." The following are some of the subjects discussed in its pages: The First Sermon after the Ascension, The First Church, The First Persecutions, The First Martyr, The First Gentile Convert, The First Gentile - Christian Church, The First Martyr Apostle, The First Foreign Missionaries, etc. These subjects are discussed in a fresh, thoughtful, scholarly manner. Think what a helpful, suggestive book this will be for any one preparing a series of sermons on "the keybook of the New Testament," as this author calls Acts. I am confident that our preachers of to-day do not sufficiently emphasize this book, that is so vital to a true understanding or presentation of New Testament Christianity. When we fail to emphasize the great truths which differentiate us from the surrounding religious bodies, we shall lose that virility, for which we have thus far been distinguished.

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The state of California is dependent upon the rain that falls during the winter months. We have no rainfall of any account between the months of April and November. The rainfall of 1897-'8 was the lightest in many years, and the state suffered very greatly last year as a result of the drought. The rainfall for this winter up to the first of March was even lighter than that of last winter, and as a result there was very great suffering throughout the state and great fears lest we should have the second drought, and that great privations and suffering should follow. The fifteenth day of March was appointed by the churches throughout the state as a day of humiliation, fasting and prayer. On the morning of the sixteenth of March we were all awakened by the welcome sound of the falling drops of rain which continued until the whole state was given a thorough soaking, and the state was thus saved from the terrible calamity that would have resulted from a drought. With the usual amount of rain from now on fairly good crops will be harvested, and our great state will be saved great suffering. The rain coming so soon after the day appointed for prayer has raised afresh the question as to the answer to prayer. The skeptical were bombarding us with questions as to whether or not we expected God to interfere with the laws of nature and procure a rainfall contrary to his laws. The question has been much discussed. It seems to me the question is an easy one. God is greater than the laws of his own making, and is absolutely able to direct them to the accomplishment of his purposes and to use them in answering the prayers of his children. I can see no distinction between God answering the prayer of his children for rain and any other prayer they may make. If rain is the need, then it must be in the range of prayer, and God can as consistently answer this as any other prayer.

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The time for our annual offering for Home Missions is at hand. Our secretaries are making a heroic effort to raise $100,000 for the Jubilee Year. They are engaged in a laudable enterprise, and well deserve the sympathy and support of Christian workers throughout our brotherhood. To be able to extend the work into the needed fields is an enterprise upon which the Holy Spirit must look with approval. We ought to strive to please him. Nothing pleases him better than to extend the Church of Christ in the earth. There is no such an important and fertile field in the world as that in which the American Christian Missionary Society operates. "America is another name for opportunity," said Emerson. It is surely the opportunity for our brotherhood to extend its great cause over the lives and consciences of men. It is hoped that our churches everywhere may generously respond to this call. The churches in California as far as they are able ought to liberally respond to this great work. This field is aided in both Northern and Southern California in the support of evangelists. We should as far as possible reciprocate the favor that is bestowed upon us. Let us have a rally all along the line for this Jubilee Year of the Disciples of Christ.

A. C. SMITHER.

Los Angeles, Cal.

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DORCHESTER, MASS.

Texas Letter.

"Men of Yesterday" is a handsome volume of 291 pages from the pen of T. W. Grafton, author of "Life of Alexander Campbell," and from the presses of the Christian Publishing Company, St. Louis. It is a series of character sketches of some of our prominent men: Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and O. A. Burgess. The men are worthy of these sketches, and the sketches are worthy of the men. It is a mistake not to keep before our minds men of this class. Their histories will inspire noble lives in others. The author is happy in his chosen field, happy in the title of book, and happy in the treatment of his subjects. Not long enough to be wearisome, and not so brief as to be unsatisfactory. Busy people and young men and women by the thousands will read such a book, who will not read the larger biographies. A companion volume ought soon to follow.

R. R. Hamlin, of Palestine, has been replying to "Father" Brannon, of the Catholic Church, and judging from a synopsis of one of his replies, he has done his work well. He reviewed him "The Infallibility of the Church," "Invocation of Saints," "Transubstantiation" and "Forgiveness of Sins."

Milford is rejoicing over a new church. Philip F. King preached the dedicatory sermon on the 9th inst., and he and the Bros. Howard are now in a good meeting there.

W. H. Duke has had a hard struggle at Richland, but is victorious. A congregation of 25 members was organized.

R. B. Briney is proving himself a worthy son of his noble father. He followed the completion of their new house at Amarillo with a meeting, and eight souls have been saved, and the town thoroughly shaken up. They now have the prettiest church house in the place and an active membership of 100.

A. J. Bush has recently closed a meeting at Dublin with twenty-three additions, and he is hopeful of a strong church in that growing city soon.

Chas. E. Freeman begins hopefully as pastor at Weatherford. He has had 14 additions since the first of April.

R. P. Shultz is doing well at El Paso. He reports audiences constantly increasing and frequent additions.

Dr. Wm. Hale thinks a good church will soon be organized at Venus, a thrifty town in one of the best sections of the state.

Geo. Van Pelt's meeting at Beaumont was a great success. Sectarianism was so bitter that he could get the use of no church for preaching, and no baptistery for baptizing. But this bitterness reacted on the people, who furnished the auditorium free, and the Electric Light Company charged him nothing for lights; and at the close a generous soul gave him a $500 lot to build on. An organization was effected, and a new house will be built at once in that growing city of 10,000 people. This work was under the auspices of the state board.

CARLTON COLLEGE.

On May 21 I had the honor and pleasure of preaching the baccalaureate sermon of Carlton College, Bonham, Texas. This school was founded in 1867, by Charles Carlton, a graduate of Bethany College. His faiteful wife, "Aunt Sallie," has always been at the side of "Uncle Charley," an invaluable helper in his work. His children, Charlie, Sallie, Joe, Grace and Ella, have all done good work in the faculty, and all are still in ite xcept Ella, who is now the queen of one of Bonham's happiest homes.

From the day the school was inaugurated, until now no time has ever been lost. And during this long period of thirty-two years there has been an average attendance of 250, making a grand total of 8,000 students. Who can tell the great influence of such a school? Many of the leading spirits of the state are among these students.

The valuable property now owned by the school, with the exception of $100, has been earned by it, and there is not a dollar of debt. Isn't this remarkable? Naturally, we expect a school to be constantly appealing to its friends for money. But here is an exception. It is peculiar, also, in the fact that it never canvasses for students, and still they come.

As a healthful, homelike resort, Carlton College has no superior known to me. The atmosphere of home is as sweet and pure and strong as our children can find under the parental roof; and its healthfulness is attested by the fact that there has never been but one death during a history of one-third of a century.

There were nine graduates this year: Misses Tillie Campbell, Edna Bough, Fay Wilson, Ella Scoles, Emega Weartersby, Grace Joe Oldham, Lucie L. Smith, Ella Maness and Eula Smith. Let me say in clear strong tones: *Parents, you ought to patronize Carlton College.*

Once more, and for the last time, let me urge you to attend our state convention at Ft. Worth, June 5-8.

M. M. DAVIS.

833 *Live Oak St., Dallas, Texas.*

Washington (D. C.) Letter.

The Disciples of Washington are jubilant over a bit of good fortune that has come their way. A ripe plum in the form of a lot and chapel has fallen to us. The location of this new possession enhances its value to us and solves for us a perplexing problem. Our three churches are well situated in strategic centers. The Vermont Avenue Church is in the center of the most important residence section of the city; the Ninth Street Church is finely located upon the highest part of Capitol Hill, and is near the center of the populated district east of the capitol, while the H Street Church is in the heart of the thickly settled section of Southwest Washington.

For some years the principal growth of our city has been in the northwest section. It is likely to continue in the same direction, as we are bounded on the south by the Potomac River and on the east by the Anacostia River. The importance of a church in Mount Pleasant along the line of the city's growth has been recognized by our people here for some time. We were deterred from taking any steps in this direction by the high price for land. For several years Bro. Power has been looking for some brother who had $5,000 to invest for the Lord to start the work. Now what we have been looking for has come to us without our asking. During the Hayes administration a union chapel was opened on Whitney Avenue, west of Seventh Street Extended. F. D. Power preached the dedicatory sermon, and H. C. Stier, one of the Vermont Avenue members, was the first Sunday-school superintendent. Our people contributed toward the purchase of the lot and the erection of the chapel. For twenty years Presbyterian and Methodist brethren have been the leading spirits in the mission and formed a majority on the board of trustees. With the growth of denominational churches of late years the mission has suffered and a change in the conduct of affairs has seemed desirable. Three different denominations tried to secure the property, but the trustees offered to turn it over to us for one year, and promised if we make a success of the work at the end of year to deed the property free of cost to our trustees. The only conditions they impose are (1) that we shall call the church the Whitney Avenue Memorial Christian Church; (2) that in the event a new church is erected we shall not move more than one-quarter of a mile from the present site and shall transfer to the edifice the memorial windows and tablet now in the chapel; (3) that we shall make some needed repairs on the present structure. The Whitney Avenue Memorial Christian Church will be opened the second Sunday in June. The three pastors will conduct in turn Sunday and midweek services until a pastor can be secured. As there are some fifty of our folks living in this section, and as this number is being constantly augmented, we have no fear that the mission will be a failure.

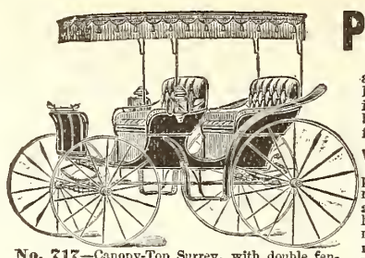
It may seem passing strange to some of our brethren in the West that representatives of "the sects" should come and offer us a property worth $7,000. But this only shows how well we behave ourselves in this region.

The Ninth Street Church continues to prosper. Our audiences are large; 16 added since the close of our meeting in April and nearly $1,000 of the indebtedness of our new church paid during the past year.

Washington is now in holiday attire, celebrating its Peace Jubilee. Large crowds are in attendance. The Spanish war veterans are the recipients of many honors. Our colored citizens are in their glory at the marching of processions and the music of the bands, while the small boys as well as some of the big ones are wild over the fireworks.

EDWARD B. BAGBY.

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preferring to **deal with you direct.** No matter where you live, we can reach you **and save you money.** We ship our vehicles and harness anywhere for examination and guarantee safe arrival. We **manufacture everything we sell,** and we can assure you of good quality from beginning to end; good woodwork, good iron and steel, good paint and varnish, good finish, good trimmings, fine style and the **largest selection in the land.** **Large illustrated catalogue FREE.**



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A Successful Convention.

The northeast district of Iowa has just closed one of the most successful conventions in its history. It was held in the beautiful little city of Hampton, commencing on Monday evening, May 15, and closing at noon on Thursday, May 18. The program, the attendance and the interest were good throughout. B. S. Denny, formerly secretary of the district, but at the last state convention elected secretary, to succeed A. M. Haggard, now acting dean of the Bible department of Drake University, was a large factor in the development of the northeast district. He is greatly missed. But Sumner T. Martin, pastor of the flourishing church in Mason City, and at the convention just closed elected for the fourth time president of the district, has by his energy and executive ability largely contributed to the continued prosperity of the work. S. B. Ross, pastor of the church at Olwein, who took up the work of secretary in the room of S. B. Denny, has been untiring and devoted in his efforts for the progress of the work in the district.

Sherman Hill and his wife and the church at Hampton, by their gracious hospitality made everything exceedingly pleasant for the delegates and visitors.

Bro. Hill has undertaken a difficult task in taking up the work laid down by Bro. Denny, who was successful and dearly beloved in Hampton. But by his manly Christian bearing and earnest work Bro. Hill will, no doubt, soon equally endear himself to the noble brethren and sisters in Hampton.

Nearly all those on the program were present and faithfully discharged the duty laid upon them by the program committee. This, together with the wisdom displayed in forming the program, contributing in no small degree to the interest and success of the convention. Out of the many good things provided it would be difficult to select anything for special mention. But as we cannot here speak of all, we will refer to just two or three items that may be of particular interest. On Monday evening Bro. J. M. Rudy, of Cedar Rapids, gave an address on "The Gospel and the Social Problems." This was a vigorous grappling with present-day conditions. It was shown that the genuine gospel of Christ faithfully preached and truly practiced is the only real way in which the evils of the world, in this or any other age, can be effectually and permanently cured.

Mrs. Louise Kelly, of Jeffersonville, Ind., one of the national officers of the C. W. B. M., attended the convention, and by her presence and her addresses, greatly helped us. She spoke twice on Tuesday during the sessions of the C. W. B. M. In the afternoon her subject was "Bible Chair Work." She dwelt upon the importance of this as a missionary enterprise, undertaken on behalf of the students attending state universities, where opportunities for becoming acquainted with the Word of God were otherwise few and inadequate. In her evening address she outlined the history, progress and success of the C. W. B. M. work. Sister Kelly is a clear, strong and ethusiastic speaker, and wins the favor of her hearers for the things which she advocates.

W. A. Moore, pastor of the church in Webster City, and president of the northwest district, also attended. In his happy and genial way he presented a subject that is near to his heart, "Boys' Work in the Church." Bro. Moore advocates the formation of "Boys' Brigades" in connection with the church as a method which he considers exceedingly helpful in gaining the boys.

Particular mention may also be made of two papers presented during the Sunday-school and Endeavor sessions of the convention. One was by Sister Wharton, of Nora Springs. "C. E. and Popular Amusement," was the subject. The other was by Sister Hill, of Hampton, on "Primary Work." The writers treated these important subjects in a very excellent manner.

Chancellor Craig was on the program for an address on Wednesday evening. But being unable to be present he sent an excellent substitute in the person of the vice-chancellor, Bro. A. M. Haggard. Bro. Haggard spoke on "Education." He presented his subject in his own hearty, vigorous and enthusiastic manner. His address was well received, and cannot fail to make more friends for higher education, for Bible training and for Drake University.

Our work in Iowa is growing. We now stand second in numbers amongst the Protestant peoples of the state. There could be no better time than the present to introduce a more earnest, determined and vigorous effort on behalf of the unadulterated gospel. And so the northeast district is planning to employ an evangelist for all of his time. There is a grand opportunity in this district. A great work remains to be accomplished. The right kind of effort cannot fail to be rewarded by the highest success.

Brethren of Iowa, let us get acquainted with the great work that we have an opportunity of doing in our own state. We should not think less of the vast field that there is in heathen lands nor of the extent of the work to be done in the United States; but we should think more of what may be done in Iowa. We have in our state a population of 2,058,000. There are 4,862 churches, with a membership of 571,000. Of these about 112,000 are Roman Catholics, leaving about 450,000 for the Protestant church membership. There are over 1,000,000 people who are believers, but not communicants in any church.

At the close of 1898 our people numbered about 56,000. We had 430 congregations. Only 177 of these contributed to the work of the Iowa Christian convention. Our churches in Iowa contributed to the work of the C. W. B. M., $6,100; to the foreign work, $6,500; to the United States, $1,600, and to the work of Iowa Christian convention $1,300. There are in Iowa 15 counties in which we have no churches. There are 38 county-seats where we have no church. There are 1,500 towns and villages, about 70 of which have over 1,000 of population where we have no church.

Brethren, we have a large work to do in Iowa. Let us contribute, not less to other causes, but more to the treasury of the Iowa Christian convention, that a fitting work may be accomplished in our own state.

Jubilee City Letter.

The National Conference of Correction and Charities has been in session here for the past week, the president, Prof. C. R. Henderson, of the Sociological Department of the University of Chicago, presiding. The mornings were generally devoted to discussions of specific themes, the conference being divided into sections, the afternoon to visiting various charitable and correctional institutions and the evenings to general sessions. The speakers were for the most part persons of wide reputation and delegates were present from every part of the Union and Canada.

Governor Bushnell and Mayor Taffel extended the welcome, and Robert Treat Paine, of Boston, made the response at the opening session. Jewish rabbis, Catholic priests, Christian ministers, professors of sociology, philanthropists, in fact a most able representative delegation of people from every walk in life were in attendance and took part in the informal discussions following each paper, whether its topic was scientific or sentimental. Here all lovers of humanity united heart and hand in the one cause of human betterment. If we as a people would learn to emphasize this phase of Christian union with as great devotion as we do the doctrinal we would stand in higher favor with the brethren we seek to unify and enhance both our opportunities and efficiency.

Every form of dependency and degeneracy were considered by men or women of experience and special emphasis was laid on agencies for prevention. Among these none aroused so much enthusiasm as the kindergarten.

It was shown that 92 out of every 100 children of the city schools leave school before 14 years of age. Yet the stress of educational consideration is placed upon those eight. From those 92 come the great mass of working people, the prime producers of all wealth, the unemployed and discontented.

The manager of the National Cash Register Works, of Dayton, O., said that he advertised recently for 10 stenographers and received 2,000 applications, for one private office assistant and received 750 applications, for two pattern-makers and received two applications. This is an index to the tendency of the time toward professional and skilled vocations. The remedy proposed was the kindergarten and manual training school.

Certainly there is no superior city missionary agency for the "down-town church," and from the fact that it is slow work persuading politically partisan school boards to adopt the plan it lays upon the church as an obligation. "Train up a child the way he should go and when he is old he will not depart therefrom," is a good social as well as domestic maxim.

But the figure of towering interest among the speakers was the Golden Rule Mayor Jones, of Toledo. He spoke early in the conference on "Charity or Justice—Which?" His contention was that every man had a right to work and that if any man was accorded that right we should not only have little need of charity bureaus but make the greatest stride in social reforms ever witnessed. Mayor Jones is not a rhetorician, but has a sound heart and homely wit that makes his addresses fascinating. To hear him is to believe in him and to know him is to know a man who would "rather be right than President." He preaches the simple gospel of the Sermon on the Mount with the Golden Rule for the text, and practices it at home where he has just led an independent ticket to the most surprising success in recent political annals, receiving more votes than both the old parties combined twice over. Just now he is a terror in the hearts of the big bosses, Hanna and others. He will not accept the Republican nomination for governor unless they will allow him to make his own platform, which would utterly ruin any boss in the land. On the other hand the labor unions and mass of working people are stirring up whirlwinds of enthusiasm on behalf of Jones for governor. He has not asked for the place and will only accept of it upon his own anti-trust, anti-machine platform. A great labor mass meeting will be held in Columbus the day before the Republican state convention and of course the city will shake with cheer for the man of the Golden Rule. Hanna is having local committees appoint the delegates to the convention to prevent a stampede, and the probabilities are that Mayor Jones will be put upon an independent ticket. If so, it is the beginning of the end of Hannaism in Ohio. At another time, when space will allow, the writer shall be glad to tell something of the way this splendid Christian man practices what he preaches, and more of what he preaches.

ALVA W. TAYLOR.

Norwood, Cincinnati.

LIGHTENS LABOR

Cobwebs about a house are usually the sign that the housewife has more than she can do, **the way she goes about it;** that all her time and strength are utilized in doing heavy work; that she uses soap in her cleaning. If she would only use



GOLD DUST
Washing Powder



heavy work would be so lightened that the little things needn't be neglected. Gold Dust gives a woman time to rest, time to visit, time to read, and time to sew. It is much better and cheaper than soap for all cleaning. For greatest economy buy our large package.

THE N. K. FAIRBANK COMPANY

CHICAGO ST. LOUIS NEW YORK BOSTON

Bethany Assembly.

The Bethany Assembly Encampment Association will hold its annual assembly meeting on the beautiful grounds of Bethany Park beginning on Thursday, July 20, and closing on Monday, August 6.

Opening day will be one of great importance. The Seventieth Indiana Regiment will hold its annual reunion that day. This is ex-President Harrison's old regiment, and it will be an occasion of very great interest.

Friday, July 21, is Childrens' Day. This has always been one of Bethany's greatest days. It is hoped that the Sunday-schools of Indiana will rally at the park this year in greater numbers than ever before.

All children under 16 years old will be admitted to the park that day FREE They will also be given a free boat ride on the lake that day.

Bro. J. W. McGarvey, of Kentucky, will deliver the lectures to the preachers. This ought to insure the attendance of every preacher in Indiana and adjoining states. His reputation as a thorough Bible scholar is nation wide; and it will be a grand opportunity for the preachers to enjoy a week's instruction from this gifted defender of the Old Book.

The State Sunday-school Association, the Y. P. S. C. E. and the C. W. B. M. will all hold their annual conventions during the assembly meetings. So that delegates to these conventions will have the advantage of attending the assembly and enjoying its exercises while attending their several conventions.

There will be days for the Ministerial Association; missionary days, temperance days, educational days, etc., etc.

Every interest of the church will be carefully considered by brethren and sisters specially interested and qualified for their work, and it is greatly desired that all departments of church work may be greatly furthered during the sittings of the assembly.

A larger number of entertainments, such as concerts, stereopticon lectures, elocutionary entertainments, etc., than ever before will be provided, so that innocent recreation may be blended with rest and spiritual enjoyment.

Bro. John L. Brandt, who attracted such large crowds of people last year to see his moving stereopticon pictures, will give a series of entertainments better, if possible, than the ones given last year. He has a much larger number of moving pictures than last year, and his entertainments will be of a very high order.

The hotels, cottages, tents, etc., will all be put in the very best of order, so that guests will be cared for in strictly first-class order. Your stay at Bethany will be made as pleasant as possible.

The silvery lake is still one of the great attractions at the park. Boating, bathing, fishing, etc., are among the attractions that the lake affords.

The mineral water from the artesian well is as free as God's sunshine. Its health-giving properties has been tested by thousands, and by the free use of this medical water you will gain in health and strength enough to pay for a trip to the assembly.

The full program and announcements will soon be published, when all will see what a rich bill of fare is being prepared for the Bethany family. Begin now to get ready to attend the assembly.

L. L. CARPENTER.

Wabash, Ind.

HARVARD SUMMER SCHOOL OF THEOLOGY.

JULY 5-21, 1899.

Courses in Old Testament, Church History and Theology, by professors in Harvard University, and by Professors A. V. G. ALLEN, W. N. CLARKE, A. C. MCGIFFERT, H. G. MITCHELL, G. F. MOORE and Pres. W. DEW. HYDE. Fee $15.00.

Circulars on application to R. S. MORISON, Sec'y HARVARD DIVINITY SCHOOL, CAMBRIDGE, MASS.



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TRIAL PACKAGE FREE!

If any reader, suffering from rheumatism, will write to me, I will send them free of cost a trial Package of a simple and harmless remedy which cured me and thousands of others, among them cases of over 40 years standing. This is an honest remedy that you can test before you part with your money. Address: JOHN A. SMITH, 227 Summerfield Church Building, Milwaukee, Wis.

Notes and News.

The church in Franklin, Ind., C. R. Hudson, pastor, raised $30.18 for missions.

The church at Preston, Ia., C. L. Organ, pastor, raised $23 for Foreign Missions and $20.67 for Home Missions. Last year it raised $2.55 for Foreign Missions. Here, then, is substantial gain.

Convention in Manitoba.

The Disciples of Christ of Manitoba, Western Ontario and the territories will hold a convention here June 15-19. Bro. C. E. Morgan and wife, of Minneapolis, will be with us. Visitors from the United States will be welcomed and receive free entertainment.

JOHN MUNROE.

Box 354 Portage Co., Prairie, Man.

Dedication.

The new house of worship at Union Grove, near Gambier, Knox County, Ohio, will be opened for worship and formally dedicated the second Lord's day in June. The undersigned will preach and will dedicate the house. It is hoped that this may be the occasion of a general reunion of the Disciples in that section of the country. Let the brethren come up and encourage the brethren in the good work they have done in building a house for the Lord. L. L. CARPENTER.

Wabash, Ind.

Voted on the License Question.

To-day our city voted upon the license question.

The pastors of the Methodist, the Presbyterian, the Baptist and myself had planned and held a union meeting in the courthouse last Lord's day, at which the undersigned delivered the address, on the subject, "Strong Points for Next Tuesday," to a well-filled house. In the evening, by previous arrangement, every minister in the city preached a temperance discourse.

The temperance people have worked heroically and, notwithstanding the great sums of money furnished by the saloons and by the brewers interested in them, we have now a glorious victory. And while the bells from every steeple in the city are pealing forth the glad tidings to the people we can but open our hearts and sing praises to the living God.

Yours for good citizenship,

G. HALLECK ROWE.

Salem, Ill., April 18, 1899.

Cardiff Colony.

The resident ministers, A. R. Wallace, G. P. Young. W. A. Streator, Elder Marshall (Baptist) and J. F. Callahan, of Nobles, O., were present at our meeting Sunday. J. W. Bratcher, of Waldran, preached a good discourse. Sister Wallace is doing good work in the Bible-school, which is taking on new life since warm weather came. Since last report Bro. Evens and family have settled with us. We have good cheap homes for fifty families yet. The railroad will soon be built to Waldran. We have a good church property there. Brethren are needed to occupy the homes and build up the church. For particulars write with enclosed stamp to W. A. STREATOR.

Cardiff, Ark., April 25, 1899.

The First Meeting.

TO THE CHRISTIAN-EVANGELIST:—I immersed my daughter, Mrs. Thompson, March 19, 1899, in Green River. The ground was frozen, the snow not yet all gone. Nearly everybody here assembled on the bank of the river to witness the burial and resurrection from the watery grave. Some thought I would kill my daughter, taking her into that cold and icy stream, but there was no expression of cold manifest by her, nor bad results to follow, but an expression of joy and happiness. The following first day of the week four of our family met in our house to break bread. This is the first meeting of the people called Disciples or Christians (from what I have learned) that ever assembled for that purpose in this county and the first baptism by immersion, and the first that about three-fourths of the people here ever witnessed.

Your brother in Christ,

HORATIO SCHWARTZ.

Junction, Idaho. April 8, 1889.

Attention, Disciples of Christ in Arkansas!

In a few days our annual convention will be in session. Tickets will be sold June 3-9, at one and one-third fare for the round trip. Return limit, 13th. The brethren at Hot Springs want you to come. The main things that should occupy our minds are the good things of the kingdom—the fellowship of the saints, the advancement of the church and salvation of souls; but the railroad terms give ample time, after the convention closes, to see all the places of interest about this wonderful city. We are not going for a picnic, but it is claimed, perhaps with truth, that Hot Springs is not subject to extreme heat, except as to its thermal waters. It will be a pleasant place to visit.

The convention will open Tuesday, June 6th, at 8 P. M., with a sermon by S. W. Crutcher on Our Plea. It should be heard by all. A feast of good things may be expected. The reports from Arkansas work will come Wednesday forenoon. None interested in the work should miss these reports. The C. W. B. M. will occupy the afternoon and night with a good program. Thursday morning the various interests of home work will be presented. N. M. Ragland will speak on Church Schools, or Bible Chairs. L. C. Wilson and Dr. Shibley on Church Literature, S. W. Crutcher on Home Work, T. J. Ogle on Church Extension and B. F. Clay on Ministerial Aid. The last three were selected by the corresponding secretaries of the national boards. B. F. Clay, western field secretary, will speak on Foreign Work. A. Colvin, of Beebe, will present the subject of Christian Endeavor. It will be good. Afternoon and night of Thursday, will be devoted to Arkansas work. This is the most important work of the convention. Business, zeal and sacrifice should be the motto. Everybody pray, talk, pay, for Arkansas Missions. Send your names to T. N. Kincaid, Hot Springs, Ark. No collections are expected except for state missions and ministerial aid.

E. C. BROWNING.

WHOLESOME ADVICE

For People Whose Stomachs are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in disease is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery risings, headaches, sleeplessness, lack of ambition and a general run-down nervous condition, I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest soon anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal, which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increase flesh in thin nervous patients, whose real trouble was dyspepsia and as soon as the stomach was put to rights they did not know what sickness was.

A fifty-cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, any one whose stomach is at all deranged will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach. Full size package at druggists 50 cents. Send to F. A. Stuart Co., Marshall, Mo., for little book on stomach troubles, mailed free.

HERE is a medical lecture in a nutshell. The Kidneys drain water and impurities from the blood. The liver makes bile and helps to drive off other waste. If these organs work badly the body becomes a cesspool and disease sets in. You must get them into healthy action or die.

Dr. J. H. Mc Lean's Liver & Kidney Balm

is an old and unsurpassed remedy for Backache, Debility, Sleeplessness, Lost Appetite, Foul Tongue, Palpitations and all other symptoms of disease in those organs. It cures as well as prevents every serious trouble in Kidney, Liver or Bladder. At druggists, $1.00 per bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

Hiram Jubilee Endowment.

The work is progressing. Victory is sure if the preachers and friends of higher education will lend continued encouragement. We hope every preacher will call the attention of his people to the movement by special announcement from the pulpit. Every church ought to send us a list. Dear brother, preacher, friend, will you not see to it that the church of which you are a member sends in a good list of names for our great Hiram Jubilee movement? Heart to heart and hand to hand for the work of God will mean abundant success. Dear brother, send your nams at once to E.V. Zollars, Hiram, O., as a volunteer in our great Hiram Army.

Missouri Bible-school Notes.

Are you going to Plattsburg June 12-15? Then write Dr. C. W. Chastain, and he will see that you are assigned a good home, and the sooner you write the easier it will be for the committee doing the work and the better it will be for you. Hear?

Are you going to the Bible-school convention because of the cheap rate and the good things to be had in the way of new methods in the Master's work? Then you ought to purchase such tickets as will help us again next year. Will the ministers buy one-fare round-trips this time? You ought to thus help the brethren get these cheap rates, when it costs you just the same.

In going to Plattsburg buy one and one-third tickets over the M. K. & T. to the first junction on the Port Arthur Route, or the K.-C. P. S. & M., or the Burlington, Wabash and the Missouri Pacific, thence buy round-trip tickets at the one fare.

At Ridgeway, where A. G. Alderman is doing such acceptable work, the brethren accept their apportionment for the year ending May 31st, remitting one-half of same, just as A. G. said he would have them do, and when the preacher tells me he will see to it, the results are just sure to be helpful as the trial is made.

Cairo is another instance of this, for when McCanne or Boucher says he will see to it, we know what to expect, and this year was no exception. There are not a dozen schools in the 100 where this would fail if some one would see to it, but no plan will work itself. Will you help us before June, now that you have sidetracked us for everything else? But it is never too late to do good. Try.

At Red Top, Boone County, though the roads were against us, we had a good hearing,

and better still, good co-operation, for the brethren were generous to this work, and the Halls, Huletts, Carpenters, Pollards and Powells will become more so as the opportunity is given. It is a peculiar environment, requiring patience and time.

Ten new schools were organized during the month of April, and we are trying for fifty by the convention, but they must be put in for usefulness, not show, as all the field force understands, especially where a church may arise from it.

The provisional programs are in the Missionary Magazine. The final program will be in the papers as soon as all the conferences are full, and I hope to have all in by the next issue of our papers. But the provisional will show you the good work our committee has done for us and what you may expect. Read to schools.

It is a pleasure to all to have us report all debts paid and money on hand, but unless you help us, it cannot be done. Let every school make an offering and, if possible, meet the apportionment. Brethren, you should do it for the work. H. F. DAVIS.

Commercial Building, St. Louis.

State Mission Notes.

Fifty thousand dollars for the dissemination of the rankest error; how much for the proclamation of the truth?

The daily press of last Monday recorded the fact that some anonymous gentleman had made a gift of $50,000 for the spread of theosophy throughout our land and it was blazoned forth as a deed worthy of the emulation and envy of a wondering world. Yet what is theosophy? Is it the veriest nonsense. It is a conglomeration of paganism and heathenism, and has a little sprinkling of the teaching of Christ, yet not enough to save the mass from being a rotten, putrid, reeking, filthy poison that vitiates the whole atmosphere and destroys its devotees in this life and that which is to come.

Yet here is one who has so fallen in love with this abominable conglomeration that he gives $50,000, not for his own blessing, but imagining that he has been blessed he wants others to share in his joy, and is willing to pour out his money like water that others may have the privilege of sharing his enjoyment. To me it is passing strange that if men do such things as this—and this is not a lone incident—that the poison shall be spread among their fellow-creatures, that the Christian world should be moved by such exhibitions to pour money into the mission treasuries of the church that the truth, the life, the joy of the gospel may be spread among the nations of the earth. Yet so often we find them begging for the means to tell them the best and sweetest story of earth, even to those of our own land and our own state. Sometime ago I asked, "*Who will help*" to raise $60 to keep an evangelist in one of the most destitute regions in the state? I have $50 of that with my own $10. I am looking for the last $10. Who will send it?

I am sending out now a letter to each church that has not contributed anything this year to State Missions. With that letter is some literature and a self-addressed and self-filled out postal card, only leaving space for the insertion of the amount which the church can give, and the signature of the officers. In the July magazine it is intended to publish a list of all these churches to which cards are sent, together with their answers. We must have the mind of the brotherhood on this matter. Do you want the work of State Missions to continue? We have inscribed on our banners, "MISSOURI FOR CHRIST!" This means all of it, east and west, north and south, any and every part of this great state. The city, the town, the village, the country, community, all must be won for Jesus. Is it an object worthy of us as a people? Missouri is the very heart of this nation of ours. We can make it the leading state among our brethren if we will, but in order te do this we must have the hearty co-operation of the churches.

It was a great privation to me that I could not be at the Sedalia district meeting at Lamonte. But it was a fortunate thing for the convention, for in my absence Bro. W. F. Richardson, of Kansas City, went and made a speech on State Missions. It is the first time that any member of the board has been called upon for such service at a district meeting, and I am sure that the address of Bro. Richardson, who loves our cause, was so rich that he will be called upon again and again.

J. H. Allen, who now preaches at Bunceton, in Cooper county, was there and he said: "There are gray-haired men and women in Cooper county who have never heard the gospel of the Son of God." Brethren, this is in Cooper county, in the very heart of our state, and if that be true of that region, and I know it is, do you wonder at the destitution of which I speak so often in the last favored portion? It is *not* romance; it is sad, solemn fact. God help us to push State Missions to the front. Yours in His name,

T. A. ABBOTT.

1123 *Oak St., Kansas City, Mo.*

That Cure for Anarchy.

In the May 11th issue of the CHRISTIAN-EVANGELIST there appeared a short article entitled, "Our Plea and the Destruction of Anarchy," This may be considered a new use under the sun for "Our Plea," and also a new antidote for anarchy. There is some truth in the article, but the general thought I believe to be fallacious. As it seems to me there are three mistaken assumptions. The first is that anarchy is best overcome by law; the second is that the gospel is a gospel of law, and the third is that the great and fundamental characteristic of our plea is the emphasis which we place upon the sovereignty of God. Even though it should be admitted that the way to overcome anarchy is by law and not by love, shall we turn the gospel into a law, and preach it in so harsh and rigid a manner as to cure anarchy by its rigidity rather than by its love? We as a people have already preached too much law and not enough gospel, without now taking upon ourselves the additional task of curing anarchy by representing God as a great lawgiver and vidictive judge. Far too many sermons are inspired by the Old Testament story of Uzzah and the ark, and by the New Testament incident of Ananias and Sapphira; too many by the act of Paul at Paphos, and not enough by the act of Jesus in his refusal to call down fire from heaven to consume those who refused hospitality. The saying of the psalmist may apply to our day:

"Twice have I heard this:
That power belongeth unto God;
Also unto thee, O Lord, belongeth mercy."

We hear of God's power twice to once of his mercy. If anarchy is to be cured by law, and if the law needs to be made the more harsh and unyielding by the sanction of religion, then let us preach Roman Catholicism and Calvinism, and not the primitive gospel—the gospel of love; the gospel of nonresistance!

LESLIE W. MORGAN.

Atlanta, Ill., May 19, 1899.

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I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address, Prof. J. H. Lawrence, 114 W. 32d St., New York

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Index tells.

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Among the Brethren.

Geo. W. Kitchen is dividing his time this year between Bevier, Dorsey, Plain View and Greenwood, thus enabling himself to the better qualify for his work in the ministry of the Son of God, and his success now only forecasts what may be expected of him.

In the union meeting at Troy some of the ministers objected to E. G. Merrill taking the confession at the time of their coming forward of those wishing to be simply Christians, but he took it just the same. The contrast to their miserably botched-up style was too evident, hence their desire to have the confession taken when none of their converts were present.

Jno. T. Owens, Maryville, Mo., will give all his time this year to Bolckow, Elmo and Brush Creek in Platte, and those knowing Brother Owens predict a successful year for those churches.

It will be good news to the many friends o W. F. Wood, Bolckow, Mo., to know that he is becoming himself again after the long siege of sickness. Brother Wood is one of the faithful in the Lord's work.

S. R. Reynolds will locate with the Clearmont church, giving them half time, and will more than likely give the other half to Rosendale.

One of the best meetings, all things considered, of the winter is now being held by T. W. Cottingham at Rosendale. The roads were not only impassable, but the streets of the town for days were so, and yet the meeting has gone on without a break and with thirty-five additions. T. W. will likely report over 500 added in the Nodaway district this year.

Jno. P. Jesse and his happy wife will soon be making garden for themselves, having a delightful home near Gower with over an acre of ground in which John is expected to work off his surplus. But he says it is only his at so much per month, and at that by the month, too.

Jas. E. Davis, while prosecuting his studies at Albany, Mo., in Central Christian College, is giving half time to the work at Wilcox.

Every member of the Central Christian College, Albany, Mo., is doing more or less acceptable work for the churches near to Albany. Pres. Z. Moore is preaching every Lord's day for the Albany brethren, while O. B. Sears is giving part time to the church at Perrin, while Professors Alderman and McKensie are filling the pulpits at Ridgeway and Mitchell Park, St. Joseph. It speaks well for the school to have such an army of Christian men associated in the education of young men and women.

C. A. Burridge, another one of the college students, is giving part of his time to the church at Mt. Zion, Gentry County, Mo.

J. D. McClure, Albany, Mo., is never idle in the Master's work, and is this year helping the brethren at Bethany, Clinton County, Mo.

Levi Marshall with all his busy life as pastor of the Hannibal (Mo.) church is not satisfied, and now begins a meeting with the Union Church people on the South Side, and good will grow from such efforts for Christ.

E. S. Oatman, another one of the Central College students, is giving his time to the churches in Harrison County, and is doing them good work.

Large Gains for Foreign Missions.

Comparing the receipts for the week ending May 25th, 1899, with the same time last year:

	1898.	1899.	Gain.
No. churches contributing	22	61	39
" S. S. "	1	4	3
" Individual Offerings,	7	12	5
" C. E. S. "	5	—	Loss 5
Amount,	$810.38	$1,937.81	$1,127.43

The receipts to date amount to $80,949.81, or a gain of $9,144.10. Send Children's Day offering promptly to F. M. RAINS, Treas.
Box 884, Cincinnati, Ohio.



Children's Day, Sunday, June 4th.

We ask the preachers and church officers to co-operate with the Sunday-school superintendents in making Children's Day for Heathen Missions, the first Sunday in June, a notable day in our history.

Great care should be taken to secure a large offering. The following suggestions may be helpful:

1. Gather up all the Missionary Pockets by classes. Let each teacher report the amount from his or her class gathered in the Missionary Pockets or otherwise. The teachers should also state the number in the class entitled to membership in the One Dollar League. The names should be given to the superintendent or secretary and sent to this office that the beautiful Souvenir Button may be sent to all who have given or raised $1 or more. Sometimes children work hard to raise $1 and then their names are never sent in. It is hoped that each teacher will give at least $1 in the Children's Day offering. Some teachers will give $5 or $10, or even more.

2. After the offering has been taken by classes, all the visitors and friends present should be asked to contribute.

3. If the exercise is rendered at night, an offering should be taken and added to the morning offering. The friends present will cheerfully contribute if given an opportunity.

4. Start in Sunday morning with the determination to reach at least your full apportionment.

5. Let the claims and importance of the work stand out clearly. Remember the Foreign Society is doing work in India, China, Japan, Turkey, Scandinavia, England, Africa, and will begin work soon in Cuba and the Philippine Islands, if the receipts are large enough.

6. State that the Sunday-schools are asked for $40,000 this year, and that if they give this amount we are reasonably certain to reach the $150,000. Encourage the children by telling them that they have given nearly $300,000 since Children's Day was inaugurated in 1881.

7. From the first make all feel that this is a great work, that they are helping to send the gospel and all the blessings of our Christian homes to millions sitting in the midnight darkness of the heathen world. Try to make all feel that sending out the Word of life to those who know it not is our first duty. In all the exercises of the day seek to please Christ.

8. Let the contents of the Birthday Box be added to the Children's Day offering. Do not depend upon what is in the Birthday Box. Work as hard for a generous offering as though you did not have the Birthday Box.

It should be borne in mind that many children and others will be present who will carry the memory of it through their lives. It is important, therefore, to make it as successful as possible.

We ask every Sunday-school in the whole land to join in this Children's Day offering. If you have not ordered Children's Day supplies, we urge you to take an offering, the best that can be secured, anyway.

Send the offering promptly Monday morning, June 5th, to F. M. Rains, treasurer, Box 884, Cincinnati, O. Be careful to give the local name of the Sunday-school when different from the post office. Please work hard for a great offering.

A. McLEAN,
F. M. RAINS.

Cincinnati, O.

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It is prepared for temperance people, a multitude of whom believe it helpful to the great cause of temperance. Any one who states that HIRES Rootbeer is not a temperance drink, either willfully misrepresents the facts or has not investigated the subject in an impartial manner. HIRES Rootbeer *is a temperance drink.* The leading chemists say so without qualification, and stand ready to prove their assertion. If there are any fair-minded persons anywhere who have a scrupulous doubt as to the honesty of this claim, and will address THE CHARLES E. HIRES COMPANY, Philadelphia, they will be given every opportunity to satisfy themselves as to the ingredients, the nature, the character of HIRES Rootbeer.

Railroad Rates to Plattsburg.

Once more and for the last time let me call attention to railroad rates to the convention. The Port Arthur System, Santa Fe, Rock Island, Missouri Pacific, Fort Scott and Memphis, Wabash, Burlington and the Friscoe have each granted a rate of one fare for the round trip from all Missouri points. The C. & A. has made no rate as yet. The M. K. & T. will sell round-trip tickets for one fare and a third from all stations in Missouri to all junction points with the one-fare roads. See your ticket agent at once, and find out if he has instructions. I have been unable to secure the special train from Cameron to Plattsburg Monday evening, and you must govern yourselves accordingly. If all preachers will use the round-trip tickets in the place of their half-fare permits, it will help very much in the future. This is a splendid rate, and all ought to go.

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ED AMHERST OTT, DES MOINES, IOWA.

Evangelistic.

OHIO.

Bellaire, May 22.—Five additions yesterday; three by confession and two by reinstatement. —C. M. W.

IDAHO.

Payette, May 26.—Lawrence Wright, of Iowa, has been with us, and gathered 54 into the fold.—DR. A. S. KIPPEN.

MICHIGAN.

J. L. Smith, of St. Louis, reports two confessions April 30th.

Hartford, May 27.—Five baptisms and two by statement here recently.—GARRY L. COOK.

KANSAS.

Kansas City, May 27.—Our tent meeting is getting along nicely; five days old, with 9 additions. Four confessions last night. This is my second meeting with this church. Had 117 additions last year.—V. E. RIDENAUR, singer.

COLORADO.

Denver, May 27.—Our meeting at Highland Church, Denver, continues with increase of interest; 27 added to date. Will be here another week.—C. E. MILLARD, singing evangelist.

MISSOURI.

Chamois, May 25.—Our meeting here has been in progress one week and a half; 15 additions to date. H. A. NORTHCUTT, evangelist; J. H. CRUTCHER, pastor.

Mitchell Park Church, St. Joseph, reports three additions.—J. A. MCKENZIE, pastor.

ILLINOIS.

Bethany, May 25.—Three baptized last week at prayer-meeting.—IRA MASON, missionary.

Knoxville May 11.—Closed an eight-day meeting with the church at Burnside with 11 baptisms, all heads of families except two. Expect to preach for the Burnside brethren half time the next year.—C. G. BLAKESLEE.

NO STATE GIVEN.

May 21.—The interest here is still growing. There were seven additions here yesterday, making in all 12 additions at our two last meeting days. Two Baptist and one Presbyterian preachers.—E. W. SEWELL.

We have about 220 added in our meeting here. The church is rejoicing and so is the pastor and evangelist.—JAMES SMALL.

CALIFORNIA.

Gridley, May 22.—Our meeting continues, with 16 accessions to date. One man made the confession last night who has not attended church for eight years until this meeting. Everbody is rejoicing over his coming. His wife came and asked me at the close of the service if I thought the age of miracles had ceased. The gospel is the power of God unto salvation.—L. B. COGGINS.

OKLAHOMA.

El Reno, May 22.—Have been assisting C. W. Van Dolah at Hennessey. There were 35 additions; 15 by immersion and 20 otherwise. The hope of the Oklahoma churches is in the large number of members constantly coming from adjacent states.—J. M. MONROE.

Enid, May 27.—At our midweek meeting a lady came forward, and was baptized that same hour. The brethren and friends gave us a "pounding" recently, and we spent an evening in social enjoyment. Our work moves on pleasantly.—OTHA WILKERSON.

FLORIDA.

Jacksonville, May 22.—One hundred and thirteen additions to date—this is the story of the Martin meeting so far. It has been going now for five weeks and one day. Tremendous congregations have listened to him from the beginning and the results of the work no one can tell. The First Christian Church is a small congregation which has numbered about 80 members. It has now been more than doubled. We anticipate many more.—RUFUS A. RUSSELL.

KANSAS.

Abilene, May 26.—We are in a good meeting here with D. D. Boyle evangelist. Four additions in the opening. Hope for a big meeting. Bro. Boyle is a power against sin everywhere. At the close of our meeting at Carneiro, J. R. Sauers, of Abilene, was located as pastor. At his last appointment there he baptized five and received two others into the church. Bro. Sauers is a strong gospel preacher and we are glad that Abilene can send out such a man.—H. V. SCHOLES.

Hoisington, May 27.—Four baptized at regular service last Sunday evening by the pastor, J. N. McConnell, and two from the Baptists. Bro. McConnell was re-elected without a dissenting voice to serve the church another year beginning June 1.—A. H. BAKER.

ATTENTION SUNDAY SCHOOL OFFICERS

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The Supplies Are Now Ready.

All orders filled in the order received. During the latter part of June we will be overwhelmed with orders—all anxious for supplies by next mail. We will do the best we can to comply with these urgent requests, but judging by the past it will be impossible to comply with all.

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50 " "	.75;	"	3.00	

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100 " "	3.00;	"	12.00	

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Singing by the Way.

Ho, comrades, heavenward-faring,
Let's sing in cheerful strain
A song to lighten labor,
And soothe the heart of pain,
A song of God's own gladness
So full of help and cheer,
That weary wayside pilgrims
Will gain new strength to hear.

Life holds for most, my comrades,
More happiness than pain.
God gives a day of sunshine
For every hour of rain.
So, trusting in the wisdom
Of his eternal plan,
Let's face the rain or sunshine,
And do the best we can.

Oh, let us sing, my comrades,
Of blessings by the way;
The gleams of light that brighten
The lowering skies of gray;
And as we sing about them,
The shadows break apart,
And all the world's in sunshine,
Because we're light of heart.

THE EVOLUTION OF A PASTOR;

Or, Elder Brune's Experiences at Eastville.

BY A. A. HONEYWELL.

CHAPTER VI.

That evening the elders came at the appointed hour and no time was lost by discussing various topics foreign to the purpose of their meeting, but Bibles were immediately opened and the study of the preceding evening was resumed.

Elder Brune.—We saw last evening that elders were "appointed" in every church. By turning to 1 Peter 5:1 you will see that Peter also was an elder: "The elders which are among you I exhort; who am also an elder and a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed."

Bro. Brown.—I read that also this afternoon. I had a little leisure time and I put it in with my Bible. John calls himself an elder in 3 John 1: "The elder unto the well beloved Gaius, whom I love in the truth."

Bro. Olds.—I never knew that before, but I was reading Paul's letter to Titus and discovered that Titus as well as the apostle ordained elders. I refer to Titus 1:5: "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting and ordain elders in every city, as I had appointed thee."

Elder Brune.—That brings us to the kind of men who were to be "ordained" or "appointed" elders. Continue to read the next few verses, Bro. Olds.

Bro. Olds.—"If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Elder Brune.—Before commenting upon this let us turn to 1 Tim. 3:1-7 and read again the qualifications of an elder or bishop, for the two titles have reference to the same office. Bro. Brown, will you read?

Bro. Brown.—"This is a true saying. If a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour. Given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity. (For if a man knoweth not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being puffed up with pride he fall into condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."

Elder Brune.—This is quite a rigid examination that an elder has to pass, is it not?

Bro. Olds.—Yes, indeed! I am sure I cannot pass it. In fact, I feel as if I was out of place as an elder.

Bro. Brown.—We all feel that way. We cannot come up to the ideal, but we can come as near to it as possible for us.

Elder Brune.—Let us enumerate what an elder or bishop should be, so as to charge our minds more fully with these requirements.

A bishop is *not* to be given to wine, a striker, greedy of fifthy lucre, a brawler, covetous, a novice, self-willed, soon angry.

A bishop *is* to be blameless, the husband of one wife, vigilant, of good behavior, hospitable, apt to teach, patient, ruling well his own house, of good report, a lover of good men, sober, just, holy, temperate, sound in doctrine.

This is a long list of evils to be absent and a longer list of virtues to be present. Surely, Paul speaks truly when he says, "If a man desire the office of a bishop he desireth a good work;" for in undertaking the office of a bishop he undertakes to shun all these virtues. Am I not right Bro. Brown?

Bro. Brown.—Yes—I think so—although I had never thought of it in just that way. I had always considered that the church should select those who came nearest to having the scriptural requirements, but had not thought that a person in accepting the office thereby agreed to acquire whatever was lacking, but I see now that he does and it makes me feel a personal responsibility to look to myself and my life that I have never felt before.

Bro. Olds.—I am like Bro. Brown. I had never thought that an elder's duty was to "rule" himself so much as to look after the spiritual interests of others, but I now see he should examine himself quite as much as others.

Elder Brune.—True. The office of a bishop is a high and holy one and God desires holy men to fill that office, in order that his cause may not come into reproach. Are there any other passages of Scripture to which you wish to refer?

Bro. Brown.—James 5:14 reads: "Is any sick among you? let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord." I see in this that the elders are to visit the sick and pray for and with them to the end that the Lord will save the sick. Also Tim. 5:1: "Rebuke not an elder, but entreat him as a father;" also the 17th, 18th and 19th verses: "Let the elders that rule well be counted worthy of double honor, especially those who labor in Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. Against an elder receive not an accusation but before two or three witnesses." Here we have a statement that double honor is due those elders who rule well, which to my mind is conclusive evidence that the elders are to "rule."

Elder Brune.—I will have something to say on that Scripture later, but I desire to get all the references that we desire to use before us first and then in the light of them all to draw our conclusions. I also have a few references to which I desire to call attention. 1 Cor. 9:14: "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." Gal. 6:6: "Let him who is taught in the Word communicate to him that teacheth in all good things." Eph. 4:11: "And he gave some prophets, and some evangelists, and some pastors, and teachers." 2 Tim. 4:5: "Do the work of an evangelist." Acts 21:8: "And we entered unto the house of Philip the evangelists, which was one of the seven." Jeremiah 3:15: "And I will give you pastors acoording to my own heart, which shall feed you with knowledge and understanding." 1 Pet. 5:1-4: "The elders which are among you I exhort, who am also an elder and a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind. Neither as being Lords over God's heritage, but being examples to the flock." There are many other references to which we might call attention which have more or less to do with the work of an elder, but these are, perhaps, the plainest and most important.

Having read these Scriptures, let us make our deductions and arrive at our conclusions. I will enumerate until you find something to which you take exception or wish to offer something additional. We find:—

1. That elders under the Jewish economy were political rather than religious officers, notably magistrates to settle questions in dispute, etc.

2. That thirteen or fourteen years after Pentecost there were elders at Jerusalem (Acts 11:30).

3. Paul appointed elders in every church (Acts 14:23).

4. He left Titus in Crete to set things in order and ordain elders in every church (Titus 1:5).

Bro. Olds.—5th. That there were more than one elder in each church.

Elder Brune.—Quite true. A plurality of elders is the scriptural plan.

6. That elders and bishops are the same (1 Tim. 3:1; 1 Tim. 5:17).

7. That elders and overseers are the the same (Acts 20:28).

8. That the office of pastor is of divine appointment (Jer. 3:15; Eph. 4:11).

9. That both pastors and elders are to feed the flock (Jer. 3:15; 1 Pet. 5:2).

10. That elders were appointed by the apostles or their associates, as Timothy and Titus (Acts 14:23).

11. That the elders at Jerusalem joined with the apostles in signing decrees (Acts 15:22-29).

12. That elders or bishops were to be of exemplary character (1 Tim. 3:1-7).

13. That elders were to be "apt to teach."

14. That elders were to "feed the flock" (1 Pet. 5:2).

15. Elders are to visit the sick (James 5:14).

16. Some elders were to "labor in Word and doctrine (1 Tim. 5:17).

17. Those elders who rule well and "labor in Word and doctrine also" are to receive compensation (1 Tim. 5:18; 1 Cor. 9:14; Gal. 6:6).

18. These elders are worthy of double and special honor (1 Tim. 5:17).

Have I made any false or questionable deductions so far, Bro. Brown?

Bro. Brown.—No. I think not.

Elder Brune.—Then I will continue.

19. No accusation was to be received against an elder except there were two witnesses to prove it (1 Tim. 5:19).

20. That elders were men in authority.

Bro. Brown.—That is the point exactly which we have claimed from the beginning.

Elder Brune.—I have never denied that they had authority, but have differed with you as to what kind of authority they possessed.

21. They were not to take the oversight of the flocks as being lords over God's heritage.

22. Their leading was to be that of example. The authority, then, after all, was not of "Thou shalt" and "Thou shalt not," but of example. By going before in all good works and holy living and persuading others to follow. Can you find any other kind of authority which they are to exercise?

Bro. Brown.—I don't see very much authority in that. Any one can exercise that kind of authority.

Elder Brune.—Exactly. Peter says, "Yea all of you be subject one to another and be clothed in all humility." Yet, while this is true, the younger are admonished to pay deference to the elders and heed their admonitions and "submit themselves to the elders."

The idea of authority in an arbitrary and dictatorial sense has no place in the Christian system. "Love [not authority] is the fulfilling of the law."

23. There are two classes of elders.

Bro. Brown.—What is that?

Elder Brune.—Two classes of elders, or rather a division of work. The word "especially" in 1 Tim. 5:17 means, if it means anything, that part of the elders labored in "Word and doctrine" and part did not. Yet all were "ruling elders" and worthy of double honor. Is that not true Bro. Brown?

Bro. Brown.—What if it does? How does that help your case? You are not an elder of any kind.

Elder Brune.—Bro. Brown, I want to ask you a few pointed questions. Are all of these elders ruling elders?

Bro. Brown.—Yes.

Elder Brune.—Did all labor in word and doctrine?

Bro. Brown.—No.

Elder Brune.—Was special honor to be given to those who did thus labor?

Bro. Brown.—It says so here.

Elder Brune.—Were those thus laboring to receive pay?

Bro. Brown.—I think so.

Elder Brune.—Do you receive pay?



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Bro. Brown.—No. I pay to the church, but get no money from the church. The receiving is the other way.

Elder Brune.—Do you think you should?

Bro. Brown.—No. I am making no complaint.

Elder Brune.—Do you labor in Word and doctrine?

Bro. Brown.—I do what I can, but my business keeps me very busy six days in the week.

Elder Brune.—But do you LABOR? You know what labor mean. It means to devote your time and effort to a certain object. Labor means work, not recreation. Do you LABOR in Word and doctrine?

Bro. Brown.—I guess I can't say I do.

Elder Brune.—Then are you an elder such as Paul speaks of when he says "especially those who labor in Word and doctrine?"

Bro. Brown.—Well—hem—I guess—I don't exactly meet that description.

Elder Brune.—Do I labor in Word and doctrine?

Bro. Brown.—Well—yes—we hire you to do that work.

Elder Brune.—Do I get pay for it? Do I get the reward of labor?

Bro. Brown.—I think you do, and pretty good pay for these dull times.

Elder Brune.—Then, Bro. Brown, do I meet the scriptural requirements of those elders who "labor in Word and doctrine?"

Bro. Brown.—I don't—hem—Bro. Olds you don't seem to have have much to say. What do you think about it?

Bro. Olds.—I am hardly prepared to answer. We might let that question rest.

Bro. Brown.—Yes! yes! We'll let that question rest. That is the proper course.

Elder Brune.—Then let me ask a few more questions on a different point. What is a pastor?

Bro. Brown.—A spiritual shepherd, I think.

Elder Brune.—Very good. What does he do?

Bro. Brown.—Feeds the flock, acquires a personal acquaintance with the flock, visits them, comforts them and exhorts them to Christian living.

Elder Brune.—Do you do that?

Bro. Brown.—How con I? You expect too much of us? We are busy men.

Elder Brune.—I was simply asking for information. Not to criticize.

Bro. Brown.—Then, no. Not to any great extent.

Elder Brune.—Are you then a scriptural pastor?

Bro. Brown.—I can hardly say we are.

Elder Brune.—Am I?

Bro. Brown.—I guess you do some pastoral work, but—hem—we'll let that pass for the present also.

Elder Brune.—Am I an evangelist?

Bro. Brown.—Yes; we always said you were.

Elder Brune.—But I am not an elder.

Bro. Brown.—We think not.

Elder Brune.—Elders are to visit the sick. Who does that?

Bro. Brown.—You do, mostly.

Elder Brune.—Elders are to teach. Who does that?

Bro. Brown.—We, some; but you more, perhaps.

Elder Brune.—Elders are to feed the flock. You have already said I did that. Are you, then, a scriptural elder. You do not labor in Word and doctrine, do not visit the sick and do not teach extensively, etc., etc.

Bro. Brown.—I was chosen elder by the church, and furthermore we have already agreed that only part of the elders did that kind of work.

Elder Brune.—True. But what part of the eldership of this church does that work? That is the question.

Bro. Brown.—I think your questions are altogether too pointed and personal.

Elder Brune.—I believe this subject is a personal one, especially in its application. Is it not?

Bro. Brown.—Yes; I guess it is. But the church selected us.

Elder Brune.—Who selected me?

Bro. Brown.—The church, of course.

Elder Brune.—Then we are equal on that point. Then leave out the question of office, excepting that of evangelist. You say I am an evangelist. Do I do the work of a pastor?

Bro. Brown.—I admit you do.

Elder Brune.—Do I do the work of those elders who labor in Word and doctrine?

Bro. Brown.—I have said you did.

Elder Brune.—Are such elders worthy of special honor?

Bro. Brown.—Yes.

Elder Brune.—Then, brethren, if I do the work of evangelist, pastor and elder, and you only an elder and admitedly of those not given this special honor, why is it you appropriate *all* the honor and authority to yourself and make me your servant, one not even worthy to advise with? Why do you lord it over me? Am I not your equal, scripturally? I certainly am. Am I not an elder? I am, indeed. The Scriptures make me such, and if you and the church do not recognize that fact, I am nevertheless an elder still. No action of man, men, or body of men, can change God's work. Brethren, excuse my earnestness in speaking of this matter. I cannot help it. My body has for four months submitted to your dictations, but my spirit has soared above them and nestled close to the only Master, where alone it has found comfort and satisfaction. I have shown you clearly what the Scriptures teach, and my self-respect and sense of duty will not permit me to longer occupy a position so foreign to the scriptural teaching and spirit of Christianity. Unless I can continue with you as an equal—a co-laborer with you—I cannot longer remain.

As Elder Brune gave vent to his pent-up feelings in this impassionate speech, Bro. Brown and Bro. Olds were visibly affected. Tears trickled down their cheeks, and with trembling voice Bro. Brown said: "Bro. Brune, it may be we have made a mistake, and have treated you wrongly. God forgive us, if we have."

"Amen!" responded Bro. Olds.

"I do not think," continued Bro. Brown, "it is best to continue this study longer. We have gone over the subject quite thoroughly, and I wish time to meditate over it; so I think we had better be going."

"Yes, I think we had better be going," added Bro. Olds. "My mind is somewhat confused, and I wish the quietude of my own home to enable me to form a definite conclusion."

Thus they parted for the evening, leaving the question still unsettled, but it did not long remain so; for before Bro. Brown's head touched his pillow he had settled the matter once for all in the light of Holy Writ. The same was true of Bro. Olds.

(TO BE CONTINUED.)

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A Tribe of Heathen with a Sense of Humor.

The Druses are a most admirable people; they are extremely hospitable, ivaraiably refusing money for the services they may render a traveler, and they are always fond of a joke. They are about the only people in Syria with any comprehension of humor. Living in the territory of the Turk, they pay neither tribute nor respect to him, and the Turk, up to date, has been quite unable to bring them under the yoke of the empire.

I had my first sight of the Druses in Beyrout, and took them for important officials from the way they swaggered around the town and from the fact that each had a gun slung around his shoulder, for the Turks allow no one but themselves to carry arms. They pretend not to see the armed Druses, and the latter do not seem particularly to care whether they attract the attention of the Turks or not. If any foreigner enters Turkey with even the harmless, necessary revolver, it is taken from him and confiscated.

A man we met in Damascus succeeded in getting his revolver and a number of cartridges through, but that was by taking the inner works of a kodak out and placing in the box his pistol, surrounded by the cartridges. The Turks are so accustomed to kodaks that they allowed him to pass without question. The Druses, however, do not ask the permission of the Turks to carry their guns, and the Turks keep mum.

About 65,000 Druses inhabit the Mountains of Lebanon, and some 10,000 more are found in the Hauran district beyond Damascus. There, too, is located the tribe of Maronites, a large community, which numbers, all told, something like 135,000. Like the Druses, the Maronites occupy the country on both sides of Damascus, largely inhabiting the Mountains of Lebanon. The Turks promised the Druses the lands of the Maronites, and promised the Maronites the lands of the Druses. They also stirred up ancient enmities between the two peoples, fearing that they would unite and sweep Turkish rule from Syria.

The Maronites being largely in excess of the Druses in numbers, the Turks succeeded in persuading them to disarm, and then joined the Druses in attacking them. Naturally the disarmed people suffered heavily. Peace was patched up between the two tribes in the early sixties, but various writers inform us that the ancient enmity between the Druses and the Maronites has continued.

I did not find this to be the case. Our dragoman was a Maronite, and he certainly stood high in the esteem of the Druses. By what I could learn from the latter, they are now "on to" the game of the Turk, and the Sultan has moved his thimble-rigging performances farther west, and is playing his little dodge with great success on those simpletons—Russia, England, France and Italy.

Much happens in the Lebanon Mountains that does not get into the papers. A while ago the Turks sent an expedition from Beyout against the Druses, who were becoming too independent to be bearable. The Turkish battalion disappeared into the valleys of Lebanon, and for some days there was considerable anxiety concerning them. But at last there appeared at Beyout a tattered Druse, badly cut up, who said his people had been defeated after a terrible battle, and that the two enemies now occupied positions opposing each ether, neither daring to attack.

Seeing that the Druses could not withstand the might of the Turkish Empire, he had deserted his comrades and had come to swear allegiance to the Turk. As a matter of good faith, knowing all the paths of the mountains, he had brought a message from the leader of the Turkish expedition, who asked the commander at Beyout to send him reinforcements instantly, which this Druse would guide to the place where they were most needed.

Another band of soldiers were at once dispatched under the guidance of the traitorous Druse. He led them into the mazes of the mountains and up a high valley, where he triumphantly pointed out to them the Turkish flag waving over a large body of men in Turkish uniform. Suddenly the guiding Druse disappeared into the wilderness, and from all around fire blazed forth on the unfortunate Turks who thus, too late, realized that they had been trapped.

The Druses had taken in the the first expedition and wiped it off the face of the earth, not a man escaping. Being still unsatisfied, now that their fighting blood was up, they had calmly ordered on another regiment, which they also decimated, just as a hungry man would call for a second helping at a restaurant.

After this double victory the Druses thought of going down to Beyrout itself, to make things interesting and lively in that village; and it was not fear of the forces they would meet that hindered them, but the fact that so many foreigners lived at Beyrout, some of whom who would be sure to get hurt and thus bring on outside intervention. This was the case when Napoleon the Third sent 10,000 soldiers to French soldiers to keep the peace in Lebanon, about thirty-eight years ago. They, however, forwarded a polite letter to the Turkish commander at Beyrout, requesting him to send larger men next time, as the Turkish uniforms they had captured were of too small a size. Thus it comes that, although the rich people of Beyrout go up tothe Mountains of Lebanon in the summer

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for their health, Turkish officers have come to the conclusion that the mountains are not a suitable health resort for their soldiers.

A missionary who had spent many years among the Druses gave me some interesting particulars about their religion and habits. He says that they are the most difficult people to live among in an evangelical way that he ever had any experience with. They will agree cordially with everything a missionary says, they will join with him in prayer and do everything he wishes, but they stick to their own religion just the same. The faithful are enjoined to conform to whatever religion is dominant around them, but to remain true in their hearts to their own.

Thus they will worship quite complacently in a Mohammedan mosque or a Christian church. They never pray, as they look upon prayer as an impertinence toward the Almighty. They believe in one passionless god who is all-wise and therefore needs no advice from this earth. They will allow Mohammedans or Christians to enter their churches, but when a Mohammedan visits them they cease their own form of worship and begin reading the Koran. When a Christian comes, they read the Bible.

They do not practice polygamy, but treat women with a respect similar to that of civilized nations, teaching them to read and write—something which every Druse woman is able to do—thus forming a striking contrast to their Moslem neighbors. They have seven commandments, the first and greatest of which inculcates absolute truth; but that is only between Druse and Druse, for they may lie as much as they like to the outsider; it is not counted against them.

They make no attempt to proselyte other people, for they know it would be useless, as the gates of heaven were finally closed something like 800 years ago. They believe in one indivisible God, but they have had ten Christs, the last being Hakim, whose full name is ElHakim bi-amriillah Aboo 'Alee Mansoor, who held the gates of heaven open for thirty-six years, during which time all mankind had a chance of salvation. The gates were at last closed in the year 1020. It seems rather illogical of the Druses to shut out from Paradise everybody born since that time. They say that no more Christs will appear, and that when Hakim finally returns it will be to conquer the world.

Hakim, by the way, who was Caliph of Egypt, seems to have been the worst and most tyrannical ruler that ever reigned in that much misgoverned country. He became so unbearable at last that his sister arranged for his assassination, which duly came off, to the satisfaction of all the people of Egypt and the surrounding countries.—*From "Travels and Troubles in the Orient," by Robert Barr, in Saturday Evening Post.*

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Etiquette for Children.

It seems to me that too many mothers neglect this important element in the training of their children. In fact, do young folks at any time have the manners that distinguish those of two generations ago? There has been a sad decadence of manners generally within the last forty years, and, unfortunately, children have been affected by it more visibly than any others. Gone is the old-time courtesy which children showed to their elders.

And yet we cannot blame the children. The fault lies with their parents, principally their mothers. We cannot expect all little children, indeed, to be Little Lord Fauntleroys, or Eva St. Clairs, but they can be thoughtful of others, unselfish, respectful and courteous. Especially should they know how to behave politely in the dining room. If there is one thing more than another that shows our bringing up, as we say, it is our manners at table and the way we eat. Yet how often is one's whole meal made unpleasant by some unruly or misbehaved child. Mothers cannot be oblivious to the misdemeanors of their children in this respect. Possibly, however, they may not realize that the responsibility of their behavior or misbehavior rests upon them. But it is as necessary to teach them good manners as that they must not eat too much.

In the first place, are not children overpetted and allowed too many privileges in these days? The good old maxim of our grandmother's time, "Children should be seen and not heard," is entirely obsolete, at least in practice. In many homes the children are the real managers. They monopolize the conversation and continually interrupt older ones while talking. This is all wrong. Such a mode, or rather lack of training, fosters their selfishness and vanity, and renders them real nuisances of fault-finding and discourtesy.

Children should be taught to be quiet when in the presence of guests or those older than themselves. Only the other day I was greatly shocked while visiting at a friend's house by the ill manners of her little boy, who was not quite ten years old. Before we were all fairly seated at the table he leaned forward upon the table, knife and fork in hand, and exclaimed: "I want some of the plum pudding, but I won't have any cake."

"You must wait, Carl," said the father, sternly. Afterward he was helped three times to plum pudding, though several of the older ones had a much smaller amount in consequence. I imagined that his mother might feel ashamed of his want of good breeding, but the little fellow afterward remarked to me confidentially, "Mamma always says I may have the lion's share of anything."

Ought children to grow up without being instructed in the rudiments of good manners? Perhaps some overburdened mother says she cannot always take time to see to these little matters of dress and behavior; but she can take time to teach even the little ones to do it for themselves, and it will soon become second nature. The laws of cleanliness and propriety to be always observed, and something of the etiquette of the best table usages, can very easily be added. It is an essential part of a child's education to learn how to behave, and if they have good manners at the table, nine times out of ten they will elsewhere.

A faultless toilet, quietness of demeanor, and a willingness to wait for others, the use of the fork instead of the knife in conveying food to the mouth, the absence of fault-finding, the proper use of the napkin, eating and drinking without making any uncouth noise—these are to be equally observed as a part of table etiquette, and the youngest boy or girl can easily practice them. Nor should they forget the "please" and "thank you," that have so much to do toward making children attractive.—*Illustrated Christian Weekly.*

With The Children.

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Vacation Days.

There are a great many people who don't know what to do with a vacation when they get one. They walk around in their Sunday clothes or perspire at political picnics, or sit out the time on the piazza of a summer resort. When they get so tired they can't do any more, they take a rest and call that "a vacation." But the truth is that you must work just as hard to get the good out of a vacation as you must to improve the working time. Children understand this. They are much more exhausted at the end of Saturday than they are at the close of Friday. But it's been more fun; lots. I would rather tire myself out hunting four-leaf clover than in looking for sparrowgrass for greens. When you have a vacation, you don't want to do anything that is useful. I can't give all the children have written about their vacations, but here is enough to make you long:

Mattie Lorena Upton, Houstonia Mo.: "My mother and I made a visit to my uncle's family, who live seven miles from Independence. We came to a place over the river where the bridge had been washed out; we had to walk through the train, get off, and walk around to another train. My uncle met us at Independence; we rode out home with him. They had the dinner ready for us. When we had spoken to every one, we sat down and ate heartily. We had a delightful time wading in the water, and horseback riding. My cousins and I had a playhouse down at the spring. We sold cakes, lightbread and butter, and mud pies." Emily Riley, Kearney, Mo.: "My best vacation days were spent in the country. My mother went to Colorado Springs and I stayed with my aunt. Every day I would ride horseback after the cows, or go flower hunting. I stayed five weeks. My Christmas vacation was spent in Texas. I have read Three Vassar Girls in South America; I am now reading Three Vassar Girs in the Rhine. My best quotation is from Cervantes: 'Every one is as God made him, and oftimes a great deal worse.' "

Fred Evans, Brooks, Ia.: "Once, Cousin Roy and I went after the cattle. We found a blackhaw tree. So Roy and I climed up to the forks of the tree. We got tired sitting up there, so we got to moving around; and the first I knew anything, Roy fell, but his foot caught fast in the forks, and his head hanging down. So I pushed his foot loose and he fell on his head, and next I fell, and the biggest limb came with me; and all the laughing you ever heard was there!" Lola Cox, Cox, Mo.: "New Year's week my aunt and little cousin were here. We went over to my uncle's across Salt River, and I stayed all week, with my least sister. We went to an oyster supper."

Eunice M. Shafer, Nilwood, Ill.: "The best time I had was last summer. July 19th was my birthday. Mamma gave me a party. There were eleven little girls, and they brought me so many nice presents. Some brought me handkerchiefs and some brought silk ones. . . We went down to the branch and played on the sand in the shade. Then we came back to the yard and swung in the hammock. At four Mamma called us to supper; we had ice cream, cake and cream soda. After supper we all went to the rock quarry and watched the water flow over the rocks. At six the little girls all went home. We had a nice time. I don't think I will ever forget it. I only have one objection to your costinued story; and that is that every week there isn't enough of it."

Charlie Mountain, West Liberty, Ia.: "My two brothers, my cousin, a neighbor boy and I went to the river to stay all night. The owls hooted so that a person could hardly sleep. We heard a rooster crow about three o'clock in the morning. It was oo cold to do without a fire; we built one out of an old tree that had been blown down. We only caught one fish—that wasn't fair, was it? One or the other would be pulling the covers off all night, or running after logs to keep the fire up. We had more fun than we had sleep. We got up at four o'clock in the morning to look at our hooks. We may go fishing again this summer. I wish you would come and go with us. Miss Violet Star and her class got their pictures taken; I was one of them." (I now have three pictures of our members; the last was from Mamie C. Davis (10), Hume, Ill. It pleases me very much when the children think enough of me to send their pictures. But I am not hinting for Miss Violet's. I would like very much to fish with Charlie next summer. In fancy I can see those five boys rising in the dusky morning with disheveled hair, and creeping to the river's brink to draw up their lines cautiously. And I know how they felt when they saw the wet hooks glistening in the light of the camp fire, perhaps a wisp of mouldy hay or a snakey-looking snag hanging upon one, and that one poor, friendless fish—a very small one I am afraid. But when I camp out upon the river I enjoy it just as much if I do not get a bite. The washing of the water, and the strange, dark things the woods are always saying, and the solemn anthems of the frogs, and the shine of the fire, and nobody near to tell me "not to play in the water—all this makes the hours paint the time in golden hues."

Mamie C. Davis: "In our five school examinations I rank first every time but once. One day my little brother (3) went out in the yard and threw up a piece of coal. Not seeing it fall, he ran in the house and cried, 'O, mamma, I threw up a piece of coal, and Goud God caught it.' " Mrs. Sallie Davis, Hume, Ill.: "I have followed the Advance Society directions in full, and have gained a great deal by it; considering a family of six small children, and my eyes being very weak at times, I have done what I could. God bless you all." (Children, that means you, too. I wish the people who keep saying they "haven't got time to read or study" would note the preceding. I know from experience that when your eyes are not strong, you are tempted to slight history; and if I had six children I don't know what I *would* do.)

Bertha N. Beesley: "I am very sorry to write this letter, for I have broken the rules of the Advance Society. I went to the singing on Saturday night and was very sleepy when I came home, so I forgot to read my verse in the Bible. I think our badges ought to be red, white and blue instead of red and yellow. We Americans don't like Spanish colors. Three months from now I hope to be on the honor list." (Don't you think she ought to be excused for forgetting just one time? I do. As to the colors of the badge, the ribbon must be red, with "Av. S." worked on it in black letters before you become an Honor List member. After keeping the five rules for three months, you can work "Av. S." on the red ribbon in any colors you please. If you are too patriotic to use old gold, you could have blue, or green, or white, or white-and-blue.)

You know, when a person makes a great success, or accomplishes a victory, he is said to win his Waterloo. That is because five or six different great nations managed to defeat one man at a certain Waterloo. Well, there is a town named Waterloo in Iowa, where a battle is going on for good literature. Mabel Gunther started it, and she has enlisted these soldiers in her regiment of the Advance Society: Ethel and Nora Iles (12 and 10), Alice M. Hammett (12), Blanche Parker (12), Lena Walrath (11) and Lily Dietz (the last named is president, Lena is vice-president and Mabel is secretary). Ella Cash: "My sister, Mabel, and I have always read the Bible every morning after breakfast, since we were ten years old. I send my best regards to all the members."

Mabel Gunther: "The best fun I had last summer was on the farm; I stayed three days, and learned to ride horseback, which I enjoyed very much. Every evening about six, we went riding. We were near the river, so we spent much time in boating and wading. One afternoon we went out in the woods after wild grapes, and got two or three baskets full. My pet this summer is a pony; last week papa got a surrey for sister and me. I hope Mr. Weston will adopt Delight and put her in school. I am reading 'The Satello Boys.' "

HONOR LIST: Elmer C. Rinehart, Ridgeway, Mo.; Mabel and Gertrude Minnick, Davenport, Wis.; D. M. Shafer, Decatur, Tex., Mabel and Ella Cash, Litchfield, Ill.; Charlie Mountain, Emiley Riley, Fred Evans, Julia and Lola Cox, Mamie C. Davis and her mother, Mrs. Sallie Davis. Next week, that continued story.

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Sunday School.

HERBERT L. WILLETT.

THE CROSS OF CHRIST.*

The cross of Christ is the golden milestone from which the history of redemption measures its consummations and its beginnings. With it the preliminary and partial ministry of salvation wrought by Judaism came to its end, and the gospel of the world's hope began. Of other careers death is the close; with that of Jesus it was the second and more vital beginning. The story of other lives is told in biography, opening with birth and unfolding through the years of activity. That of Jesus' life was told by Paul in the triple statement that he died for our sins, that he was buried and that he rose from the dead the third day—thus beginning where others end. To those who told the story in the first years of the church's career, these three facts seemed more important than all else in the Master's ministry.

But the death of Christ is significant, not as an isolated fact, but as the consummation and interpretation of his life. His whole career and its purposes can be understood in the light of this event as they could not otherwise. The death was the fruit which his life bore, and in which it voiced itself. As the life of the tree remains without issue and its purposes are unexpressed unless it bear fruit, so the life of Jesus would have remained without its supreme value if the death of the cross had not been its completion. This is not to underestimate the value of the life in itself. The tree has beauty and fragrance, and gives shade, even if it has no fruit; but its highest function is unfilled.

But the ministry of Jesus is a unit. His life and death were vital parts of an undivisible whole. The absence of either element would have made the sum incomplete. When the death of Christ was preached in the early church, it had its value as the fitting close of such a life as he had lived. The work of Christ was a totality not to be divided into sections and compartments. The end explains the entire life. Jesus' whole career was sacrificial. He was bearing away the sin of the world during all his life. In this appears the true priestly character of our Lord's work. The swing from Romanism and the earlier type of Protestant dogma has so strongly emphasized the prophetic mission of Jesus that his priestly function is in danger of neglect. The author of the Epistle to the Hebrews rightly insists on this side of his redemptive work, nor does he mean that the sacrificial work of Jesus consisted in shedding his blood. The blood idea, which so pervaded the older system of worship that the temple courts reeked with the blood of slaughtered beasts and the priests tended to be little more than masters of shambles, had no place in the new covenant save as the blood of Christ formed to the Hebrew mind a connecting link with Judaism, and served to represent his life, his will, his entire being, surrendered freely to God in devotion to the ends of redemption.

The death of Christ set before the world the awful cost of sin. No lesson could be so impressive as to the disaster which the transgression of righteousness always works. To be assured that our sins are black and unsightly may perhaps avail to turn some to better lives, but for most nothing less suffices than the shock of comprehending that just such sins as ours cost Jesus his life, and that by our sin to-day we evermore crucify the Son of God afresh. Such a spectacle as the cross of Christ not only makes odious the special sins that killed him, the disappointed ambition of Judas, the envy of the priests, the cowardice of Pilate, but serves to put all deflections from right thought and conduct in their true perspective, as charged with consequences so dreadful that no sin can ever again be called small. Moreover, Jesus' submission to the effects of human hatred was the most potent method of meeting it. He would make no compromise with sin, nor would he meet it with the usual weapons. It was better to disregard it, or to suffer in silence and thus win the more decisive victory by seeming to be utterly defeated. There are attacks which are too insignificant to be noticed and which light harmlessly on all save those who aim them. Then there are deeper and deadlier attempts to stab character and ruin reputation which, though they may cause suffering, can only be met with patience, in the consciousness that one who has ruled his spirit to quiet confidence in the vindicating power of truth is already victor in advance, and that evil cannot be more surely defeated than by the full display of its character. By submission to the death which his foes had so laboriously planned, Jesus gained the most signal of victories.

Perhaps the most notable effect of the death of Christ was the exhibition of divine love there manifested. Jesus had preached the truth of God's love to man, but the attestation which his death gave to it was commanding and convincing. It showed that the divine love would go all lengths to prove its reality to doubting men, and forever convince them of the truly paternal, the loving, indeed the suffering tenderness of God. Here was a secret which no word was strong enough to fully disclose—only a tremendous act could enforce it. God desires the happiness and love of his children. He desires it above all else. He goes to the uttermost to show them his attitude toward them, and the fatal consequences of indifference to his love. The whole process of revelation has one burden—the love of God to men, and the consummation of that process is the cross of Christ. It is the mighty appeal which God makes to man, not to his sympathy alone, but to his reason, his intelligence, his sense of truth and justice, his ideal of moral symmetry, his consciousness of the awfulness of separation from the divine life.

Once more, the death of Christ is vicarious, not in the sense that it provides an easy path for man to evade the consequences of sin by shifting them upon the head of Christ, but that he appears in this sacrificial act as our true representative, our vicar, and pledges us by all the sacred obligations of our relation to him to take up our cross and follow him. It is true that the death of Christ has made possible man's redemption from sin in a sense so profound and majestic that its full significance is quite beyond the narrow limits of any small theological definition. But man is not so easily relieved of responsibility as the church has often been concerned to teach. The righteousness of Jesus is not imputed to men by any transfer of accounts in the old legal or commercial sense; it is rather *imparted* to them by a living union with him, in which the purposes and the motives of his life become theirs, and thus they tread the path of service and sacrifice which he has first of all trodden. He has opened the door of the highest life, and we enter after him.

*Sunday-school Lesson for June 4, 1899 — Christ Crucified (John 19:17-30). Golden Text—The Son of God loved me, and gave himself for me (Gal. 2:20). Lesson Outline—1. The cross and the title (17-22); 2. The garments and the friends (23-27); 3. The thirst and the consummation (28-30).

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Bro. Pritchard's Book.

I hear much about this book, especially by those who have secured it and read it It is certainly a book of great value. Bro. Pritchard in this book has considered great and important questions, and has shown wonderful familiarity in his treatment of them. He is a powerful thinker, and his wonderful memory enables him to tell, in no dubious terms, what he has seen and heard and thought out during his long and busy career. His book ought to be possessed by every one who is anxious for a clear statement of the truths of the New Testament.

Recently I heard Rev. Moody state what books young people should have in order to get needed help in the reading and proper understanding of the New Testament. A few days after a young lady said to me: "Bro. Moore, can you tell me the titles of those books that Mr. Moody mentioned the other night?" I said: "No, I cannot. A man who handles the New Testament the way that Mr. Moody does is not the one to tell what books to read in order to its proper understanding." Bro. Pritchard's book is of greater value to one seeking to know the cardinal teachings of the New Testament than a multitude of books would be whose authors failed to discern what are the functions of the gospel and the church. No one who is incompetent to rightly divide the Word of God and to show the relationship of the law to the gospel is prepared to properly introduce any one to the right way of looking at the New Testament.

Any one who will secure Bro. Pritchard's book and read it will prize it very much. This book can be had for $1.25. Address Henry R. Pritchard, 2007 Senate Ave., Indianapolis, Ind.

W. O. MOORE.

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TOPIC FOR JUNE 11.

A PERFECT CHILD.

(Luke 2:40-52.)

Who does not know Hofmann's picture of Christ in the Temple? There he stands, that gentle boy, with his brave, sweet face, with his great, dark, intelligent, honest eyes, with his full, feeling mouth. There is no petulance in his manner, no overbearing self-confidence, no aggressive impertinence; just childlike wonder and insight. When one looks into that charming face, one better understands the words, "Except ye become as little children, ye shall in nowise enter into the kingdom of heaven."

Luke's Gospel has been called the Gospel of the infancy, because it tells more than any other about the birth and childhood of Jesus; and how precious to us has become that Gospel of the infancy! How it ties us to the human in Jesus' nature! How it brings him home to the door of childhood, and permits him to make common cause with the simplicity and weakness of little ones! We could ill dispense with these proofs that Jesus, like us, understood as a child, thought as a child, spake as a child.

Like a perfect child, he was docile, teachable. He was subject to his parents. At Mary's knee and in Joseph's shop he grew in wisdom. Of the doctors he aske questions. Children are pre-eminently open to new truth. They accept what is told them with implicit belief. They are even led astray sometimes by their open, docile minds. With us older ones the greater danger is that we shall be too incredulous, that we shall cling too closely to preconceived ideas, that our minds shall not be sufficiently open to the truth. Except ye become as little children, and open your hearts for truth, ye shall not enter the kingdom of truth.

A little child, especially the perfect child, is frank and honest. No jury so unbiased as a group of boys. Fair, square, even blunt in their judgments—so was Jesus all his life through. No compromise was there with him in dealing with what he disapproved, no smoothing over and deception or flattery. "With unveiled face, reflecting as a mirror the glory of the Lord," he dealt frankly with all. O, that we might break down this wall of partition that separates us one from another, and be more frank, open and honest in our dealings one with another!

The child grows, the perfect child, most of all. Jesus waxed strong. Be not discouraged, fellow Endeavorer, if you are weak. We are babes in Christ. We shall wax strong. Oftentimes we shall fall, and hurt ourselves. In unguarded moments we shall give way. But if we are like little children, we will up and on again.

Great Britain.

WALES.

The Welsh, or, as they call themselves, Oymry, are descended from the ancient Celts and adhere with tenacity to the customs of their forefathers. They are a hardy race, brave and generous, but impulsive and irascible.

Inhabitants of the rural districts yet speak the Celtic tongue and are superstitious and fanatical. The chief characteristic of their simple costume is the tall, black hat with wide, round brim. These hats are considered valuable heirlooms and are handed down through several generations. The illustration in another column shows a Welsh mother and daughter wearing such hats, the daughter being seated at a Singer sewing machine.

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First Things—III.

F. D. Power, *Director.*

Pentecost gives us, not only the first preaching of the gospel and the first covenants, but here also are the first Christians. Here is the first place in all the Bible where the church is spoken of as an existing institution. "And the Lord added daily to the church the saved."

What sort of people are these? What do we find recorded of them? "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

1. They continued steadfastly. Constant were those disciples. Many go into camp and like the life of a soldier for a time, but soon turn away from the battlefield. Many are easily persuaded to take up the profession of religion, and as easily lay it down. Constancy is a hard word. Taking the cross daily, praying always, watching night and day, never throwing off the armor, never unbending in our holy waiting before God and walking with God—this is where men fail. These Pentecostal converts were constant. Theywere not moved from their purpose by opposition. The things taught them by the apostles they cleaved unto. The ties and duties of brotherhood they met regularly. The remembrance of Christ's death in the supper they observed without fail. Always, they were praying men and women.

2. Again, united were these early Christians. "All that believed were together, and had all things common." "The multitude of them that believed were of one heart and of one soul." They had not yet come to the sin of sectarianism. They did not branch off into a dozen separate schools at different street corners into "St. Peter's Church," "St. James' Church," "St. Matthew's Church," and so on through the catatogue of apostles. This disharmony and disunity was a sin of later times.

Christ prayed that his people might be one, and they were one. Christ intended by that union the world should be conquered, and in three centuries Rome, which was then the world, was at the foot of the cross. Christ means to-day that the kingdoms of this world shall become the kingdom of our Lord and of his Christ by the united service of his people. A single drop of water is a weak and powerless thing, but an infinite number, united by the force of attraction, form a stream, and many streams combined form a river, and many rivers pour their water into oceans, whose proud waves, defying the power of man, none can stop but the Creator who formed them. And so resistless would be the power of God's people thus consolidated and hurled against sin. Patience. There is a legend that when Adam and Eve were turned out of Eden an angel smashed the gates, and the fragments flying all over the earth are the precious stones. Patience. In God's own good time we shall fit our fragments together and reconstruct the gates of Paradise! The era of reconciliation is dawning. The body of Christ will yet be one as in the beginning.

3. These first Christians were charitable. "They had all things common, and sold their possesions and goods, and parted them to all, as every man had need." Nothing like this had ever been seen before. The Jews in violation of their law neglected the poor. Among heathen nations systematic provision for the wants of the needy was unknown. It was, therefore, a new thing under the sun to see persons selling houses and lands to supply the needy. It could not fail to have great effect, so we read: "And with great power gave the apostles their witness of the resurrection of the Lord Jesus, and great grace was upon them all."

It was not communistic or socialistic, for only such as were in want received anything.

Christian benevolence will always make the church mighty. Christ spared not himself; why should the church spare herself. The wealth I have is not mine, why should I hoard it? Christians would be godlike: how can they be like God so much as in doing good to men? "Are you God's wife?" asked a ragged, cold, hungry little girl of a Christian woman who took her on the streets of New York, shivering and forlorn, and gave her food and clothes. "Are you you God's wife?" Why should men be hungry when there are cattle upon a thousand hills? Why should children cry for bread when barns are bursting with heaven's bountifully given grain? The moon gives the light she receives from the sun; shall we not bestow the benefits received from God to the profit of our neighbor? Ah, the church must remember the poor if she would be apostolic.

4. Finally, these first Christians were joyful. "They, continueing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." "Happy are the people whose God is the Lord." In the midst of tribulation, even, they rejoice.

One of the marks of apostolic Christianity is its blessedness, its joy. The gospel is a message of joy, "Glad tidings of great joy." One of the fruits of the Spirit is joy. "The kingdom of heaven is not meat and drink, but love, joy, peace." "God sends ten thousand singing truths into the Christian's heart, singing as birds in the springtime, as a forest of nightingales might break forth on a winter's night."

The world needs this joy, and God sends joys, Christ gives peace, the Holy Spirit is the Comforter. Would we be apostolic, we must be God's happy children, Christ's blessed ones, Heaven's heirs of eternal delights with One in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore. To such a service, for such an exaltation, Christ calls every man.

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Marriages.

MITCHELL—BLACKWELL.—At the residence of the bride's father at Tappan, O., on March 18, 1899, Mr. Jno. Mitchell and Miss Rosetta Blackwell; C. E. Smith officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

DEJARNETTE.

Martha Ellen DeJarnette was born in Grant County, Ky., Dec. 19th, 1839; died in Montgomery City, Mo., April 19th, 1899, aged 59 years and five months. She was the daughter of Harrison and Mary DeJarnette and was one of a family of nine children, five of whom, together with her aged mother, survive her. From a child she seemed religiously inclined, and at the age of 19, near her Kentucky home, she made the "good confession" and was baptized by Bro. Jarrott of sainted memory. From the day of her baptism to that of her death, she lived the life of a consecrated disciple of Christ. About six months ago her health gave way under a severe spell of la grippe, she growing gradually worse until death came to her relief Toward the last her sufferings were intense, yet she bore them all with Christian fortitude and grace. It was a source of strength to talk with her about her Savior and her hope of eternal life. Speaking to her pastor just prior to her death, she said, "The promises of Jesus are sweeter to me than ever before; I am just trusting him and waiting his time." She loved her church with a constant devotion, was loyal to all its benevolences Although possessing but little of of "this world's goods" she never failed to contribute something whenever a collection was taken for any missionary or church enterprise. She will be greatly missed, but our loss is her and Heaven's gain. After a funeral discourse by the writer in the Montgomery City Christian church, we buried her body in the beautiful city cemetery there to await the resurrection morn. C. C. HILL.

Montgomery City, Mo.

(Christian Guide please copy.)

KITCHEN.

Mary Elizabeth Grimes was born in Randolph Co., Virginia, April 30, 1828. While a child she came with her parents to Randolph Co., Mo., where she resided until her death, May 10, 1899. In 1845 she married Levi Gee, by whom she had born to her six children. In 1860 she married Richard Kitchen, by whom she had four children. She leaves a husband and six chidren to mourn the loss of a kind mother and affectionate wife. She lived a consistent member of the Christian Church until her death, beloved by those who knew her. Her children are all members of the same church, one of whom is a young but acceptable and worthy minister. The family love music, and we hope to see them all on a brighter shore singing the "melodious songs of the blest." Funeral by the writer. Fraternally,

T. W. STRAWN.

KEY.

Eldon Weldon, son of Wm. T. Key and Mary Key, was born April 5, 1898, and died May 20, 1899, aged one year, one month and 15 days. The funeral services were conducted by the writer in the Salem church, after which the remains were interred in the Salem cemetery. His soul, unpolluted by sin, has returned to God who gave it. F. E. BLANCHARD.

Barnard, Mo.

McDONALD.

Solomon McDonald was born in Pormotoon, N. S. June 18, 1818. Moved to Haverhill, Mass,, in 1861. From early manhood he loyally served his Lord and Master. He was elder of the church in Ayers Village a long number of years. On the disbanding of that congregrtion, he was one of the prime movers in planting the organization now known as High Street Church of Christ, Haverhill, Mass. Faithful in the Bible-school and regularly did he meet in the church to worship. Patient in his suffering, he at last fell asleep April 17, 1899. His son and daughter may take comfort in the thought, he was a good man and fought a good fight. The writer, who was his pastor for two years, never had a better friend and holds his memory precious.

R. M. MOORHALL.

Belle Vernon, Pa.

McGEE.

Bro. T. S. McGee departed this life May 14, 1899, at the advanced age of 79 years, four months and one day. Bro. McGee had been a member of the Pleasant Hill Christian Church for a number of years, He loved the church. Funeral services were conducted by the writer Monday, May 15, 1899. W. F. HAMANN.

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PENNINGTON.

Died, May 11th, 1899, near Dorchester, daughter of Mr and Mrs. James McPeak, aged nearly three months. Heaven will now have a greater interest for the stricken parents. Funeral services were conducted by the writer Saturday the 13th inst.

J. E. MASTERS.

Dorchester, Ill , May 20, 1899.

PENNINGTON.

Delilah Pennington, whose maiden name was Shannon, was born in Knox County, Tenn., September 27, 1816; died December 4, 1898, aged 82 years, two months and seven days. She moved with her parents when three years old to Shawneetown, Ill., living there until she was 13 years of age, when they moved and located where the town of Industry now stands. She was married to Richard Pennington Jan. 30, 1834. There were born to them 12 children, Elizabeth, Catharine, Cordelia, Sarilda, Alice, Ella and Edward are living. Charles, Albert, Richard, Elnora and Alford are dead. Bro. Pennington, her husband, departed this life Oct. 26, 1891. Sept. 3, 1848, she united with the Christian Church, of which she was a devoted member until her death. Bro. Pennington was also an honored member for many years. He served as elder of the church at New Salem, McDonough County, Ill. Both loved the Church of Christ with that fidelity that was admired by all who knew them. Their Christian lives are to be emulated by all who love the Lord Jesus Christ. The funeral was preached by the writer at the old home at Pennington's Point.

H. C. LITTLETON.

Astoria, Ill., May 19, 1899.

TUCKER.

At the ripe age of almost 83 years David Tucker passed from this life to the life beyond. Beginning his religious life in the Baptist Church in 1852 he never faltered in his faith in Christ. After moving to Farmer City he united with the Church of Christ there, where he loyally served the Master till called away. Before his death on March 6th he said, "I'm packed up ready to go." May our dear Lord comfort and sustain the lonely companion, who for near 59 years walked so joyfully by his side. "There remaineth a rest for the people of God." E. C. STARK.

WAUGHOP.

Not many in so few years put more into life or win more from life than she whose transition we now in sadness record. Marcie Waughop was born June 30, 1867. At the age of 16 years she entered Eureka College and graduated June 14, 1888. She then taught four years in the public schools near her home. In the autumn of 1892 she entered Wellesley College in Massachusetts, where for one year she pursued special studies in English literature and history, thus advancing her preparation for the life work to which her ambition led. She taught four years in Eureka High School. In the fall of 1897 she was called to take charge of the English Literature department of Eureka College. This difficult position she filled with credit and with her characteristic energy. Her ambition and industry proved too much for her physical strength. In February last she was compelled by failing health to relinquish her hold upon the active duties of her position. Since that date her suffering has been most intense. It has been borne with a patience, cheerfulness and self-mastery most remarkable. At her home in Henry, Ill., on the evening of April 30, 1889, at the age of 31 years and 10 months, her short and beautiful earth-life closed. She was born anew in Christ at the early age of 15 years under the ministry of Bro. A. B. Wade, stepping from the innocence of childhood into the innocence of the children of God. She "held the beginning of her confidence steadfast to the end," and failed not to grow in Christ while pressing forward in other accomplishments. Her talents, which were of a high order, were humbly consecrated to her divine Master. She was deeply devotional in spirit and zealous for his cause. She rejoiced in his service, yearned for the salvation of others and strove to uplift the world while making it happier Both in living and in dying she exemplified the triumphs of the gospel. On the morning of her last day she selected to be sung in her behalf, in the worship of the Lord's house, the hymn beginning:

"My Savior, as Thou wilt!
O may Thy will be mine!
Into Thy hand of love
I would my all resign;
Through sorrow, or through joy
Conduct me as Thine own,
And help me still to say,
My Lord, Thy will be done!"

As a student she was accurate, painstaking and industrious, choosing and maintaining a high standard of excellence. Fellow students always found in her an inspiration to high endeavor. As a teacher she was conscientious and thorough. As a friend she was helpful, considerate and constant. In the home she was affectionate and self-forgetful.

C. B. DAENEY.

WHITE.

April 27, 1899, another of the faithful Disciples and a charter member of this church has passed away from among us into his eternal rest, having journeyed by his ninetieth milestone. David White came to New Orleans from Ireland when 12 years of age; steamboated on the Mississippi and Ohio Rivers, traveled much in the Eastern and Middle states and finally settled in Louisiana. He was twice married, and is survived by two children and several grandchildren. During his declining years he made his home with his son, Matthew White, of Mt. Sterling, where kind and loving hands constantly ministered unto him. We have lost a dear friend and brother whose life is a rich legacy to the Church of Christ.

A. N. LINDSEY.

Canton, Mo.

Stockholders' Meeting.

Notice is hereby given that a meeting of the stockholders of the Hopkins Adding Machine Company will be held at the general office of the Company, 1522 Locust Street, St Louis, Mo., on Thursday, June 1st, 1899, at 9 oclock A. M., for the purpose of voting upon the following propositions then and there to be submitted to the stockholders:

1. To increase the capital stock of the said Hopkins Adding Machine Company from $60,000, its present capital, to $150,000.
2. To purchase the entire interests of the original Standard Adding Machine Company, of Illinois, patents, patent rights, licenses, privileges, contracts and choses in action of every nature or description whatsoever, same to be paid for in stock from said increase.
3. To change the name of the Hopkins Adding Machine Company to the Standard Adding Machine Company, to conform with the name in which all patents are issued.
4. To increase the Board of Directors from five (5), the present number, to seven (7).

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Publishers' Notes.

A Place in the Home Library.

"'Men of Yesterday,' by T. W. Grafton, is written in that pleasing style that made the 'Life of Alexander Campbell,' by the same author, so greatly admired. The Disciples have put out many excellent books in recent years, and our own publications ought to have a larger place in our home libraries. 'Men of Yesterday' would be an especially good book to put in the hands of young people. The narrations are full of interest, and these are men with whom the generation now growing up should have some acquaintance." — *Editor Christian Tribune, Baltimore, Md.*

"Men of Yesterday," by T. W. Grafton, contains biographical sketches of the following six prominent men: Walter Scott, B. W. Stone, John Smith, Isaac Errett, Barton W. Stone and Otis A. Burgess. The work embraces 291 pages, is handsomely bound in cloth and the price is $1 00 per copy, postpaid.

Samples Sent Free.

Sunday-schools that are not using or that are not acquainted with the extensive series published by the Christian Publishing Co., St. Louis, Mo., should write for samples at once. The third quarter is near at hand and Sunday-schools should begin preparations for their supplies for the third quarter. A sample set will be sent by mail on receipt of application. In this sample set will be found a copy of every kind published by the Christian Publishing Co., among which is literature adapted to all grades in Sunday-schools.

Vacation Time

Is now at hand for the school teachers, and their season of leisure might be occupied with great profit by reading a book which gives the methods of the greatest teacher the world has known. "Jesus as a Teacher," by Prof. B. A. Hinsdale, is worthy the attention of the school teachers of to-day. The author presents practical thought not usually found in books on this subject. Prof. Hinsdale's long experience in the school-room has specially fitted him to write on educational subjects. The school teachers of this time should go direct to the greatest of teachers for instruction. Prof. Hinsdale very aptly says: "Waiting upon the teaching of the rabbi was eating the husk on which the swine fed. Waiting upon Christ's teaching was sitting dowing at the feast the prodigal's father spread." It is a book of 330 pages, neat cloth binding, and the price is $1.25, postpaid.

The Science and Pedagogy of Ethics.

The new book by H. W. Everest, the well-known author and scholar, is nearing completion. Those who have read "The Divine Demonstration," a former work of Prof. Everests', know full well his literary ability and scholarship. It is not saying too much to intimate that his last is his best literary production. It will be a book worthy the attention of the thoughtful student, preacher and teacher.

Bible Characters.

Books on Bible characters are interesting to those who like to study the history of prominent persons mentioned in the Old Testament. The Christian Publishing Co., St. Louis, has published several such books during the last few months, among which are the following:

"In the Days of Jehu," By J. Breckenridge Ellis, price 75 cents.

"King Saul," by J. Breckenridge Ellis, price $1.00.

"Queen Esther," by M. M. Davis, price 75 cents.

Any one who will carefully read these books will have a better understanding of the lives of these historic chcracters, and a greater insight into Bible history.

As soon as possible other books will be published on other prominent Bible characters.

Capital Punishment.

Our Bro. S. T. Willis, who says so many good things, I dissent from in regard to his opposition of capital punishment. I hope he will study well Numbers 35, and then read Mr. Campbell on the same subject in Popular Lectures, and I hope he will at least doubt the correctness of his position.

Then as his people are my people, his kin my kin, I want him to get out of the company of Col. Robt. Ingersoll and all other infidels so far as known to me 'Twas said to me once: "I heard a woman say she heard you was in favor of capital punishment, and therefore she would never listen to you preach." I inquired if she was not an infidel and was answered in the affirmative.

I know Gov. Roosevelt must have felt badly to know that the Colonel had filed his objections to the execution of the murderess in New York. It added greatly to my estimate of the Governor. I doubt not some other stepmother will halt about the time she is thinking of taking a meat-axe to a stepdaughter. I doubt not an hundred lives have been saved by the execution of the anarchists in Chicago in 1887.

I stood where that bomb was thrown that killed those policemen at the Haymarket and counted twenty-nine business houses all save two saloons. Over some of these was taught every first day of the week to the rising generation, enmity to God, the Bible, law and order. I have no argument to offer now, but will wait tlil I hear an answer to those made by Mr. Campbell and the Word of God already referred to. S. W. Crutcher.

Pine Bluff, Ark.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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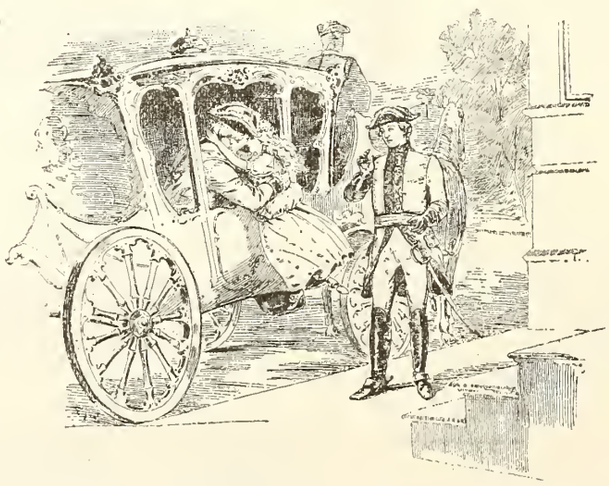
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, June 8, 1899. No. 23

CURRENT EVENTS.

Diplomatic relations between the United States and Spain were resumed on Saturday, June 3, when President McKinley received the new Spanish minister, the Duc d'Orcos, and Bellamy Storer, the recently appointed American representative at Madrid, was presented to the Queen Regent. The ceremony at the White House was very simple, and the speeches of the President and the Spanish minister were brief and formal expressions of satisfaction at the restoration of amicable relations between the two nations. As regards their mutual relations, the two countries are now just where they were before the war, except for the memories of the contest. It is the duty of the hour to forget that Spain has been our enemy, and to remember only that she is our friend. We do not want to be burdened with any traditional animosities.

At the opening of the Spanish Cortes, the Queen Regent announced in her speech from the throne that the Sagasta ministry before retiring had sold to Germany the most important of Spain's remaining insular possessions. When the transaction took place nobody knows except those who engineered it, for the whole affair was conducted with the most perfect secrecy and was not suspected until the official announcement was made. The transfer includes the Caroline Islands, the Island of Palaos and the Ladrones (or Marianne) except Guam which had already been ceded to the United States. It is understood that the purchase price is about $5,000,000, and that Germany allows Spain to retain a coaling station in each of the three groups and agrees to protect it in case of war. The acquisition of these islands, which are small in size but vast in number, gives Germany almost unbroken possession of all the land between the Philippines and Hawaii. Bismarck long looked with envious eye upon the Carolines and at one time disputed Spain's title to them. The matter was committed to the Pope for arbitration and he confirmed the Spanish claim. Since then there has been no dispute as to Spain's ownership and there is no disposition now to dispute her right to sell what is her own to whomsoever she pleases. There are only queries as to how close a friendship this indicates between Germany and Spain, and whether Germany's agreement to protect the coaling stations in time of war may not possibly involve a definite alliance. It is a good bargain for Germany because she has use for these islands and can protect them. It is also a good bargain for Spain for she gets a round sum for property which she could neither use nor protect. The only remnant of Spanish colonial possessions is a few insignificant stations in Africa, with a population not exceeding 135,000, which she can neither sell, give away nor keep to advantage.

The convention of the Ohio Valley League of Bimetallic Clubs, which met at Louisville, Ky., last week, was an interesting sequel to the Anti-Trust banquet in St. Louis the week before. Just as one naturally expected to hear anti-trust sentiments given most prominence at an anti-trust dinner, so, at a meeting of bimetallic clubs, of course, one would expect to hear the chief emphasis laid upon the silver question. In neither case did this natural expectation go unrealized. The significance of the expressions of sentiments at these two gatherings lies in the fact that they are in some sense official statements of the Democratic policy for the next campaign. At Louisville there was hearty approval of the declaration that the Chicago platform of '96 must be reaffirmed without the omission of a single item, and that anti-trust and anti-expansion paragraphs must be added. This is exactly what Champ Clark said and the anti-trust meeting approved in St. Louis. But the emphasis was different. While the meeting at St. Louis proposed to make the anti-trust plank the leading feature of the platform and relegate silver to second place, the convention at Louisville insisted on the primacy of the currency question. Mr. Altgeld, who spoke at both gatherings, was obviously more at home at the bimetallic convention and his speech harmonized better with the views there prevalent. An anti-trust plank is well enough, he says, but a campaign cannot be conducted on this issue. Here denunciation of monopolies is a cheap device for catching popular favor, but the public will interpret it as mere demagoguery, says Mr. Altgeld, and will recoil from it if pushed as the main issue. The campaign must center about the free silver question and the ratio of 16 to 1 must be maintained. There was in his speech an implicit threat of withdrawal from the party ranks if free silver at 16 to 1 is not kept to the front in the campaign.

The Court of Cassation has delivered its final decision in the Dreyfus case. The verdict of Dec. 22, 1894, by which Dreyfus was declared guilty of revealing military secrets to a foreign power, is quashed and annulled on the ground that the alleged confession of Captain Dreyfus has been disproven and that the bordereau, which contained the secrets which he was supposed to have revealed was not written by Dreyfus, but apparently by Esterhazy. On these and other grounds, the sentence of the former court-martial is set aside and the prisoner is ordered to be brought before another court-martial at Rennes. Since the arguments in favor of revision were all arguments in support of the innocence of the prisoner, it is not doubted that the new trial will result in a speedy acquittal. The fact that Esterhazy was tried and acquitted on the charge of writing the bordereau saves him from prosecution now that it has become practically certain that he did write it. Relying on the principle of law that a man can not be put in jeopardy twice for the same offense, Esterhazy is even confessing that he wrote the bordereau and virtually asking the authorities what they are going to do about it. Their answer is the arrest of Col. du Paty de Clam who used his influence to save Esterhazy when he was under trial and who is suspected of having prompted him to the writing of the guilty document. Paty de Clam was more immediately responsible than any one else for the imprisonment and condemnation of Dreyfus and it seems extraordinarily appropriate that he should be confined, as he is, in the same cell where Dreyfus was lodged pending his trial. The acquittal of Dreyfus leaves open the question as to who did the deed that was charged upon Dreyfus. Unquestionably, somebody was guilty of treason. The trial of Paty de Clam may reveal the culprit and at the same time may be the means of punishing the conspiracy against Dreyfus.

During the last days of the deliberations of the Court of Cassation, when its verdict could be forcasted with such certainty that the public almost lost interest in the proceedings, another attraction was presented to the French people by the return of Major Marchand, the hero of Fashoda. The occupation and subsequent surrender of Fashoda at the demand of the British did not net France any particular advantage in the rivalry in Africa and brought her perilously near to the brink of a disastrous war, but it was a brilliant exploit for Major Marchand and his arrival at Toulon, and later at Paris, was the occasion of a demonstration. There was a futile attempt by the anti-Dreyfusites to lionize Marchand and, by trading upon his momentary popularity, gain the favor of the crowd for the military party and so turn the court against Dreyfus. But Marchand saw how the situation stood and refused to ally himself with a cause which was already lost. He received a stirring ovation both at Toulon and again at Paris, but he sensibly refused to allow himself to be made a dangerous military hero of the Boulanger type.

David B. Henderson, of Iowa, will succeed Thomas B. Reed as speaker of the House of Representatives. That has been decided with as much certainty as can attach to any political action which is not strictly official. A caucus was held by mail and telegraph and Col. Henderson

received the pledges of 102 votes and 60 more are counted upon as probable. Since 93 is a majority of the Republican representatives, Col. Henderson's election may be considered a certainty. Some of the Eastern Representatives, friends of Mr. Sherman, of New York, at first tried to boom Henderson, as an offset Mr. Hopkins, of Illinois, whose candidacy threatened to win the united support of the West. But the Henderson boom proved to be a very serious matter and the withdrawal of Mr. Hopkins from the race left the Iowa man in command of the situation. The new speaker has long been considered one of the strongest men in the House. He is a Scotchman by birth, has been in Congress since 1882 and has been the leading Republican member of the committee on rules and chairman of the judiciary committee.

The Ohio Republican nominating convention, which met at Columbus, June 1, gave promise of keeping up the reputation of the state for complicated political situations. When the convention met, with about one-fourth of the delegates contesting their places, with an even dozen candidates for the governorship in the field, at least seven of whom were aggressive and hopeful, and with Hanna still keeping secret his preferences and withholding his influence, the situation presented a good political puzzle. The one really certain element was Mr. Kurtz's long-cherished desire to "wipe Hanna off the political map of Ohio." The key to the puzzle was found in the overwhelming influence of Mr. Hanna, which secured the nomination of Judge Nash for governor by an easy majority on the second ballot. The realization of Mr. Kurtz's ambition seems to be indefinitely postponed. For practical purposes, Mr. Hanna's sphere of influence, speaking after the manner of the powers, is thoroughly established in Ohio to the obliteration of his ancient foe. Mr. Hanna blandly remarks that the ticket as nominated is proof positive that there are no factions in the ranks of Ohio Republicanism. The platform as adopted is strong in its endorsement of the administration and Judge Nash, as the Hanna candidate, will represent that plank more fully than any other man would have done. What the real issues of the campaign will be can scarcely be predicted until the Democratic convention meets and defines its position.

The recent order of President McKinley, exempting nearly ten thousand officers from the civil service regulations was a surprise to the country. It has been felt by a large number of persons that some modifications of the system were sorely needed, but the people were hardly prepared for such a sweeping order as that issued by the President. The confidence of the people in McKinley has been such that they will naturally be slow to condemn him for his present action, believing that he had some good reasons therefor, but since these reasons are not forthcoming it is beginning to be feared by even some of his political friends that a trick has been played upon him by politicians, and that he has taken a backward step that cannot but do injury to his reputation as a popular national executive. The Chicago Tribune, June 5th, an administration paper goes so far as to say that, "It looks much like a gigantic political confidence game, played by spoilsmen upon the President of the United States." That his action was urged chiefly by spoilsmen in search of jobs for their political favorites, even against his will, as asserted by the Tribune, will at least not add to his popularity nor second-term prospects. The country is not prepared for a backward step at this stage of its history, and the people will not be slow to resent such a tendency. If there are reasons, however, for his order, not yet given, it is to be hoped that they will not be longer withheld. We should regret to see the power of political spoilsmen increased at anytime, much less under present conditions.

UNION OF TEMPERANCE FORCES.

While abating no jot or tittle of what we have said in the past in advocacy of Christian union, and while we believe that the time is coming when our Lord's prayer for the unity of His followers shall be fulfilled, the time has already come, it seems to us, when it ought to be possible to unite the temperance forces of the country in some practicable plan to suppress the liquor traffic and stop the ravages of intemperance. There are millions of people in the United States, scattered throughout the various religious and political organizations, who are practically of one mind as to the necessity of some wise and energetic action against the saloon and in behalf of our homes, our institutions, our religion, and of the best interests of society. They believe the liquor traffic to be an unqualified curse that is spreading wide devastation over the land. They believe it is a source of political corruption, of social disorder, of domestic ruin, of economic disaster, of widespread demoralization, and the feeder and promoter of most of the crimes which crowd the dockets in our courts of justice.

And yet, in spite of this practical unanimity of sentiment against the saloon and its nefarious business, among temperance people, nothing is being done on a scale adequate to meet the demands of the case. True, there are neighborhood reforms here and there in which the licensed saloon is occasionally driven out of a town or community to come back again, perhaps, with a change of local administration, and there is more or less agitation going on through the various temperance organizations, all of which has a value we would not underrate. But in view of the appalling disasters of the accursed business the lack of unanimity of action is greatly to be regretted. It is the supreme obstacle in the way of effective legislation. What can be done to remedy the evil?

Some of us have been voting the prohibition ticket for years, not so much in the hope that it would accomplish any immediate practical results, as because there was nothing else that we could conscientiously do. We were content to be in a minority rather than to affiliate with political parties which dared not deal with this gigantic evil. As long as conditions remain as they are we are likely to continue this course. But many are asking: "Is there not a better way?" Can not this great humanitarian question that has to do with the very life of the nation be lifted above mere partisan lines so that we can concentrate about it all the temperance forces of the country? We do not attempt to say here how it is to be done. We do not dogmatically affirm that it *can* be done. We are sure, however, that it *ought* to be done in the interest of the most urgent reform that is now being pressed upon the people of this country. What *ought* to be, sometime, sooner or later, *will* be.

There are anti-saloon men in the Republican party, Democratic party, in the Populist party, in the Socialist party, and, if there be any other party claiming the suffrages of the American people, it no doubt contains members who would be glad to deliver an effective blow against the drink traffic. What we would like to see is a union of all these men in all these parties to fight the saloon. If we cannot get them to fight the saloon *outside* of their party, in an independent organization, is it not possible to include them in some more comprehensive organization, so that they can fight it *within* their parties? The church, for instance, has its representatives in all political parties. These members are supposed to be true to their obligations as Christians, in whatever party they may belong to. We do not say that they are true to these obligations, but simply that the maintenance of a Christian character is not necessarily inconsistent with co-operating with a political party in carrying out any governmental policy believed to be for the best interests of the people. If a man is a good Christian he will, of course, oppose every measure of his party which antagonizes the teaching of Christ. Is it possible to have a temperance organization so comprehensive in its scope as to include all who are opposed to the liquor traffic, and who are in favor of all wise and practical methods looking to the control of its manufacture and sale—an organization which would permit these men to vote as they pleased on any purely party question, but would commit them to unswerving hostility to the liquor traffic? We do not say that this is practicable without a great deal of previous agitation and preparation. But if it is impracticable, it is only because men are not sufficiently aroused to the awful peril of the licensed dramshop.

These are but tentative questions and suggestions. We feel that something is imperatively demanded to augment the efficiency of our present efforts to dry up this fountain of national dishonor, of political corruption, of domestic tragedy, of individual wretchedness, of crime, of poverty, of disease, of death. Our skirts will not be free from the blood of our fellowmen if we spare any effort within our power to stay the awful tide of iniquity that flows from the drink habit, fostered and established by the licensed saloon. Is it possible that the prayers arising from so many Christian hearts for relief from this awful burden shall issue in no union of forces against this evil? It cannot be.

Who will sound the tocsin for such a union? Who will show us how such union can be effcted? God hasten the day when all who love their fellownen, who love their homes, who love truth and righteousness and purity and social order, will become a mighty host moving forward unitedly to the overthrow of the saloon and the redemption of our country from the curse of strong drink!

MONGREL PROTESTANTISM.

Protestantism is a mnogrel religion, although not to the same extent as Romanism. By the fifteenth century of the Christian era, Christianity was so modified by the legalism of Judaism and by the paganism of the barbarians that it is difficult to say how much of the Christian churches was Christian and how much was pagan. All of the essential features of paganism and Judaism had been grafted into Christianity.

According to the pagan idea, God was angry and wrathful and had to be appeased and propitiated by bloody sacrifices. According to Mosaism, God was a lawgiver, a kind of infinite magistrate, who was to be reconciled, as man was to be saved, by obedience to law. In later Judaism God was a distant God; he was so far away that the chasm had to be bridged by intermediaries of priests and angels. Leviticism, that is,the Levitical law of the middle books of the Pentatuech, combined these three ideas into one system,, the angry God to be propitiated by sacrifice, the legislator and magistrate God, who bestowed salvation in obedience to law ceremonial and moral; the distant God, to be brought near by the intermediation of priests and angels. Romanism took all of these mongrel elements and mixed them with New Testament Christianity, and this was the condition of religious thought and life when Martin Luther appeared at the beginning of the sixteenth century. He undertook to accomplish two things: first, to strip the gospel of these Judaic and pagan elements; and second, to restore to mankind the pure and unmixed religion of Jesus Christ. He said there is no angry God to be appeased by sacrifice; there is no governmental and magistrate God to be reconciled by obedience to law; there is no distant God to be brought near by the pontoon bridge of priests and angels. God is a Father, an intelligent, moral and reasonable God. He loves man and bestows eternal life as the gift of his grace. It is not to be purchased. The pagan is wrong in thinking that it must be purchased by any sacrifice; and the Pharisees are wrong in thinking that it must be purchased by obedience to law. It is not to be purchased at all. There is no price to be paid for it. It is not bought at all. God gives life to all who are willing to receive it. And this willingness to receive it, this desire to possess it, this determination to have it, this choice of it with all which that choice involves—this is faith. So Luther said with Paul, the pagan is wrong, there is no wrath of God to be appeased by sacrifice; the Jew is wrong, there is no distance from God to be bridged by a priest and an altar and a Jewish ritual; the Pharisee is wrong, there is no satisfaction of God to be purchased, no reconciliation with him to be bought by obeying the laws which he has issued. We are simply to take the free gift of God—his life—and then live freely, spontaneously, naturally, because we have received it. "Whosoever will, let him take the water of life freely." When a man has the gift of life he will obey the laws of God as the result of life, not the cause.

This is pure, unmixed New Testament Christianity, and it was the program of Luther four hundred years ago, but Protestantism failed to realize the ideal of Luther, because it brought back the mongrel, pagan and Jewish elements he had tried to cast out. We still have the wrathful and sacrificial God in Protestant theology; we have the distant God approached by priestly intermediaries; we have the legalistic God who bestows salvation on condition of obedience to law; we have the strangled dog of Greek philosophy, the swine's blood of Roman politics, the blessed idol of pagan worldliness, which is the worst mixture of all. We have these things in a modified form as compared with the older and corrupter religion, but still we have them. And this brings up the whole question of purity in religious faith and consistency in religious life.

To what extent will the pure elements in our religious faith counterbalance the impure? And to what extent will the erroneous, the false and the unrighteous in our lives vitiate and neutralize the good? Must a man be wholly right in theory and wholly good in practice before God will give him any credit for what he believes and does? The Samaritan was half right and half wrong, and yet God treats him as if he were wholly and purposely wrong. Is a life of mixed good and evil no more acceptable than one that is altogether evil? Is it no more to be half right than it is to be wholly wrong? Is a half-truth the worst of lies, sure enough? Is it any good for a man to sacrifice a sheep on Sunday if he is going to strangle a dog on Monday? Will the slaughtered ox of one day atone for the slain man of the next? Can we burn incense in the church and bless an idol in the world and be accepted of God? If God will let us in on a mixed theology can we pass muster on a mixed life? If we are all necessarily a mixture of good and evil, what kind and what proportion of good must prevail over the evil in the judgment of God? Here is a man who is kind and generous and genial, and treats his mother well, but he swears, drinks, gambles, and unlike Cæsar's wife his morals are not above suspicion. How will God balance these conditions, and which will prevail over the other in the last account? Here is a sister who works hard and faithfully one day to gather money to convert the heathen to Christ; the next she gambles in a game of Progressive Euchre with equal if not with greater enthusiasm. Whether the obligation of religious zeal on the one hand will prevail over the swine's blood of worldliness in the other, or the reverse, is a question I am unable to decide.

But there is one thing on which I am clear: God does not require doctrinal perfection of the human mind. If intellectual infallibility is a condition of salvation, then I will not be saved, and neither will you. If God makes no allowance for the imperfection and limitation of our mental faculties in judging of the truth, it is a sorry lookout for the wisest and best of men. God does not require perfection of mind, or of theological opinion, or of religious creed, but he does require a pure faith, a pure love, an unmixed loyalty and a sincere purpose to do his will. There may be error in the understanding on many things, and imperfection in our performances, but there must be no error in the will, and none in the heart, and none in the motive and purpose that leads us to serve God. The will must be sanctified, the heart must be right, the motive must be sincere, the desire for truth and righteousness must be strong. God may tolerate a little paganism in the creed, as he has done before in the Christian world, but his particular abomination is a pagan heart and a pagan life. You may not be infallible in your notions of religion, or in your interpretations of the Bible, but you must be right in purpose, and strong in your desire to be a better man and a better woman.

Editor's Easy Chair.

Never was the question of human relationship and the duties that grow out of it so much studied as at the present time Never have Christian people seen so clearly that they cannot serve God acceptably without serving their fellowmen. What is the law of Christ governing the matter of our relations to our fellownen? Does not Paul give us the answer when he says: "Bear ye one another's burdens, and so fulfill the law of Christ?" We often feel that we have enough burdens of our own to bear without undertaking to carry the burdens of others, and we seek to excuse ourselves from any special concern in our neighbor's welfare on that ground. But this is not fulfilling Christ's law. We cannot be indifferent to our brother's needs. A Christian is forbidden to look simply on his "own things," and is taught to "look also upon the things of others." This may not seem pleasant to one who has not felt the weight of adversity pressing him to the earth, and upon whom fortune has smiled, but it is nevertheless the way of the cross. Will not this involve heartaches, sorrow and disappointments? Certainly. But may not these be the very means by which our Heavenly Father would purify and ennoble us, and fit us for the larger service here and hereafter?

In reference to this matter of burden-bearing there are two classes of people: One of them is engaged in making burdens for other people to bear, and the other is assisting in bearing them. Of the first class some are unavoidably burdens to others, and some voluntarily enter upon courses which create burdens for others to carry. Even those who seek to isolate themselves from the sufferings and sorrows of their fellowmen, and who feel sufficient within themselves, are nevertheless a burden to society because their selfishness and indifference are a great obstacle in working out plans of benevolence to alleviate human suffering. Christians are supposed to be burden-bearers. They are to lighten the weight of the world's woe. They are to scatter sunshine along the otherwise darkened paths of their fellowmen. They have found the secret of happiness in right relation with God, and seek to bring others into the same blessedness which they enjoy. Are we doing this? Are we burden-bearers, or burden-makers? Are we leaning on the Everlasting Arm, in order that we may help lift the burdens from the hearts of men?

How may we bear each other's burdens and so fulfill the law of Christ? To do this we must understand what our brother's

burden is. We must acquaint ourselves with each other's condition and surroundings. This is why it is necessary for us to "look not every man upon his own things, but also upon the things of others." This precaution will save us often from uncharitable judgments of each other. We may share each other's burdens by sympathy, for often the human heart, in trouble, needs sympathy more than anything else. What relief it gives in time of trouble to feel that some one understands us and really sympathizes with us! There is no balm for the human heart sweeter and more healing than sympathy. It is the sympathy of Jesus Christ that makes Him so potent a Savior, and that binds so many millions of human hearts to Him in bonds of unyielding love. He understands us. He knows our weaknesses and whatever virtue we may have. Therefore we trust Him. Therefore He is leading captive sin-burdened souls who find in Him the peace which the world cannot give.

But Jesus purchased this knowledge of our condition and needs at a great price. He exchanged the "form of God" for the "form of a servant," and "was found in fashion as a man," becoming one of us, bone of our bone and flesh of our flesh. "Because the children were partakers of flesh and blood He also himself in like manner partook of the same." He wanted to understand us, and in order to do this He became one of us. For this reason "we have not a high priest who cannot be touched with the feeling of our infirmities, but who was in all points tempted as we are, yet without sin." In this way Christ became the world's great burden-bearer. He bore our sins and iniquities, and by His stripes are we healed. Just in proportion as we are willing to "condescend to men of low estate," to share in the conditions of our less fortunate fellowmen, are we prepared to sympathize with them and to extend to them the help they need, and so share with them in bearing their burdens. Who is equal to these things? Only he who is filled with the Spirit of Christ. It is only in proportion as the church becomes filled with that Spirit that it can fulfill its divine mission in the world.

This morning at early dawn there was a high-class concert in the great trees that shelter Rose Hill Cottage. It was no ordinary occasion. There were several prima donnas present. One in particular, the leading soprano, made the morning twilight glorious with her melodious notes, as she led the choir. We were enjoying it to the utmost, as were the songsters themselves, when suddenly the night watchman's club rang out on the pavement, and the concert was over. Sensitive as all musicians are, they resented the interruption by flying away to meet another engagement. We would gladly have excused the night watchman from making that round, in order to have enjoyed the concert longer.

We have certain work to do for our needs, and that is to be done strenuously; other work to do for our delight, and that to be done heartily; neither is it to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—*Ruskin.*

Hour of Prayer.

TRUE REPENTANCE AND ITS EVIDENCES.

(Luke 3:8-14; Jas. 4:7-10.)

(Uniform Midweek Prayer-meeting Topic, June 14th.)

CENTRAL TRUTH: *Sin is the great barrier between God and man, and repentance is the only way by which this barrier can be removed. The evidence of genuine repentance is a reformation of life.*

Repentance is a duty that has been inculcated under every dispensation. Its necessity grows out of the awful fact of sin. Of all the men who have lived upon the earth only One was free from the duty of repentance, and it was He who "knew no sin."

The first Scripture passage cited above presents John, the forerunner of Christ, insisting upon repentance and upon the fruits thereof. There came to his baptism among others those who prided themselves on their Abrahamic descent and supposed that would be sufficient to admit them to John's baptism and to the blessings of that kingdom which he announced as near at hand. John told them in his plain, blunt way that God could raise up children to Abraham out of the very stones; that a new test was to be applied to character; that "every tree that bringeth not forth good fruit is to be hewn down and cast into the fire." This heroic statement brought out several inquiries from the multitude as to what they must do—a sure sign of a good sermon. The brave preacher proceeded to tell each class of persons the respect in which their lives would have to be reformed, suiting his direction to their respective sins.

Repentance itself, strictly speaking, is an act of the mind—a decision of the will. The evidences of it are to be looked for in reformation of life, and any so-called repentance that does not issue in a change of life is not genuine.

Akin to John the Baptist, in spirit and method, was James, from whose writings the second passage is taken. After severely denouncing the sins of those to whom he was writing he gives what is the essence or practical side of repentance: "Be subject, therefore, unto God; but resist the devil and he will flee from you." Alas, how often this injunction is reversed in practical life, when men are subject to the devil but resist God! Herein lies the whole difference between a godly and a godless character. To whom are we subject? Whom do we resist? So often as we sin against light and knowledge, so often do we resist God. So often as we yield to the solicitations of our lower nature and are led away into sin, so often are we subject to the devil.

There is in every truly regenerate heart a desire for a closer walk with God. Many are asking, How may I come nigh unto God and into a more intimate and vital fellowship with Him? This is a most important question. James answers it in a very plain and satisfactory way. He says: "Draw nigh unto God and He will draw nigh to you." But if the question still recurs, to one who is conscious of being separated from God, as to how he may draw nigh to Him, James still furnishes the answer: "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded; be afflicted and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He will exalt you."

This is very plain talk. There is no misunderstanding it. It is our sins that separate us from God. We must put away these sins. In order to do that we must have a deep sense of our demerit, of our guilt, of our unworthiness. This is what is meant by being afflicted and mourning and weeping. God wants us to be joyful and happy, but He knows there can be no pure joy and permanent happiness for the sinner until he has, in deep contrition of soul, turned away from his evil doings and sought forgiveness of Him. Let us humble ourselves in the sight of the Lord if we would be exalted.

Surely, this lesson calls us to a thorough and honest introspection of our own hearts and lives. Wherein we have erred let us make haste to repent, and to manifest it in a reformation of our conduct. So shall we obtain peace with God and with our own consciences. Let not this prayer-meeting close until each one present resolves to put away from his life everything that he knows to be contrary to the will of God.

PRAYER.

Our Father who art in heaven, hallowed be Thy name. We thank Thee that Thou hast called Thy erring children to repentance; that by Thy goodness and forbearance. Thou art leading us to repentance. We thank Thee for the gracious opportunity, when we have departed from the way of righteousness, to return thereto and to find forgiveness in Thee. Help us, we beseech Thee, to put away from our hearts and from our lives everything that displeases Thee, to the end that our fellowship with Thee may be close and vital, and that our lives may exert an influence to draw others to repentance and to Thee. In Christ's name. Amen!

Questions and Answers.

1. The Ladies' Aid Society of this church is arranging for a carnival or trade's review for the benefit of the church. There is nothing immoral in the play, or rather the advertisements. It has also given at other times bazaars and suppers for the same cause. Is it right for the church to resort to this method of raising money for the cause of Christianity?

2. Is it right for the church to ask the world to help it to advance the cause of Christ?

3. Is there any harm in social card-playing or dancing?

4. Is there any sacredness attached to the first day of the week beyond the meeting for breaking bread and the collections?

A. S. Farley.

1. We are compelled to make a distinction between what is sinful and what is inexpedient. We should not like to say that conducting trade's reviews, bazaars and suppers as a means of making money for the church, if honestly conducted, was sinful. Our experience and observation, however, lead us to believe in the unwisdom and inexpediency of resorting to such measures for raising money. It would be better for Christian people as individuals to make their money in honorable ways and give it directly to the church. The spiritual benefit of giving is lost largely in this indirect method of giving.

2. It certainly is not in good form, nor is it good principle, for the church to put itself in the attitude of a beggar at the feet of worldly men to solicit alms by which it may live and do its work. If, however, non-church members, of their own free will, offer their money for the benefit of the church, feeling that they are only giving in return for benefits they derive from the church, that is another matter. We see no objection to receiving such offerings.

3. These things lead to harm very often, and for that reason it would, in our judgment, be better to deny ourselves these forms of amusement for others that are not subject to this objection.

4. Yes, the first day of the week is kept in honor of Christ's resurrection from the dead. There should be a cessation of the usual labor, and the day should be devoted to religious uses. It should be a day of rest from physical toil and of spiritual recuperation.

In the last number of the CHRISTIAN-EVANGELIST, *in the editorial entitled "The Partisan Spirit," you speak of the "demonstrated truths of biblical criticism." Will you please state what are the "demonstrated truths" of which you were thinking?*

Oscar E. Kelley.

Clinton, Ind.

What would be a demontrated truth to one man might not be to another. The revolution of the earth on its axis is a demonstrated truth of physical science to most people, but there are a few who yet insist that "the sun do move." The phrase quoted from our editorial was one supposed to be uttered by advanced biblical critics who claim that many things have been demonstrated to be true in biblical criticism which others of us yet hold as open questions. There are some things concerning which there is practical unanimity among biblical critics, but perhaps few of these would be universally accepted. On these doubtful questions the best we can do is to be guided by a concensus of the most competent judges on the matters in question.

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1. *Does it show the best wisdom for a preacher of the Christian Church to stand before an audience and say: "We are the Church. We are right in everything."*

2. *How comes it that infants were baptized so soon after the apostles died and received the support of such men as Justin Martyr, Irenæus, St. Augustine and others?* *J. S. S.*

1. It certainly does not indicate any great degree of *modesty* to say the least. We should say that such expressions would indicate a zeal that was out of proportion to knowledge. Every preacher, of course, should be fully persuaded in his own mind that the position he occupies is right. At the same time, the man who knows most is likely to make the least claim to infallibility.

2. The doctrine of total hereditary depravity, or of transmitted guilt resting upon infants, which could only be washed away by baptism, is responsible, no doubt, for the early introduction of the practice of infant sprinkling. Since infants died, and since the stain of original sin, according to this theory, was upon them, and could only be washed away by baptism, nothing was more natural than that parents should desire their children to be baptized. With the passing away of this notion, which is now almost obsolete, infant baptism is losing its hold, and but for the parental instinct which associates in some way this custom with the child's religious training, the practice would soon be discontinued as wanting in scriptural authority. When it comes to be more generally understood that we may dedicate our children to God and train them up in the nurture and admonition of the Lord without infant baptism, the usage will generally disappear, and children will be left to obey Christ in the ordinance of baptism for themselves.

I frequently hear members of our churches discussing the matter and propriety of state boards as applied to the government of our church organizations. Some say that it means the abolition or discontinuing of elders in the church, and the performing of their duties by the pastor of the congregation, and that it may lead to a division among us. Is there anything in this, and if so, what is it? *I. E. Hodges.*

Kell, Ill.

The state missionary boards, which are the only state boards that we have, have nothing to do with the local management of the churches. They are appointed by the state conventions, in which the churches are represented, for the purpose of receiving the funds appropriated by churches for mission work within the state and to appoint missionaries, superintend their work and report same to the state conventions. The abolition or discontinuance of elders is no part of their aim or work. It is time that the churches had all learned this much concerning our methods of mission work.

Current Religious Thought

Prof. W. D. MacKenzie, Chicago Theological Seminary, does not doubt the inspiration of the Bible, but thinks a new definition of the process greatly needed. In an interesting article in the Biblical World for April, "To One Who Fears that He Has Lost His Bible," he says:

I say "the founding of the Christian religion," but not its propagation as a permanent force and universal religion in the human race. For this it would seem that Scriptures were necessary. If, then, revelation first took place when in a great variety of ways the will and nature of God were disclosed to individuals, may there not be a sense in which inspiration can be applied to all those processes by which God secured the making of certain adequate records of his revelation and its influence, in order that future generations might live in its light, and experience its power? When we come to look closely at the Bible we find ourselves unable to define the form of this inspiration on account of the exceedingly various literary forms which are employed for this purpose, and the very evident secular influences which were often at work in the minds of the authors and editors who produced them. We have no evidence that God placed any writer in a position out of all relation to the habits and methods of other writers in his own generation. Indeed, it is one characteristic of the original process of revelation itself that God used as his instruments men who had many faults of disposition and character; and if he used imperfect and oftentimes unhallowed institutions or customs for manifesting his will it seems natural to suppose that, when it came to using literature for recording that manifestation, he would again, in his gracious condescension, employ the methods or the motives, however unworthy in some cases they might be, which swayed the general authorship of those times. The main fact before us is this: that under the providence of God we have contained in the Bible documents or forms of literature which were composed at various periods extending over a thousand years, and which all help to bring into clearness the substance of the one central and continuous historical revelation of God, and the historical circumstances amid which it broke from stage to stage upon man's view. This, in itself, is an unparalled and, to the sensitive soul, a most thrilling fact. The contemplation of such a providential guidance of scores of writers, and of the fortunes of so many pamphlets in their first inditement, in in their preservation, in their most strange selection and collection, irresistably suggests to thousands of the best minds that when they are all put together into this one book the writings verily deserve the name of the Book of God.

For my part, I utterly despair of ever seeing a definition of this process that shall include within it the varieties of providential leading which were all necessary to produce the result. Scarcely two writers can be named who claim to have received the Word of God in the same way, or to have written it for exactly the same purpose, or to have employed the same means to gather up, to arrange and to publish their material. How utterly foolish it must be to attempt to set forth a theory of inspiration which shall bring under one category all these varieties of authorship and publication, preservation and collection! Bet the astounding fact is there which gives them all life and makes them contribute to one end. Why fear that you have lost the Bible as long as it is certain that therein the wondrous process of the self-revelation of God is described?

In an editorial on "The Bible and the Press," in the Observer (Cumberland Presbyterian) of this city, dealing with the question of the historical criticism of the Bible, the editor says:

It matters not how many Presbyteries inveigh against the agitation, it is bound to go on. All attempts to suppress investigation must prove mortifying failures in the end. Let any intelligent man step into any first class bookstore and ask for the latest and most sought after book on the Bible, and in nine cases out of ten he will be shown some one of fifty or a hundred volumes produced by the men known as Higher Critics. The result of the inquiry will be all the same whether it be made in Germany, England or America. We are observing this work with the profoundest interest. In a movement like this it is natural that there should be much that is crude, immature, premature and unsafe, but out of the heated furnace there will come pure gold. Here and there are signs of a reaction. The most advanced scholars now concede that all or nearly all the books of the New Testament are genuine and that the traditional view, so far as their origin is concerned, is correct. The doctrine of verbal inspiration has been given up by nearly all scholars, and it is, we believe, universally conceded that the Bible does not teach science. All concede that the Bible is the greatest of all books, and that it is the world's best guide in religion. Let the people possess themselves in patience. There is no danger that anybody's soul will be lost by the study of the Bible. The work of destructive criticism, so called, is about over, and the period of constructive criticism has begun. Not one book of the Bible will be lost, but many of them will be differently interpreted. It is the duty of the religious press to place before the people in proper form the results of devout scholarship and not to be afraid of the truth. God has taken care of his people in all ages and he will not desert them now. It is infinitely better that the religious press should do this work than that it should be left to the secular press. The secular papers of the country are in the hands of men who know absolutely nothing of theology. Many of them take vicious delight in twitting the ministry with ignorance, narrowness and intolerance. It is nuts to them to have some half-educated preacher assail the Bible. Instantly he becomes a Solomon in wisdom and a cyclopedia in knowledge. The proper medium for the people to learn of the results of Christian scholarship is the religious press. The Observer has arrayed itself from the beginning on the side of prudent conservatism, and it sees no reason to depart from that course. We are not at all afraid to tell the people the conclusions reached by reverent and devout scholars.

The fact must be clear that there can be no growth in spiritual things without proper food, and that food is the Word of God, and nothing short of it can supply the need of the soul. The fact that so many apparently stand still in the Christian life may easily be accounted for when it is known that they habitually neglect to take the nourishment that God has provided, or they take it in such small quantities and so irregularly as to produce mere starvelings or sorrowful dyspeptics in the church.—*J. H. E.*

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD.—IV.

Controversial Questions Ab Intra.

W. T. MOORE.

It has been truly said that misfortunes never come singly; and it is equally true that great tests do not usually stand alone. When Satan made his assault upon our divine Lord, he did not retreat until he had been repulsed three times. Each one of the temptations was very severe, but when the final victory was achieved, then angels came and ministered to the weary Christ. In like manner Job was tried by at least two very severe tests. So it has ever been, and so it will probably ever be.

The period we have under consideration was full of danger to the Disciples' movement. It was a time of great testing. We have already seen how the war, with the many trying things associated with it, put to the severest strain the loving fellowship which had from the beginning of their movement distinguished the Disciples of Christ. We have seen also how they came out of that movement without any actual division having taken place in that body. But all the strain was not wholly on account of the war; nor was it simply between the Disciples North and South. The whole body, North and South, was more or less tested by

THE COMMUNION QUESTION.

It would be misleading to say that this question ever reached such an acute state as to seriously threaten a rupture between those who respectively held adverse views. Nevertheless, it cannot be denied that it was the entering wedge of what might have been a serious schism if the Disciples' position had not been so strong, and if prudent counsels had not prevailed.

In pleading for a return to apostolic faith and practice, the Disciples had very properly emphasized the importance of giving baptism its legitimate place in the plan of salvation. They saw that it was impossible to make much headway with their plea for immersion and believer's baptism while the *design* of baptism was practically ignored. There were those who made *too much of baptism*—attached to it what was called "sacramental grace" and, consequently, these did not regard the salvation of any one as secure who, on any account, failed to receive the blessing of baptism.

There were others who made *too little of baptism*. They regarded it as practically nothing more than a bodily act by which the believer gave evidence to the world of his willingness to become a Christian, or as proof that he had already become a Christian. At most it was simply an "outward sign of an inward grace." But some of those who held to infant baptism did not attach even this much importance to the ordinance. It is difficult to state in language just what the position was that was held by this class. Indeed, the only thing necessary to state here is the fact that, no matter what the position was, it practically left the ordinance without any special significance.

The Disciples refused to accept either one of these views. They believed that there was a middle ground which was the safe ground. While they would not make too much of baptism; that is, would not give to it any "sacramental grace," or allow that by itself, *ex opere operato*, a change of heart was effected, they, nevertheless, held strongly to the notion that baptism, in New Testament teaching, is in someway unmistakably connected with the remission of sins; and, consequently, they proclaimed everywhere the importance of returning to scriptural teaching on this subject.

While the Disciples were generally agreed among themselves as to what the Scriptures really taught concerning the design of baptism, there was, during the period now under consideration, considerable diversity of views as to the practical consequences of their teaching on the subject. There were not a few who held strongly to the notion that restricted communion was the logical sequence of scriptural views as to the place which baptism should occupy in the return of the sinner to God. However, there were others, equally anxious to stick rigidly to the Scriptures, who did not believe that any such consequences followed the Disciples' view of the design of baptism, as was supposed by those brethren who leaned toward restricted communion.

LOGIC OF THE HEAD AND HEART.

Mr. Campbell's views had always been pronounced in favor of those who believed that the divided state of Christendom could not be successfully dealt with by insisting upon the rigid application of pure logic, even if it were possible to show that those who favored a strict construction could sustain their position by the Scriptures. He did not make mistakes of the head equal to those of the heart. This view of the matter is strikingly set forth in an article by Mr. Campbell, published in the Millennial Harbinger for 1837. The following extract will be sufficient for my present purpose. After defining who it is that is a Christian, and what is meant by a perfect man in Christ Jesus, he says:

But every one is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his Phariseeism, or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient. I cannot, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy, without their own knowledge or consent, as aliens from Christ and the well-grounded hope of heaven. "Salvation was of the Jews," acknowledged the Messiah; and yet, he said of a foreigner—an alien from the commonwealth of Israel, a Syro-Phenician—"I have not found so great faith; no, not in Israel."

Should I find a Pedobaptist more intelligent in the Scriptures, more spiritually minded and more devoted to the Lord than a Baptist, or one immersed on profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise I would be a pure sectarian, a Pharisee among Christians. Still, I will be asked, How do I know that any one loveth my Master but by his obedience to his commandments? I answer, *In no other way*. But mark, I do not substitute obedience to one commandment for universal or even for general obedience. And should I see a sectarian Baptist or Pedobaptist, more spiritually minded, more generally conformed to the requisitions of the Messiah than one who precisely acquiesces with me in the theory or practice of immersion, as I teach, doubtless the former rather than the latter would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known.

With me mistakes of the understanding and errors of the affections are not to be confounded. They are as distant as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense of which he understands it. John Bunyan and John Newton were very different persons, and had very different views of baptism, and of some other things; yet, they were both disposed to obey, and, to the extent of their knowledge, did obey the Lord in everything.

There are mistakes with and without depravity. There are willful errors, which all the world must condemn, and unavoidable mistakes, which every one will pity. The apostle mistook the Savior when he said concerning John, "What if I will that John tarry till I come?" But the Jews perverted his words when they alleged that Abraham had died, in proof that he spake falsely when he said, "If a man keep my word he shall never see death."

Many a good man has been mistaken. Mistakes are to be regarded as culpable and as declarative of a corrupt heart only when they proceed from a wilful neglect of the means of knowing what is commanded. Ignorance is always a crime when it is voluntary; and innocent when it is involuntary. Now, unless I could prove that all who neglect the positive institutitions of Christ and have substituted for them something else of human authority do it knowingly, or if not knowingly, are voluntarily ignorant of what is written, I could not, dare not, say that their mistakes are such as unchristianize all their professions.

True, indeed, it is always a misfortune to be ignorant of anything in the Bible, and very generally it is criminal. But how many are there who cannot read; and of those who can read, how many are so deficient in education; and of those educated, how many are ruled by the authority of those whom they regard as superiors in knowledge and piety, that they never can escape out of the dust and smoke of their own chimney, where they happened to be born and educated? These all suffer many privations and many perplexities, from which the more intelligent are exempt.

The preachers of "*essentials*" as well as the preachers of "*nonessentials*" frequently err. The essentialist may disparage the heart while the nonessentialist despises the institution. The latter makes void the institutions of heaven, while the former appreciates not the mental bias on which God looketh most. My correspondent may belong to a class who think that we detract from the authority and value of an institution the moment we admit the bare possibility of any one being saved without it. But we choose rather to associate with those who think that they do not undervalue either seeing or hearing by affirming that neither of them, nor both of them together, are essential to life. I would not sell one of my eyes for all the gold on earth; yet I could live without it.

There is no occasion, then, for making im-

mersion, on a profession of faith, absolutely essential to a Christian, though it may be greatly essential to his sanctification and comfort. My right hand and my right eye are greatly essential to my usefulness and happiness, but not to my life, and as I could not be a perfect man without them, so I cannot be a perfect Christian without a right understanding and a cordial reception of immersion in its true and scriptural meaning and design. But he that thence infers that none are Christians but the immersed as greatly errs as he who affirms that none are alive but those of clear and full vision.

THE INFLUENCE OF ENVIRONMENT CONSIDERED.

In presenting this view Mr. Campbell was careful to guard against the slightest suspicion that he would be disposed to compromise any teaching of the Word of God. He could not help recognizing the state of things around him.

He knew that the religious movement, of which he was perhaps the most distinguished leader, really had its origin among the Pedobaptists, and not Baptists. It was the outgrowth of an earnest and intelligent study of the Word of God with respect to the great fundamentals of Christianity. Mr. Campbell was himself at first a Presbyterian, and nearly all the eminent men associated with him had been Pedobaptists. It is not strange, therefore, that he was utterly opposed to surrounding the communion table with a sort of police arrangement by which all Pedobaptists should be excluded from participation in the Lord's Supper.

In this view of the matter Mr. Campbell was strongly supported by his co-editors of the Millennial Harbinger, W. K. Pendleton and Isaac Errett. During the year 1862 Mr. Errett wrote several articles on this question that may be justly ranked among the ablest he ever contributed to our literature.

A somewhat stricter view was advocated by Benjamin Franklin, then editor of the American Christian Review, George W. Elley, of Lexington, Ky., and others of note. However, the final conclusion reached, and which has been the theoretical position of the Disciples ever since, was that so far as Pedobaptists are concerned, we should "neither invite nor exclude them from the communion table." Mr. Franklin stated his own position in the following language:

> There are *individuals* among the sects who are not sectarians, or who are more than sectarians—they are Christians or persons who have believed the gospel, submitted to it, and in spite of the leaders been constituted Christians according to the Scriptures. That these individuals have a right to commune there can be no doubt. But this is not communinon with the "sects."
>
> Where is the use of parleying over the question of communing with *unimmersed persons?* Did the first Christians commune with unimmersed persons? It is admitted they did not. Shall we then deliberately do what we admit they did not do?
>
> When an unimmersed person communes without any *inviting* or *excluding*, that is *his own* act, *not* ours, and we are not responsible for it. We do not see that any harm is done to him or us, and we need no exclusive remarks to keep him away, and we certainly have no authority for inviting him to come.
>
> If it is to be maintained that "except a man be born of water and of the Spirit he cannot enter the kingdom of God;" that "as many of us as have been baptized into Christ have put on Christ," as we have it in the Scriptures and that none were in the church or recognized as Christians in apostolic times who were not immersed, it is useless for us to be talking about *unimmersed Christians*, and thus weakening the hands of those who are laboring to induce all to enter the kingdom of God according the Scriptures.
>
> We have nothing to do with any *open* communion or *close* communion. The communion is for the Lord's people, and nobody else. But if some imagine themselves to have become Christians according to the Scriptures when they have not, and commune, as we have said before, that is *their* act and not *ours*. we commune with the Lord and his people, and certainly not in spirit with any who are not his people, whether immersed or unimmersed. We take no responsibility in the matter, for we neither invite nor exclude.

The position as stated in the concluding paragraph, with slight modifications as to the phraseology, was finally accepted by the Disciples generally, and has ever since been regarded as a fair statement of their views on the subject. It is probable, however, that they have not always been as careful in practice as this theory clearly suggests. Indeed, there has generally been very little need for care on the subject. For the most part there has been quite as little desire expressed by Pedobaptists to fellowship at the Lord's table with the Disciples as there has been with Disciples not to invite them. So far as practice is concerned, therefore, the whole discussion of the communion question was of little actual use, for it really seldom happens that Disciple congregations have any occasion for meeting the supposed emergency in a practical way.

As a matter of fact the whole subject was doubtless an importation. The Disciples' movement in England had early received large accessions from the Scotch Baptists; and these Baptists, being strongly wedded to restricted communion, brought with them their narrow views into the Disciples' churches. These Scotch Baptists soon became the ruling spirits in most of the churches throughout the United Kingdom, and the consequence was the whole movement, on the other side of the Atlantic, took on the severest type with regard to the communion question.

In the earlier days of the movement there was little or no friction among the churches on the question under consideration. But about the year 1862 some of the leading brethren in Great Britain began to grow restless as to the attitude of the American churches with respect to their fellowshiping Pedobaptists. Inquiries were accordingly made concerning the practice of the churches in America and this led to the discussion to which I have referred.

It is sufficient to say that there is now a practical unanimity on this question among the Disciples throughout the United States. Their view is to teach no hard and fast lines on the subject. They hold that it is the duty of all public teachers to declare faithfully the whole counsel of God, but having done this, it is not their duty to organize either a police force to protect the Lord's Supper from Pedobaptists or to insult them by practically telling them that their room would be more acceptable than their company. In short, Disciples teach that it is wholly inconsistent to sing with, as well as engage in any other acts of worship with Pedobaptists, and then refuse to allow them, on their own option, to take of of the Lord's Supper at Disciple meetings. Disciples are wholly unable to see how the one act of partaking of the Lord's Supper should become a test of Christian fellowship while all other acts, wherein there is co-operation, should count for so little.

Anyway, the communion question, so far as the Disciples themselves are concerned, was probably forever settled by the great discussion to which reference has already been made; and not the least happy reflection in connection with this matter is the complete failure of the Evil One to precipitate a division among the Disciples on this question.

"LAST OF ALL."

JASPER SEASTON HUGHES.

The cry of the "old Jerusalem gospel" is not free from fault. It takes too partial and exclusive account of things current at a single stage. It is too Petrine in spirit, just as the cry of "faith alone" is too Pauline. The cry, "Back to Christ," must consider him where he is freest from crude and prejudiced representations, and that place is in his own revelation of himself where he says, "I am the Alpha and the Omega, the faithful witness, the firstborn from the dead, the prince of the kings of the earth, the bright, the morning star." To declare his Sonship and his Messiahship was the most forward step, the climax of the gospel; to prove the Gentile's right to his mercies was the burden of the Acts and the Epistles, but to show his conquest of the world, his right to dominion over the kingdoms of men and the means and certainty of its accomplishment, was reserved for the last message through the last surviving apostle. Those who are looking for Christ to come in person to accomplish this owe their faith to an earlier and less perfect expression of Christianity.

The immediate coming of the Lord, found in the earlier writings, are not found in the later and still neglected writings of St. John. These are cleared of all the confusion about the destruction of Jerusalem and of the Jew and Gentile controversy about law and freedom and about faith and works. When we go "back to Christ" let us seek him in this clearer atmosphere.

The Gentiles received the gospel by its being driven out of Jerusalem in a persecution, but it did not lose its Jerusalem infirmities, but settled perverted in the city of Romulus, but that city respected Antioch and its apostle and drove them hence to be raised up in the Reformation, and the Reformation raising Christianity in its middle state as seen in Paul's great mission neglected, if it did not equally respect the last book, the chief corner stone, the highest and purest revelation of Jesus Christ through his reserved, his nearest, his bosom disciple, John, called Boanerges, who was a disciple first of the Baptist in the wilderness, whose spiritual foster mother was Mary, mother of Jesus—out of this rejected book God, I say, will raise up, as he raised his Son from the dead, the highest and purest conception of Christ and the Christ-life in the time to come.

"First the blade, then the ear, after that the full corn in the ear." "Ye shall see greater things than these." "Ye shall see heaven open and the angels of God ascend-

ing and descending upon the Son of Man." "Greater things than these shall ye do." "The disciples did not understand this at first." "I did not tell you all this at first because I was with you." "Let him that hath an ear hear." It could not be plainer that the revelation was to be on a progressive scale, nor can we doubt that it rose to its highest in the vision of Patmos. There the Spirit seven times warns us to hear as the last word: "He was seen of Cephas [Peter], then of James, and last of all of me." Paul (at that time the last but much later and really last of all) was seen by John. The road from Jerusalem to Damascus found its spiritual terminus in Patmos.

Peter received an apocalypse of a wide-spreading sheet let down from heaven containing all kinds of animal life and creeping things, and to make Peter willing to receive the Gentiles he was ordered to rise, slay and eat." Paul received an apocalypse in which he was caught up to the third heaven, to paradise, and heard words to him unspeakable and unlawful for him to utter, afterwards to be revealed; but John—"what is it to thee if he tarry till I come"—John was given an apocalypse in which the door of heaven was opened and he bidden to "come up hither," and he went in and saw and heard "the things which are, the things which were, and the things which shall come to pass hereafter" from "him which is and which was and which is to come hereafter;" and he was commanded to write them in a book and to send them to the churches. That book contains seven open letters from Christ concerning things present and current, and seven sealed letters from the Father concerning things which "shall come to pass hereafter" and which the Lamb by the merit of having washed us in his own blood is enabled to open and to show to his servants. It opens with—"Blessed is he that readeth and they that hear and keep the words of the prophecy of this book." It closes with a curse upon him who shall take away from its teaching.

It has been contended that even Romanism was a blessing in the dark ages of heathen night, and it may be allowed that Protestantism has been a blessing in the dusky ages of papalism in the same way, but they are both fragmentary and partial, and "that which is in part shall be done away." They are as the law to the gospel. That which at one time is indispensable to the furtherance of the welfare of the world may at another time become an insurmountable obstacle to its progress.

So stood the law to the gospel; so stood Jerusalem and Peter to Antioch and to Paul in the middle of the first century; so stood Rome and the Pope to Wurtemberg and to Luther in the sixteenth, and so stand the Reformation and Paul to the Regeneration and to John at the opening of the twentieth century.

All that bright galaxy of noble and devoted scholars now enlightening Christendom with freshening floods of light come from the reddening sky whence the devoted exile of Patmos is rising into the ascendant to fill the world with the glory of the Lord and "the brightness of his coming." Prof. Richard Moulton says, "John's writings are the storm-center of modern controversy." Let those who seek the light turn with new heart to their closer study.

THE POWER OF GOD.

GEO. PLATTENBURG.

There are in the Scriptures two principles ever acting in irreconcilable antagonism. They are styled Flesh and Spirit. That these are at endless war, both experience and the Scriptures testify. "For the flesh," says Paul, "lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other; so that ye do not the things ye would." These are the sources of two wholly irreconcilable types of life, two distinctly antagonistic tendencies. One is "to be in," "to live in" and "walk after" the flesh; the other is to be in, live in and walk after the Spirit (Rom. 8:1, 8, 13). These tendencies have their necessary and irreconcilable issues. These issues are not arbitrarily fixed of God. They are the natural outcome of a life tendency produced by the one or the other of these principles. These activities are not compelled by a fatalistic necessity. They are the result of the voluntary determination of one's own faculties. Every man knows in his own experience the absolute truthfulness of Paul's words: "For as you have *yielded* your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members to righteousness unto holiness." On either side the activity is self-determined. Here are the issues. "For if ye live after the flesh, ye *shall die:* but if ye through the Spirit do mortify the deeds of the body, ye *shall live*" (Rom. 8: 13). Paul's law of the spiritual harvest distinctly asserts every affirmation hereinbefore given. The principle, the tendency and the issue. "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). That sin is death, and that righteousness is life, is accepted and illustrated in the universal experience of the race. An example of this is found in the Iranian Dualism.

In the very beginning of the new life a word is used confirming this notion of movement, namely, conversion. The word carries with it the complex idea of turning *from* something *to* that which is its negation. We have thus, Acts 26:18, where Paul was "to turn them *from* darkness *to* light, and from the power of Satan unto God." First of all, it is what Lange calls the soul's "ethical reaction against sin." Bus it is vastly more than this. It is the complete reversal of the whole life movement, the positive movement of the soul toward God. It can never mean less than this.

In the light of these statements we see how severely logical are the terms of Paul's fundamental proposition in his masterpiece of logic, the Roman letter: "The gospel is the power of God unto salvation to every one that believeth it."

This great letter, more than equal to the sonorous splendor of Cicero or the terse majesty of Demosthenes, elaborates this brief but comprehensive thesis as its sole burden. Philosophically power is that which tends to or produces motion, and the motion produced is in *the direction in which the force acts.* The direction here is the soul's movement toward God, and in this direction the gospel solely acts. It may be profitable to see what in Paul's own mind constituted the gospel. In the solution of this letter (verses 1-4) we have:

1. *That the gospel is God's.* He is the Author of it. It is a part of a great purpose promised in prophecy. It is a forethought of the Infinite Mind, revealed in the fullness of the ages.

2. *It is concerning his Son.* To get the subject-matter well before the eye, Forbes' antithetic parallelism is here copied:

"Concerning his Son,
Who was born (son of man in weakness) from the seed of David,
As to the flesh.
Who was installed Son of God in power from the resurrection of the dead,
As to the spirit of holiness—
Even Jesus Christ our Lord."

There is a series of antitheses here, described as "ontological and historical." The first deals with the origin, nature, qualities or attributes of our Lord. The other with the historical manifestation and installation of Jesus as the Prince of the Messianic reign. It is to be noticed that there is "a double genealogy and history" in this pregnant passage. Born as to the flesh "indicates incontestibly his human nature." "Were he," says Dr. Hodge, "a mere man it had been enough to say that he was of the seed of David; but as he is more than man, it was necessary to limit his descent from David to his human nature." If, then, "as to the flesh" is intended to express his human nature, its antithesis, "as to the spirit of holiness," as certainly expresses his divine nature. If this be not so, what is the opposition of ideas in the two phrases? This interpretation is in perfect accord with the words of Matthew 1:20: "Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for THAT WHICH is conceived in her is of the Holy Spirit."

In Phil. 2:6-8 Jesus is described as "existing in the form of God," then as "made in the likeness of men"—giving us the same "double genealogy." He was in the form of God *before* he revealed himself in the semblance of man. Are these opposing phrases equivalent? Do they express an identical nature? Why, then, does Paul begin verse 7 with an adversative "but" in affirming the Lord's existence "in the likeness of men?" His divinity was veiled by his voluntary humiliation, and therefore "God highly exalted him." So in Rom. 1:4, out of the resurrection of the dead he was historically manifested as the Son of God, the Founder of a new empire. Once more, this double genealogy is seen in Jno. 1:1, 14. In verse 1, "The Word was God." In verse 14, "The Word became flesh." Here the difference between "*was*" and "*became*" is to be noted.

3. *The purpose of the proclamation.* Paul declares: "By whom [Jesus Christ our Lord] we have received grace and apostleship, in order to bring about obedience to the faith among all nations for his name's sake" (Rom. 1:5). Dr. Schaff, while conceding that faith is used at times in an objective sense, that is, as expressing the thing believed (*Quod credendum est*), here puts obedience and faith in apposition, or in other words, the "obedience of faith" is merely "the act of believing." This is vastly more than doubtful. Meyer goes further, and denies that faith is ever used objectively. This is not true. Paul,

in the letter to the Galatians, persistently uses "the faith" as the equivalent of "the gospel," and in positive contrast to "the law" as *a system*. In 1:23 it was said of him, "He which persecuted us in times past now preacheth the faith which he once destroyed." "The faith" of verse 23 and "the gospel" of verse 7, of the same chapter, are indisputably equivalents. Throughout chapter three "the faith" and "the law" are contrasted systems. He uses these words: "Before the faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after the faith is come, we are no longer under a schoolmaster" (Gal. 3:23-25). Here two systems stand related to each as "before" and "after." Surely, Paul does not mean that faith as an "act of believing" came or was revealed "*after*" the law. This is absurdly untrue. If not, what of the noble company of men "*before*" the law? The "obedience of faith" is not merely the "act of believing," but it is *that* which finds its genesis in that act and its fulfillment in the soul's complete accord with the Word and will of Christ, revealed in the gospel, which is the power of God unto salvation to every one that believes it. This is in harmony with the whole trend of apostolic teaching. Somewhere Mr. Addison says that the soul of man and God are like certain lines of the hyperbola—whilst they continually approach each other, yet they will never meet. The soul in its movement toward God, gaining new accessions of moral splendor age by age, continuously approaches, though it may never reach that superlatively exalted ideal of our blessed Lord: "Be ye perfect, even as your Father which is in heaven is perfect."

THE NATURE AND EFFECTS OF CREEDS.

PROF. B. A. HINSDALE.

What the primitive Christian Confession of Faith was is not now, happily, a matter of dispute. The old theory that some of the creeds of a later day, as the Apostles' Creed, were composed by apostles, or at least originated in the apostolic age, has been abandoned by scholars, and it is held quite universally that a simple declaration of the Messiahship and divinity of Jesus Christ was the original symbol: "Thou art the Christ, the Son of the living God." For the Jew "Christ" might have been sufficient, but for the Gentile, for whom the Jewish title had no meaning, it was necessary to add, "Son of the living God." Such was the first Christian confession; and it will be instructive to glance at the process by which it was gradually set aside and the partially-expanded creeds of antiquity and the fully-expanded ones of modern times put in its place.

The creed-making process is mainly an exscinding, or at least a separating process, and is, therefore, negative in its effect. Those who frame and accept new creeds, no matter whether they write them out or not, strive, in so far as they are conscious agents to mark themselves off from other men making the Christian profession and bearing the Christian name. If they make these symbols the basis of new communions, they are necessarily separatists. This fundamental truth a little history will render plain.

Between the primitive symbol and such symbols as the Apostles' Creed there intervened this creed-form: "I believe in God, in Jesus Christ and in the Holy Ghost." This creed was made by putting the soul of the primitive symbol—the act of confession—into the body of the baptismal formula—Father, Son and Holy Ghost. Traces of it are found in the memorials of the ancient church. It was the first stage in the evolution of the multitudinous creeds of the historic church.

The second stage in the same process was the expansion of the articles of this tripartite form by the addition of successive increments, with a view of separating orthodoxy from heterodoxy. Thus, when the Gnostics made a distinction between God, the Father Almighty, and the Deminoge, or Creator of the world, the orthodoxy added, "Maker of heaven and earth" to the first article. And later, when the Eastern Church taught that the Holy Ghost "proceeded" from God the Father only, the Western Church added, "And the Son" (*filio que*) to the third article as framed by the Council of Nicea, making it read: "And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son," etc. The history of creed-formation is one cumulative argument showing that such was the nature of the process; but these two examples will suffice for the present purpose.

The late Dean Stanley remarks upon the rythmical form of the Athanasian Creed: "It was a prose treatise composed in the rhythm of the *Te Deum*. It was not only 'the Confession of the Catholic Faith,' but 'the Psalm *Quicumque Vult*.'" "Every sentence is a verse and the whole is a triumphant pæan." The Dean mentions two theories as to the time and conditions of the appearance of this symbol; one, that it first started into general acceptance with the triumph of Clovis over the Arian Visigoths; the other, that it signalized the triumph of Charlemagne over the Byzantine power and says: "It may in this aspect be regarded as the war-song of the orthodox king or emperor, the hymn of victory over the defeated heretics. Wherever it is still read or sung this is probably the best aspect under which it can be considered—as a theological song of Deborah, rejoicing over the fall of the enemies, as it was once thought, of God and of the Franks, as Deborah and Jael rejoiced over the fall of the enemies of God and of Israel." Stanley found the main source of the life and power of this creed in its effect as chanted in the great cathedrals: "The grand crash of music drowns the dissonance of the jarring words and the burning vehemence, the antithetical swing of the sentences, is carried along on the wings of choir and organ till the sense of their particular meaning is lost in the spirit and rhythm of their sound."

The Athanasian Creed is an extreme example of the habit of mind in which the great polemical symbols have originated; but they are all the product of strife and contention, and most of them still pulsate with the life and feeling that gave them birth. They are *polemicons*, not *eirenicons*.

There is still another aspect under which these creeds may be viewed. They have rallied the conservatism of the communions standing upon them; they have become objects of hallowed association, and so have lived on long after the circumstances in which they originated passed away. Thus they not only mark the divisions and contentions in which they originated, but they preserve such divisions and contentions. There is mutuality of cause and effect. Division begets the creed, and the creed keeps alive the division.

The question of the legitimacy of creeds is not here raised for discussion. However that question may be viewed men are coming to see that expanded polemical creeds are by no means a source of unmixed good; that they were produced when the church was in an abnormal state, and that they tend to perpetrate that state; that Christian unity and creed-revision proceed from the eirenical spirit, and that, as the church as a unit assumes a normal position and life, the more necessary it is to return to primitive simplicity and comprehension.

This tendency of religious thought has been happily illustrated in the discussions of creed-revision in the Presbyterian Churches of Great Britain and the United States. For example, Dr. Marcus Dods, one of the most eminent Scottish theologians, has said: "It were worthy of any church to consider whether creeds used as terms of office have not done more harm than good, accentuating peculiarities and perpetuating inconsiderable distinctions; whether freedom of thought and the currents of public opinion are not more likely than the imposition of a creed to bring Christendom to a common recognition of the truth; whether a church is justified in holding a creed which cannot be expected to become the creed of the church catholic, thus dooming herself to everlasting sectarianism." The veteran scholar and teacher of the same communion, Prof. John Stuart Blackie, says of the members of the Westminster Assembly: "Am highly pleased that the points of agreement among them, even the minute points, were so numerous. The longer and more minute the document became, so much the better; for it indicated so much larger an agreement." He then points out that the very feature which made the Westmister Confession so acceptable to themselves rendered its general acceptance forever impossible. "Had the Westminster divines proposed," he argues, "to frame a symbol for every variety of the human race over the surface of the globe, we can hardly doubt that a document far shorter and simpler would have been the result."

The reasoning of Dr. Dods and Prof. Blackie cannot be answered. If men in great numbers are to be united for political or religious work broad platforms must be provided for them to stand upon. Moreover, the larger the number of planks put into the platform the narrower it is. History as well as theoretical reasoning shows most conclusively that lengthening the creed shortens the list of its subscribers. And it is one of the hopeful signs of the times that this fact is becoming clear to an increasing number of minds.

The more men reflect upon the gospel and its claim to an universal acceptance, the more will they appreciate its adaptation to the needs and conditions of men. This adaptation is seen in its appeal to the universal elements of human nature; in the small number and simple character of its rites and ordinances; in the simplicity of its ecclesiastical arrangements, and in the surrender of details of order, opinion and administration to the conditions of time and place. Apparent everywhere in the New Testament, this singleness of aim is nowhere more obvious than in the primitive Confession of Faith.

University of Michigan.

Our Budget.

—Missouri Sunday-school Convention, June 12-15, Plattsburg.

—This is the annual rally of our Sunday-school workers in Missouri, and it is always an occasion of enthusiasm and instruction in that important line of work.

—Now that the heated term is upon us, it will require a little extra zeal to keep up the work during the summer months. According to our day so shall our strength be.

—We are glad to hear good reports from Children's Day, and we feel sure that more schools will make their offerings this yeer than in any previous year. If your school has not yet joined the procession, see that it does so before June ends.

—The prayer-meeting, always a vital function of the church, is its main stay during the summer season. See that it is made interesting and profitable. Send for uniform topic cards if you have none.

—This is also the time of year that tries the mettle of the Enndeavor Society. Is its zeal proof against the languor of the summer months? We believe it will be. It also has added responsibilities during this season of year.

—All signs point to one of the largest Christian Endeavor Conventions at Detroit in July which has ever been held. Let the young people as far as possible arrange to attend and receive fresh inspiration for the work.

—The first number of The King's Business, by the new National Superintendent of Christian Endeavor, John E. Pounds, ably assisted by his wife, Mrs. Jessie Brown Pounds, seems to mean busines, and prophesies much good for the future of Christian Endeavor. It strikes a high note in its initial number, and we have no doubt but that this note will be maintained.

—Both religious and political gatherings are now in fashion throughout the country. It is no disparagement to the political gatherings to say that the issues which most vitally affects the welfare of the nation are being discussed in the religious gatherings rather than in the political, and the men who are dealing with these problems, though perhaps less known to fame, are not one whit inferior to our political leaders in their intellectual breadth and culture.

—It is a good time now, thus early in the preliminary stage of the political contest, for Christian men to be on their guard against being unduly swayed by party passion and prejudice. Let us be calm, dispassionate, reasonable, that we may discharge our duties in a way to promote the best interests of our country and of the kingdom of God.

—We call attention to our editorial elsewhere in this number, on the "Union of Temperance Forces," in which we try to point out the necessity for united action on the part of the friends of temperance and the friends of prohibition in order to accomplish more practical results in suppressing this form of legalized iniquity.

—Mrs. J. L. Stanford, widow of the late Leland Stanford, has recently deeded the bulk of her estate, valued at $10,000,000 to the Leland Stanford (Jr.) University. The only restrictions placed upon the transfer are that no buildings costing less than $6,000 shall be erected on the University campus, and that the number of female pupils be limited to 500. The United States can now boast of two very strongly endowed universities—the University of Chicago and the Leland Stanford, Jr. Just what effect the establishment of such gigantic institutions of learning as the two named will have upon the weaker colleges and universities of the states remians for the future to answer, definitely; but nothing serious need be feared. If some of the weaker ones die for want of patronage and support, the efficiency of those that remain will be greatly enhanced by the competition naturally excited. A better education at less cost is the coming opportunity of the young men of the next century, now at hand.

—The advance number of the Chautauqua Assembly Herald contains an elaborate program for the 1899 season at Chautauqua.

—Central Christian College, Albany, Mo., will hold a summer school from June 19th to July 29th, the announcement of which appears in the Central Christian Collegian for June.

—The Roman Catholic journals of this country are almost universally opposed to an Anglo-Saxon Alliance and lose no opportunity to stoutly oppose it. Any other course, however, for a Catholic journal would be the unexpected.

—Cards have been received at this office announcing the marriage of Mr. Daniel G. Silver and Miss Daisy Call in Mt. Cabanne Christian Church of this city, June 14th, at 7:30 P. M. The pastor of the church, D. R. Dungan, will solemnize the vows. Miss Daisy Call is the daughter of F. M. Call, business manager of the Christian Publishing Company.

—F. W. Collins, pastor Christian Church, Kellogg, Ia., has begun the publication of a local church paper called the Kellogg Christian. No. 2 of Vol. I. is just to hand and we are pleased to note the amount of good reading on its pages, especially the kindly reference to and remarks upon Mr. Campbell's article relating to the dedication of infants which we published some months ago. We hope Bro. Collins will find his paper of great help to him in his pastoral work at Kellogg.

—The seventh anniversary exercises of the Louisville Christian Bible School will be held June 8th in the Central Church in that city. Two orations, four sermons and two recitations are announced in the program besides music. This school is part of the home missionary work of the American Christian Missionary Society, and is under the immediate supervision of its Board of Negro Education and Evangelization. The next term will open Sept. 7, 1899.

—In the Coming Age for June Jas. L. Cowles has an article on "The Post Office the Citadel of American Liberty" that is worthy of a careful reading by every citizen of the United States. Mr. Cowels is the author of a bill introduced in the last Congress, both Houses, entitled "A Bill for the Establishment of a National System of Post Roads and for the Extension of the Post Office Department to Cover the Entire System of Public Transportation." Some of the changes proposed by this bill, stated in the article in the Coming Age, are startling in their nature, and yet we are evidently near the time when some of them shall be realized. Some of the things sought to be obtained by Mr. Cowels' bill are uniform fares for the same service, regardless of distance, uniform freight rates on the same basis and universal postal delivery. Four kinds of cars are contemplated for passenger service, for which the proposed fares are, respectively, 5 cents, 25 cents, $1 and $5. Under this system it will be possible for any one to cross the continent in any direction, by the payment of any one of these fares—if he has the time. The author thinks, furthermore, that free transportation for all possible under the new scheme, the government defraying all expenses by a general tax. A careful reading of the article will show that the writer is not simply dreaming. The facts cited show that these things are not only possible, but already in operation in part, in various ways and countries. On Jan. 1st, 1899, the penny post of England was extended to nearly all her colonies, and the substitution of mechanical motors for horse power on macadam roads makes possible the extension of the "traveling post office" to any part of the country. The freight rates under the system proposed are from two and a half cents per 100 lbs to $6 per can, per haul, regardless of distance. So dark as the clouds have been for the producer, *et al*, there is light ahead. The article referred to is prophetic of better things to come.

—The receipts for Foreign Missions during the month of May amount to $7,072.63; gain over May, 1898, $2,198.95. There was a gain in the receipts from the churches of over $1,900. The receipts to June 1st amount to $82,147.02, or a gain of $9,898.19. There has been a gain of $7,175.69 in the receipts from the churches as churches. See that the Children's Day offering is sent promptly to F. M. Rains, Treas., Box 384, Cincinnati, O.

—From the Missouri Herald we learn that a contract for the erection of a new building at Christian College, Columbia, Mo., costing $52,000 has been let and will be ready for occupancy by September in part and completed by Jan. 1st, 1900. The piano musical contest of Christian College this year resulted in a tie and a fine piano was given to both of the winners, Miss Ethel Dawson, of Butler, Mo., and Miss May Martyn, of Hartshorn, Indian Territory.

—A man named William Jack Haynes recently died at the Protestant Hospital at the reputed age of 112 years. He is said to have been the oldest member of the G. A. R. at the time of his death. He was for six years a member of Memorial Home this city. This remarkable span of life covers a remarkable period in the world's history and the larger portion of our nation's life. He was a well-preserved man physically and intellectually and enjoyed relating some of the many exciting times, incidents and experiences of his life to his friends.

—The editors of the Christian Worker, a religious journal of eight pages, published weekly at Kinston, N. C., announces its suspension with the issue of May 26th. The cause assigned is their inability to meet expenses for want of liberal patronage and prompt payment of subscription rates. The paper has been ably edited and was doubtless doing a good work in its field and we are sorry to learn of its demise; but church papers cannot live without adequate and appreciated support.

—H. A. Barnes, Tabor, Iowa, has a leaflet on the sinful waste of money in fireworks and other carnal pleasurs common to the celebration of our nation's birthday, which he is selling at remarkably low rates, for distribution. He does not oppose a suitable celebration of the day, but the waste and wickedness associated with it. The distribution of a good tract on this subject will do no harm and perhaps much good.

—We publish in our obituary department, this week, a lengthy but worthy tribute to the memory of Jacob Hugley, who recently departed this life at his home in Paris, Mo. Bro. Hugley was one of Missouri's purest men and most faithful preachers, and his departue will be felt by a wide circle of friends and brethren theoughout the state. The widow and children have our sympathy in this bereavement.

—The King's Business is the name of a new periodical, mothly, edited by J. E. and J. B. Pounds, Indianapolis, Ind. The June number, Vol. I., No. 1, is an excellent number. The leading article is the first part of a story by Jesse B. Pounds, whose popularity as a story writer is alone sufficient to insure a wide circulation for this journal. There are other ably written articles by well-known writers in this number. The object sought in this journal is implied in its title, the King's Business. We congratulate its editors on the taste, spirit, purpose and ability of their first number and wish them the most abounding success.

—The Secretary of War has ordered that there shall be no more burials of soldiers at sea. An expert embalmer will accompany each transport to and from Manila.

—The Bulletin, issued weekly by the Christian Church in Colorado Springs, Col., Dr. B. B. Tyler, pastor, is as neat, practicable and comprehensive as any we have yet seen.

—A glance at our Personal Column this week will show that our preachers were in great demand for memorial sermons and orations this year.

—Announcements of the commencement of Carr-Burdette College, Sherman, Texas, June 4-7 and of LaSell Seminary, for young women, Auburndale, Mass., June 8-14 have been received at this office.

—Mrs. G. R. Dill, of Belvidere, Neb., prepared and read before the fifth district missionary convention, held at Crete, Neb., May 16th, an excellent paper on "What are we Doing for the Sunday-school and for Humanity?" The paper is a strong appeal to greater diligence in the religious training of children. If space permitted we should be glad to publish the paper in our columns.

—The Nebraska C. W. B. M. desires every preacher in that state to present the interests of their work to their respective congregations in a sermon. No offering is asked, but new names to the organization, subscriptions for the Tidings and Junior Builders solicited. The board will furnish literature. Address Mrs. Minnie G. Hines, Lincoln, Neb.

—W. H. Waggoner, Eureka, Ill., besides being a specialist in missions, is a genuius in map-making. He has prepared a missionary map on muslin, about 9 x 6 feet, showing all the mission stations of the C. W. B. M. at home and abroad. A circular accompanies the map and explains it. It will be of great interest to the auxiliaries in holding their meetings. The price of the map is $5, and the proceeds go into the work of missionary institutes which Bro. W. is holding.

—We have a letter from Chas. F. Oneal, Midland, ———, concerning Y. P. S. C. E. pledges for the Salt Lake Church building, but in what state this Midland is the writer does not state. As there are nearly a dozen states with a Midland we have no means of knowing in which state the writer's Midland is located. If Bro. Oneal will send the state from which he writes, we will publish the article as requested.

—The installation service in connection with the formal inauguration of Bro. Tyrrell as pastor of the First Christian Church in Chicago, which took place on last Lord's day afternoon in the building the church now occupies at 30th St. and Indiana Ave., was one of the most helpful and inspiring occasions in the history of the Disciples of Christ in that city. A large audience was present, embracing representatives of our different churches in the city and suburbs, together with their preachers. The auditorium of the church was beautifully decorated with flowers and the national colors. An excellent musical program added to the enjoyment of the occasion. Bros. Cantrell, Brown and Gates participated in the introductory exercises. The editor of this paper, acting as chairman, made some general remarks touching the nature and importance of the occasion, and introduced J. H. O. Smith, who gave the charge to the congregation in one of his most happy and effective speeches. H. L. Willett was then introduced, who delivered the charge to the preacher, holding up a very high ideal of the Christian minister, and making us all to ask: "Who is sufficient for these things?" The chair then called on Bro. E. W. Darst to represent the score of other ministers of Chicago present in a few words of welcome in their behalf, which he did in his happy and earnest manner. In coming forward to respond to the words of welcome Bro. Tyrrell was received with the Chautauqua salute—the waving of handkerchiefs. At the close of his earnest and enthusiastic address the audience could only express its appreciation in a round of hearty applause. The Doxology and the closing prayer completed a service which will long be remembered by our brethren in the city of Chicago. The spirit of unity, of brotherly love and of enthusiasm was most inspiring. The congregation, which numbered only 45 when Bro. Tyrrell entered upon his work a few weeks ago, now numbers 104, and there are almost constant additions. The new church starts out under the most favorable auspices and we believe has a bright future before it. The only circumstance that marred the full enjoyment of the occasion was the very serious, and it is feared, mortal illness of Bro. Devore, one of the leaders of the new church. He was specially remembered in the prayers. The editor's brief sojourn in the happy Christian home of Bro. and Sister Bowman was most delightful, and the Monday morning's meeting in one of the parlors of the Palmer House, with more than a score of the Chicago ministers, was a most enjoyable occasion.

—A beautiful tribute to the memory of Mrs. S. M. Jefferson, who died at Berkely, California, May 9th, written by E. L. Powell, will appear in our next issue.

—We have just learned that the contest for the presidency of the Colorado State Agricultural College has been decided by the election of B. O. Aylesworth, of Denver, to that office. There is a handsome salary connected with the position and we congratulate Bro. Aylesworth on his election to the position. We are glad to see our preachers coming into the high places of the states to a share of which by religious association and influence as well as by scholarship they are justly entitled.

—At the twenty-sixth National Conference of Charities and Corrections, held in Cincinnati a few days ago, a most interesting address was made by George Torrence, superintendent of the State Reformatory, on "The Relation of the Cigarette to Crime." We quote the following concerning it from a special dispatch in one of our own dailies:

After reciting his own experience with boys coming to his institution Mr. Torrence said: "I am sure cigarettes are destroying and making criminals of more of them than the saloons."

In his reformatory now there are 278 boys. "Of 63 averaging 12 years of age, 58 were cigarette smokers. Of 133, averaging 14 years of age, 125 were cigarette smokers. Of 82, averaging 15 years, 73 were cigarette smokers. This demonstrates that 92 per cent. of the whole number were cigarette fiends at the time of committing crimes for which they were committed to the reformatory."

The general discussion developed a similar experience with others connected with reformatories for boys.

In view of these facts, which are indisputable, what is the plain duty of our lawmakers in reference to the manufacture and sale of this, one of the latest and vilest of Satan's inventions? We need not ask what is the duty of parents, teachers and other guardians of children. The saloon has no better ally in the world than the cigarette manufacturer, so that in addition to being a direct promoter of crime it is also a promoter of the drink habit, which is a prolific source of crime.

—B. C. Stephens, of Marceline, Mo., after a tour of six months in Northwest Missouri, reports on some of the conditions met which are too common in other places and states than the district named. These are, the absence of Sunday-schools, Endeavor Societies, midweek prayer-meetings and regular Lord's day worship in many of the country churches. He thinks the monthly meeting (preaching) plan only inefficient but does not put all the blame on the preacher for the trouble. He thinks some young preachers more capable of better work than one who preaches on Sunday and farms or does some other business through the week. He attributes the conditions complained of in part, with some churches, to a lack of religion. Probably the lack of religion is also attributable largely to a lack of more if not of better preaching. There are some country churches which are better able to have preaching every Sunday than are some city churches and will not be guiltless at the judgment for their negligence and selfishness. And certainly there is no church too poor to support a Sunday-school, Endeavor Society and a prayer-meeting; at least not many. There is large room for improvement along these lines with many of our country churches.

—At the Central Christian Church in Salt Lake City, Utah, an audience crowding the house listened to an eloquent memorial sermon by the pastor, W. H. Bagby.

—According to figures given by William E. Curtiss in a recent number of the Chicago Record it appears that the people of Germany and Switzerland are better educated than those of any other nation and those of the North Atlantic States better than those of any other section of America. The figures for Germany and Switzerland given are 0.11 and 0.50 per cent. of the populations. The average illiteracy of the United States according to this author is given as 13.3 per cent. of the population. That of other nations as follows: Roumania 89, Portugal 79, Russia 70, Spain 68, Greece 45, Italy 38, Hungary 28, Ireland 17, Austria 13.80, Belgium 13.50, France 5.50, England 5.80, Netherlands 5.40 and Scotland 3.57. If these figures are reliable they afford food for reflection.

—J. P. Cochrane, Pueblo, Col., has prepared a chart for the Christian Woman's Board of Missions, which is as handsome a thing in the way of pen-work as one often sees. Not only is it artistically done, but the conception is even more meritorious. The outline is that of a vast temple, and the two main pillars are marked "Prophets" and "Apostles." "Alpha" is marked on one of the corner stones that support the pillars. An open Bible is at the top of the chart, and underneath that is the arch of the temple, composed of seven stones bearing the names of the seven churches mentioned in Revelation. Underneath this are the words "Christ" and "Omega." Then comes a historical statement concerning the date of the origin of the C. W. B. M. and a blank for the auxiliary society. Beneath this still are appropriate passages of Scripture. It is no doubt a work of love, as well as of art. We are grateful to the author for a copy of this chart, and it adorns one of the walls of our office, where it may be inspected by our visitors.

—Of the many eloquent speeches made on Decoration Day, as the flowers were being scattered, over the graves of our soldier dead, we have seen nothing superior to the speech of Henry Watterson, editor of the Louisville Courier-Journal. The following is an extract:

Great as were the issues we have put behind us forever, yet greater issues still rise dimly upon the view.

Who shall fathom them? Who shall forecast them? I seek not to lift the veil on what may lie beyond. It is enough for me to know that I have a country and that my country leads the world. I have lived to look upon its dismembered fragments whole again; to see it, like the fabled bird of wondrous plumage upon the Arabian Desert, slowly shape itself above the flames and ashes of a conflagration that threatened to devour it; I have watched it gradually unfold its magnificant proportions through alternating tracks of light and shade; I have stood in awe-struck wonder and fear lest the glorious fabric should fade into darkness and prove but the insubstantial pageant of a vision; when, lo, out of the misty depths of the far-away Pacific came the booming of Dewey's guns, quickly followed by the answering voice of the guns of Sampson and Shafter and Schley, and I said: "It is not a dream. It is God's promise redeemed. With the night of sectional confusion that is gone, civil strife has passed from the scene, and, in the light of the perfect day that is come, the nation finds, as the first fruit of its new birth of freedom, another birth of greatness and power and renown.

—Mark Twain's plan for absolute, universal, permanent peace—to exhaust all the oxygen in the atmosphere—which he submitted to Secretary Hay, is susceptible of various meanings. It might be taken as a huge burlesque on the undertaking of the Peace Conference at The Hague, or it might be in the nature of a suggestion to that conference that in due time increased armament of the nations will naturally result in absolute peace — the peace of death by bullets, taxes and starvation.

—The Christian Orphan School of Missouri closed its scholastic year Thursday night. The work done the past year has been especially good in every department, reflecting great credit upon President Jones and his corps of teachers. The Christian Orphan School is second to none in the state, and with almost exactly the same teaching for next year, it is safe to predict that the '99-1900 term will be even better than any previous year.—*The Fulton Sun.*

James Shannon, LL.D.

We present to our readers this week, on our first page, the likeness of one of the eminent preachers and educators of Missouri, James Shannon, LL.D., and in the absence of a sketch which his son, R. D. Shannon, was to furnish, but which we have not yet received, we publish the following sketch of his life found in "The Dawn of the Reformation:"

"One of our most eminent men was born in the north of Ireland on the 22d day of April, 1799. From childhood, his parents who were truly pious, instructed him in the truths of God's Word, and at a very early period of life, they made a deep impression on his heart. At the age of thirteen years he resolved to devote his life to the proclamation of the gospel, and immediately commenced a laborious preparation for the work. He entered the Royal Institution of Belfast, Ireland, in the fall of A. D. 1815, graduated in May, A. D. 1818, and completed his theological course in A. D. 1820. The next fifteen months of his life he spent as 'First Assistant' in the 'Antrim Academy.' While thus occupied, he accepted the rectorship of an Academy in the United States, located at Sunbury, Georgia. There for the first time he witnessed a baptism by immersion, and soon began to doubt the validity of his own. Deeply realizing the truth, that we can not retain God's favor without sincerely endeavoring to know and do our whole duty, he at once entered upon a thorough examination of that subject. At the close of it he was immersed, and became a member of the Baptist Church. This occurred in the spring of A. D. 1823. In April, A. D. 1824, he became pastor of the Augusta Baptist congregation, as successor to William T. Brantley, D. D. During the following winter, a revival commenced through his instrumentality, extended throughout the state, and resulted in ten thousand additions to his adopted church. In January, A. D. 1830, he was appointed professor of Ancient Languages, in the State University at Athens. Thence he was called in the fall of A. D. 1835, to the presidency of the College of Louisiana, at Jackson. In A. D. 1840, he became the president of Bacon College, at Harrodsburg, Kentucky.

"Uniformly acting on the principle of proving all things, and holding fast that which is good, he had no sooner connected himself with the Baptists than he began to subject their tenets to the most rigid scrutiny, and to point out at their associations and other large meetings, wherein they differed from the Word of God. At the state convention held in Morgan County, A. D. 1834, he spent an hour and a half in endeavoring to convince a congregation of five or six thousand people that, according to the terms of the only commission under which they considered themselves authorized to preach the gospel, as recorded in Mark 16th chapter and 16th verse, they had no more right to offer men salvation on the ground of faith, without baptism, than on that of baptism without faith; and that to disjoin what God had so expressly united was, to the highest degree, impious. The substance of this discourse was afterwards published in the Christian Preacher under the title 'How to be Saved.'

"Not being allowed by the Baptists of Louisiana the same religious freedom which had been cheerfully accorded to him in Georgia, he was 'compelled in A. D. 1836 to organize a congregation on the principle of making the Word of God alone the rule of faith and practice.' In A. D. 1850 he exchanged the presidency of Bacon College for that of the University of Missouri. During his connection with the latter its patronage was more than doubled. The former, though unendowed, was sustained for ten years mainly through his influence. Upon his removal the trustees relinquished its collegiate organization. Though unanimously re-elected to the presidency of Missouri University in A. D. 1856, he could not conscientiously accept the situation in consequence of some restrictions in regard to their religious privileges, under which its officers had been placed by the preceding legislature. The board of trustees then passed a series of highly complimentary resolutions, and conferred upon him the honorary title of LL. D. He had been previously honored by that of D. D., by the University of Georgia. With such antecedents, had his life been spared, his high intellectual and moral endowments and elegant accomplishments would have justified the most brilliant anticipation on the part of his friends; not only with reference to his own future, but also that of the institution over which for some years previous to his death, he had the honor of presiding."

Some Strictures from President McGarvey.

In the last number of the Christian Standard, in the department of Biblical Criticism, Bro. McGarvey indulges in a few characteristic criticisms on the CHRISTIAN-EVANGELIST. This is a way Bro. Mc. has of doing. As he enjoys it, and it does us no particular harm, we see no reason why the practice should be discontinued.

In an article entitled "Dangers to Religion" he says: "An editorial in the CHRISTIAN-EVANGELIST of May 11th aims to depreciate the danger to the cause of religion from the new phases of higher criticism." We say that is a *characteristic* criticism. Why should the editor of the CHRISTIAN-EVANGELIST "aim" or desire "to depreciate the danger to the cause of religion from the new phases of higher criticism," or from any other source? Is he an enemy of religion? Is he seeking to call the attention of the brethren away from the real source of danger so that the enemies of religion may get in their work to the best advantage? Naughty fellow! Why did not the president of the Bible College simply say, "The editor of the CHRISTIAN-EVANGELIST underestimates, in our judgment, the danger to the cause of religion from the new phases of higher criticism." That would have probably been a correct statement. The one he did make is certainly not correct, for we have no desire whatever "to depreciate the danger to the cause of religion" from *any* source. The aim of the editorial to which our critic refers was to show that undue attention was being given to the danger from higher criticism to the neglect of other and graver perils which confront religion. We admitted that there was some danger from extremists among the higher critics, but our point was that there would be a much greater danger in refusing the fullest and freest investigation of all historical questions relating to the Bible. There is danger in eating, but it would be unwise to advise abstention from food on that account.

In the same department, in a brief article entitled "A Conversation on Liberty," Bro. McGarvey quotes again from an editorial in the CHRISTIAN-EVANGELIST a paragraph describing an unfair, unjust and unprofitable kind of criticism in which brethren sometimes indulge, and then adds: "This is very well so far as it goes, but there is another supposable case. Suppose that the article in question did seek to introduce 'a revolution in religious thought' that would and must, if received, overthrow faith in the Bible. Suppose that it contained certain words and phrases which, without distortion, were justly subject to ridicule, and gave good ground for suspicion of heresy; what then?"

Well, in such an event as that it would be entirely proper for any one having the ability to do so to reply to and refute the article in a straightforward, manly way, showing the flaws and fallacies in the argument, and appealing to reason and to truth instead of to prejudice or to passion. That is the only way to "convict gainsayers." But the trouble is that a shepherd who is always crying "wolf!" "wolf!" when only an honest sheep is seeking to graze in fresh pastures, is not liable to attract the serious attention that he should when the real wolf does appear, whose aim is to devour and scatter the flock.

We have never uttered a word against the policy or principle of refuting errors that any brethren may have fallen into. We have had occasion very often in our editorial career to do that very thing, unpleasant as it is. We have always tried, however, to proceed on the principle that the man whom we were criticising was as honest in his convictions and as pure in his motives as we were, and our aim has been to appeal to reason and argument instead of to party feeling and prejudice. It is the latter kind of criticism we were condemning in the paragraph quoted from our editorial, and not the former.

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SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

TYPEWRITERS FOR SALE.—Caligraph, $14.00; Blickensderfer, $17.50; Remington, $35.00; Smith Premier, $40.00. J. K. COTTINGHAM, 605 Delaware St., Kansas City, Mo.

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Correspondence.

English Topics.

VICTORIA THE GREAT.

Only one great topic fills the mouths of Londoners this week. The Queen's 80th birthday is creating a revival of royal enthusiasm, such as even excels the two sensations of the Jubilee in 1877 and the Diamond Jubilee in 1887. For many years the dear old Queen has not seemed so hearty, so cheerful and so pleased to appear in public as now on her return from the Riviera. In consideration for her advanced age the authorities have wisely refrained from arranging any great processions, but Her Majesty's movements have been affectionately followed by vast crowds. Multitudes of the younger generation have never caught sight of the Sovereign, and immense numbers of these have been attempting to seize the rare opportunity afforded by her appearance at Kensington Palace, the stately and beautiful old house where she was born. Some of us begin really to hope that this wonderful evergreen old lady may live to celebrate the 70th anniversary of her reign. That, however, is hardly possible; but, meanwhile, Victoria continues to increase her hold on the hearts of all classes in the empire. Of all the queens in history she is the very greatest in the supreme quality of character. She has ruled in the majesty of goodness, and history will lay at her feet the tribute of its most honorable verdict, that she has taught the whole race that the grandest sovereignty is that which wins the hearts of men by righteousness in high places, rather than by selfish dominance and arrogant autocracy. In England we never think of ourselves as being ruled over by royalty. The Queen has been content to reign, but has never attempted to rule in the assertion of her own will. The greatest influence in the universe is perfect obedience to law, and Queen Victoria has set the whole of her empire the example of constant obedience to the constitution. She is now reaping her reward, for she is the only aged monarch living in the world who enjoys both power and peace of mind. God save the Queen!

DEATH OF THE GREAT SUNDAY PAPER.

The fiercest fight of late years for any great principle is over. A few years ago the proprietors of the New York Herald tried the experiment of establishing a London edition on the seven-days plan. It exicited vehement opposition throughout the land and it was an ignominious failure. Two of the greatest firms in London, the publishers of the Daily Telegraph and the Daily Mail, forgetful of the significant lesson then administered, recently launched a Sunday edition of their journals, in competition with each other. Never has there been such furious excitement. I have already mentioned in these letters the uproar in the churches and in the press which has arisen. I have never seen anything to compare with it. Now I have thankfully to record that the Sunday Daily Mail is dead, and that the other journal is issuing its seventh edition on Saturday night. The attitude of the two firms seemed for weeks to be utterly defiant, but they mistook the temper of the British people, and they also entirely deluded themselves when they acted on the idea that Christianity was practically an extinct force in these islands. Sunday is still a cherished institution as a national day of rest with this people, and this extraordinary episode has amply demonstrated to sceptics and Mammon worshipers that the greatest power in existence in the community, however dormant it may normally seem to be, is the force of religious opinion. If only the whole latent spiritual energy of all the churches could be stirred and brought to bear in concentrated impact on any one of the evil institutions of our community, such systems as the drink traffic would be smashed and pulverized into shapeless dust which would not bear even the shabby monumental semblance of a decent wreck!

THE HOUSE IN THE WOOD.

Well, the Tsar has had his way. The Peace Conference is gathered in the "House in the Wood" at the Hague. What a sweet spot for the assembling of the messengers bearing their international olive branches! How many a traveled European and American must be picturing in the mind by the help of memory the scenes of that lovely royal city of Holland, with its quaint Old-World mansions; its lovely old hotels, like mediæval palaces themselves, such as the Old Doelen; its neighboring seabathing village of Scheveningen; its Rathhaus, with the grim old torture-chambers of the hellish Iniquisition; its lakelets in the square, and its delicious forest, embowering the "Huisten Bosk" in which the delegates are meeting! We have sent our British representatives, the chief being Sir Julian Pauncefote, whom the American people so intimately know, for he has left your shores purposely to attend the Tsar's conference. Will this conference help to perpetuate peace? I hope it will; I think it should; *but I believe it will not!* This is a sad conclusion; at least it saddens me all the more because I am by nature one of the sunniest of optimists, and tend irrepressibly to look at the bright side of everything.

THE GREAT DELUSION.

I feel bound frankly to say that from all that I have, during many years, seen of Europe in all quarters of the Continent, I have not a particle of hope of lasting peace, but only an expectation of the slight postponement of war. A stupendous break-up is inevitable; but it may be staved off by diplomacy for a time. Never was the world taken more sharply by surprise than when the Tsar, above all men, proposed universal cessation of increase of armaments. Never was there a greater mockery than when, on the eve of the conference, the noble Finns were outrageously deprived of their autonomy. The Government of Russia makes duplicity its constant keynote. The Russians are a noble race, but their government is wholly and utterly incorrigible. The young Tsar is like the young Emperor of China, a born reformer doomed to suffer for the fault of being born before his time. A gentleman in the British admiralty remarked to me recently that neither the British people nor the world at large can form any idea of the magnitude, the strength, the resources and the efficiency of the British navy, and that some day the whole world will experience a shock of unspeakable surprise, whenever some rash enemy compels England to put forth the power of her naval arm. Now, it is not to be expected that Britain can really reduce her one great line of defense, in face of the possible evil combinations which are only too deeply feared by those who know something of what is really going on in Continental circles. The wicked concert of Europe which prevented the appalling Turk from reaping his just punishment, and allowed the Sultan for three years to baptize himself once a week in a fresh bath of Armenian blood, did not establish the true conditions of lasting peace, but sowed the seeds of awful war in the future. The Tsar and his ministers were guilty of complicity with the fiend who still squats by the Bosphorus, and God will require from them and other accessories in wholesale murder and rapine an account of their awful crime. Nations have their punishment in this world, and they cannot escape it by prating of peace, when peace seems to them to be the only politic and profitable pursuit. Even the London Times, which usually goes passively with every fashion of the moment, expects little or nothing from the conference. The breach of faith with Finland has shocked the conscience of Europe, and as that conscience is not a very tender one, that breach must be regarded as specially flagrant.



The Amen! of marriage is always a baby. Without it, wedlock is a summer field that never blooms, a flower that never buds, a night without stars, a sermon without a benediction, a prayer without an Amen.

There never was a husband worthy of the name, who did not aspire to be the father and the grandfather of healthy, capable children to hand down his name and the fortune accumulated by the sweat of his brow, from generation to generation. There never was a wife fit to bear that noble title, who did not wish to wear womanhood's most glorious crown, the sceptre of motherhood. Thousands of wedded couples, otherwise happy, fall short of wedlock's greatest happiness because they are childless. In the majority of cases, this is because the wife, through ignorance or neglect, suffers from weakness and disease of the organs distinctly feminine. For women who suffer in this way there is one great medicine that does not fail to accomplish its purpose. It is Dr. Pierce's Favorite Prescription. It acts directly on the delicate organs concerned and makes them strong, healthy, vigorous, virile and elastic. It allays inflammation, heals ulceration, soothes pain and tones the shattered nerves. It fits for wifehood and motherhood. It quickens and vitalizes the distinctly feminine organism. It banishes the maladies of the expectant months and makes baby's introduction to the world easy and almost painless. It insures the little new-comer's health and nourishment in plenty It is the best supportive tonic for nursing mothers.

Mrs. Jennie Parks, of Marshall, Spokane Co., Wash., writes: "I am glad to tell of the good results of your great medicine,—Dr. Pierce's Favorite Prescription. I was benefited by your medicine in confinement. It gives me strength. I have no tired feeling and my baby is the picture of health. I feel better than I have in ten years."

In cases of constipation Dr. Pierce's Pleasant Pellets should be used as an adjunct to the "Favorite Prescription," they are extremely simple, perfectly natural and insure prompt and permanent relief.

THE FARCE OF THE ARCHBISHOPS.

A few clergymen have been flinging the Church of England on to the horns of a dilemma. The practice of burning incense is increasing, and so are the processionals, together with the celebration of mass. The Bishops do not know what to do, especially with a few of the more defiant of the clergy, who plainly say that they will not submit to the interference of either bishops or Parliament in matters of conscience. The Archbishops of Canterbury and York have hit on a new device. They have held a court of inquiry for hearing cases of dispute. For more than a week, with no less than 17 lawyers and experts, the "Archbishops' Hearing" has been proceeding, simply on the question whether incense may be offered in the Church of England. The whole problem depends on whether incense was permitted after the Reformation or not. Nobody seems really to know, and all the learning has so far been expended in vain. But several of the clergy have already signified that the finding of the archbishops, if there should be any, would make no difference, and the Archbishop of Canterbury has frankly stated that in reality he has not constituted a court at all, for its decisions would not be binding on any but those who chose to pay respect to its verdict on any point.

W. DURBAN.

43 *Park Road, South Tottenham, London, May* 20, 1899.

If you have Smoked too Much Take Horsford's Acid Phosphate.

Dr. W. H. FISHER, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

Evangelist Shi.

There still lingers in the mind the pleasure of an event occurring as we journeyed toward Chu Cheo, our future home. We had just passed through a little hamlet when suddenly we came face to face with a man, dressed as a teacher, with a face dark and tanned as a coolie's, strong yet gentle appearing, traveling on foot. We jumped down from our donkeys and horses, with exclamations, "It's Shi Sien Seng" (Mr. Shi). He was on his way to Nankin to welcome Bro. Arnold, who had just returned from England to take up the Chu Cheo work. Bro. Shi had but recently returned from Lu Cheo fu, Bro. A.'s old station, and with a characteristic Chinese expression told him "the whole city is as one pair of eyes looking for your return." This man has held the Chu Cheo station all the past summer, made vacant by the death of Bro. Saw and the return of Bro. Hunt to England on furlough.

In this land where heathenism has permeated all social and business relations, literary thought and language, and every act and desire of all classes, it becomes difficult for one born and bred in such an atmosphere to turn his back upon idolatry and not carry the manners of thought and expression into the Christian life. But if any of the Chinese Christians have been able to rise above this universal domination, certainly Mr. Shi has.

He is now 54 years of age, quite strong and very active, yet more or less broken by the former years of bondage to the opium habit. He was born and reared in the country, but after the Taiping rebellion stored his mind with facts and incidents of Chinese history, and using his natural ability as an orator and license of imagination, became a story teller. That same power with which he used to fascinate an audience on the street or in some open place, as with drum and rattles, in rude rhyme or vivid word-picture he told of the deeds of some Chinese hero is now used with great power in the service of Him whose love has constrained this man. A copy of Mark's Gosgel fell into his hands in those days, and its stories of Christ were told along with others in his vocation. That which he wished to use to catch his hearers caught him instead, and he came to the feet of the Master.

Knowing that as long as he used opium he could not follow Christ, he tried to break off the habit, only to find its power over him so great as to drag him back again and again. Finally, he came before God in prayer and fasting for power to overcome, and power came. Dr. Macklin, of Nankin, baptized him, and advised him to go back to his home at Yu Ho Tsz and tell his friends.

He had accepted Christ so completely and had found such happiness that his great desire was to share it with others. Through ridicule, coldness and persecution he preached on in his own village until he won them. They built a church building which cost $35. Evangelist Shi did much of the carpenter work, and his wife with other women gathered the grass with which the roof was thatched. They organized with 22 charter members.

There on the highway between Pekin and Nankin, day after day, he has preached and scattered literature to the thousands passing. Throughout the entire Chu Cheo district he has made his influence tell for Christ. Before the high and low he has testified. When land was first purchased at Chu Cheo for missionary work and trouble arose, before the high official as a witness he bowed, and when asked he confessed that he, too, had accepted the doctrine of the "foreign devils." "Will you preach to us?" asked the judge in derision. "If I should say what I know of the doctrine, his excellency would say he knew more; it is, however, in his power to hear it," was the answer.

Rarely does one see more tact used than he commands as he seeks a man, and when that man is won it is not to Evangelist Shi, but to his Master. In his preaching there is a total abandonment of the man. He lives in his descriptions, is the enraged judge or the innocent child; he may sing a hymn all alone or repeat it, or ask one of the audience to read a sentence and thus commit himself. One sees no more enraptured face or fascinated audience than when Shi "Sien Seng" loses himself as he describes the love of Christ. The one English sentence he knows is, "I know Jesus died for me." He has been in journeyings often, in storm and sunshine, and knows how to be exalted or abased.

ELLIOTT I. OSGOOD, M. D.

Chu Cheo, via Nankin, China, Feb. 27, 1899.

New York Letter.

Bro. R. H. Bolton, pastor of the Church of Christ at Everett, Mass., and editor of the New England Messenger, has resigned from the pastorate of the Everett Church, to take effect at the expiration of his fourth year of service, June 30. The church there has grown until it needs the undivided time of a minister; and Bro. Bolton feels that he can do a larger and more effective work through the Messenger, which he proposes to make a weekly, and also by doing mission work in and around Boston as circumstances may permit. There are a million people within a radius of twenty miles around Boston and only three churches of the Disciples of Christ. The Messenger suggests that a church be planted as soon as possible in the state of New Hampshire, where now we have not a single congregation; and that a number of missions be inaugurated in the vicinity of Boston. We sincerely hope Bro. Bolton and others may successfully prosecute this work in that populous center of New England.

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We hope to inaugurate a forward city mission movement here at the metropolis also in the coming autumn. At the annual meeting of the Disciples Club, of New York, held May 23, we decided to take up the work of city missions in the fall, putting the enterprise into some form that will interest and call forth the co-operation and support of all our congregations. A committee was appointed to look into the matter and report at the first regular meeting in September, when the whole evening will be devoted to a consideration of the question of city missions. The club re-elected Dr. John L. N. Hunt president for the third time; S. T. Willis was elected vice-president, H. S. Butler was made secretary for the third annual term and G. W. Kramer was elected treasurer. These, together with six others, one from each of the congregations, constitute the executive committee. It is confidently believed by many of our members that renewed life and enthusiasm will characterize our Club just in proportion as we carry on aggressive evangelistic work in our cities or its suburbs. We believe brighter and more prosperous days are before us in this city.

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On Tuesday evening, May 25, the Greenpoint congregation in Brooklyn gave a delightful public reception to their new pastor, Bro. John Keevil, who recently came to them from the Kentucky Bible College. Bro. W. C. Payne, the Rev. Mr. Finch, of the Noble Street Baptist Church, a brother of the pastor (a Baptist minister also), the writer and others made short congratulatory addressees after which refreshments were served. Bro. Keevil is a young and single man and can afford to help the Greenpoint congregation in the days of its financial weakness. He has promised to labor with them the remainder of the present year at least. We trust he may stay much longer and build up that church as we believe it can and should be done. Bro. Keevil went out from this congregation to prepare for the ministery, as did also his brother Joseph, who now labors in Canada. It is to the credit of this little church that she has sent out at least two preachers of the Word.

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"The Point System" in the Sunday-school work is a new and successful scheme, invented and applied by T. E. Cramblet, of the East End Church, Pittsburg. It consists of a set of simple rules and regulations awarding to teachers and scholars so many "points" of merit for certain specified excellencies. For instance, the teacher earns two points by being at teachers' meeting or prayer-meeting, one for being in charge of a class or two for being on time at roll call. The class earns five points when three-fourths of the class are present at baginning of lesson study; if all are present three points are gained, and so on through a fixed scale. The whole system is based upon the thought of emulation or the inspiration of fraternal rivalry. "Let us consider one another to provoke unto love and good works." Bro. Cramblet says the system has been tried in almost half a hundred schools with the most gratifying results; in many instances doubling the attendance, the collections and the interest, and rendering the schools more efficient in every way. If your school needs a wholesome revival perhaps your need may be met by writing T. E. Cramblet, 351 Spahr St., Pittsburg.

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The Sunday-school line of the 169th St. Church was 400 long and 400 strong in the "May Walk of the Bront Borough schools on Friday afternoon the 26th—the largest line of the central division, in which the schools from a dozen neighboring churches were marching. There were, perhaps, 15,000 Sunday-school children, beautifully dressed, marching to the strains of martial music, carrying flags and banners through our streets. That day is a beautiful vision and a glorious prophecy!

S. T. WILLIS.

1281 *Union Ave.*

ROASTS
ARE GIVEN A MOST DELICATE AND APPETIZING RELISH, IF JUST TOUCHED UP A BIT WITH
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THE ORIGINAL & GENUINE WORCESTERSHIRE.
FOR SIXTY YEARS THIS SAUCE HAS GIVEN PERFECT SATISFACTION THROUGHOUT THE WORLD.
JOHN DUNCAN'S SONS, AG'TS. NEW YORK.

Indianapolis, Ind. Mrs. A. M. Gardner, 195 E. Norris St., of our city, has a word to say to her ailing sisters: "I have been a sufferer for years from heart and liver trouble. I tried all kinds of remedies, but failed to find relief. Noted doctors failed to cure me, and I had just about given up all hope of ever getting well again, when I began the use of Dr. Peter's Blood Vitalizer. I can now do my work again, feel well and strong, and must say that the Blood Vitalizer has done me worlds of good."

From the Land of the Turks.

EDITORS CHRISTIAN-EVANGELIST:—For many long years I had been hindered by various causes from visiting the churches established in the different parts of the empire, and all my efforts to remove the difficulties having failed, I appealed to the chief of the Diplomatic Bureau in the Department of State at Washington, during my recent visit to the States, and on the day following I received a very kind and courteous answer, which reads:

Sir:—Referring to your interview of this morning with the chief of the Diplomatic Bureau of this department, I have to inform you that the minister of the United States at Constantinople has this day been instructed to do what he can to secure for you unimpeded opportunity to discharge your duties as the authorized agent of the Foreign Christian Missionary Society. Respectfully yours,

J. B. MOORE, Assistant Secretary.

Dated Aug. 2, 1898.

Armed with such a letter in our possession we joyfully returned to our field of labor, and were informed that such a letter as mentioned above had been received at the U. S. Legation at Constantinople, and we were asked to call again after the arrival of the newly appointed minister from the United States. A month after our return great was our joy to welcome Bro. and Sister Chapman as our future helpers in the work, and when the United States minister also arrived I went with him to see our new minister. It is needless to say that great was my surprise and disappointment when Mr. Straus told me that he could do *nothing* for me. At once I saw that I was deceived, but I could not help it. It matters very little by whom I was misled. As the poor, struggling, suffering churches of God had been for years asking me to visit them, I could no longer bear the thought of disappointing them, and I determined, trusting in God, to make the attempt to go to them. I left home on the 2nd inst., and on the afternoon of the following day I was the happy guest of dear Bro. and Sister Johnson at Smyrna. The "Isaac Errett Memorial Chapel" has suffered a great loss of dust and signs of decay. The whole house in its new coat of painting, the neat and tastefully furnished rooms with the happy new couple living in it, presented a sight worthy of the great name. I was glad and proud to be with them, though I could not remain but one night. It being one of the appointed days for Bro. Johnson to give a magic lantern entertainment, the chapel was crowded and I saw Bro. Johnson knew well how to draw the attention of the people by first amusing them with some comic pictures of an elephant revenging himself upon a sportsman who had dared to wound his dignity by shooting an arrow at him. The next series of pictures shown were some pretty views of Scotland and the closing ones were choice selections from the life of our Savior. The work in Smyrna is now in good hands for a great success, but it is not possible for Bro. Johnson to bear the burden alone; he must have an able assistant to hold his hands up. It must be remembered that there are others in that field who are laboring there with a large body of laborers. Our missionaries also must hold a position to command repect, otherwise their work will be uphill and without success. Our steamer reaches Alexandretta to-morrow morning. As soon as I land there I expect to go to Antioch, and thence to visit the church in Bythias, where Bro. Moses Filian preaches. They will be greatly disappointed when they see that Bro. Chapman is not with me, for we had determined to go together, and so I had informod the churches, but afterwards he had preferred to remain and be better prepared that he may be able to speak with the people in their own language. Both Bro. and Sister Chapman have made creditable progress in learning Armenian and hope they will soon be able to talk with the people.

I need, more than ever before, the prayers of my brethren and sisters to support me in this undertaking to visit the suffering children of God in Turkey, and trust will have them till my work is done. Yours in hope,

G. N. SHISHMANIAN.

S. S. Equateur, March 9, 1899.

ATTENTION SUNDAY SCHOOL OFFICERS

Make up your orders for Third Quarter and send in early.

The Supplies Are Now Ready.

All orders filled in the order received. During the latter part of June we will be overwhelmed with orders—all anxious for supplies by next mail. We will do the best we can to comply with these urgent requests, but judging by the past it will be impossible to comply with all.

Send your order early to avoid confusion and possible mistakes, and thus insure prompt delivery of all supplies. Send all orders to

CHRISTIAN PUBLISHING CO.,
Publishers of Christian S. S. Literature,
St. Louis, Mo.

A Christian Outside the Church.

RESPECTED FRIEND:—Your kind letter of inquiry is at hand. I have read it very carefully and hope that this reply may be of help to you. I am glad to learn of your interest in the Lord's work and I pray the blessing of our dear Heavenly Father to be with you that you may be guided by his Spirit into all truth.

Your question if one can be a Christian outside of any church or organization is one I suppose that could be truthfully answered by either yes or no or by both answers. I suppose that one could be a Christian and never read the Bible, or who never attended church services, but in either case a duty would have been neglected, and such neglect would not be safe. It is the same regarding membership in the church, for it is one of the clearest of our duties as well as a great pleasure. Christ should be our example in all things. "He loved the church and gave himself for it" (Eph. 5:25). We should love what he loved and hate what he hated.

I ask you to consider very carefully this thought: If one Christian has the right to remain out of the church, any other or all others have the right to do the same. If all should do as you suggest there could be no church, the gospel would not be preached and God's plan would prove a failure. Does it not seem that whatever would be wrong for me to do in deciding this great question would also be wrong for you?

I think that "joining the church" is a term that is very much misunderstood. In Acts 2: 47 we read that "the Lord added to the church daily such as should be saved." No preacher can open the door of the Lord's church or kingdom, for Christ said to Peter, "No man shall open, no man shall close" (Matt. 16:19). Preachers cannot take people into the church. Having one's name written on a church roll does not, in the sight of Heaven, make one a church member. The Lord adds people to the church. Whom does he add to the church? "Such as are saved." If you are a Christian the Lord has already added you to the church, and you are already a member of his church, For that reason we may not expect to find in the Bible a direct command to join the church, for under the preaching of the apostles becoming a Christian and joining the church meant the same thing. Just as one could not become a Mason without uniting with that order, or could not become a citizen of this country without complying with the conditions laid down in our naturalization laws, so one could not become a citizen of the kingdom of heaven without becoming spiritually naturalized. "Church of God" and "kingdom of God" are synonymous terms in the New Testament. Paul writes (Rom. 8:9), "If any man have not the Spirit of Christ he is none of his." How are we to receive this Spirit? Peter, speaking to the people who had been led to believe that Christ was divine, said (Acts 2:38), "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." Faith, repentance and baptism are the steps that lead to receiving the Spirit or becoming Christians, showing that the one ought to include the other. Under the preaching of the apostles every Christian was a member of the church.

If we could live better and do more good out of the church God, who loves us and provides for our welfare, would have made known the fact to us. One coal of fire separated from the others soon loses its heat. A tree standing alone goes down before the fury of the storm more easily than one protected by its fellows in a forest. God has given us the church as a shelter in a time of storm. The church needs you, but you and I need the church far more than it needs us. If each soldier in an army should go alone to fight, all would go to their death; but when they stand shoulder to shoulder in the ranks each one gives help and power to the others and thus the victory is won. Christ's supreme desire and prayer for his disciples was "that they might be one." We can never answer that prayer by isolating ourselves from his church, his body. We plead with him to answer our prayers. Shall we not answer his prayer by coming into the unity of the faith, having "one Lord, one faith and one baptism?"

"Oh church of the living God,
Before thy throne we bow!
Some are crossing the river
Others are crossing now."

Faithfully your friend,
BRUCE BROWN.

Kansas City Letter.

Friday, May 26, 1899, was a "high day" with the Sunday-schools of Kansas City. For several years the question has been annually broached of a spring Sunday-school "festival," or "jubilee," such as has become an institution in some of the Eastern cities. Since our sister city of Saint Louis has made so great a success of it, we only waited till we couid have a building suitable for such a gathering, to follow her example. Our convention hall afforded the long-desired opportunity, and our first jubilee has come and gone, with "success" as the verdict of all concerned. Despite numerous obstacles, including a very foolish and unwarranted smallpox scare, the afternoon exercises were attended by some seven thousand, principally children, and the evening session by perhaps five thousand, mostly adults and larger pupils. A splendid orchestra and chorus led the music, which was spirited and spiritual, and the addresses were for the most part happily brief and interesting. Bro. W. H. McClain, so well known to all Saint Louis Sunday-school workers, ran up to see how Kansas City did things, and gave us a most happy and complimentary address. He declared the jubilee a success, especially for the first one ever held in the city. Next year we propose filling the vast Convention Hall with twenty thousand children and their friends. All our schools will feel the effect of such a gathering.

It was my privilege to attend the recent convention of the Sedalia district, held at Lamonte May 22-24. I found the brethren of the convention alive to their responsibilities, in a good degree, at least, and disposed to support more heartily the mission work in their district. The report of Bro. Edmond Wilkes, district evangelist, was full of facts concerning the churches and mission fields within the district, and made a deep impression upon the delegates. It cannot but result in larger offerings and more general participation on the part of the churches in that work. I was kindly given a good place on the program to preset the work of the state board, and found the brethren most appreciative in their reception of what I had to say. We all realized more fully than before, I think, that our work is one, whether within the bounds of the district or without. In the evening Miss Mattie Burgess, of Saint Joseph, delighted us all with the story of her work in India. Bro. B. T. Wharton, of Marshall, had preached an inspiring sermon on the first evening, and Bro. Melvin Putman, of Sedalia, was to speak at the closing session, but I was deprived of the pleasure of hearing either of these brethren. Mrs. Virginia Hedges, who had so recently resigned as state secretary of the C. W. B. M., on account of ill health, was prevented, by the same cause, from being present at the convention, to the regret of all.

It has been my good fortune to attend several C. E. conventions, during the past two months, and the feeling is growing upon me that the Christian Endeavor movement is successfully passing through the crucial period into which it entered a year or two ago. So much of earnest purpose, so good a degree of mature wisdom, so large a measure of simple faith and unassumed humility seem to characterize the young people of all the churches connected with this movement as to dissipate any doubt that may have been held as to the future of Christian Endeavor. Christ has honored these youth, who have first honored him, and I see no prospect of any departure of our young people from their loyalty to Christ and his church.

And this matter of loyalty brings me to say a word about the late attacks of the Christian Standard upon the Bethany Reading Courses, and particularly upon the handbook of Bro. H. L. Willett, on the Life and Teachings of Jesus. When I read its lengthy and severe arraignment of that little volume, I asked myself if it were possible that I had been unwittingly giving such spiritual poison to my young people, who had for many months been gathering in my parlor every Saturday evening for the study and discussion of these courses. I determined to make a candid test of the matter. So I asked, at the next meeting of the Reading Circle, that my young people tell me candidly if their study of Bro. Willett's handbook had in any wise disturbed their faith in the inspiration of the Scriptures, the divine character of Jesus Christ, or any other part of their religious faith which they had before held sacred. They were amazed at my question, and with one voice asserted that their faith had been strengthened, and their delight in the study of the dear old book increased by the wonderful prourayal of Jesus in the chapters of Bro. Willett's book. I am confirmed in my conviction that no one could have found heresy in that volume except one who had determined upon it in advance. It is a source of deep regret to a host of the friends of the Christian Standard, among whom I have always been happy to include myself, to see the sad change that has come over the spirit of that great paper within the past few years. O, that the mantle of its founder might have fallen on the shoulders of some man of kindred spirit!

Bro. T. P. Haley has recently closed a fine meeting with his Church, the Springfield Ave. congregotion, in which he was helped by Bro. F. L. Bowen, our city missionary. Nearly thirty members were added to the membership, most of whom made the good confession. Our chuches in this city seem to be prospering all along the line. They are all preparing for Children's Day, next Lord's day, when we hope to have a joyful time in the Lord, and to have fellowship in the work of carrying out our Lord's last commission. Our pastors of Kansas City and vicinity will banquet together on next Friday, June 2nd, and already the speakers are doubtles sharpen their wits for the toasts to which they are to respond.

W. F. Richardson.

Kansas City, Mo., May 31, 1899.

J. T. Barclay and that Meeting.

In the Christian-Evangelist for March 30th B. B. Tyler discourses in a happy strain of J. T. Barclay, our foreign missionary to Jerusalem. I am reminded of a notable meeting in Louisville, Ky., in the year of our Lord 1856, a meeting comprised in part of some notable worthies in the ministry. Among these I recall J. T. Barcay, together with D. P. Henderson, J. T. Johnson. Aylette Raines, Richard Ricketts, Samuel Ayers, Philip S. Fall, men who stood in the forefront of battle in the days of long ago—names with whom I had the honor of associating, and whose memory is dear to me and to many others. John T. Johnson said to me, "Let us go down to the river and see Bro. Barclay and his family; they have just landed on a steamboat." Down we went, and I was permitted to see our distinguished missionary. Bro. Johnson seemed very happy in renewing his acquaintance with Bro. Barclay and family, but not half so happy as Bro. Barclay appeared to be.

While Bro. Johnson sat in his chair erect, while in conversation, Bro. Barclay leaned forward and was deeply absorbed in all he said of Jerusalem and matters pertaining to his mission to the Jews.

At night he preached to a very large audience and the house was so crowded that I found no place, save in the pulpit, and behind our missionary. Of this I was glad, for it afforded me an opportunity to see and to hear.

That face had rivited my attention—it beamed with intelligence, purity, nobility—a face that bespoke the regenerated, consecrated soul within the clay tenement. Very simple, indeed, was his manner—nothing indicating nervousness or diffidence—full of confidence in himself, knowing well that he understood whereof he spoke. His style I thought not so good. His words no doubt were well chosen and appropriate but long, as we say, and some of them not readily understood. His sentences were long and complicated. This was J. T. Barclay before the great assembly. Perhaps he talked two hours to the delight of all who heard him. But you did not see J. T. Barclay, although your eyes were fixed upon him; you were thinking of Jerusalem, the "City of the Great King;" you were carried away, not by the eloquence of the man, but by the theme and the many interesting facts connected therewith. Yes, he was chockfull of facts without the least embelishment, without the least attempt to make a fair talk. Jerusalem above ground and under ground, its environs, the hills and the brooks and the pools, the walls, the gates, the sacred places, and then the Jordon near by. Of these he spoke, and with such a simple, pleasant manner, that we sighed when the last word was spoken.

I had accompanied Aylette Raines on the railroad from the town of Eminence to Louisville. He was not at ease on the journey; said he: "The devil has great power and may get into one of these T rails and turn it up over the wheel through the floor of the car and kill us." In some things Aylette Raines was very peculiar. While speaking in an aisle of the church on some question before the meeting he remarked that somehow he felt a lack of confidence in himself, and had never been able to overcome it. In the pulpit he said he was all right; in the aisle he was all wrong and could not help it.

During that meeting, one morning, a good brother offered a motion something like this: "Owing to the fact, that now and then wandering, characterless preachers impose on good churches—sometimes destroying them—I move that the preachers organize with authority to defend themselve and the churches." "With authority." This struck Philip S Fall as smacking of ecclesiasticism. He would not permit the liberty guaranteed by the gospel of Christ to be interfered with. He had once been in bondage—knew what it was to be in servitude and what it was to enjoy Christian freedom. The brother making the motion was one of the best of men—sound to the core on faith, repentance and baptism—but he was sick and tired of encountering here and there scamps in the ministry and our not being able to cast them out from among us. He felt, he said, that some drastic measure must be adopted, or ruin was ahead of us as a Christian people. Bro. Fall differed from him, thought if such an organization obtained among us as he desired ruin would inevitably follow.

John T. Johnson made a characteristic speech. He thought the Lord's plan of ridding the church of irresponsible, worthless preachers was good and sufficient; human organizations had not accomplished the end proposed; had been at all times and under all circumstances opposition, hence he was opposed to the brorher's proposition, etc., etc.

At the last, just before taking his seat he said: "Brother, I beg you not to begin this work until I am gone, until this body (touching his body) is under the sod."

They pressed the brother so warmly that the perspiration rose on his forehead and he was a little nervous. The motion failed and the organization never came to pass.

One thing impressed me in hearing Johnson, Fall and others at this meeting, namely, their supreme reverence for the Word of God and their fears as to going contrary to the law of the Spirit of life in Christ Jesus.

These men no doubt had their faults as other men, but if just such men as our pioneers in the Current Reformation have lived in our day and generation I confess that I have never had the pleasure of their acquaintance.

They differ somewhat from some of the distinguished leaders in the Reformotion of today. All in the fear of God and love of Jesus. Amen!

W. C. Rogers.

Cameron, Mo.

Golden Drops From California.

The dreaded drouth has ended. This has been one of the most singular years, in its weather department, known in California, so say the oldest inhabitants. The year will go down in history, for it has made a record of its own. The lack of rain last spring left thousands of farmers holding an empty sack. They raised nothing, grain or hay. Their ground, however, was in fine condition, the stunted grain seeded the ground and fed stock; harrowing in this ground was such an easy method that twenty per cent. more land than usual was put in, therefore you could simply say the acreage of grain is immense.

But little fall and winter rain came, merely enough to bring up the grain. Once in awhile a little sprinkle of rain would swing around and touch some valley. The winds were all from the north, which are always dry, instead of from the Gulf of California with heavy-laden clouds. The season when we thought we must have rain, January, February and far in March, no rain came. The sun rose clear, sank into the Pacific behind a mountain range and not behind a cloud. The skies were not red nor lowering. Hicks' storm periods were studied. The neighbors would call out, "What does Hicks say?" The moonologists gave all the signs they ever heard of and every Missourian gave his weather knowledge freely. The moon is on its point, "you can hang a powder horn on it, the water is all poured out." Another says, "That moon is on its back and it is a dry moon if the darkey did say, 'Lor' massa, dat moon jes dribble out all de month!'" One discouraged brother said to me, "We've had sixteen moons like that." Hershbell's weather tables went into the daily papers for study. The man of the weather forecast and signal station said, "I have nothing to say; the winds are now the regular trade winds." A scientific searcher stepped out and said the "Japan current is changing; it is leaving the Coast of California and swinging closer to Asia. It is only a matter of time when California will become a desert land. We will now have three dry years." Thus every prognostic had a dry-weather sign, yet with some hope that the rain might come. Men talked to me of the distress that was coming to their families.

My church work since '97 has been in the great San Joaquin Valley, the great farming portion of the state, so that I made weekly vibrations between that and the Santa Clara Valley, the great fruit district of the state; thus I kept in touch with each interest. In Santa Clara Valley, among the orchards, men were sinking wells in every direction—deep well pumps, centrifugal, propellers, lifters, and engines were running day and night. I rode through some of the finest orchards in the world to see them lifting water. They said the earth supply was giving out, and it was no mistake. Each different part of the country would ask me, "How is it where you live?" and "How is it in the Joaquin (wah keen)?" The grain was green yet and growing a little, the fruit trees were blooming most beautifully and fruit setting in great hope. The time came for our protracted meeting. Bro. Wilkes said, "You'll have rain now, Bro. Durham's coming." We started in at Acampo on 13th. We announced that we would more than likely have rain during our meeting; we would then have thanksgiving service. It did not look like rain, but we did not meet again for four days, when we met a large audience and had one of the most devoted thanksgiving and praise services I ever attended. And now more than a week has passed and we have held praise service alternating with the rains. And now all the talk in every home is the grand rain and the wonderful prospects for California. I wrote to my brethren and friends: "Cheer up, my friends, cheer up, cease now thy sad repining, these are golden raindrops with free silver lining." A Methodist preacher passed me on the street and called out to me, "This is a regular Methodist rain, for it is all sprinkles." He then rushed off in his buggy before I had time to tell him that California had those sprinkles along till the people had lost all hope, until the regenerating waters came and the whole land had been completely baptized and now a new life is in every heart. In all my years in California, I have never seen such a change, and such a delight. The rain is very abundant. And while, Bro. Editor, I have written more than I intended when I began, yet you have no idea of the conditions as I have contrasted them. The mines were closing down for want of water and business was on the eve of a fearful paralysis. When the rain came, crowds of business men in San Francisco gathered about the telephone office at Central to hear from different parts of the state. "I will praise the Lord at all times."

J. DURHAM.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Wanted to be Simply a Christian.

DEAR EDITOR:—Two week ago Bro. Wylie, of the Cumberland Presbyterian Church, asked me to discuss with him, in the spirit of love and with the Bible as our supreme guide, the doctrine as taught by the Disciples of Christ, or Christians.

He being a young Cumberland Presbyterian minister, pastor of the church at Sandusky, well recommended by his brethren, desired that he might understand more explicitly what we as a body were striving to do.

He said he had heard a great many things said about us that he had found out to be false.

I told him to appoint a time, and we, in love for the truth, would search for what the apostles taught and practiced. He did so and we read and studied all day.

He said he had studied over his condition, being sprinkled for baptism, and had taken his Lexicon and found he was wrong.

I told him to take the Bible and do just what it said and be just what it required him to be. If that would not save him we had no promise. He continued to read and study until yesterday, when he came and demanded baptism of me. I baptized him.

He made a talk to those who were at the baptizing, giving his reasons for his change, which are as follows:

1. He said, "I have been studying this matter over for two months, and went to my lexicons to see if they would not give me relief, but the more I read and studied the more I became dissatisfied. I read my Bible and found I had been preaching heretofore man's theology and not the true gospel.

2. I have been bound, fettered and tied by a human creed (the confession of faith) which I have tried hard to harmonize with the New Testament, but found it impossible. I longed for liberty. I found out these people claim no creed but the Bible. Hence, my second reason for taking this step.

3. I have been sprinkled for baptism, but after searching the Bible and my lexicons I find it is unscriptural.

I can find no such precept nor command anywhere in the Bible, but find instead that "they both went down into the water," and "came up out" of it.

4. I wanted to tell penitents just what Peter and Ananias told them to do in order to be saved and I could not do so and remain where I was.

5. I wanted to be just what the Bible required me to be, a Christian simply; smply a Christian. Presbyterianism required me to wear a human name.

6. I wanted to practice what the apostles practiced, nothing more. I could not do so and be a Presbyterian, for they sprinkle or pour water upon infants for baptism and I find no record where they did so in apostolic times.

7. I wanted to be in a church where I could do as the people did in the days of the apostles, meet on the first day of the week and show Christ's death till he comes.

I am going to change; I am getting a support where I stand, but I can't conscientiously preach Presbyterianism.

I am going out into the world to preach the gospel, I don't know where.

Brethren, if others would read and be satisfied with what God says, ere long we would all be one!"

Let us hold up Bro. Wylie's hands, that he may be instrumental in saving other souls. I have recommendations from the Presbyterian Church of his good standing, and cheerfully commend him to the brotherhood at large.

Yours for 100,000 in the Jubilee Year.

E. W. SEWELL.

Whitesboro, Tex.

Strengthening the Brethren.

The incessant rain of ten day's duration did not permit me to leave Anitah until Monday 10th inst., when I started early in the morning, and after 12 hours' hard ride I reached Birejih and the same evening gathering the remnant of the church that had remained there, six in number, I preached to them. On the following morning also I spoke to such as came into my room, and five of those who were present confessed the Savior and were baptized. These five were relatives of the brethren, who were glad of the opportunity and the little flock was greatly encouraged, specially as they had been through the fiery trial that had tried them to the utmost. I regretted that I could not remain with them more than two nights and a day, for they needed much care and exhortation. Leaving Birejih on Wednesday morning the 12th inst., I reached here safely in the afternoon of the following day and finding here two brothers, members of the church in Birejih, they cheerfully took me to their lodging where I was made at home with them. The city of Urfa suffered most in every respect during the recent disturbance.

It will be remembered that in the Armenian Church alone some three thousand men, women and children were burned alive by throwing a large number of cans full of kerosene over them. No tongue nor pen can approach to describe the fiendish deeds that were committed on the defenceless human beings, which are now related by those who were eyewitnesses. Mothers of four and five children, seeing that no other escape was possible, had pitched their own children into the fire from the galleries and afterwards threw themselves also after them in preference to falling into the hands of their enemies who had entered the church to carry them captive. Seeing and hearing all these one would think the reverent would not, could not, have enough life left in them to move about. But here is the mystery: a single American woman, Miss Shattuch, at the risk of her life gathers hundreds of the people and hides them in her own dwelling. Last night she showed me the places and narrow passages where she had stored them and saved their lives. But this is not all: she gathered the orphans under her care, opened schools for them, and now there are under her supervision in the American and German Missions over 1,700 children, orphans and otherwise, who are receiving instruction, and twice a day they are seen passing through the streets as they march to and from the schools; and their enemies see with their eyes the growing Christian force which in future they will find more difficult to supress than ever before. Besides the enormous care of the schools, Miss S. finds time to give employment to a large number of suffering widows to earn their daily bread, doing needlework on fine cloth and the finest linen, which are sent and sold for their benefit to England and other places. The German Mission also has a large carpet factory where some 300 or 400 women find employment to earn their bread. Strange to say, that out of the large body of the American missionaries in Turkey not a single missionary has seen his way to join this noble women who, single-handed with only two of her lady assistants, is doing so much for the suffering Armenians of Urfa. I regret to say that the religious condition of the people of Urfa is much neglected. The old Armenian Church cares but little in this respect and the present bishop is one who strives to keep the people in their old church doctrines and traditions, and the Congregationalists, whose preacher was murdered during the massacre, have employed a preacher who was sent here by the Baptists a few years ago from America, but as his support was stopped after a short time, he consented to preach for them on condition never to speak about baptism. So when they have infants to baptize, they call some one else to perform the ceremony and the preacher keeps at home.

Day after to-morrow I expect to leave Urfa for Serach and Diarbakir, if the Lord permits.

G. N. SHISHMANIAN.

SUMMER SCHOOL OF ORATORY.

Preachers, lawyers, teachers, and all people interested in Elocution and Physical Culture would find it to their advantage to attend the Summer Session of the DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, and also attend the Midland Chautaqua at the same time. Date, July 3rd to 21st.

For circulars and full information, Address,

ED AMHERST OTT, DES MOINES, IOWA.

"In His Steps; or, What Would Jesus Do?"

A thirty-two page pamphlet by H. D. Brown, in criticism of Mr. Sheldon's world-famous book, has been issued by a London publishing house. The following extracts furnish the gist of the criticism. Will Bro. Garrison kindly give to the CHRISTIAN-EVANGELIST readers a review of the pamphlet, with his opinion of the critic? W. P. KEELER.

Chicago, May, 1899.

This book, by an American author, has been issued by various publishers in this country under the title of "In His Steps," "Our Exemplar," etc., and has obtained an amazing degree of popularity.

Many well-known and highly respected ministers have strongly recommended it, both in the press and from the pulpit. It has been largely taken up by Christian Endeavor and other kindred societies, while large numbers of very earnest Christians have read it with delight, and speak of having received real spiritual blessing through reading it, while many are distributing it largeiy in the hope of thereby doing much good.

Such being the case, it may seem strange that any one should lift up a warning cry against this publication; and yet faithfulness to God and his truth calls loudly for such a step.

It speaks much of the world's misery and somewhat of the world's sin, but the remedy it presents is MAN'S REMEDY, AND NOT GOD'S.

The whole book is founded upon and permeated with that very popular but most unscriptural doctrine known as

THE UNIVERSAL FATHERHOOD OF GOD AND BROTHERHOOD OF CHRIST:

a doctrine which ignores the fact that man, through sin, has *lost his birthright*, and can only obtain it again through faith *in* and living *with* the Lord Jesus Christ the Son of God; which denies the necessity for an atonement by the shedding of blood, and speaks of "atonement," or "at-one-ment," as merely the reconciliation of *man to God* without "the blood of the cross;" and the crucifixion of our Lord as the only highest act of *self*-sacrifice, as an example for men to follow, and thus work out a salvation for themselves, Christ being not the Savior, but the *Helper* of all who, after the natural man, thus strive to walk "in his steps." This is but the pride of the human heart which despises God's salvation, and tries to build a Tower of Babel for itself "whose top may reach unto heaven." It is therefore a most popular religion.

The whole thought of the book may be found embodied in the following sentence in chapter X. Speaking of a supposed philanthropic settlement in an American city it says:

"IT WAS AN IDEA STARTED BY JESUS CHRIST WHEN HE LEFT HIS FATHER'S HOUSE, AND FORSOOK THE RICHES THAT WERE HIS, IN ORDER TO GET NEARER HUMANITY, AND BY BECOMING A PART OF ITS SIN, HELPING TO DRAW HUMANITY APART FROM ITS SIN."

Such a thought, whatever may have been the author's intention, is little short of blasphemy. How could the holy Son of God become a part of the world's sin? This is totally different from his being made "the *propitiation* . . . for the sins of the whole world," "Who, though our sin was *imputed* to him, and he bore the penalty due to it to the uttermost, yet was ever "without sin," pure and undefiled. Neither does he *help* to draw humanity apart from its sin, but he SAVES HIS PEOPLE FROM THEIR SINS. . . . The "Jesus" of this book is not "the Christ of God," but the mere phantom of men's brains, the "Jesus" of Renan, Strauss, Stuart Mill and others of the *world's* thinkers.

The most crying sin of the present day within the pale of the professing church is the way in which that "Name which is above every name," is dragged from its high and holy place in the Word of God, and used to give color to every lie of Satan. It is ever the cue of the Adversary to pander to the age, and in these democratic days—the days of the iron and the clay—he seeks to belittle Christ by pretending great admiration for him as a "leader of men," "an heroic soul," "the Founder of a new religion," the "introducer of a new philanthropy," the "ideal Man," the "great Example of self-sacrifice," etc., etc., anything that will serve to stir up human pride and keep *guilty* sinners from looking to him and obtaining peace and pardon "through the blood of his cross. . . . This book, with all the false pietism with which it abounds, and notwithstanding many things that would be excellent were they not put upon a wrong basis, is unsound to the core.

While many of God's people, as we have remarked, reading their own thoughts into it, have doubtless had good impulses stirred within them, we aver that it is a most dangerous book to put into the hands of young Christians, and still more into the hands of unsaved sinners.

But far above and beyond all this is the dishonor done to our Lord. True, the author calls him Lord, and he speaks much of the Spirit, and of prayer; but his thoughts are not God's thoughts, nor his ways God's ways, as these are revealed to us in the Word of God. . . . Let us seek in the power of the Holy Spirit to follow more and more in the steps of our Lord and Savior; but it is only by sitting at his feet, by studying and meditating upon his holy Word, and abiding in him, that we shall ever know what the Lord *has done*, what he *is doing* and what for us and for others in his grace and glory he *yet will do*.

Doubtless, it is the longing for this on the part of many Christians that has led them to welcome the book under review, and to overlook the deadly error which underlies and permeates its teaching.

It is not, however, simply some theological point that is missing, but the whole foundation and keystone of the gospel that is set aside, and no amount of morality, or even of seeming spirituality, can make up for this. The author's Utopia is but an empty dream; it is a vain attempt to build without a foundation, or rather to resuscitate the dead by clothing them with the habiliments of the living.

[We have little patience with the kind of criticism contained in the foregoing extracts. If it is not hypercriticism it is something worse. When any writer, seeking to get at the marrow of the gospel and to reach the conscience of the people of his generation, discards well-worn theological phrases, and expresses God's truth in every-day plain English, we are sure to hear from some mouther of theological phrases who fears that the bulwarks of Christianity are being attacked. Any one who has read carefully the book criticized in the foregoing cannot have failed to see, if his eyes be not blinded by prejudice, that the author takes for granted what his critic would have him discuss as the main theme, and proceeds to make a practical application of Christianity to the problems of our time. This always alarms the mechanical school of theologians, just as Jesus alarmed the Pharisees of his day.

We do not believe there is a word of truth in the criticism. The relation of Christ's death to the salvation of men is not ignored, even though theological formulas and phrases have been discarded. The whole tone of the book is determined by the sacrificial life and death of Christ. What the author was aiming at was to get into the minds of his readers a deeper and worthier conception of the meaning of discipleship and to make a practical application of the doctrine of the cross to the problems of our time. No wonder it has reached the conscience of so many thousands of readers. He might have written a book that would have met the ideas of this critic without touching the conscience of any Christian. It is to be regretted that any one who claims to be a follower of Christ would attempt to neutralize the influence of a book that is wholly good in the interest of certain theological dogmas, phrases and formulas, which he takes for "the keystone of the gospel." But it will not injure the book. It may be the means of inducing others to read it, and we trust this may be the result.—EDITOR.]

Notes and News.

Postponement.

The Indian Territory Christian Missionary Convention has been postponed from June 12-14 to Sept. 4, 1899 at Ardmore; full notice later. F. G. ROBERTS, Cor. Sec.

Pryor Creek, I. T., May 27, 1899.

Southern Illinois C. M. C.

Instead of at Fairfield, the convention will meet at Flora. Entertainment provided for all delegates and preachers. Write Elder L. H. McCoy, so that you may be provided for. The time is July 17-21.

W. BEDALL, Cor. Sec.

Missouri Sunday-School Convention.

The brethren at Plattsburg will give a hearty welcome and free entertainment to the delegates attending the Missouri State Bible-school Convention. To avoid confusion it is earnestly requested that delegates send *immediately* their names to Dr. C. W. Chastain, Plattsburg, Mo. Should they fail to send in their name, be not astonished nor blame the committee if upon their arrival here they have trouble in finding a home. Upon arrival the delegates will report at the church.

T. H. CAPP.

Plattsburg, Mo., May 30.

Reverence in Church Worship.

The call to more reverence in church worship reminds me afresh of a beautiful custom observed in all churches in the Far East, whether Chinese, Japanese or English, and which I have sorely missed here. After the benediction the congregation quietly sit down again for a few moments of silent prayer. A more quiet dispersion is almost sure to follow this reverent seal to the sacred service. The custom is always observed in prayer-meetings, conventions and all divine services as well as at church. It is exceedingly impressive and helpful, and equally important with the silent prayer at the beginning of the service.

L. D. T.

Beaumont Texas.

Just thirty days a go to-day Elder Geo. Van Pelt, state evangeligst, assisted by Sister Lucile Park, leader of song service, opened a series of gospel meetings in this city, with a few hopeful members, somewhat discouraged by their hitherto unsuccessful attempts to keep banded together as a church. The cold rain, mud and bad crossings tried the faith and courage of those who would attend these interesting meetings, for awhile. But the mud dried up and the weather warmed up—and so did the meeting. We had a purpose, and we were determined to attain to it, and victory has crowned our efforts with a *grand success.* Fail? Oh, no; we rather guess not! Why should we? Did Gideon fail with his little band to conquer his Lord's enemies? It is results that tell. We are up and on our feet, square together in a solid phalanx, pressing fordward to the mark with our church reorganized, fifty-four enrolled—not many men of us, but, oh my! the good sisters, about sixteen to one—splendid Aid Society, of which all are members—a well-organzed Sunday-school; song books bought and paid for, a nice organ, a present from Sister ——, a hall secured at which to meet until we building our new church. Mr. C. H. Van Wormen enjoys the distinction and honor of presenting us with a charming corner lot in his thriving addition. This was a cheerful gift, and now we know the Lord loves a cheerful giver. Lumber is cheap. The saw-mills are in our midst, and if we touch them right we will get the material for a house, at a small outlay. We are only 20 miles from Port Arthur on the Gulf of Mexico, where another little band was organized a month or so ago. A good pastor to locate here and take charge of both places would suit us. We can't pay much, but we hope the state board will help us bear part of this burden. We are a part of this board, having subscribed $20 to the fund; will do better as we grow older. Through the sympathy and good will of the people of this thriving little city of ten thousand people, with everything prospering, with just a little encouragement we feel assured of success. For God will be with us and help us.

W. H. PARKER.

Late of Bedford, Iowa.

Applications for the Kentucky Female Orphan School.

It is now time for applications to be made to the above school for admission next session. Let it be remembered that this is an orphan school, intended only for girls who have not the means to go to an ordinary boarding school. Even these, however, are urged to give something for their board and tuition, according to their ability. None but earnest, ambitious girls are desired. The school is intended to help those who want to help themselves.

Our friends can assist us very much by looking after suitable pupils for admission, and by interesting those who are able to help pay the way of these girls. We remind these friends that we are obliged to raise $6,000 every year from churches, societies and good people who are interested in our work.

Write for forms of application to the Orphan School, Midway, Ky. M. COLLIS,

Chairman of the Board.

Indianians, Attention!

The missionary convention which met at Irvington May 9-11 revised the constitution of the society that was known for several years as "The Indiana Christian Misssionary Society."

It changed the name back to the former name—"The Missionary Society of the Churches of Christ of Indiana." This was done because the society, when incorporated, was incorporated as "The Missionary Society of the Churches of Christ of Indiana," which name should not have been changed until the name given in the charter was changed also, by act of the legislature. This we hope will be done, for the name Indiana Christian Missionary Society is far preferable.

Other changes were made in the constitution, and it will be found, as revised, in the May issue of the Indiana Christian. Please read it carefully. It has been thought best to make our State Missionary Convention a convention of members of the society and delegates from the churches. To accomplish this the requirements of the constitution must be strictly observed. According to the constitution any member of the Church of Carist, who is in good standing, who shall contribute the sum of one dollar ($1) to the secretary of the society becomes an annual member. Any one who will contribute ten dollars ($10) becomes a life member, and by contributing twenty-five dollars ($25), which can be be paid in five-dollar ($5) annual payments, one becomes a life director.

Also, any church, contributing any amount whatsoever, is entitled to one delegate. If ten dollars ($10) are contributed by a church it is entitled to two delegates; also one additional delegate for each additional ten dollars ($10) thus contributed.

Thus, you see, if you desire to vote at our next convention (semi-annual), which wil be held at Bethany Park, you must become a member or be appointed a delegate from some contributing church.

The board of directors and officers of the society intend to live up to the constitution in all its requirements, and all money received will be wisely expended under their direction.

Let me urge all who read this, to read the constitution, of which one thousand copies have been printed. Also, do not wait for a letter from the secretary, but send in at once one dollar ($1) and become an annual member. Many should become life members and life directors.

Upon receipt of the money we will mail you a printed certificate, duly signed by the president and secretary, which will be your receipt and entitle you to a vote in the state convention.

I have appointed T. J. Legg as field secretary, and all correspondence pertaining to *field work* should be addressed to him at Logansport.

All money and all correspondence pertaining to finance should be sent direct to the undersigned as provided by the constitution.

Several life directorships, life memberships and annual memberships have been received, and a full report will be made up to the 15th day of each month, which will appear in the Indiana Christian, with a full report of expenditures by the treasurer, Amos Clifford. Who will be the next to take out a life directorship or membership?

W. E. M. HACKLEMAN, Sec.

15 *Virginia Ave.*

FIFTIETH ANNIVERSARY:

JUBILEE CONVENTIONS

MISSIONARY SOCIETIES OF OUR CHURCHES

Cincinnati, O., October 13-20, 1899.

Address all communications to Geo. A. Miller, Sec., P. O. Box 304, Cincinnati, O.

Home Mission Offerings.

Comparative statemen of receipts to the American Christian Missionary Society for the month of May, 1898 and 1899.

	1898.	1899.	Gain
No. Churches contributing	826	735	92x
" C. E. S. contributing	22	35	13
" S. S. "	30	30	
" L. A. S. "	7	3	4x
" C. W. B. M. "		1	1
" Individuals "	147	127	20x
" other contributions	5	5	
Contributed by Churches	$10,403.24	$10,603.36	$199.12
" " C. E. S	69.43	146.01	76.58
" " S. S	87.39	105.80	18.41
" " L. A. S	30.10	8.00	22.10x
" " C.W.B.M.		2.00	2.00
" " Individ'ls	1,127.68	769.18	358.50x
Amount of Annuity		600.00	600.00
Other contributians	52.72	141.07	88.35
Total	$11,770.56	$12,374.42	$603.86
Loss x			

In 1898 the offering occurred on the *1st* day of May, in 1899 it came on the *7th.* The above report represents the collections for *four* weeks in '98 and *three* weeks in '99. We urge prompt remittance during June. BENJ. L. SMITH, C. C. SMITH, } Cor Secs.

Y. M. C. A. Building, Cincinnati, O.

Burlington Route

BEST TRAINS TO KANSAS

VIA KANSAS CITY OR ST. JOSEPH.

Missouri Bible-school Notes.

Going to Plattsburg Bible-school Convention? Well, write Dr. C. N. Chastain or go where the committee will have to put the tardy and say nothing. Hear?

Let the preachers help us right this time by not using their permits, but buy the round-trip ticket at one fare, and on roads like the Alton use the permit to end of that line, then buy through. Brethren, do this for us and the work. It is exactly the same to you, and it means so very much to others.

Now that the Frisco also gives us the one fare, I urge those along that line to come, for it has been in the past that they declined us the rate because our folks in their territory did not attend the convention. Now come this time.

Monroe City becomes the banner school in its giving to our work, for while pledging $25, good for them, too, they paid us $50. One class, Henry Wood's, on the day of their mission rally, gave $75 for missons. Think of that, will you? Then, another one of the Bible-school classes gave nearly $50. Think of that, will you?

Blackburn and E. C. Davis gave me the heartiest kind of welcome, as the Pinkertons, Peaks and Stelles have always done, and more: they gave hearty co-operation in the Lord's work. Their new house is a beauty and so adapted to their work that I wish those contemplating building would see it, and D. M. Pinkerton in his quiet way is a success as superintendent of the school.

Good news comes from the award of merit cards, but those not filling or not allowing the children to do so will regret it when they see the returns at the convention, and from the work in the field. The medals are "beauties" and fine.

California is no exception in the growth of our Missouri schools, for B. F. Hill is a worker among the people. The enrollment is 350, double that of any other school in town. The average offering is two and a half cents, while the average of the state is less than two. They have 55 grown men and 75 grown women in the school, and have had new pupils every Sunday this year. They more than doubled their pledge to our work for this year. B. F. Hill and Edmond Wilkes are neighbors, and are as Jonathan and David in their co-operation for Christ, while both are among my best friends in all Missouri, and I love them both.

East Broadway, Sedalia, where F. L. Cook is doing such good work and where they are carrying a debt of $3,300, sends $10 to our work just as F. L. said they would. Brethren, when the preachers ask their people to do any giving for the Master's work, why, the people just do it. Try it for this good cause and report results.

Brethren, I have sad good news for you in the 24 pennies saved up by little Fernie Foudray for Sunday-school work, and when God took her home, mamma opened the bank and sent us the pennies. That is indeed an holy offering unto the Lord, and I mean to bring you the pennies to Plattsburg for holy use, and the little angel saint, looking out of heaven can watch her pennies at work. She had just passed her fourth year when the Lord transplanted the little life.

But one thing is lacking to round up our year's work happily, and that is the funds to meet our obligations. Brethren, pay the pledges, see that they are met, and make us all happy in Christ.

Remember, the Wabash, Burlington, Rock Island, Port Arthur, Frisco, Ft. Scott and Missouri Pacific, give us one fare to Plattsburg, the Katy, one and one-third to to Junction points, the Alton, no rate. Ask your agent in time, and write for instructions if it is not as above. Come to Plattsburg for profit and good. H. F. DAVIS.

Commercial Building, St. Louis.

The Orphan School.

In company with P. W. Harding, of this place, the writer spent last Lord's day in Fulton, Mo., and preached the baccalaureate sermon to the graduating class of the Orphans' School. This class was composed of fourteen bright, intelligent girls.

This session closes the ninth year of the school's operation at Fulton. During the past three years the institution has been self-sustaining, with a curriculum thorough and complete and equal to that of any of our schools for girls.

The expenses of the institution have been kept within the limits of $15,000 annually. The paying patronage of the school has furnished about three-fourths of this income. The remainder has come from the generous hearts of donors.

The enrollment during the past session has been 127; of this number 106 have been boarders. At one time 95 young ladies were in the building. Aid has been rendered to over 40 young ladies. Some of this number have been furnished everything. All of them have been helped in part.

Although the school from the beginning has been handicapped for want of ample endowment, it has clung with firm grip to the primary purpose for which the institution was founded. It exists to help girls of limited means, who aspire to equip themselves for life; to educate the daughters of ministers and the dependent young ladies whom God has blessed with talent and inspired with the holy ambition to do good.

The Piano Department has enrolled nearly 60 pupils, the Vocal Department about 20, and all of the pupils have access to the Chorus class.

The Stringed Instrument Department has not lacked for attention, and the class in Elocution has been thoroughly trained. The number of pupils in the Art class has been small, but they have had the benefit of a conscientious and painstaking teacher.

The exercises at the closing of the year drew large audiences, and the people of Fulton manifested renewed interest in the school. The conviction is general that, all things considered, the session of 1898-'99 was the most prosperous in the history of the school. The management enters upon the summer's canvass with renewed hope and, if possible, with double energy.

Several men of wealth of the state have recognized the genuine merits of the school, and they have pledged the president of the institution their financial support. It is confidently believed and predicted that the day is at hand when all the debts of the school, contracted years ago, will be paid off and the long expected endowment of the institution will be fully realized.

The brotherhood of Missouri has no more worthy enterprise than this Orphans' School. Those who have daughters to educate can do no better than to entrust them to Pres. J. B. Jones and his twelve competent teachers. Pres. Jones is one of our very best school men.

We shall long remember the hospitality of the good people of Fulton. S. D. DUTCHER.

"YOU MAY BEND THE SAPLING, but not the tree." When disease has become chronic and deep-seated it is often difficult to cure it. That is the reason why it is best to take Hood's Sarsaparilla when disease first shows itself.

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N. E. A.

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For maps, time tables and further information address E. B. Pope, Western Passenger Agent, C. & O. Ry., Big Four Ticket Office, Broadway & Chestnut St., St. Louis, Mo.

Evangelistic.

MASSACHUSETTS.

Brockton, May 29.—Two additions yesterday. —G. A. REINL.

PENNSYLVANIA.

Dunmore (Scranton) June 2.—Four confessions and baptisms last evening and one other May 26th.—R. R. BULGIN.

CALIFORNIA.

Orange, May 31.—One by letter last Sunday week and last Sunday three by confession. crowded houses. Everybody encouraged.—N. B. MCGHEE, pastor.

NEBRASKA.

Murray, May 29.—One added to the Church by confession on Lord's day. Good attendance at church services.—GEORGE M. REED, pastor.

ALABAMA.

Anniston, May 31.—J. V. Updike and Frank H. Cappa are in a tabernacle meeting here with 25 additions to date. Please send some copies of the CHRISTIAN-EVANGELIST for distribution.—HOWARD J. BRAZELTON.

IOWA.

Bedford, May 29.—One confession at the morning service yesterday. The largest gathering of our members yesterday morning that we have had since I began work here, two years ago. The work for the new church is progressing nicely.—J. WILL WALTERS.

ILLINOIS.

Galesburg, May 28.—Harlow-Murphy meeting two weeks old; 23 added to date, having to contend with closing schools, sectarianism and bad weather.—C. H. WHITE, pastor.

Center Point, May 29.—Two were added by baptism last Lord's day. People are awakening to their responsibility and several others are expected.—C. F. GAUMER, pastor.

OHIO.

Alliance, May 30.—Four added by baptism Sunday the 21st. Also seven by letter during the last month.—A. M. CHAMBERLAIN.

Columbus June 1.—Central had three accessions last week, two by letter and one by confession.—R. W. ABBERLEY.

Massillon, May 29.—There were two added here May 7th. Two May 21st. One yesterday. All departments of the work doing well.—F. H. SIMPSON.

MISSOURI.

Springfield, June 2.—Three added by letter last Lord's day.—D. W. MOORE.

Chamois, June 2.—Forty-one additions to date. One-half of them are men.—H. A. NORTHCUTT.

Cameron, May 29.—Four additions at our services yesterday; one by confession.—S. J. WHITE.

Albany, May 30.—Good meeting near Bethal (near Rosendale) last Sunday; three added, two by letter, one reclaimed. This is my third appointment.—ELLIS B. HARRIS.

ARKANSAS.

Bulel Knob, May 29.—One confession and baptism at our regular meeting, three miles west of here. Our Sunday-school and prayer-meeting work, both here and out in the country, is moving nicely. This is a good growing town on the Saint Louis, Iron Mountain and Southern R. R. at the junction of the Bulel Knob and Memphis branch. Our church work is growing. This is a splendid place for brethren who are moving to the South; land cheap, graded schools, good water, etc.—M. A. SMITH.

ILLINOIS.

Kankakee, June 4.—We have had four more added by letter recently.—W. D. DEWEESE.

Rantoul, June 2.—Preached two evenings at Ludlow; two made the good confession.—H. H. PETERS.

Lovington, June 5.—One young man was baptized after prayer-meeting last Wednesday night and another yesterday afternoon. "Children's Day" exercises last night were fine. Nearly half those who came were unable to get in the house.—J. R. PARKER.

Sullivan, June 5.—Two accession yesterday. Five weeks ago Mrs. Brickert organized a Junior C. E. Society; it now numbers 80.—E. W. BRICKERT.

Murphysboro, June 5.—We closed an eight days' meeting last night, without any additions, but it is to be hoped that the church has been strengthened by the services. Bro. A. C. Eaton did the preaching and good audiences greeted him on each evening.—W. H. WILLYARD, pastor.

Virden, June 5.—One confession yesterday morning; baptized in the evening. Preached in the country at Walnut Grove in afternoon. We are preparing for a large delegation to the district convention at Waverly this week. PAUL H. CASTLE.

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Family Circle.

Nature's Harmonies.

BY HELEN A. RAINS.

Sweet sounds that give my soul delight
Are rising with each other,
And corollas, sweet-scented quite,
In steaming nectar smother
The vagrant bee that steals a kiss,
Like some capricious lover;
And gathers sweets that way and this,
His whole dominion over.

The woods seem full of mystic lore
And rife with summer's choirs,
That count their ros'ries o'er and o
Like consecrated friars.
Which way I turn there comes to me,
From all of nature's sources,
A sense of fullness yet to be,
Thro' underlying forces.

The blooms that graced the apple trees,
Earth's carpeting beneath us
Were full of God's own promises,
And what he will bequeath us.
And not a dewdrop gems the flow'r
Or fresh, sweet breezes quiver,
But what I see the subtle power
That's going on forever.

It is not gained from college rules
Or far-fetched erudition,
This knowledge learned in Nature's schools
Is ours by intuition.
The mystery of growth enwrought
With all progressive features
Within her leafy realm is taught
Without the aid of teachers.

THE EVOLUTION OF A PASTOR; Or, Elder Brune's Experiences at Eastville.

BY A. A. HONEYWELL.

CHAPTER VII.

The king of day arose majestically over the eastern hills, causing the sovereign of darkness to withdraw in haste. Brightness and splendor took the place of gloom and darkness, while the touch of his majesty's presence turned the mountains of snow into mountains of celestial glory. Appropriate, indeed, was such a display of nature's glories, for on this day, many centuries ago, arose our crucified Lord, turning defeat into victory, despair into joy and bringing life and immorality to light.

The joy of Mary when she found her Lord alive instead of dead, and the complete reviving of his disheartened followers was not more marked nor more real than that of the earnest Christian soul who sees in the Savior's victory his own hope of eternal life made sure, or that of the sin-sick heart who perceives that a way has been opened whereby he can become a child of God and heir of salvation.

Nature may, therefore, be pardoned for this excess of apparent joy, manifested by an unusual brilliancy, as if sharing the hope and participating in the joy of the Redeemer of earth. On this beautiful Lord's day morning, the first after the events recorded in the preceding chapter, Elder Brune arose with the sun in order that he might fully prepare himself for the duties of the day.

He had issued his own emancipation proclamation to the elders and did not know but that this would be his last Sunday in Eastville, yet his heart was as light as that of a bird. The burden of the last four months had rolled away, for he had asserted his own independence and was a free man in Christ Jesus.

How dear to the heart of all but ignoble souls is liberty! For it life's blood is freely given. Our fathers cheerfully braved the risks of battle, the fatigues of army life and the poverty and suffering of Valley Forge that liberty might be the heritage of their children. Not less heroic were the efforts of John Huss, Martin Luther and others who risked all, even life, in asserting their independence from papal edicts.

The struggle through which Elder Brune had passed was akin to the above. To him there was everything at stake, so much so that he was willing to cast aside his salary and trust to the uncertainty of the future to provide for the needs of his family.

Although Elder Brune had felt grieved at the actions of the elders, from the very time of his arrival, he, nevertheless, had kept his grievance to himself, not wishing to be the cause of any division in the church. Mrs. Olds' uncalled-for and premature declaration that Elder Brune was to be forced to do the janitor work had, however, revealed to the church the real state of affairs, nor was the world slow in grasping the situation. As a consequence of this information, Elder Brune acquired the sympathy of a great many of those in the world as well as the major part of the church, the direct result of which was an increased attendance at services on this particular Lord's day.

It may be that curiosity was another potent cause in bringing so many to church, thinking that Elder Brune might in some public manner refer to the subject in dispute. In this they were sure to be disappointed, for he did not belong to the class of preachers who make it a practice of referring to their personal grievances in a public address.

It thus happened that when Elder Brune entered the pulpit at the appointed hour he was greeted by a large audience. In fact, every seat was taken and a few were standing.

There is something inspiring in a large and sympathetic audience which materially assists the preacher in the delivery of his sermon. It was evidently so in this case, for Elder Brune delivered an unusually fine and effective sermon. His soul seemed to be on fire with divine truth, and in the elucidation of his theme he had perfect command of mind and tongue. His well-molded sentences followed each other rapidly, smoothly and harmoniously, like the rolling waves of the sea as they chase each other toward the beach. As he portrayed the divine character and mission of the Christ he so arrayed him in his majesty and glory that he stood before them transfigured, his face shining above the brightness of the sun and his raiment white as snow.

The unselfishness of his work, the beauty of his holy life and the heroism of his voluntary death was manifest to many a mind that had previously been indifferent and unappreciative, and as he closed with an appeal to the unconverted to become followers of the Christ and imitate his virtues, many were drawn nearer to the kingdom of heaven than they had ever been before.

After the sermon Bro. Brown came to the front and requested the attention of the audience for a few moments, which request was readily granted, for there was an impression that Bro. Brown's speech would have to do with Elder Brune, and in this they were not disappointed. We will not attempt to give Bro. Brown's talk, word for word, but will content ourselves with the substance of it.

"Brethren and friends: A little over four months ago Bro. Brune began his labors with this church. During that time there has not been perfect harmony between him and the elders; not, however, because of personal feeling, but because of a difference of opinion as to whether he was an elder or pastor of this church, or whether he was an evangelist under our employ to labor as we directed. Bro. Olds and myself held to the latter view and Bro. Brune to the former. In accordance with our views we took the oversight of the work and daily mapped out the work we desired him to do. He being, in our opinion, an employee, we considered it our duty to use him so that the church would reap the greatest benefit. It is needless to say that Bro. Brune did not relish our dictations, but protested that it was not our perogative to hamper him with instructions. This state of affairs was not satisfactory to either Bro. Brune or ourourselves, and so at the earnest invitation of Bro. Brune we met at the parsonage to search the Scriptures and find out who was right.

"As a result of this study, both Bro. Olds and myself become convinced that there were two classes of elders in every well-organized and scriptural church of Christ. One class was to take an oversight of the flock in a limited sense, not devoting their entire time to the work, while the other class are those who "labor in Word and doctrine" and who devote their entire time to feeding the flock and looking after their spiritual needs, and who are to be supported by the church.

"To this class belongs Bro. Brune and, therefore, when we called him to take the work here we virtually called him to the eldership of this church. We are fully convinced that Bro. Brune by virtue of his being called to "labor" for us "in Word and doctrine" is as much entitled to be considered an elder of this church as are Bro. Olds and myself. Having come to this conclusion we fully realize that we have subjected Bro. Brune to much unnecessary humiliation, which we very much regret, although we acted in all good conscience during the entire time. In order that there may be no further misunderstanding I suggest that we as a church express in a public manner that we consider Bro. Brune an elder of the Church of Christ worshiping at Eastville, and I wish that all who do so consider him would stand to their feet." At this invitation to express themselves the entire congregation, members and non-members, arose to their feet. "You see," said Bro. Brown, continuing, "that we are all of one mind in this matter, and I feel quite sure there will be no further friction. Standing, let us unite with with Bro. Brune in prayer that this oneness of mind may continue and that God's will may be done on earth as it is in heaven."

"Let us pray," replied Elder Brune. "Most kind and gracious Heavenly Father, we thank thee that we have safely passed

through the troubled waters of discord and entered into the harbor of Christian love and unity. We thank thee that that thy Word has proven itself powerful enough to produce this result. We pray thee to ever guide and guard us in our daily lives, that we may show forth the Christ-life to the world, that they may realize that we have been with Jesus because we 'love one another.' Deal kindly, we pray, thee with those who have never enlisted in the army of our King and help us so to 'lift up' the Christ that they may be drawn unto him. Be with us who have volunteered in his service and as we surround his table and partake of the bread and drink of the wine may our hearts go out in tender love and thankfulness to him who so loved us as to give himself for us. Take us now unto thy charge and keeping and fit us for eternal companionship with the hosts of heaven; we pray for our Redeemer's sake. Amen!"

The communion service that day was notable for the deep sense of gratitude and good fellowship, and was a prophecy of a new era in the Eastville church.

* * *

Kind reader, our story has drawn to a close, for we must resist the temptation to follow our hero through the many years of happiness and prosperity that he spent with that church. It will suffice to add that Elder Brune having been recognized as elder and pastor of the church did not seek to "lord it" over the church, but having suffered the consequence of such a a course he was very careful to extend to all that which was their right. As a consequence there was no friction between the elders, now three in number, but oftentimes Bros. Brown, Olds and Brune were seen together discussing the welfare of the the Master's kingdom.

Under this reign of good fellowship even Mrs. Olds forgot to be snappish and bossy, and one day when in an exceptionally good humor she actually apologized to Mrs. Brune for the unkind words spoken in her presence. Mrs. Good aptly defined the situation when she said: "The church is so harmonious and Christian love so prevalent that hardly a service passes but some one confesses Christ. I think we have already entered into the millennium."

Brunswick, O.

"In His Steps."

An English paper says: "The most remarkable feature of the present 'boom' is, of course, the amazing success of Mr. Sheldon's books. About twenty publishers are publishing six-penny novels, and quite fifteen of them are turning out 'What Would Jesus do?' and the half-dozen companion books. There has been nothing in the present century like this sermon story. It has sold in literal millions, 3,000,000 having been sold in this country alone. The success is the more remarkable because two of Mr. Sheldon's stories had been published in serial form in England in 1895 and 1897, and had attracted no special notice. Yet in less than six months the circulation of 'In His Steps' has far surpassed the total circulation of all Mrs. Henry Wood's novels in forty years! 'East Lynne,' which has had a bigger circulation than any other English copyright novel, has only reached 480,000 copies, and it is said that the total number sold of Wm. Black's novels is not more than 300,000. 'Three Men in a Boat,' a remarkably popular book, reached 160,000; 'Beside the Bonnie Brier Bush,' 90,000; 'A Prisoner of Zenda,' 70,000; and the 'Christian,' the most popular book of 1897, sold to the extent of 123,000 copies in that year. But how paltry these figures are beside Mr. Sheldon's millions! Three of his books, published at a penny, ran through an aggregate edition of 900,000 in three weeks, and there are altogether not less than fifty editions on the market. Twenty English firms are competing in publishing these volumes of sermons preached in Kansas."

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How it Pays.

I met with a brewer, a good man in his way, who had been a member and office-bearer in our church for years. He was a man kindly, generous, ready to help any one in distress, and with a kindly word for anybody in trouble. He met me; we had a hearty shake of the hand. He said, "Well, Mr. Garrett, I suppose you are as earnest in teetotalism as ever." "Yes," I said, "rather more." "Well," he said, "it's all right, you know; it pleases you and it doesn't hurt me. The fact is, I was never doing better than I am doing now." Not long afterwards I saw his second son coming out of the yard in delirium tremens, with three men struggling with him; a fine young fellow, and broad-chested. I saw them as they wrestled with him; his veins standing out like ropes on his forehead, and his eyes flashing, I saw him fall; they carried him in. Half an hour afterwards I heard a whisper: "He is dead," and I went in to try to comfort the family; and when I entered the room there was the body, and on that side was the mother drunk, and on the other side the brother drunk. As I stood and looked on that horrible scene I heard that father's words again: "It never paid me better."—*Rev. Chas. Garrett.*

A Reverie.

BY JAMES HENRY FULLER.

A redbird sang in an elm near me the other day. I heard his resonant, liquid music, clear as crystal. I stepped out where I could see him. I looked up and he was facing me, pouring out his notes on me. After I saw him, he sang only two or thee rounds more and flew away. He bade the elm and me adieu, adding, as it were, in his flight: "I am not performing for an audience to-day."

I fell to thinking a moment. The redbird and his music were gone. I merely saw him a moment and heard him; that was all—nothing more. It is thus with us all. We are born, we sing a few notes—life is over. It was easy and most natural for Red to sing. It was an activity that gladened even his accidental and casual observer. There is that for us that is easy and most natural, and will, in the main, be most agreeable to our observers.

Red hastened away to another treetop, near some other poor man's cottage or rich man's palace. He will sing as sweetly there there as here. He may have gone to the darksome bosom of the leafy forest. If so, he is one among a myriad of songsters whose mission it is to sing. Red is surely delighted with his life—this life. He is doing his work singing over it all the while. He thinks not of the morrow. He is diligently filling up to-day.

Arkansas.

Sick Headache Cured Without Drugs.

BY W. FRANK ROSS, A. M., M. D.

I have cured absolutely, hundreds of cases of sick headache and have never failed. I learned this cure from the celebrated T. R. Allinson, L. R. C. P., while studying in London, Eng.

Do not drink tea, coffee nor milk. Water is the best drink, though chocolate and graino are admissible. Do not eat sweets, fats or rich foods. By sweets I mean molasses, jelly, jam, marmalade, sweet pickles, pie, cake, candy, and such food. By fats, I mean fat meat, large amounts of butter, cheese, fried foods, rich puddings and grease gravy. The person who has headache should live largely on fruits (dried, raw or cooked), grains (rolled oats, cracked wheat, corn meal, rice, barley, etc.), and vegetables, with lean meat not more than once a day. All condiments, such as pepper, vinegar, mustard, catsup, and horse radish should be avoided. You say, What can I eat? I reply eat anything that God made, as a rule, but do not eat what the cook invents. Drink a cup of water (hot or cold) as soon as you get up in the morning, and just before you go to bed at night. Take two hot baths to make you sweat each week. It is also much better to eat graham bread or whole wheat bread than white.

I guarantee the above rules to cure every case of sick headache, also the above rules faithfully carried out will not only cure sick headache, but will cure nearly one-half the chronic invalids in the United States. Don't laugh. Try it.

Champaign, Ill.

The Gardener's Burial.

This is the grave prepared: set down the bier.
Mother, a faithful son we bring thee here,
In loving ease to lie beneath thy breast,
Which many a year with loving toil he drest;
His was the eldest craft, the simple skill
That Adam plied, ere good was known by ill.
The throstle's song at dawn his spirit tuned;
He set his seeds in hope, he grafted, pruned,
Weeded, and mowed, and, with a true son's care,
Wrought thee a mantle of embroidery rare.

The snowdrops and the winter aconite
Came to his call ere frosts had ceased to bite,
He bade the crocus flame as with a charm;
The nestling violets bloomed, and feared no harm,
Knowing that for their sakes a champion meek
Did bloodless battle with the winter bleak;
But when the wealthier months with largess came,
His blazoned beds put heraldry to shame,
And on the summer air such perfume cast
As Saba or the Spice Isles ne'er surpassed.

The birds loved him, for he would not shoot
Even the winged thieves that stole his fruit;
And he loved them—the little fearless wren,
The redbrest, curious in the ways of men,
The pilgrim swallow, and the dearer guest
That sets beneath our eaves her plastered nest;
The merry white-throat, bursting with his song,
Fluttered within his reach and feared no wrong;
And the mute fly-catcher forgot her dread,
And took her prey beside his stooping head.

Receive him, Mother Earth: his work is done.
Blameless he lived, and did offense to none;
Blameless he died, forbidding us to throw
Flowers in his grave, because he loved them so;
But bloom among the grasses on his mound—
He would not have them stifle underground.
We that have loved must leave him: Mother, keep
A faithful watch about him in his sleep.—*Anon.*

Origin of "Cranks."

One cannot but have noticed that this American habit of plunging unreservedly into popular movements without taking their measure is playing an alarming part in the development of the individual mind and character: it is making of us a nation of cranks—if the reader will not place undue stress upon the word. In the traditional slow-coach age the crank was a rarity. We had maniacs in painful plenty, as we have now, but we had few monomaniacs. To-day one meets a crank at every turn. Every movement that stirs the populace brings into being a swarm of whims and crotchets and crotchety people. And we have these crotchety people in every grade of life. We have always looked for trifling idiosyncrasies in men of mind, but nowadays we want to know concerning every big-brained man we meet what particular subject he is crazy about. The pimples which rather emphasized the symmetry of a man in the past have grown to be great ugly boils. Run your pencil down the list of the best minds of America of to-day, and mark those who, wise in all things else, have shown themselves fools over some question of the day: the names that remain may be counted on one's fingers. The effect upon the development of character is almost as noticeable when one runs over the list of leaders in great movements who have been known for moral excellence. Here is an eminent leader who, since he got it into his head that his reform movement is all there is of life, has not only ceased to pay his debts, but has actually ceased to regard debt-paying as a matter of any importance. And yonder is a man known wherever the English language is spoken, who, since he became engrossed in a particular line of Christian work, has forgotten the ordinary manners of a Christian and grown as unapproachable as a bear. A man cannot lose his sense of proportion without eventually losing his balance of character.—*Edward Leigh Fell, in May Lippincott's.*

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The Horseless Carriage.

As the "proof of the pudding is in the eating," so riding in an automobile is convincing to the most skeptical that it has many advantages over a horse-drawn vehicle. The ease with which these carriages can be handled was first demonstrated to the writer in a ride of two or three hours through the congested streets of the business part of Boston.

The driver experienced no difficulty in guiding the carriage in and out among the ruck of electric cars, heavy trucks and all sorts of traffic that goes to make up the busy panorama daily passing in the business portion of a city. The instantaneous halt or change of direction possible with an automobile gives a feeling of security, compatible with the belief that no matter how great the emergency the carriage will come out triumphant.

Writing from a popular rather than a scientific view, it is not necessary to discuss the mechanical forces constituting the driving power, nor to give in detail any advantages of one motive power over another; be it steam, electricity, vapor, compressed air or any of the great forces, the manipulating of which needs an education in mechanism and engineering to understand, the first questions are—whether the motor carriage is superior to the one drawn by horses, and why? Time enough to discuss the particular power after our minds are settled upon these points.

A person possessed of an unbiased, unprejudiced mind cannot fail to acknowledge that if half that is said in favor of automobiles be true, the time is near when our old-time, faithful friend and servitor, the horse, will be found in the same category with other animals (that are bred in the carefullest manner for pets and companions), and used only occasionally for riding or driving.

Long years of slavery—and too often abuse—have earned for all equine kind a place in the greenest of pastures, beside the stillest of waters, where, shoeless and unencumbered, they may throw up their heels in exultation that steam and electricity have replaced them; while they, secure from kicks, blows and abuse, can give their whole attention to becoming more intelligent and happy creatures. For in spite of the most advanced stage of mechanical propulsion, while men and women continue to be animal-loving beings, the horse will never become entirely obsolete. —*Mary Sargent Hopkins, in Frank Leslie's Popular Monthly for June.*

Maxims of Marriage.

In Hall Caine's new novel there are a pair of delightful lovers who get married and who formulate the following rules for their guidance:

1. Since you are married, you may as well make the best of it.
2. So make some maxims and try to live up to them.
3. And don't be discouraged if you fail. You will, but perhaps you won't always fail.
4. Never both be cross at the same time. Wait your turn.
5. Never cease to be lovers. If you cease, some one else may begin.
6. You were gentleman and lady before you were husband and wife. Don't forget it.
7. Keep yourself at your best. It is a compliment to your partner.
8. Keep your ideal high. You may miss it, but it is better to miss a high one than hit a low one.
9. A blind love is a foolish love. Encourage the best.
10. Permanent mutual respect is necessary for permanent mutual love.
11. The tight cord is the easiest to snap.
12. If you take liberties, be prepared to give them.
13. There is only one thing worse than quarrels in public. That is caresses.
14. Money is not essential to happiness. but happy people usually have enough.
15. To save some.
16. The easiest way of saving is to do without things.
17. If you can't, then you had better do without a wife.
18. The man who respects his wife does not turn her into a mendicant. Give her a purse of her own.
19. If you save, save at your own expense.
20. In all matters of money, prepare always for the worst and hope for the best. — *Sunny South .*

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With The Children.

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Type.

This is the way the girls distributed the type: After reading a letter they laid it on a small piece of paper and put all of the same kind on this paper, which had the letter written on one end. Presently the floor was covered with these small squares. Fifty-six of them were devoted to small and capital letters; twelve to punctuation marks; many others to type smaller or larger than the general kind; others were devoted to thin spaces, thick spaces, m-quods, double quods, etc.; and there was a great heap of "leads." "Leads" are the thin strips that are set up between each line in a column, to keep the lines far enough apart. But there were only eight figures, because the letter "o" is used for zero, and the letter "l" serves for the figure one.

"Look at this funny capital C," cried Tattie in admiration, as she held up a (.

"That's not a C," said Jennie Weston; "it is part of a parenthesis."

"Then where's the other part?" asked Tattie; "has it got broken?" Jennie laughed. Just then soft footsteps were heard in the hall. "Oh, Delight is coming!" cried Jennie, despairingly. "If she doesn't mix up all our type" (a week later she would have said "pi our type"), "at least she will ask a thousand questions!"

The little orphan peeped in the door with her usual smile on her pretty face. "I see you!" she announced. Then she came in. They cautioned her about the type, and she stepped between the little islands till she gained the window-seat. "What are those teensy humps on the ends of those teensy little black long things?" she demanded. Mildred tried to explain. "Oh, they are letters? I've often seen letters on great big signs. I know the steplatter (A) and the peppermint candystick (J) and the lamppost (T) and the slingshot handle (Y) and the fishingworm (S). Oh, yes, and the sawbuck, too (X)! I don't see how they make newspapers with those things. Will they print newspapers in heaven? Jennie's mamma has been telling me about a place called heaven, bigger'n St. Louis, only its up in the sky and you have to die to go there, so I am not in a hurry to go. Did you ever hear of that place?"

"Oh, yes," said Mildred. "We have known about it since we knew anything. Here, Jennie, here is an an 'm;' put it over on that paper."

"What is an 'm?'" asked Delight.

"Just a letter, dear," said Tattie.

"Is that what Wash just got from his mamma?" asked Delight. "I don't think *that* was much!"

"Has Wash got a letter from his mother?" cried Jennie.

"Yes, just a little while ago; it was wrapped up in a white paper pocket. But I would rather have got a piece of candy than *that*."

"It wasn't a letter like this, Delight," said Jennie, "but a paper written all over, telling things about herself, that you put in a post office."

"Oh, yes!" cried Delight. "Now I know. And the trains carry them 'way and 'way off, miles and miles. What do you write in letters, Jennie?"

"Anything you like—that you send your love and you are well and how do you do?"

"I wish my mamma would write to me," said the little orphan. "Haven't they got no post offices in heaven, nor no trains? I wisht they was a railroad stretching right square up in the air, and I could ride 'way and 'way up till I was a teensy speck in the sky and the engine would ring a bell and toot and say, 'Here's the depot!' And I would step off on the sidewalk in heaven, and there would stand papa and mamma, standing with smiles on their good faces and paper sacks, 'cause they'd have something they bringed me."

"And would you leave us, dear?" asked Jennie, stopping in her work to kiss the child.

"May be you never heard about all they is in heaven?" suggested Delight.

"Oh, yes," said Mildred, "we know."

"Golden streets?" demanded Delight.

"Yes."

"May be you've forgot about having all you want to eat there," suggested Delight, "and never wanting for nothing at tall, but what it was bringed right up to you."

"This is all very true," said Mildred.

"Then how can you help wanting to go there?" returned the orphan. "You wanted to go to the church festibull the other night, when they wasn't nothing but ice cream and cake!"

"But a while ago," said Tattie, "you said you wasn't in a hurry to go, because you had to die first."

"Sure 'nuff!" exclaimed the child. "I keep forgetting that part. I wisht my legs was a thousand miles long, so I could just give one step and be right there! Oh, look out the window! There goes a man practicing swimming in the air!"

Jennie's curiosity was aroused by this singular announcement. She hastened to the window, tumbling the "q's" into the $ marks. Instantly she exclaimed. "It is a drunken man!" The next moment she turned white and faced about. Tattie came toward the window to look, for drunkards were not frequent sights in Mizzouryville. "Don't look, Tattie!" cried Jennie in great excitement.

"Why not?" asked Tattie. "*You* saw him."

"Please don't, Tattie, listen to me, for *his* sake." But Tattie had caught a glimpse of the reeling form. "*It's papa!*" she whispered. She stared at Jennie as if she could not understand what had happened. Then she caught up her hat and left the room, her face as white as death. It was the first time she had known of her father being intoxicated, though she knew too well that his scanty earnings went to the "dives." When she was gone Jennie threw herself upon the bed and began to sob violently; it seemed to her that from her window she had witnessed a terrible scene in a hopeless tragedy.

In the meantime Washington Shaw, whom we shall no longer call "the robber," since he had relinquished his right to that title, carried his letter to Mrs. Weston. He asked her to read it. It was from the poorhouse of Hammertown, Mo., and read as follows:

"MY BELOVED SON:—Your letter has filled me with such joy that I sit for hours recalling its words from my memory. For I am almost blind, now, and another must read and write for me. It was like hearing from the grave to hear from you. Oh, come to me, my boy, and let me die in your arms. I am on the county farm, where there is a beautiful house. I have everything that heart could wish. The gentleman who takes care of us, Mr. Jas. T. Wrenchingfield, is a kind, cultivated, educated Christian gentleman. He treats me as if he were my own son. I could live here forever in great happiness, but since hearing from you, I long to see you."

"What do you think of it, mom?"

"It must comfort you to know she is so well taken care of," said Mrs. Weston.

"Mrs. Westin, mightly little hand did she have in writin' that epistle! They ain't nothing there about ataking her pen in hand, ner about the victuals. Now anybody that is aeating at a table not thur own (whether boarding or county farming), is contented with victuals. But seems that ma has everything there, and Mr. Wrenchingfield is the best of all. The fact is, she is afraid to say what she feels. That Wrenchingfield has made her skeered. They ain't no knowing what kind of a dog's life she leads. And I'm agoing to Hammertown this blessed evening, and agoing to bring ma here. They's a little coop of a house with a garden I kin rent fur $5 a month right by the depot, and I'm agoing to start a lunch counter there and make my living and be square."

"What's that?" asked Mr. Weston, who had just entered. "Say you're going to Hammertown this evening? Why, I'm going there myself Monday, on legal business. I'll go with you and help you hunt up your mother."

Monday evening Horace Blount and Tony Stubbs stopped at Miss Harriet's for Mildred Taylor, as they wished to go to Weston's and plan the first number of their paper. They planned it as follows: It would consist of four pages, each with two columns, the pages to be 6x8. The first page: first column, salutatory; second column, a short poem and sketch, perhaps historical. Second page: names of the staff and editorials about the Advance Society, literary notes (nothing political), another sketch, perhaps, and Advance Society items. Third page: first column, a short story, with a four-line poem at the top, "to make the page look pretty;" second column, advertisements, if the merchants, etc., could be persuaded to advertise. Fourth page: the first installment of a serial by Mildred Taylor, who was cautioned to study how her characters were to get out of scrapes before she plunged them into difficulties. Since there would still be "corners to fill up," all were to try to invent jokes, which Tony Stubbs was to pass judgment upon. If they made Tony laugh, they would do. "Why isn't Jim Dancy here?" asked George.

"Jim said he could'nt plan papers," replied Horace, "but he could bone the store men for advertisements. He's out boning now. But I wonder why Tattie Marsh wasn't at school to-day."

(CONTINUED NEXT WEEK.)

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HERBERT L. WILLETT.

THE RESURRECTION.*

The resurrection marked the revival of hope in the hearts of the disciples, and ushered in the beginning of that period of hope which grows in majesty unto the consummation of the kingdom. The despair into which the death of Jesus cast the circle of his followers cannot be realized by us who look back at the whole series of events, and see the passion of our Lord as only one link in the chain. To the disciples it was the end of everything. As they departed from the tomb, where they had hastily laid their Master, they had no thought that there was anything more for them. They loved him still as they had always loved. They believed as firmly as ever that he was the promised Messiah. But they were face to face with the fact that he had failed in his struggle with the overpowering opposition of Jewish hatred and misapprehension. The day that followed was one of deepest despondency for them all. The promises which Jesus made during his presence with them, beginning as far back as the scene of the transfiguration, assuring them that he would return from death and be with them again in person did not seem to occur to them. They had fixed their thought so ardently upon the growing hopes of a political establishment in which they were to figure with him as rulers that his death completely shattered their hopes and plunged them into the deepest despair.

It was, therefore, like a shock of surprise and joy too great for belief when the women brought the tidings, on the first day of the week, that the tomb was empty and they had been assured that Jesus had risen from the dead. The disciples were not prepared to believe the message, but Peter and John hastened to the sepulchre to learn more of the strange event, and finding it open and empty they turned away in deeper perplexity, not yet crediting the strange news which had come.

Meantime, Mary of Magdala had come to the tomb on her errand of love, and finding it vacant looked about in surprise and alarm, wondering what had transpired. But as she looked still again into the empty place she saw the figures in white sitting at the spot where the body of the Master had lain, and they spoke to her in question of her grief, to which she responded, as all the disciples would have done, that now their chief concern was to pay fitting respect to the body of the Lord, whose life had been such a benediction, and whose death had passed over them like a storm. Turning away irresolute and depressed, Mary saw some one standing at no great distance from her, and to him she addressed her inquiry, taking him for one of the keepers of the ground. Her sole desire was to find the Master's body. Hope was past, and it remained but to discharge those offices of love which alone could satisfy a loving and tender heart.

But her astonishment was unbounded and quickly turned to a measureless joy when Jesus, for he it was, turned and spoke to her in the familiar voice of the past, calling her by her name. It was the discovery of the Lord, and the words that leaped from her heart, "O, my Master!" expressed the full burden of her recent sorrow and despair, now lifted and transformed into radiant joy. Such a discovery of Jesus one may be permitted to make, even in the midst of the deepest trouble, and perhaps most frequently at such times. Never had Mary felt so truly the supreme joy of the presence of the Lord as when she discovered him afresh on the dawn of that day. And such recognition of his presence with us is possible often only when we have thought for a time that we had lost him forever in the crushing sorrows of life or in the doubts and gloom that sometimes envelop us. It is out of such a discovery that his real presence emerges, to be with us henceforth a perpetual beneniction.

She would have cast herself at his feet and clung to him with all the affection of her passionate and devoted nature, but Jesus gently restrained her and showed to her that, precious as was his bodily presence to her, it was no longer the essential or necessary element of his guidance. He belonged no longer to the world, although he was still in it for a time. His real presence henceforth was to be spiritual, and while the old familiar converse had been dear to all of the disciples, there had been about it those elements of limitation to time and place which made his larger spiritual association impossible. Henceforth the latter was to be supreme. He was to leave them, so far as his visible personality was concerned, that he might be the more with them continuously and universally, as their inspiration, their direction and their friend. It was not simply a refusal to permit Mary to express her affection by touching his hands or feet; perhaps it was not even intended to restrain those expressions of her love. But it was to teach her that they were no longer the chief sources of satisfaction to her and the disciples, since his ministry was now completed, and they could look forward to the perpetual comfort of his presence as never before.

Mary hastened to tell the disciples what she had seen and heard, and the same day Jesus met a company of them, bringing his assurance of peace into their hearts, disquieted by fear of Jewish violence and by anguish at the thought of their loss. The rumors which had floated about among the disciples through the day were now verified. The Lord was with them indeed. He showed them the marks of his passion, and they rejoiced in the certainty that he was with them once more.

But the real ministry and teaching of the resurrection were not exhausted with the personal reappearance of Jesus from the grave. That was the dawn of hope indeed. He was "the first fruits of them that slept" (1 Cor. 15: 20). In the confidence which this fact has brought, his followers have ever gone out of the world in the assurance that they were not perishing, but entering into life. This is the glorious hope, the indubitable certainty which our Lord's resurrection has begotten in the hearts of his people. And yet deeper even than this assurance based on the resurrection of the Lord is the confidence which comes from an actual participation with Christ in the qualities of eternal life and "the powers of the world to come" (Heb. 6:5). What Jesus sought to create in the hearts of his disciples was not alone the confidence that they should live hereafter with him, but as well the actual experience of living with him here and now, in a life which is already the resurrection life, partaking of his character, filled with his Spirit and already possessing thereby the qualities of eternal life. In Paul's mind this is the truest sense of the doctrine of the resurrection; while he had also an answer for those who were disquieted concerning the external fact of bodily dissolution, his deeper thought evermore moves on the level of the life which is risen with Christ, and which by virtue of that resurrection of nature and character already seeks the the things which are above. In John's writings the quality of eternal life is so much identified with the Christian character that death has no longer any significance, save as an episode in the programme of continuous experience with Christ, whose secret is knowledge of the divine nature and submission to the divine will. To John all life is one; it is a continuity which is unbroken. And thus the resurrection, in its truest sense, is seen to be a question of character, disposition, nature, which once achieved postulates as its inevitable consequence whatever transformation of body may be necessary in emerging from the life that now is to that which is to come.

The University of Chicago.

*Sunday-school Lesson for June 11, 1899—Christ Risen (John 20:11-20). Golden Text—Now is Christ risen from the dead (1 Cor. 15:20). Lesson Outline—1. The Angels and Mary (11-13); 2. Jesus and Mary (14-18); 3. Jesus and the Disciples (19-20).

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Christian Endeavor

By Burris A. Jenkins.

TOPIC FOR JUNE 18.

INTEMPERATE PLEASURES.

(2 Tim. 3:1-7.)

What a catalogue of wild crime and passion it is that Paul names in his letter to young Timothy as likely to be present in the "last times." Whatever he meant by the "last times," certain it is that these sins may be found to-day in the nineteenth century.

"Lovers of self" may be found in any street car, in any store or office, driving along any country road, trading horses or apples, or living under the same roof with those whom they ought to love more than themselves. If you do not love yourself more than others, show it by being kindly and unselfish *at home*. There's the place. If you are good there you will be good elsewhere.

"Lovers of money" are not rare, are they? It's a good thing to obtain money or power, because both enable us to do good. They are, indeed, one and the same. Money is power, and power is money. But is it not clear that they are merely the means to an end? They are only tools. One should not love tools. Let him rerserve his love for those whom tools can benefit. As well worship idols as love tools.

"Boasting" is an intemperance. Even the saying of something with a view to having ourselves admired is vanity and intemperance. How much more when the attempt to exalt ourselves is deliberate and pompous.

Silent "haughtiness" may be quite as disagreeable as wordy boastfulness and quite as intemperate. Here is one who doesn't care to explain himself, haughtily disdains public opinion and is badly misunderstood. He has superior contempt for the world. Or, here is one who through station or wealth lords it or queens it over all about. Such a one is as disagreeable as a drunkard and more dangerous. A woman in Indianapolis has several notes from the teachers in the public schools stating that her child must be corrected. At last the woman went to the school and said to the teacher: "Don't you know, madam, that my child's grandfather is the heaviest taxpayer in Indiana? I will do nothing with my child nor shall you." It is needless to say the child was discharged from the school in a jiffy. You needn't think, either, that all the haughtiness is confined to the very rich; you have some of it, too. All of us have, some more than others.

"Railers" are common—very common. They jeer at every undertaking save their own. They do not like people, are suspicious, sarcastic, vengeful. They are hornets with stings, and drunk with gall. Their intemperance is as bad as that from raw whiskey.

"Unthankfulness" Paul places among these intemperances. Shakespeare, telling of the death of Cæsar, says:

> "Ingratitude, more strong than traitors' arms,
> Quite vanquished him."

An aged Christian said to me: "When I rise in the morning my heart always swells with gratitude to the good God for the sunshine or the rain that may be pouring on the earth. When I lie down I thank him for ease and quiet. When I drink I thank him for cold water." Here is a soul conscious of God. There is no intemperance in such.

Implacable are some intemperate people. Blessed is the peacemaker—yes, and blessed are those who meet the peacemaker half way. Those who will not be mollified, whose anger is unappeasable, whose hatred is implacable, who will not seek peace and pursue it—these are drunkards, drunk with wrath.

So, take each one of these kinds of intemperance which Paul mentions, Endeavorers, and find examples of them right around you. The world is full of them. Our own hearts, too often, are full of them. And when we see them sticking out of others in plain view, let us take a peek around the corner into our own hearts and then go and put our heads under the pump of our own cold self-condemnation and sober up!

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What is Wrong With the Bibles?

By W. J. Lhamon, *Director*.

Call them Bibles if you will, these Vedas, and Shastras, and Avestas, and Kings, and Koran, ... but what is wrong with them? Call them Bibles, but judge them by their fruits, and say if you can why they mingle such a maximum of bitterness with their minimum of sweetness. These are the great books of the East, and they have been so for centuries. Why are Japan and China and Burma and India and Turkey what they are now if these books are altogether wholesome? Why does China stand with her face to the past, worshiping her ancestors whenever she worships gods that are no worse? Why is her government hopelessly corrupt, and why has she no provision for the popular education, and why are the masses of her people illiterate, and why are they helpless in the presence of disease, and hopeless in the presence of death?

The Vedas are older than the New Testament by several centuries. Why are women so degraded in India? They are the slaves of the zenanas. Only one out of 173 of them can read. Widows are scorned and oppressed. Cows are honored and worshiped. Monkeys are popular as gods. Everything is worshiped according to the whim or the superstition of the worshiper. Sudras are scorned by Brahmins, but snakes are sacred. As in ancient Athens, so in modern India, it is easier to find a god than a man. By penances or pilgrimages devotees think to merit salvation regardless of repentance, character or kinship with a holy God. Temple roofs are the shelters at once of the formal worship and physical defilement of priests and their people. Something must be wrong with the Vedas and the Shastras.

Here is a picture of temple worship in Calcutta sufficiently shocking to empahsize our reflection that something must be wrong with the Bibles of that land. It is from an article in this May number of the Missionary Review of the World. The very pious and well-known F. B. Meyer made last winter a tour of India, and this is one of the scenes he describes: "Visit the temple of Uali in Calcutta. It is a gruesome and terrible spectacle. It is well to have seen it once, but I have no desire to repeat the experience. We saw the image of the goddess with her red tongue protruding, as it is said to have done on that bloody field of battle when she discovered she was treading on the dead body of her spouse. The temple, filthy in the extreme, is beset with beggars, specially women, and the rendezvous of villainous people of all kinds. Scores of worshipers may be seen carrying or leading kids, which are on sale in the neighborhood. Before the British Government stopped it children were sacrificed to this horrid deity, but now kids are substituted. Whilst we were standing there one was brought, its head fixed in a crosspiece of wood, and with one blow severed from its body. Then, as its warm blood covered the pavement, a fakir, with matted hair, came and danced in it, bathing his feet in the gore."

What can be wrong with the Koran? The Turk is essentially a barbarian. His recent atrocities in Armenia will not soon be forgotten. They are blood-curdling and indescribable. It was not warfare, or even decent wholesale murder, but brutal butchery of men, women, children and communities. And that not in violation of the Turkish faith, but under the commendation of it. Slave-stealing and slave-trading in Africa and Arabia are carried on by Mohammedans almost exclusively, and that in the interests of slave-holding Mohammedans in Arabia and Persia. Abysinnian boys and girls in the slave-market of Shiraz are worth about as much as riding-horses and baggage-mules. At Mecca, where all the Mohammedans go to pray, there is a slave-market, and an immense trade. The horrors of this slave-raiding in Africa and slave-trading in Arabia cannot be told in one page or in many, but however horrible it is, however repulsive and cruel and murderous, the Koran does not forbid it. It is a privilege of the Mohammedan religion. Mohammed himself was a slave-holder. There must be something vitally, mightily wrong with the Bible of the Mohammedans.

We spoke recently of Christianity as a peerless religion. Our Bible is a peerless Bible. The New Testament teaching of the Golden Rule, and the brotherhood of men, and the Fatherhood of God are parexcellent. There is no defect in the character of Christ, there is nothing to add to his precepts, there is nothing to subtract from his practices. He is wholly sweet and helpful and wholesome. "The astounding fact is that the Bible is the only book in the world that will bear full and permanent translation into life. We all feel sure that it would be better than well for the world if the precepts of this volume were absorbed and transmuted into the actions of men." Our students are asked to keep these questions in mind while studying the religions of the lands where we have planted missions.

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Literature.

BY SUNLIT WATERS: A Tampa Story, by Thomas Mitchell Shackleford and William Wilson De Hart. F. Tennyson Neely, London, New York.

The scenes of this story, as the title indicates, is laid in Florida. It is essentially a love story, or rather love *stories*, as there is a plurality of heroes and heroines. Evidently the theory of the authors is that a love story is good enough without being used as a string to hang any morals upon. The principle characters of the story are people who have gone to Florida as visitors in winter to escape the rigors of the Northern clime. Their affections become intertangled and the story tells the results. John Ormond, a confirmed bachelor, has a very low ideal of marriage and is proof against all the charms of womanhood. Lucian Mordaunt, the author, has a theory about love which is liable to work mischief, if acted upon. It is acted upon in the case of Mr. Carlyle, the lawyer, who argues his helplessness and irresponsibility in loving another woman more than his wife, and in telling her so. The characters are all supposed to be pretty well up in literature, and there is a liberal sprinkling of quotations from well-known authors throughout the book. Some of the descriptions of Florida scenery are very charming, and perhaps one object of the book is to present the charms of Florida, and particularly of Tampa, as a winter resort; at least this is the effect.

It is, on the whole, a very interesting story, well written, and we are not surprised to learn that it is having a large sale. We congratulate our friend, Bro. Shackleford, one of the authors, on the success of this his first literary venture.

THE SIGN OF THY COMING. By George W. Wilson. The Christian Witness Company. Boston, 1899.

This is a book of 366 pages. The writer is an evangelist in the Methodist Episcopal Church. He is the author of three or four other books. The introduction to this volume was prepared by Bishop Ninde, of the Methodist Church. The aim of the author is to show that Pre-Millennialism is unscriptural and unreasonable. The book contains eleven chapters, in which the following topics, with others, are treated: "Is the World Growing Worse and Worse?" "The Anti-Christ—The Man of Sin;" "The Two Resurrections;" "The Comings of the Lord;" "The Gospel of the Kingdom," etc., etc. The first two chapters contain a history and general statement of the Pre-Millennial doctrine. Mr. Wilson is a vigorous thinker and writer. The reader of his book is not left in doubt as to his position.

While the author is clear and strong in the statement of his opposition to the teachings of the Pre-Millennialists, he fails to make known his own position concerning the second coming of Christ. The book is negative rather than positive; it is destructive rather than constructive. At first this seems to be a blemish; but the author on the title-page of his volume informs the reader that he proposes to show that Pre-Millennialism is unscriptural and unreasonable. This is all that he aims to do. He does not attempt constructive work. This he did not propose to do when he began to write.

There are evidences or haste in the preparation of this book. The following are illustrations: "Neander, the great historian, said in 1651;" "in Jude 14;" "in Romans 21:23-36;" "the prophet Ezra," etc. Mr. Wilson says that "in 1890 there were 242 millions of Roman Catholics, and 500 millions of Protestants." One could easily wish that the number of persons accepting Christianity was as great as this statement would lead us to think. The authority for what follows is "The World Almanac and Encyclopedia for 1899:" "The number of thoss who accept Christianity is 477,080,158. The Catholic Church has 230,866,533 adherents; the Protestant Churches have 143,237,625."

Another statement wide of the mark is that the American Bible Society is printing ten million copies "of the Bible annually." In the "Eighty-second Annual Report of the American Bible Society" the statement is made that "the total issues for the year, at home and in foreign lands, amount to 1,362,273 copies." The latest report says that "the total issues of the Society for the year amounted to 1,380,892 copies."

There is language in the book that will at once surprise and please Disciples of Christ who will read the volume. Take the following as illustrations:

"The conditions of salvation must remain unchanged until the condition of man is changed."

"The cry of to-day is sounding everywhere: 'Restore to us the Christianity of Christ.'"

"The kingdom Jesus taught his disciples to pray should come, has come."

"More Jews have been converted during the nineteenth century than for the past fifteen hundred years. Shall this work cease by perverting their faith from a spiritual kingdom already come to a temporal, visible one near at hand?"

"A kingdom has been 'set up,' of neither Jews nor Gentiles, but saints of the Most High."

"When Pentecost came they ceased praying and preaching a coming kingdom, and went everywhere preaching the kingdom of God."

Referring to the discourse delivered on Pentecost, in Jerusalem, Mr. Wilson says:

"Peter's explanation satisfied the 'devout Jews,' and thousands of them believed the gospel and entered the kingdom of God."

"The converts of Pentecost said nothing about a coming kingdom, or Jesus sitting on a throne in a restored Jerusalem, in visibly, bodily presence. They looked upward and to a glorified Christ."

"When Jesus uttered these words [Luke 19:12] he was still in his humiliation, and his kingdom had not come, but it came with power at Pentecost." "Jesus is reigning now."

Such thoughts, from a Methodist, are refreshing to the old-fashioned Disciple of Christ. The time was when he affirmed this teaching and the Methodist denied it. The world moves!

The book is full of good points. His treatment of the return of the Jews to the Holy Land, a topic of perennial interest with some, while not elaborate, is especially clear and strong. Mr. Wilson's optimism, manifest on every page, is a wholesome tonic.

B. B. TYLER.

JUNE MAGAZINES.

There is a feast of good things in the Missionary Review of the World for June. Maps and illustrations are numerous and valuable, and the articles are exceedingly interesting and timely. The number is opened by a description of the "Sudan and the Sudanese," by C. T. Wilson, M. A., an Englishman who has visited the country and made a thorough study of the people. An excellent map and two illustrations from photographs accompany it.

The Treasury of Religious Thought for June, 1899, brings into foremost place the Collegiate Reformed Church of New York, which dates from the foundation of the city by the Dutch, and Dr. Donald Sage Mackay, the eloquent young pastor, who has recently come to the charge of the Collegiate Church on Fifth Avenue and 48th Street. Dr. Mackay's portrait makes the frontispiece of this number, and his sermon on "The Power of Conviction" gives some idea of the quality of one of the prominent preachers of New York.

The signs of the times on the industrial and business horizon are outlined in the June number of the American Monthly Review of Reviews. In the department of "The Progress of the World" the editor discusses the new era of prosperity, the restored wages of labor, the tendency toward the consolidation of capital, railroad amalgamation, the relation of modern monopolies to the heaping up of great fortunes, the value of franchises and proposed tax reforms, and other conditions and problems of the day in the business world.

In the June number of the Pall Mall Magazine is an article of great personal and historic interest, by the Hon. William Waldorf Astor, on the founder of the family in America, John Jacob Astor. The article traces the stirring and tragic incidents which led to the adventurous settlement of Astoria, and many details are given of the foundation of the Astor family in America. The illustrations are from unpublished drawings, portraits, etc., a fine photogravure reproduction of Gilbert Stuart's painting of John Jacob Astor forming the frontispiece to the number.

The first chapters of Miss Johnston's brilliant historical romance, "To Have and to Hold," form a most attractive opening for the June Atlantic. Like her previous novel, "Prisoners of Hope," which has commanded such immediate and universal popularity, the scene of the story is laid in early colonial Virginia. The foundation of the plot rests upon the well-known instance of the sending of a ship load of young women from England to the colony soon after its founding, for the purpose of furnishing wives to the colonists; and the masterly manner in which the situation is handled and the plot developed will enchain the attention and interest of all readers from the start.

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Marriages.

BROOKE—RITCHHART.—At Des Moines, Ia., May 24, Evan W Brooke to Miss Martha Ritchhart, both of Newton, Ia.; J. M. Lowe officiating.

EVANS—WEQUIST.—At Des Moines, Ia., May 24, Truel Evans to Ella Wequist, both of Des Moines; J. M Lowe officiating.

JONES—WILKINS.—In Portland, O., May 18, 1899, A. D Skaggs officiating, Mr. D. M. Jones to Mrs. E. Wilkins, both of Portland, O.

KENDALL—HASTINGS.—At Des Moines, Ia , May 31, V. B. Kendall to Ida Hastings, of Pella, Ia.; J. M. Lowe officiating.

LING—CLARK.—CORROLL—PAYNE.—Ira J. Ling and Mazie Clark, and Charles Corroll and Elizabeth Payne, all of Cogan House, Pa., were joined in Wedlock by Geo. C. Zeigler, pastor of the Christian Church of Cogan House, Pa.

LOGAN—TOMLINSON.—In Decatur, Ill., May 22, Miss Mabel E. Tomlinson, of Springfield, Ill., and James H. Logan, of Decatur; A. P. Cobb officiating.

MILLER—CHURCHILL.—At the home of the bride, Bro. J.W.Churchill, Macomb, Ill., Geo. W. Miller, of Bushnell, Ill., and Miss Zoe Churchill, of Macomb, Ill.; L. D. Goodwin, pastor of the church in Macomb officiating.

TYLER—LOVE.—In Portland, O., April 18, 1899, A. D. Skaggs officiating, Mr. E. L. Tyler to Miss Alace Love, both of Portland, O.

WILLIAMSON—WHITE.—At Des Moines, Ia., May 8, 1899, Henry Williamson, Grinnell, Ia., to Mrs. Isora E. White, of Des Moines; J. M. Lowe officiating.

Obituaries.

JACOB HUGLEY.

The struggle is over at last. The drama of the little white parsonage on the Salt River Hill is complete and the spectators are departed to their homes. Crape hangs on the door and a light burns dim in the chamber of death. The widow and four fatherless children sit silent before their dead. Sorrow unutterable fills their souls and despair sits a monarch on the hearthstone. Enter softly, stranger, bear thy head and bow thy soul in reverence; angels of heavenly love may yet be lingering where a prophet of God fought his last battle. But that is over now. He feels no pain, no mortal sickness preys on his vitals, no deep agony weighs him down, no sense of loneliness makes him sad. No longer he heeds the neglect of the cold, selfish, madly grasping world, that knew nothing of his love, nor heeded his earnest call for a better and purer life.

Poor, indeed, are the people that have no true prophets of God or that refuse the ministry of them he sends. The man of whom I write died not amidst the din of battle, roar of great cannons, in the fierce charge on some of his brother men. No day shall celebrate his birth before a war-loving nation. No pyramid or granite pile, lifting its head above the clouds, will be erected to perpetuate his memory. Neither bronze no marble image will stand sentinel over his grave. Not of this world, the world will heed not his death, nor cherish the memory of his humble life work.

He lived in comparitive obscurity and died in almost solitude in his little home on the silent hill among the great friendly trees. In solitude, but not alone! Was not his Savior tempted in the wilderness? Did he not suffer in the Garden of Agony alone while his trusted friends were asleep? The hosts of Israel were encamped on the plains of Moab, thinking only of their light amusements and pleasures, heedless of the conflict through which their great lawgiver was passing on the cold heights of starlit Pisgah. With no man to close his eyes at the last, the prophet of Israel was not alone; the kiss of his God was upon his brow and angels bore him in state to his royal sepulchre amid the beetling ramparts of gloomy Bethpeor.

The men whose lives have done the most for this world have not been those that marched with the step of blood-stained warrior, nor wore the livery of royalty, but men who trod the ways of lowly peace and humble service, men like their divine Master, who lived to save men's lives, not to destroy them. Jacob Hugley was a plain, honest man of God. To him the pomp and show of wealth, the lust of ambition, the insolence of power and the vanity of earthly fashions were empty baubles, that held no place in his heart.

Now that his life work is over we are asking ourselves, "What was the secret of all this man's strength, to labor on in the face of difficulties, to endure hardships and privations, often poverty and want, that he might preach to the people the gospel? What made him so strong and true, so gentle and modest, so much like a hundred great, good, loving mothers, all in one?" All that were associated with him were influenced by his life for the better.

Doubt in the presence of his strong faith died in the breast of the skeptic, selfishness was warmed into benevolence, the moral coward acquired the courage of its convictions and for the once, at least, stood firm for truth by the side of this plain man. I, who knew him perhaps better than any one else outside of his family, always felt a strange influence when with him for awhile. Some men excite in me the wish to know more, to be a wiser man. I say, "I must get more books, I must read up, I dont *know* enough." Others impress me with their wonderful hypnotic powers. I say, "I am cold-hearted, I cannot impress anybody, I am cold-headed and repellant. O, that I could do what that man does." But Jacob Hughley always made me wish to be a good man. I would feel, after being for a time in his company, a desire to be Christlike, gentle, corageous, kind-hearted and loyal to my Savior.

He seemed to live to do good. He loved to hear good news, especially of a good meeting. The last time I ever saw him was in December of last year. He had just closed a remarkably successful meeting, I think, up in Macon County. He just keeps talking of that meeting, and of the additions he had then. O, it was a joy to see his plain, honest face light up with a smile as he spoke of the good he had done. Reader, this was no boasting or bragging of his work. It was nothing like boasting. It was simply gladness at the good results. Had it been somebody else, he would have been just as glad to repeat it or to hear it. When I was pastor of the church in Paris, we were together much of the time. He was ever a welcome visitor at the "study." He would frequently hear my sermons, and never failed to find something to commend or praise. He would come up, lay his hand on my shoulder saying, "Well, sir, you did well to-day. *That was good.*"

He set in motion many causes of the the world's betterment. He ever tried to give men a better and broader view of life, of duty, a profounder conception of God, of religion and its purposes and aims; of all that enters into true manliness and right living in this world. There are many families in Kentucky and Missouri to-day that are centers and sources of all that is best in our civilization and morallty, that owe to him their inspiration and moral tone. For over a quarter of a century this earnest man has been going in and out, to and fro, up and down in North Missouri, laboring incessantly both in the pulpit and from house to house, by the fireside, to enlighten the people and to turn them from Satan unto God. To be commended were the following traits of character that were preeminent in the life of Jacob Hugley:

1. Humility. Among the Missouri preachers there were few better scholars than Bro. Jacob Hughley. Yet, he was as humble and docile as a little child. He never asserted himself, never pushed himself into notoriety or position; was content to fill the places that others sought not after and to let his friends assign him his position in the Lord's work. I have heard pedantic young men in the ministry expose their ignorance by pretending to be Greek scholars before Bro. Hugley, little thinking that this plain, humble man had taken a four years' course in the classics and could read the New Testament fluently in the original. The young men of to-day who want to preach are seeking, as a rule, the largest and richest congregations and will not preach rather than go out into the obscure country places, where a few disciples have been gathered together and are able to pay but a hundred dollars or so for preaching. I commend to all young men the humility of this faithful, God-fearing man, who did what he could anywhere, in any way he could to make the world better. He sought only to be useful in any manner and in any position, to the Lord's cause.

2. Brotherly kindness. I never in my life have known a man of more constant, uniform kindness to all than Jacob Hugley. I never knew him, under any stress of provocation, say or do an unkind thing. I've known him to be grossly and shamelessly supplanted by a fellow preacher, to have a brother, who was his guest, and by all the obligations of manhood restrained from seeking his place, go to work to set him aside and to get his place; yet under all the sense of injustice, of violated hospitality and outraged brotherhood, he would calmly go on in the meeting, rendering the assistance required of him and doing all he could to build up his rival in the esteem of his people, knowing that he would thereby be set aside and his rival employed. He was sensible of the injustice done him, and was not unmindful of the meanness of such conduct, but his genuine Christian kindness restrained him from any word or act of complaint or remonstrance.

3. Consecration to his work. He was one of the most faithful, devoted preachers in the state. To the very last he worked on, and never gave up until his sickness was mortal and his worn-out frame forbade further labors.

4. Progressiveness. He never got out of touch with his brethren. He was thoroughly abreast of all the movements of the brotherhood. His Sunday-school, prayer-meeting, Y. P. S. C. E. and the C. W. B. M. all had his sympathy and support. He was the friend and helper of all the agents, secretaries, evangelists, etc., of the various boards.

5. He spoke evil of no man. One great evil of the age is that of evil, hurtful criticisms of other preachers. Bro. Hugley was careful to say nothing of a fellow preacher that would do him harm or injure his usefulness. This is a very commendable trait in any preacher, and one that should be universally cultivated. Great harm is often done a good man by thoughtless criticism or of slander.

I have spoken out of my heart, and feel that these poor words feebly express the worth of such a noble Christian gentleman as Jacob Hugley. It was my honor to be his friend. I was selected by himself to preach his funeral sermon, but a mistake in the dating of the message made it impossible for me to attend. I lay this poor, unworthy offering on his grave. May that God he tried so faithfully to honor and serve be tender to his faithful, loyal and true wife and ten fatherless children!

Biographical notice below was copied from the Paris Mercury, of his own town and has the approval of his wife:

"Jacob Hugley was born near Newcastle, Ky., May 28, 1840, the youngest of ten children. He became a Christian early in life, uniting with the then young and growing movement headed by Alexander Campbell. Despite the opposion of his father, he determined to become a minister and entered Eminence College to prepare himself. For a number of years after graduating he taught Greek, Latin and branches of mathematics at Eminence. He was ordained a minister of the gospel in 1864 and since that time has baptized 6,000 people and married over 600 couples. He was married to Miss Belle Martin, of Louisiana, Mo., in 1870, of which union six children were born, two of whom are dead. He moved to Paris in 1883 and in that time preached for the following churches: Antioch, Union, Madison, Granville, Mt. Carmel, Pleasant Grove, Middle Grove, Mountjoy and others.

"The funeral sermon proper was preached by Elder Briney, but additional remarks were made by Elders Featherston and Abbott. An eloquent prayer was offered by Rev. E. M. Richmond, of Macon.

"The deceased had provided liberally for his family, leaving life insurance amounting to $4,500 besides the home and interest in his brother's estate in Kentucky."

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PERSONAL MENTION.

H. T. Clark has accepted the call to preach for the church at Leon, Ia., beginning at once. He was at Mt. Pleasant, Ia.

George A. Miller, of Covington, Ky., will deliver the address to the Alumni Association of Eureka College on June 14th.

G. L. Wharton from England to 236 Horton Ave., Detroit, Mich. Expects to return in June in improved health.

A. M. Collins preached the memorial sermon for the G. A. R. Post, of Arthur, Ill., in the operahouse of that city, May 28th.

The memorial oration of the McPherson G. A. R. Post, Pittsburg, Pa., was delivered by J. E. Cramblet, on Memorial Day, to a large audience.

M. D. Clubb preached the annual memorial sermon for tthe G. A. R. and the Spanish-American war veterans in his church at Chattanooga, Tenn., May 28th.

J. S. Myers, pastor First Christian Church, Philadelphia, Pa., recently preached an interesting sermon to his audience on "The Epidemic of Suicides; its Causes and Cures."

R. R. Bulgin, pastor of the Tripp Ave. Christian Church at Dunmore, Pa., recently baptized a criminal, Geo. K. Van Horn, prior to his execution. He was his spiritual adviser.

W. P. Shamhart, who accepted a call to the pulpit of the Villisca (Ia.) church, has asked to be released that he may continue his work in South Dakota.

Prof. W. R. Pratt will fill the position of teacher of ancient languages during the coming year in Central Christian College, Albany, Mo.

Prof. A. G. Alderman will deliver the annual address of Central Christian College, Albany, Mo., June 15th, commencement day.

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Frank E. Jones preached the memorial sermon at his home at Lincoln, Kansas, and delivered the memorial oration at Galva on Memorial day.

W. R. Burbridge, Hill City, Kan., evanelist, has take a pastorate composed of Hill City, Roscoe, Pioneer and Bogel congregations for six months. At the end of this time he hopes to see a good preacher located permanently.

Dean H. W. Everest is building a beautiful home in University Place, Des Moines. His constant presence about the structure shows a great degree of strength and endurance.

J. H. Callahan has decided to remain in Boothe, Ark., till next March. He is now having regular appointments at schoolhouses. He says there is a crying need for the truth spoken in love in that country.

The pastor of the Memorial Christian Church, of Rock Island, Ia., entered upon his tenth year with that church May 14. During the past year the membership of the church was increased by 77 accessions and $454 was raised for outside missions and benevolences. During the nine years there have been 584 accessions to the church.

H. H. Shick resigned at Omega, Ill., May 27th, to accept a unanimous call to the church at Mulkeytown, Ill., June 4th. This is one of the oldest churches in the state, being organized in 1835 by Jno. Newton Mulkey.

J. L. Greenwell, of the Bible College, Lexington, Ky., will begin his labors with the church at Princeton, Ind., the second Lord's day in June. The church is reported to be doing good work, and becoming more spiritual.

C. J. F. Musgrove, pastor Church of Christ at Ashland, Ill., delivered the memorial sermon in the First Church of Christ in Ashland, May 28th. The Douglas G. A. R. Post gave him a vote of thanks for the sermon. Elder Musgrove also gave the oration to the G. A. R.s at Easton on Decoration Day.

Allan B. Philputt, pastor Central Christian Church, Indianapolis, Ind., will preach the baccalaureate sermon before the students of Drake University, Des Moines, Iowa, June 11th, and will deliver the commencement address of Butler College, Irvington, Ind., June 22nd.

W. H. Waggoner, Eureka, Ill., has appointments in Illinois for the present month as follows: Cerre Gordo, 5-11; Sidney, 12-18; Newman, 19-25. At Greencastle, Ind., 26th to July 2nd.

B. L. Smith, Cor. Sec., Cincinnati, Ohio, called at this office on last Saturday. He was full of hope concerning the outlook for the Jubilee offering for Home Missions. While in the city he called upon our city evangelist, A. J. Marshall, who is now assisting the Carondelet Christian Church.

David Walk delivered the address before the graduating class of the high school, Cisco, Texas, June 2. His subject was "Technical Education." He is on an evangelizing tour in that state.

Miss Bretta Ethel Dawson, of Butler, Mo., is reported to have been the winner of the fine prize piano offered by Mrs. W. T. Moore, the president of Christian College, to the successful person in a certain recent musical contest. Miss Dawson will remain at Christian College, Columbia, Mo., two years longer to continue her musical studies.

Geo. A. Miller, of Covington, Ky., will deliver the address before the Alumni Association of Eureka College, on Wednesday evening the 14th inst. All alumni and the public generally are invited.

J. S. Hughes delivered his lecture, "John of Patmos," at the Edward Street Church, Danville, Ill., May 30th. It was a memorable address from a man consumed with zeal for a noble subject. Churches are blessed that hear him.

R. E. L. Prunty, pastor of the church at Unionville, Mo., has published a booklet on "Change of Heart." The revenue from the sale of this booklet is to go to the payment of the debt on the church at Unionville. Bro. Prunty's philanthropy, as well as the merit of the book, is to be commended. We hope the book will have an extensive sale.

J. L. Smith, pastor of the church at Carrollton, Ill., preached the memorial address in his church for the G. A. R. Post of that city, May 28th. The church was handsomely decorated and filled with people.

Since the dedication of the new church building at Austin, Tex., J. W. Lowber has been preaching a series of evangelistic sermons with good results. Ten persons came forward on two Sundays. The outlook is now bright for the cause in the capital of Texas.

It was not H. A., but J. E. Denton who located at Onawa, Iowa. He does not begin his pastoral labors until June 11th, but he delivered the address to the graduating class there at a union meeting, May 28th.

J. F. Williams closed his work at Stuttgart, Ark., June 1st, and removed to McArthur, Ohio, for awhile. His work at Stuttgart is well spoken of by the people and "press" of that city.

The First Christian Church, Allegheny, Pa., has received 252 into its membership during the two years of W. J. Lhamon's pastorate; 156 of them by confession. The pastor has had no pulpit help in meetings. The church prospers and is giving more largely to missions than ever before.

The editor of this paper spent last Lord's day in Chicago and was present at and participated in the installation services of F. G. Tyrrell, pastor First Christian Church of that city.

A. B. Houze closed his ministry of three years and four months with the Little Flat Rock Church, Ind., to accept a call to Riverside, California.

H. H. Peters, of Rantoul, Ill., delivered the memorial sermon for the G. A. R. Post at Ludlow, Ill , The theme was "Americanism." The churches raised $23 for Home Missions; three times the amount raised last year.

O. D. Maple has accepted work with the church at Scottville, Ill., for half time, and desires to find another church to which he can devote the other half of his time. He held a meeting for the church at Scottville last March with thirty-two additions, and the church so appreciated his work that it called him for half his time. Churches in need of a preacher in reach of Scottville would do well to write to Brother Maple.

E. F. Boggess changed his field of work from Grand Junction to Salida, Col., June 1. He was the pastor of the Christian Church at Grand Junction for about four years and was held in esteem there by all for his work.

O. A. Carr, president of Carr-Burdett College, Sherman, Tex., has an excellent prayer-meeting talk in the May number of the Preacher's Helper, published by G. Holzapfel, Cleona, Pa. Bro. Carr's "talk" is based on Matt 13:12, and while of an expository character, it is full of suggestions vital to godliness.

CHANGES.

J. A. Smith, Wichita, to Neodesha, Kan.

J. D. Curtis, Springfield, to Mascott, Mo.

C. R. Hudson, New Haven, Conn., to Franklin, Ind.

G. M. Read, Arrowsmith, to Springfield, Ill.

Isaac Selby, Covington, to 3108 Gilbert Avenue, Walnut Hills, Cincinnati, O.

W. Bedall, Flora, to Cowden, Ill.

W. C. Payne, New York City, to Mount Healty, O.

F. H. Marshall, Tokio, to Garden City, Minn.

W. T. Marshall, Georgetown, to Corinth, Ky.

E. N. Tucker, Greenville, Ill., to Marion, Ind.

P. O. Powell, Des Moines, Ia., to Middle Grove, Mo.

E. F. Coggins, Grand Junction to Salida, Col.

R. E. Stevens, L'Etete, N. B., to Port Williams, N. S.

O. M. Peunoch, New Bride, Ore., to Warrensburg, Mo.

W. M. Rose, Shelbina to Butler, Mo.

M. S. Johnson, Jefferson, Ia., to Carthage, Mo.

A. E. Meek, Fallsburg to West Carlisle, O.

R. M. Ainsworth, Meeir, Mich., to Romona, S. Dak.

Omer Hufferd, Indianapolis to Connersviell, Ind.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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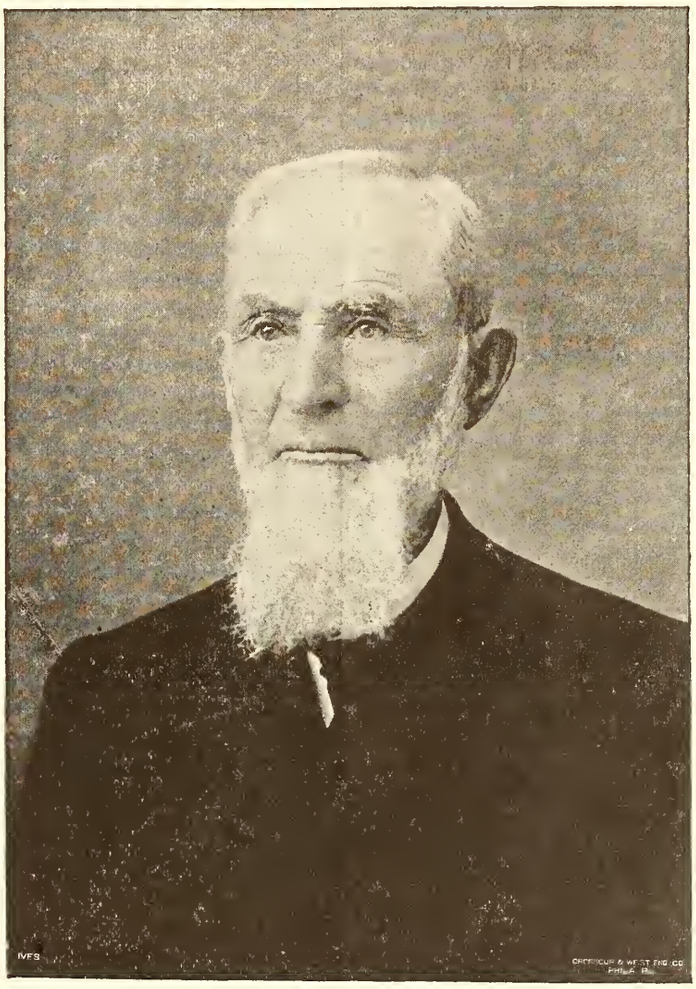
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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

Vol. xxxvi. St. Louis, Mo., Thursday, June 15, 1899. No. 24

CURRENT EVENTS.

The probabilities of war between Great Britain and the Boers of the Transvaal have become alarmingly imminent. The long-standing grievances of the Uitlanders, or foreign residents of the Transvaal, are the occasion of the present crisis. A petition presented by them to the British Government has been made the excuse for British interference. A conference has been held between President Kruger and Sir Alfred Milner, the British representative, the outcome of which was a total failure to reach an agreement. The British Government has committed itself by this conference to the defense of the rights of the Uitlanders. Kruger has committed himself to the resistance of Great Britain's interference. Between the two there seems to be no possible outcome except war, unless one or the other of the parties backs down. Joseph Chamberlain who, as British Secretary of State for the Colonies, has the management of one side of the controversy, is not gifted in the art of backing down, and President Kruger has never learned how. To adopt arbitration would be to concede the point in which the Boers are chiefly interested, for that would imply the abrogation of the British claim to suzerainty over the Transvaal. If it should come to war there could, of course, be but one ultimate outcome, but the Boers have certain advantages of position and preparation which will make the struggle far from an easy one, and which give them grounds to believe that they might be successful. They are a hard-fighting, straight-shooting set with a tremendous amount of confidence in their own ability to defeat any number of Englishmen. Perhaps the only alternative to war is a long and tedious series of diplomatic negotiations which, if they accomplish nothing else, may at least have the value of affording a temporary relief from the present crisis.

There are two causes for all of these troubles in the Transvaal. One is the treatment of the Uitlanders who, though constituting three-fourths of the population and paying nine-tenths of the taxes, have no voice whatever in the government. All their attempts to obtain redress of grievances have ended where they began. The sympathy of the civlized nations in general has been with them as against their oppressors, but it has not been possible to give them effective aid. The Jameson raid was only one, and that the most conspicious of several attempts, but Great Britain found it unwise to give her sanction to it. The recent petition of the Uitlanders affords the first satisfactory excuse for British interference. The other cause of the trouble is the old claim of British suzerainty over the Transvaal. To do the Boers justice it must be remembered that they moved twice to get beyond the reach of British influence before founding their present republic; that their complete independence was recognized in 1852, and that twenty-five years later their territory was formally and forcibly annexed to the British possessions. In 1880 there was a rebellion against British authority, and while it was in progress the Liberal party, with Gladstone at its head, came into power. Gladstone considered the war against the Boers an unrighteous one and a settlement was at once effected on the basis of a recognition of the independence of the Boers with the single exception that they could make treaties only with the consent of British Government. This remnant of British domination is a constant irritation to the patriotic Boers. It is also a constant temptation to British imperialists who wish to make the suzerainty of Great Britain over the Transvaal a more real and definite matter. Interference on behalf of the oppressed Uitlanders is in itself a worthy work, though scarcely coming within the limits of Great Britain's treaty right. It must be borne in mind, too, that the Uitlanders are in the Transvaal by invitation, but to make money. They have not been lured by false promises, but have voluntarily taken their chances. The Boers say that, if they don't like it, they can leave.

The French people, to whom credit is due for their revulsion of sentiment in favor of Dreyfus, are now giving daily exhibitions of their fickleness and childishness in the conduct of political affairs. The arrival of Major Marchand is made the occasion of demonstrations of sympathy with the army. The Chamber of Deputies is the scene of wild outbursts of confusion which would put to shame the Chicago stock exchange. Royalist outbreaks alarm the Republican ministry which is commonly believed to have a very feeble grasp on the situation. The President is openly insulted and violently defended in the Chamber, and his appearance at the races at Longchamps is treated as a matter of grave political import. Among any people of less mercurial temperament than the French, such a condition of affairs would portend nothing less serious than a bloody revolution, but in France perhaps it is only the gentle means adopted by the public for approving the Dreyfus decision, and by those who disapprove for submitting a minority report on the subject. At any rate Dreyfus is coming back, Paty Du Clam is awaiting trial for conspiracy and treason, and Col. Picquart the defender of Dreyfus in the days of his unpopularity, has been released from the imprisonment which he has suffered for eighteen months on that account. It really begins to appear that in the turbulent French way, justice will after all be done to all the parties involved. Esterhazy, the accomplice of Paty du Clam, will escape the punishment he deserves, because he was shrewd enough to demand a trial and receive an acquittal in the days when public sentiment was against Dreyfus. The most striking characteristic of the present political situation in France is the waning power of the ministry and the increasing respect of all parties for President Loubet.

The Disarmament Conference at The Hague is proceeding with its work with fair promise of success, but it still has a vast amount of mediævalism to combat. The most conspicuous exhibition of this was given when the German representative, Dr. Zorn, spoke against the principle of international arbitration as set forth in the scheme drafted by Sir Julian Pauncefote. Dr. Zorn argued that it was not consistent with the sovereignty of a monarch ruling by divine right or with the independence of a nation to subject itself to any court of arbitration. To commit the settlement of any particular present difficulty to a third party may be legitimate enough, but to agree to leave future questions which have not yet arisen to the arbitration of a tribunal not yet appointed, seemed to him to be not only a hazardous proceeding, but one which was not consonant with the Hohenzollern theory of government. The enunciation of this sentiment in the conference was received, we are told, with an awkward silence, which was at last broken by Sir Julian, who observed that the objection appeared to him to be based on a theory of statecraft "not altogether modern." He was exactly right except that his statement of the case erred by defect. If the canons of diplomatic courtesy had not required careful moderation in language, Sir Julian might have said, what he doubtless really thinks and what we think, too, that the Kaiser's theory of his own powers and prerogatives is hopelessly antiquated, and necessarily handicaps him in any attempt to deal with modern nations on the basis of modern theories of government. It is doubtless true, as Dr. Zorn said, that submission to a tribunal of arbitration is useless, dangerous and impossible, if the king rules by divine right and can do no wrong.

The failure of the Canadian-American Commission to reach a satisfactory agreement in regard to the boundary line between Canada and Alaska was a matter of disappointment to both nations, though even the wildest jingoes on either side did not profess to believe that there would be an appeal to force in settlement of the question. When the points involved in an international dispute are too difficult or important to permit their final settlement

immediately in a treaty, there is one resource to fall back upon, viz., a *modus vivendi*. So in the present case a temporary agreement has been arrived at between Lord Salisbury and Ambassador Choate. Mutual concessions are made and a boundary line is fixed, which, while neither would accept it as final, both will accept as satisfactory for a period of two years. The value of the arrangement is that in the course of this time both will probably find that this settlement involves no particular hardship for either. It will,therefore,be an important help to the permanent location of the boundary. The crucial question, however, as to whether the line shall be ten leagues back from the outer edge of the islands which fringe the coast, or ten leagues from the coast of the main land still remains to be settled. The present agreement relates only to that part of the line which concerns the settlements that have been made in connection with the Chilkoot Pass and the Dalton Trail. In this part where the growth of the population, owing to the gold excitement, is greatest, there was need for immediate settlement. The rest of the line can wait.

The remarkable reluctance which the Cuban soldiers manifested to receiving the bounty which the United States Government offered them, has entirely vanished. There seems to be little or no hesitancy among them now to surrender their arms and to receive their $75 apiece. On one day two thousand Cuban soldiers, by official record, applied for payment at Matanzas, and at other stations the throng of applicants was in proportion. It appears that all difficulty in connection with disbanding the Cuban army is at an end. General Gomez in retiring from his position at the head of the army has issued a farewell manifesto to the Cuban people. In it he expresses kindly feeling toward the Americans, but also a patriotic hope that the time will soon come when the Cubans alone shall rule in Cuba. He says: "None of us thought this extraordinary event (the defeat of Spain) would be followed by a military occupation of the country by our allies, who treat us as a people incapable of acting for ourselves, and who have reduced us to obedience, to submission and to a tutelage imposed by force of circumstances. This cannot be our ultimate fate after the years of struggle, and we should aid by every pacific method in finishing the work of organizing which the Americans accepted in the protocol, and which is as disagreeable for them as for ourselves. This aid will prove useless without concord among all the islanders. Therefore it is necessary to forget past disagreements, to completely unite all elements and to organize a political party, which is needed in any country."

Exciting events continue in the Government of France. The Dupuy ministry has fallen. The resignation of Premier Dupuy is attributed to the fact that too little protection was afforded President Loubet at Auteuil, and too much protection at the races on last Sunday, creating an impression thereby of weakness in the government. After a stormy scene in the Chamber of Deputies the premier's resolution was defeated by nearly 100 votes. While there is much speculation as to the new ministry, there is little question but that it will be much more favorable to Dreyfus. The one now mentioned in the press dispatches as Dupuy's successor is Waldeck-Rousseau, one of France's most eminent lawyers. Another view is that ex-Premier Leon Bourgeois, the chief French delegate at the peace conference, will be summoned from the Hague to succeed Depuy. Bourgeois is thought to be the most eminent republican statesman of France and is said to be in full sympathy with the President. "In one respect the ministerial crisis is most unfortunates, for whatever faults Dupuy may have perpetrated he has managed the Dreyfus controversy with cleverness and energy. It is owing to him and to the manner in which he fooled the generals, who were about to perpetrate a *coup d'etat* against the republic, that to-day Dreyfus is restored to his rank of captain and on his way home to France. If Bourgeois becomes premier he may be relied upon to carry through the policy with regard to the army that has been inaugurated by Premier Dupuy." President Loubet, in the meantime, is said to be growing in favor with the people daily. His latest and most popular move has been his directing that all disturbers of yesterday shall be freed, and his previous order that the persecutions of the Auteuil disturbers shall be tempered with mercy. The threatening storm-clouds which have so long hung over France are thus beginning to assume at least a less alarming aspect.

UNITY IN FAITH.

In an editorial in The Outlook of June 3rd, on "Unity in Worship," the editor refers to the ten theological propositions recently suggested by Dr. Henry Van Dyke as a possible basis for an evangelical creed. The Outlook argues very correctly and very conclusively that unity cannot come about through any attempts at definitions of doctrine. It points out what every one familiar with history knows, that creeds have been, not unifying, but divisive. The fact is that the creeds were all formed with the express purpose of excluding certain persons and including others. This tendency of creeds to be divisive, The Outlook argues, is not an accident, but a psychological necessity. To define is to circumscribe. "All within these limits is orthodox; all beyond is heterodox."

According to The Outlook, "unity is to be looked for, not in a common creed, but by use of the same or substantially the same symbols in worship, and by co-operation in Christian work." The editor then refers to the growth of sentiment in favor of a liturgy in the non-liturgical churches. There is a reaction against the old Puritan forms, and a decided tendency toward the enrichment of the worship. It is in this direction that The Outlook sees the hope for Christian unity. By patterning a liturgy somewhat after the Episcopal liturgy, though differing from it sufficiently to make it acceptable to the mass of worshipers, the editor of The Outlook thinks an important step would be taken toward bringing about that unity for which we seek.

We are compelled to differ with our esteemed contemporary in this view of the subject. It does not begin far enough back for the source of unity. We do not believe that there will ever be any Christian union realized on a definition of doctrine. Equally impossible does it seem to us to effect the unity for which Jesus prayed by the adoption of any liturgy or form of worship. There must always be liberty for differences of judgment in the one, and differences of taste and temperament in the other.

There is, however, "one faith." We must seek for the unity of the Spirit in the unity of faith. We must distinguish between faith and theological opinion. There is "one faith," because there is one Lord, who is the *object* of that faith. The only unity that is worth anything is unity in Christ, and that can be secured alone through faith in Christ. It is easy to see that divisions have been brought about through the formulation of systems of doctrine which have been made objects of faith and bases of fellowship. They have come about through mistaken efforts to secure unity through uniformity of doctrine. The Outlook sees this, but it fails to see, apparently, that a similar result would be sure to follow any effort to enforce uniformity in modes of worship. Differences in education and culture, in tastes and temperaments, will insure as great variety in forms of worship as in theological opinions.

As we look back upon the history of the past, with its endless conflicts and controversies over creeds and doctrines, as we study the conditions of the present, and as we try to look out into the future to inquire what is the outlook for Christian unity, we can see but one hope for the fulfillment of our Lord's prayer. It must come through the unity of faith. Jesus Christ must be exalted above all theological opinions and speculations and creeds. To believe in Him, to follow Him, to be loyal to Him, in our hearts and in our lives —that is the only way to unity. There will always be differences of opinion, differences in forms of church government, differences in modes of public worship, differences in architecture, but is not the time coming, and is it not near at hand, when Christians can be large enough and loyal enough to the spirit of Jesus Christ to be one in Him in spite of these differences in relation to matters external? This is our hope.

We are passing through the childhood period of the church. We have not been strong enough either to discriminate wisely between things which differ, or to be tolerant enough with each other. We have been too carnal. We have been too self-willed and self-opinionated. We have assumed too much the air of infallibility. We have been groping in the dark. But the day is dawning. The Sun of Righteousness is rising to His zenith. His beams are driving back the mists of the night. We are coming to see that there is a breadth of sympathy and charity in the heart of God which we have not emulated. The church has been seeking for unity in uniformity, but God is seeking to bring about unity in comprehension; that is to say, a union in Christ, in whom all things consist, or stand together.

In this way only, so far as we can see, will there ever again be "the unity of the Spirit" of which Paul speaks, namely, one body, one Spirit, one hope; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in all.

HENRY DRUMMOND.

This remarkable man was born in Scotland, August 17, 1851. He was the son of Henry Drummond and Jane Blackwood. Henry Drummond, Sr., was a justice of the peace, president of the Young Men's Christian Association, in Stirling, where he lived, was chairman, or director, of most of the philanthropic institutions of the town, and was a ruling elder in the Presbyterian Church, of which he was a member. As a worker in the Sunday-school his efforts were attended with unusual success. In counsel he was sagacious, in friendship he was constant, in business he was upright. His character was fresh and winsome. The elder Drummond, father of the world-famous Henry Drummond, died Jan. 1, 1888. On that day Henry wrote: "The end has come now. My father has begun the *New Year*. He passed away this morning at five o'clock. He was a good soldier." Henry Drummond was, in many important respects, very much like his father.

He was greatly devoted to his mother. He did not marry. He died Thursday morning March 11, 1897, at Tunbridge Wells, England. His personal friend and biograper, George Adam Smith, says: "He murmured a message to his mother, became unconscious and passed away about eleven o'clock."

From his mother, and her family, Henry Drummond inherited a part of his enthusiasm for nature and the natural sciences. Her brother, James Blackwood, became proficient in chemistry and geology, and constructed a camera obscura, microscope and telescope. He was one of the earliest makers of r daguerrotypes in Scotland. He became an authority on petrology—the science of the constitution of rocks.

The book that made Henry Drummond famous among men in almost all nations was *Natural Law in the Spiritual World*. His effort was to prove that there is one law—not two, nor many laws; not merely analogy—but *one* law in the natural world and in the spiritual. The work came into existence in this way: During the week Prof. Drummond lectured to a class of college students on the natural sciences and on the Lord's day he spoke to an audience, consisting for the most part of working men, on subjects of a moral and religious character. At first he kept the two departments by themselves. Gradually, however, they came together in the thought and speech of the man who was at once teacher and preacher. Religion took on the method of expression of science, and the preacher, before he was aware of what had taken place, discovered himself enunciating spiritual law in the exact terms of biology and physics. The editor of a periodical in London, no longer in existence, requested Prof. Drummond to write for his paper. The young man's mind was full of this new and unexpected experience. The papers out of which came the book, entitled *Natural Law in the Spiritual World*, therefore, appeared in the Clerical World.

An interesting story is told in this connection—especially interesting in connection with our efforts to understand the law of heredity. The story is told by Henry Drummond's brother-in-law, the Rev. Thomas Crerar: "I was with Henry after his father's death in Glenelm, when he found among his father's papers a notebook of *his* father, the old William Drummond, in which he had some reflections on religious matters. I think the old man wrote, after noting some facts in the spiritual and natural life: 'Would it not be strange if it turned out that the laws of nature and of the spiritual world were the same?' and Henry remarked to me: 'How strange! That is just my idea as expressed in *Natural Law*. Can there be an inherited idea as well as an inherited tendency?' "

In his recently published "Life of Henry Drummond" George Adam Smith says that "the main argument" in *Natural Law* "rests upon a couple of unproved, and, in the opinion of many, impossible assumptions."

. . . . . .

"In the first place, Drummond's *a priori* argument from the principle of continuity was a huge *petitio principii*. It does not necessarily nor even probably follow that because laws have a certain continuity throughout the physical universe they must also prevail in the spiritual experience of men." . . . . . .

"Drummond was so fascinated by the use of the term *life* to describe the phenomena in both departments that he did not pause to inquire whether the two kinds of life had anything more than the name in common. Had he entered upon this inquiry, he must have made it obvious that spiritual life contained elements, and was realized in conditions, so foreign to physical life that the identity of the laws governing the phenomena of both might reasonably be regarded as an impossibility."

While Mr. Drummond was yet a student, Messrs. Moody and Sankey visited England, Scotland and Ireland in an evangelizing campaign which is now historic. This was in 1874-5. Drummond threw himself with great zeal into the work. He developed such remarkable talent and skill in working with young men that Mr. Moody invited him to visit his summer school at Northfield and speak to the students. This he did. He visited America, the United States and Canada a number of times. His book, his last, his greatest, *The Ascent of Man*, was, in substance, delivered before the "Lowell Institute," in Boston, in the form of lectures. In this book he corrects some of the positions taken in *Natural Law*. He saw, confessed and abandoned certain errors into which he fell in the preparation of his first volume. In this the greatness of the man is seen. His biographer says after quoting a passage from *The Ascent of Man*: "There could not be a more complete recantation of the principal philosophic heresy of *Natural Law*."

Henry Drummond was an Evolutionist and a Higher Critic. At the same time he retained the confidence of Mr. Moody, of the Young Men's Christian Associations, and continued to engage in evangelistic work. He gave himself, especially in gospel work, to the task of winning educated persons to the Christ.

An inexplicable feature in Prof. Drummond was his estimate of D. L. Moody. He continued to think that Mr. Moody was the greatest man he ever met—and Mr. Drummond associated with the greatest men of the age. Mr. Gladstone was one of his personal friends and urged him to stand for a seat in Parliament.

Henry Drummond was a great traveler. He was not a "globe trotter." There was purpose in his journeys. He always went somewhere to do something. His first visit to America was as a student of geology. The time was spent in the Rocky Mountains. To read another paragraph, or page, in *The Book of Nature* he visited Africa. He went to Australia, New Zealand and Japan in the prosecution of his religious work for young men. In the interest of science, politics and missions he visited the New Hebrides.

The story of this interesting young man's life is told in a style that is almost ideal by Prof. George Adam Smith. "The life of Henry Drummond" is a great book.

Editor's Easy Chair.

There are few people who do not look back with more are less pleasure upon the days of their childhood. Those days may have been marked by poverty, by hardship, by many privations, but childhood cares little for these things. There was a young life looking out upon a world that was new and full of wonders. The great, round, red sun sinking to his rest behind the western hills, the full or crescent moon, the glittering stars shining down from their lofty thrones, the cloud, the tempest, the growing grass and flowers, all living things—these filled the young life with awe or with gladness. And then there was the trust of childhood, which lends it one of its chief charms. There are also the pure loves of childhood and youth which come back to us like the sweet scent of fragrant flowers across the gulf of the departed years. All this makes childhood very beautiful as we look back upon it in the deepening twilight of memory. It looms up like a beautiful island in the ocean of the long ago.

And yet, in spite of the charm that lingers about our childhood years, there are few of us who in retrospect would be willing to go back again and begin our lives at the cradle and live them over again. True, the heart sometimes responds to the sentiment of the poet:

"Backward, O backward, Time in thy flight,
Make me a child again, just for to-night."

But then, there is that modifying clause, "*just for to-night.*" Even the poet, whose tender lines we have quoted would not ask to be a child again to live over the years that have passed from childhood to maturity, much less to old age. But why not? Too well we know the thorns that infest life's pathway and the bitterness that is mingled even in its cups of joy. 'Twas beautiful to have been a child once, and to have had the experiences of childhood, but we do not care to purchase this blessedness again at the price of traveling once more life's rough and thorny way.

But we believe there is another and profounder reason why we do not care to go back to infancy and childhood. If death ended all, if the grave were the sepulchre of all of our hopes and aims and aspirations, we believe, full as our lives may have been of toil, of heartache and disappointment, we would be willing to go back again and live them all over rather than drop into the oblivion of an eternal death. But we do not believe this. Our faith and hope penetrate through the darkness that hovers about the terminus of our earth-

lives into a glad and radiant future. We shall live again. Rather we shall never cease to live, but enter upon a larger, truer and fuller life as we pass from the seen into the unseen world. If this be so, why should we want to go back to childhood, and thus reverse the current of life's stream instead of allowing it to flow on freely into the great ocean of life, which is its true goal? The best is still before us.

After all, however, was it not in recognition of the real charm of childhood that Jesus said: "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven?" The trustfulness, the purity, the docility, the bright and buoyant hopes of childhood, with its upward and onward look may still be ours. We are God's little children. He is our loving, tender, Heavenly Father. He has given us many beautiful things to interest us here in this world and to teach us lessons of immortal beauty. He is seeking by all His providences to lead us in paths of happiness and of peace. He knows how much we are engrossed with the mere toys of time and sense, but He is seeking to woo us to nobler and higher things. Let us rejoice that we are God's children and that "like as a father pitieth his children so the Lord pitieth them that fear Him." Lead us on by thy loving, gentle hand, dear Father, and bring us all home at last safe in our Father's house.

Hour of Prayer.

HOW CHASTENING PROVES GOD'S LOVE.

(Uniform Midweek Prayer-meeting Topic, June 21st.)

(Heb. 12:5-13; Psa. 119:65-72.)

CENTRAL TRUTH: *The chastening of the Lord is proof of His love and our sonship, and is designed to promote our spiritual good.*

One of the hard problems which men have tried to solve from long before the days of Job to the present time is how to account for suffering and affliction in the scheme of a beneficent Providence. There is a seeming contradiction in the fact that a child of God suffers affliction, but it is only seeming. The passage quoted from Hebrews goes deeper into the problem. The writer holds that so far from affliction being evidence that God does not love us, it is proof to the contrary:

"For whom the Lord loveth He chasteneth,
And scourgeth every son whom He receiveth."

It is only God dealing with us as with sons, for what son is there whom the father chasteneth not?

It is certainly a source of comfort to us in our troubles and afflictions to know that they are a proof of God's love and are intended for our good. It is not always easy, however, to understand how this can be. We are prone to look upon all our disappointments, our privations, our material losses, as unqualified evils, as pure calamities. But surely, the inspired writers quoted in this lesson reached a profounder philosophy than that. Nor is it difficult in the light of the gospel to understand this philosophy.

According to Christ's teaching, it matters little about the human body except as it is related to the spirit. Man's spiritual nature is what allies him to God, and is man, properly speaking. The body is only the tabernacle in which the spirit resides for a time. Clearly, therefore, whatever promotes man's spiritual growth and development, his approximation to the divine likeness, is gain. If loss of health, loss of property, loss of friends, persecution or adversity of whatever kind serves to turn our hearts more fully to God, to persuade us to turn away from the sins and follies of the flesh and live for the higher things, then they are blessings in disguise, and are indeed proof of God's love. Many a man has had reason to thank God for the troubles that have come upon him, and for the afflictions which have darkened his path. In the night of his sorrow the Star of Bethlehem has dawned upon his vision, and he has learned the real meaning and significance of life.

It was when the prodigal son, who had spent his substance in riotous living in a "far country," came to utter want that he "came to himself" and resolved to return to his father's house. Whether the prodigal son saw it then or not, he must have done so afterwards, and saw that the very meaning of his destitution was to drive him back to his father. How many of us can say as the psalmist does in the passage cited above?

"Before I was afflicted I went astray;
But now I observe Thy Word.
It is good for me that I have been afflicted,
That I might learn Thy statutes."

The proof, then, that God's chastening manifests His love is seen in the effect of this chastening. If it has brought us into better relations with God, if it has caused us to set our affections more on the things above and less on the things that are below, and if it has taught us the value and blessedness of prayer; in a word, if it has strengthened us in our moral and spiritual nature, what better proof could we wish that it was ordered in love?

It is not necessary that we be prodigal sons in order to be benefited by chastisement. There are none of us so good that we cannot be better. "Every branch that beareth fruit he purgeth, that it may bear more fruit" (Jno. 15:2). Instead, therefore, of murmuring when these adversities and afflictions come upon us, it would be far wiser to heed the admonition quoted in this lesson from the wise man:

"My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of Him."

PRAYER.

O God our Father, we thank Thee that we are Thy children, and that Thou dealest with us as with children. We thank Thee that Thy chastening hand is laid upon us when we go astray in order to bring us back to Thee and the path of righteousness. Help us to understand the meaning of Thy providences toward us, and of the afflictions that come upon us, and in all these things may we see the proofs of Thy fatherly love and of Thy gracious purpose to keep us in the way of righteousness, to save us from our waywardness and to bring us at last into the enjoyment of Thy presence forever. Thus wooed by Thy goodness and corrected by Thy love, may we be enabled to escape the evils of this present world and attain unto everlasting life, through Jesus Christ our Lord. Amen!

The life of the Christian should be like the lily in silence, in beauty, in purity, and in profusion of bloom and fragrance.

Questions and Answers.

EDITOR CHRISTIAN-EVANGELIST:—Your answers to my questions handed to you some months ago appeared in your last issue. Thanks for the kind consideration given. I trust you will indulge an humble inquirer in search of *the truth* a step or two farther at least, in order, if possible, to gain sure footing and stand upon "holy ground." Will therefore ask a few more questions, trusting they will receive the same kind, careful consideration those others did.

1. Touching the Davidic descent: Is an affirmation of Paul or any other of Christ's commentators of equal force and absolute certainty as if that affirmation had fallen from the lips of the Master himself?

2. Paul in his second letter to his son Timothy makes this affirmation: "All Scripture *given* by inspiration of God is profitable," etc., etc. (New Version.) Is there any infallible way for us to determine what Scriptures *are* given by inspiration of God and what Scriptures are *not* given by inspiration?

3. What *is* inspiration in the biblical sense of that term? Not verbal, plenary, etc., etc., but the thing *itself*, is what I desire to ascertain, pruned of all verbiage.

4. *What is truth?* as Pilate asked the Savior.

5. *Why was it* that the persons most familiar with the prophecies concerning the world's great Pacificator regarded him as an impostor?

I. F. JAMES.

Dunksburg, Mo.

(1) A statement of fact by an apostle of Christ should be unqualifiedly accepted as truth. We could not do more than this with a statement of the Master. The apostles were, at least, faithful witnesses, and were competent to testify concerning matters which it was within their power to know.

(2) The Scriptures of the Old and New Testament have been accepted by the consensus of Christian judgment through centuries of investigation, trial and criticism, as inspired by the Holy Spirit. There is no need, therefore, for the common reader to seek to discriminate between what is inspired and what is not inspired. No doubt there are portions of the Scriptures which contain more inspiration than others because more was needed to produce them, but the Scriptures themselves will attend to this discrimination if we will simply allow them to have their normal effect on our minds and hearts.

(3) No definition of inspiration that we now remember has been found entirely satisfactory. In a general way what we mean by inspiration of the Scriptures is that the men who wrote them were so influenced and guided by the Spirit of God as to make their writings a safe guide as to what is essential truth and what is the will of God.

(4) Jesus gave the best answer to that question when he said: "I am the truth." He was truth incarnate. His life was a revelation of God's character and of man's relation and duty to God. This is pre-eminently the truth which Christ was and to which he testified—the Fatherhood of God, the brotherhood of man, his own Messiahship and man's duty and destiny.

(5) Reference is made here, we suppose, to the fact that the Jews as a nation rejected Christ—the very people who are supposed to have been most familiar with the prophecies concerning the Messiah. This grew out of the fact that the nation had apostatized from the true religion and had lost the meaning and spirit largely of their own Scriptures. They were looking for a different kind of Messiah from Jesus of Nazareth, and for a different kind of a kingdom from that which he established. Therefore, they rejected Him and crucified Him.

Of course we are to remember, however, that while this was true of the nation, acting officially through its leaders, there were chosen spirits among the Jews who accepted Christ as the fulfillment of their Scriptures, and as the promised Redeemer of the world. The common people heard Jesus gladly, but the high priests, members of the Sanhedrin, the elders and the scribes rejected him.

Having read many helpful things in the Question and Answer department of the CHRISTIAN-EVANGELIST I ask for admission that I may receive some assistance to enable me to meet a question that must be fairly met in many places.

I refer to those who object to Christians encouraging Sunday-schools, Endeavor Societies, Missionary Societies, Aid Societies, the use of the organ, etc., asserting that it is contrary to the teaching of the New Testament. They cite 2 Tim. 3:16, 17; Rev. 22:18, 19, concluding that if God had intended for us to use any other means than the church for the purpose of bringing the gospel to the world he would have given us authority to do so in his Word.

Many are honest in the matter and are willing to assist in any enterprise that the Lord will sustain them in, but they refuse to assist in the above-mentioned ways because the Lord has not authorized it, as they claim, in his Word. Can you give scriptural reasons why such work as above should be encouraged by Christians and oblige one who desires to treat all classes fairly? READER.

Sheridan, Ind., April 25, 1899.

Those who make the objection to Sunday-schools, Christian Endeavor, Missionary and Aid Societies, the organ, etc., err, "not knowing the Scriptures nor the power of God." They have a very wrong conception about the nature of the Christian religion and the purpose of the New Testament Scriptures. They imagine that Christians are treated by Christ as slaves, who are given minute directions as to what they are to do and how they are to do it, and that these directions are to be sought for in the New Testament. Nothing is further from the truth than this. Christ has redeemed us from the bondage of the law and made us free. He treats us as freemen, not as slaves. We have liberty in him to do things that He would have us do according to our best judgment in the light of God's Word and of our own experience. The question in reference to all these organizations and agencies is: Do they assist in carrying on the work of the Lord? Are they helpful in disseminating Christian knowledge, in building up Christian character, in extending the kingdom of God among men? If they are, the man who opposes them is opposing the progress of the kingdom of God either consciously or unconsciously. Christ is to be obeyed, of course, in all the commandments he has given, but to look into the New Testament for a detailed account of everything that Christians are permitted to do, and the methods of doing these things, is to wholly misunderstand the difference between the law and the gospel, the difference between bondage and liberty. This false view, wherever it prevail, locks the wheels of Christian progress and effectually prevents the church from fulfilling its great mission in the world.

There is a tradition of an Indian chief who with his tribe fled before the prairie fires till he had crossed a broad river, when he struck his tent-pole into the ground and cried, "Alabama!" (Here we may rest!) He was no prophet. Hostile tribes overpowered them, and they found only graves where they sought a home. This is a parable of the soul; for it, earth has no Alabama.—*Sel.*

Current Religious Thought

While the Advance tries to be humorous at the expense of the Minneapolis Presbyterian Assembly's action on the McGiffert case, it clearly defends the orthodoxy of the Assembly as against the teaching of the Professor. After some remarks on the situation the Advance says:

Much as Professor McGiffert likes free thinking he does not like the road. It is all right to run wild in books, to kick up your heels at Calvin, to knock over the apostles and smash up creeds and confessions, but when it comes to traveling it is better to take a road where the switches are not all open. The Professor decided to stay on the old Presbyterian train. Some of the brethren strongly intimated that they would like to ditch him off without waiting to get to the station. But finally the Assembly concluded to leave him in the hands of the New York Presbytery.

The public, therefore, generally interprets the Assembly's action as meaning a change of policy, that hereafter heresy trials will be avoided if possible.

But the action of the Assembly was also significant in another respect. It coolly refused to accept Prof. McGiffert's protestation of loyalty to Presbyterian doctrine. Or, to be more exact, it repudiated his repudiation of the interpretation of heresy which had been put upon his views. Reduced to plain English, the Assembly said to Professor McGiffert: "Your claim to orthodoxy is not true." And it is well that the Assembly said it. For some of these teachers are not only threatening the wreck of orthodox doctrines with their teaching, but the English language is in danger of being wrecked by their denials concerning what they teach. It will be a sorry state of affairs when we can understand neither the new theologian's doctrine nor his English.

The Assembly also made it plain that if it thinks less of the place of heresy trials, it thinks more of the factor of common honesty. The sentiment was emphatic that a minister should not stay where he does not belong. When he has ceased to believe with his church or ecclesiastical body to which he belongs, it should not require a heresy trial to get him out. Honesty should take him out. While the Assembly declines to appeal to its ecclesiastical judicature, in Professor McGiffert's case, it does appeal to his manhood.

And this is about the right position. If there are to be no church trials, there must be a very delicate sense of honor.

In The Coming Age for June, Rev. James Mudge, D. D., in giving his reasons for being a Methodist has the following to say concerning the position of that church on some of the doctrines that are still prominent in the religious world. Just how fully Rev. Mudge is in accord with the concurrent thought of the Methodist ministry on the points named we leave our readers to judge:

What are the main doctrines of Methodism? Methodism is strongly Armenian, as distinguished from the Calvinism which so largely prevails in the churches among which it grew up. That is to say, it lays chief stress on the freedom of the human will rather than on the sovereignty of God. It holds to universal redemption instead of particular; in other words, it firmly maintains that Christ died for all men and not for the elect alone; that God's elect are all who freely elect his service, and that by the full, impartial supply of saving grace each person has entire power to repent of his sins and believe in Christ, so that if he does not do this the fault is exclusively his own. God foreordains to eternal life those whom he foresees will, in the exercise of their unrestricted liberty, accept his offered mercy. There can be no such thing as irresistible grace, nor a secured perseverence of the good, infallibility assured through divine power. The existence of moral evil in the world, both in its beginning and its continuance as well, is explained by the fact of moral freedom. Free agency is essential to a moral system, and absolute independence of will is essential to free agency. God, therefore, of necessity limits himself when he creates free agents. They are beyond his absolute control. He may argue and persuade, but he cannot force. To control the wills of free agents is a contradiction, and to work contradictions does not lie within the scope of even infinite strength.

Methodism, while vigorously preaching the lost condition of men, has been careful to guard against the old idea that we are in any way to blame for what Adam did, that we are guilty of somebody else's sin. What we inherit is not sin, but a tendency or bias toward evil, an abnormal condition of our powers and propensities which makes it easy for us to sin. But actual guilt is contracted only when gracious ability to overcome this bias, freely supplied to all, is refused, and there is a voluntary yielding to the stream of evil tendency instead of to the drawing of the divine Spirit. Our depravity is simply our misfortune, not our fault, until we have personally adopted it, made it specifically our own, and thus, by this act of our will, have become sinners. God can forgive the sinner and yet uphold his broken law only through Christ and his great atoning work. It was for this Jesus suffered on Calvary. The philosophy of the atonement admits of various explanations, and Methodism is not unalterably wedded to any, but the clear Bible facts it insists upon as of great importance.

It has been somewhat special in the emphasis it has placed on "the witness of the Spirit" to the new birth; in other words, on a present assurance of salvation, a power to know that we are now the Lord's, as distinguished from a vague hope or a trembling trust that it will be all right at last. This is of the nature of an inward impression, or profound persuasion, wrought upon the mind of the believer by the Holy Ghost and covincing him that he has become a true child of God. Like all impressions or feelings, however, it needs, to attain complete trustworthiness and give perfect confidence, speedy corroboration from other sources. The only infallible test of a new heart is a new life. Feelings must be confirmed by facts before they can be really relied upon. While the direct witness of the Spirit—God speaking immediately to the heart in sweetest tones, saying, Thou art my beloved child in whom I am well pleased—is very precious and important for the comfort and joy of the young convert, the most conclusive evidence, both for him and especially for other people, that salvation has been really wrought within, is the indirect witness; that is, the manifested change in his impulses, purposes, words and deeds.

From the portion of Rev. N. W. Hillis' sermon on "The Works of Ruskin" which appeared in the Treasury for June we give below his eloquent comparison of the soul of man to a great temple:

For a soul is a temple more majestic than any cathedral—a temple in which principles are foundation stones, and habits are columns and pillars, and faculties are master builders, every thought driving a nail and every deed weakening or making strong some timber; the whole standing at last builded either of passions, worthless as wood, hay and stubble, or builded of thoughts and purposes more precious than gold and flashing gems.

Slowly the soul's temple rises. Slowly reason and conscience make beautiful the halls of imagination, the galleries of memory, the chambers of affection. When success makes the colors so bright as to dazzle, trouble comes in to soften the tints. If adversity lends gloom to some room of memory, hope enters to lighten the dark lines. Of old the artist pupil was discouraged with his task, and slept the sleep of despair. But while he slept his Master came in, and with a touch here and a stroke there changed ugliness to beauty, and turned a child's face into the majesty of an angel's, and, awakening from his sleep, the youth marveled that he could have feared, and took up afresh what proved to be a task of inspiration that brought immortal fame.

And the soul is a pupil that works with the Master Builder. Full oft a divine form enters the earthly scene. Thoughts that are not man's enter his mind; hopes that are not his, like angels, knock at his door to aid him in his work. Even death is no vandal. When the body hath done its work death pulls the body down, as Tintoretto, toiling upon his ceiling, pulled down his scaffold to reveal to men a ceiling glorious with lustrous beauty.

While good men sit at home, not knowing that there is anything to be done, not caring to know; cultivating a feeling that politics are tiresome and dirty, and politicians vulgar bullies and bravadoes; half persuaded that a republic is the contemptible rule of a mob, and secretly longing for a splendid and vigorous despotism,—then remember that it is not a government mastered by ignorance, it is a government betrayed by intelligence; it is not the victory of the slums, it is the surrender of the schools; it is not that bad men are brave, but that good men are infidels and cowards.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD—IV.

The Birth of Heresy Hunting—New Questions.

W. T. MOORE.

The Disciples' movement, up to the period now under consideration, has been mainly free from internal dissensions. There had been too much to do outside for troubles to incubate within. The whole movement had been in sharp conflict with almost the entire religious world. It meant practically the overthrow of denominationalism, and that evident purpose was apparent at once to the leaders of the sectarian hosts. It is not strange, therefore, that the Disciples had to fight for every inch of ground they gained in the earlier days of their history. It could not have been otherwise. The very attitude they occupied toward the religious world compelled the state of things which were precipitated.

It is, however, a curious fact in human experience, that sometime or other every movement in society has to pass under review of its own promoters, and often these are less charitable to one another than they are to those regarded as enemies. Perhaps this tendency is akin to what has often been noticed when those who are closely related by blood or otherwise become estranged. The bitterest enemies are always those who have been the best of friends. Nowhere is the saying that extremes beget extremes more forcibly illustrated than in the fact I have stated.

WHEN PERSECUTION IS BITTEREST.

But, however this may be, it cannot be denied that heresy hunting is usually conducted with a zeal in the exact ratio that it comes nearer and nearer to one's own associations. There is never much danger of one being severely persecuted except by members of his own household. The fires of bigotry will not burn except those who use the torch are in some way closely related to the victim.

The communion discussion ended without producing the slightest division in the Disciples' ranks, but there was no longer that ease within their Zion which had characterized the early days of the movement. The old questions between them and the denominations, which had absorbed the attention of the pioneers, had become somewhat stale, and were, therefore, no longer so absorbing in interest as they had been. Many eyes had been turned inward, and some of these had fallen upon what appeared as a dangerous heresy. Some one gave Isaac Errett a doorplate, and on this appeared the cabilistic sign, "Rev." But this was not all. Mr. Errett was then pastor of a church in Detroit Mich., and had the good sense to issue a brief statement in pamphlet form, enumerating some of the principles held by the church for which he was preaching and some of the things for which he was contending. This was at once stigmatized as a creed, although in the document itself it was distinctly stated that it made no such claim.

But the movement had fairly reached the period when heresy hunting was born, and consequently there were those quite ready to denounce the Detroit pastor as one who could no longer be trusted to "contend earnestly for the faith once for all delivered to the saints."

ILLUSTRATING A GENERAL TENDENCY.

This case was simply symptomatic. It illustrated a general tendency. It marked the beginning of an attempted supervision of freedom of action by a few self-constituted "keepers of the faith." No doubt these men felt they were doing God's service. For the most part they were men of excellent character, and were withal devoted advocates of the Disciples' plea.

The two most representative publications of that time on the heresy-hunting side, were the A. C. Review, edited by Benj. Franklin, and Lard's Quarterly, edited by Moses E. Lard. These publications were outspoken in their condemnation of the Detroit heresy and, catching the flavor of the thing, they seemed to ever afterward delight in pursuing that which savored of unsoundness. There is no question about the sincerity of the writers in these publications. They were men who loved the cause ardently, and who would perhaps have sacrificed even life itself for their convictions. It was this very fact that made them so watchful and that gave such a zeal to their heresy-hunting proclivities. Like Saul of Tarsus, in his opposition to the Christians, they were "exceedingly mad" against every one who refused to walk in the beaten paths of what was understood to be the traditional views of the Disciples, and they even persecuted those of this sort unto strange cities. It is not remarkable, therefore, that Detroit was invaded. Lest any one should imagine that I am overstating the bitterness of the opposition, it may be well to quote the following paragraph from Lard's Quarterly:

"There is not a sound man in our ranks, who has seen the 'Synopsis,' that has not felt scandalized by it. I wish we possessed even one decent apology for its appearance. It is a deep offense against the brotherhood—an offense tossed into the teeth of the people who, for forty years, have been working against the devisive and evil tendency of creeds. That it was meant as an offense by the brethren who have issued it, I cannot think. Still their work has a merit of its own, a merit which no lack of bad intention on their part can affect. Our brethren will accept this 'Synopsis' for what it is, not for what it may possibly not have been designed to be. We are told that this 'Declaration' is not to be taken as a creed. But will this caveat prevent it being so taken? Never. When Aaron's calf came out, had he called it a bird, still all Israel seeing it stand on four legs, with horns and parted hoofs, would have shouted, A calf, a calf, a calf. The brethren "meeting at the corner of Jefferson Avenue and Beaubien Street, Detroit," may call their work in classic phrase a 'Synopsis,' or gently, a 'Declaration;' but we still cry, A creed, a creed. It is not the mere title of the work that constitutes it a creed, but its matter and form, together with the manner in which it is issued and the sanctions by which it is accompanied. This Synopsis is a creed without the appropriate label—a genuine snake in the grass, wearing a honeyed name.

"On its appearance in the American Christian Review, Bro. Franklin expressed his strong disapprobation of this 'Synopsis;' while 'John,' an anonymous writer, in his burlesque of it, has left us in no doubt as to the estimate in which he holds it. With these sound men I fully agree, except in so far as they seem inclined to treat the 'Synopsis' as a small matter. With the writer of this it has a painful significance—painful, because symptomatic of the following items:

"(1) That some of our brethren have lost their former well-grounded opposition to creeds, and now are ready to traffic in these unholy things. This indicates a diseased state of the body. How far this disease extends will be seen by the extent to which the 'Synopsis' is endorsed.

"(2) That these brethren are no longer willing to be styled heretics for the truth's sake, but now wish to avoid that odium by adopting the customs and views of the sects of the day and thus to become themselves a sect.

"(3) That what the world needs in order to learn the faith of these brethren is not the Bible alone, but the Bible and a 'Synopsis of their faith and practice.' With them, then, the Bible is an insufficient enlightener of the human family.

"At these symptoms of degeneracy our brotherhood will feel something more than mere regret. They will feel profoundly ashamed."

THE ORGAN QUESTION.

But this was not all. The organ question had begun to come to the front. Both the Review and Quarterly were bitter in their opposition to the use of the organ in any of our churches, and the spirit of this opposition may be fairly measured when it is stated that only a few years after this period, of which I am writing, the editor of the Quarterly gave all supposed heretics the broad hint that he "had his eye on them," and that they would all be brought to a closer reckoning at the proper time.

It is well to look back to these days in order to understand what must have been the inherent strength of the plea which the Disciples advocated, in order that it might stand the shocks which were frequently given to it. From our present point of view it is easy to see the Disciples have done some clever steering between Scylla and Charybdis.

THE ONE-MAN SYSTEM.

There was one sin which specially came under the condemnation of the heresy hunters. It was the priestly assumption that any one could be the pastor of a church. The tendency among our preachers to call themselves pastors was declared to be the rising of "the one-man power." The New Testament model was a bishopric containing a plurality of elders in every church, and consequently there must be a plurality *now* in every church, whether there are men in the church who possess the scriptural qualifications or not.

This logic constantly defeated itself. It insisted upon following the scriptural model, but the only thing in which this model was followd, in most cases, was in reference to the *plurality* of the elders; for in almost every other particular the men chosen to serve were practically without scriptural qualification. It seems almost incredible that, notwithstanding the fact stated, some of the ablest men in the Dis-

ciples' ranks, not only defended the plurality notion, but they roundly denounced all who did not accept their interpretations as infallibly correct.

The result of this teaching was that young men of little or no experience were often called "elders" simply because they occupied the pulpit of a church at the stated meetings. The term "Reverend," when applied to one of these preachers, had the very mark of the beast upon it, but this same stripling could be called an "elder" without shocking the sensibilities of heresy hunters in any degree whatever.

Of course, we now smile at these ridiculous things. They appear to be "molehills" to us, but we must remember that they were "mountains" to many in the sixth decade of the present century.

HOW LIBERTY GROWS.

Liberty is a curious growth. It feeds on the very things which are intended to kill it. But this, after all, illustrates a law of life. Real development is from the inner to the outer—from the heart to the physical and intellectual life. Bigotry moves in the very opposite direction, and when it reaches the heart it often corrupts it, or else changes it to a heart of stone. It follows the way of death, while liberty follows the way of life; one is *ab extra* and the other is *ab intra*. If the hand is bitten by a venomous serpent the course of death immediately sets in from the outer to the inner, from the circumference to the center; but all the forces of life run the other way. Bigotry is always at first an outside deformity, often a mere poisonous speck. But it is precisely at that time that it is most easily seen; for afterwhile it becomes assimilated to all that makes up the man, and though it is now a more powerful force than it was in the beginning, it does not appear so much a deformity as it did in the first place. We may get used to even a wart on the nose by constant association with it.

There are still men among the Disciples who are fond of heresy hunting, but these for the most part belong to the age of which I am writing, or else they have inherited the peculiar theology which, when measured mathematically, makes five equal to ten.

This class of men, no matter when or where they live, are always practically condemning themselves in the very thing wherein they accuse others. They fight human creeds with all the powers they possess as long as creeds are the product of other people; but these same heresy hunters do not hesitate to make a creed whenever they wish to try the faith or practice of their fellowmen. In short, they will not allow any one to make a creed for them, but they are more than willing to make a creed for all the rest of the world. This was exactly the spirit manifested by the creed-makers in the days when bigotry had its birth among the Disciples.

MR. CAMPBELL'S POSITION.

Surely, Mr. Campbell was in no way responsible for the birth of heresy hunting among his brethren. From the very beginning he had recognized the peculiar state of religious society with which he had to deal. He saw plainly that the church, when considered from the New Testament point of view, had gradually gone into an apostasy and that the movement in which he was engaged had for its object the restoration of the primitive gospel and order of things. But he did not expect complete success in this restoration until there was ample time for thought, investigation and action. Meanwhile, he was always willing to deal charitably with honest, religious people, no matter how far wrong they might have been when tried by his understanding of New Testament teaching. In short, he was thoroughly convinced that there were Christians among the sects, notwithstanding these sects themselves occupied a false position when compared with what Christ and his apostles had taught upon the true attitude that Christians should occupy. It was from this point of view that he plead for Christian union. There would have been no sense in talking about Christian union if he had not recognized Christians outside of the churches with which he was specially identified.

As evidence of Mr. Campbell's liberal spirit I will make two extracts from his debate with Mr. Rice:

"No good, no religious, moral or virtuous man, can perish through our views or principles. Our theory thunders terrors to none but the self-condemned. Human responsibility, in my views and doctrines, always depends upon and is measured by human ability. It is so, certainly, under the gospel. The man born blind will not be condemned for not seeing, nor the deaf for not hearing. The man who never heard the gospel cannot disobey it; and he who through any physical impossibility is prevented from any ordinance is no transgressor. It is only he who knows and has power to do his Master's will that shall be punished for disobedience. None suffer, in our views, but those who are willfully ignorant or negligent of their duty. Natural ability, time, place and circumstances are all to be taken into account; and none but those who sin against these are, on our theory, to perish with an everlasting destruction 'from the presence of the Lord and from the glory of his power.'" . . .

"I circumscribe not the divi ne philanthropy—the divine grace. I dare not say that there is no salvation in the Church of Rome or in that of Constantinople; though certainly Protestants do not regard them as churches builded upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone. In all the Protestant parties there are many excellent spirits that mourn over the desolation of Zion—that love the gospel and its Author most sincerely. My soul rejoices in the assurance that there are very many excellent spirits groaning under the weight of human tradition and error, who are looking for redemption from these misfortunes before a long time."

Now if it be true that Mr. Campbell was liberal toward those outside of his own communion it is equally true that he had the most supreme contempt for heresy hunting among his own brethren. The principles of the Reformation for which he contended guaranteed the fullest liberty of thought and the most untrammeled right of individual interpretation which any one could possibly claim legtimately for himself.

THE TRUE SPIRIT OF THE REFORMATION.

Mr. Campbell never stated his doctrine of freedom in any special formula, so far as I have noticed, but I think his teaching may be fairly summarized to mean that he claimed (1) the right to think, speak and act for himself without recognizing the right of any obtrusive interference from any source whatever, and (2) what he claimed for himself he was perfectly willing to grant to every other person.

This was the spirit of our people in the main up to the period when heresy hunting was born. Since then they have been trammeled, not only by influences from without, but also by influences from within. Very small questions in some cases have been magnified into undue importance, while some of the larger questions have been discussed by a few with a narrowness of spirit quite unworthy of any great cause.

Nevertheless, be it said to the credit of our people that these heresy hunters have, for the most part, received scanty approbation, and upon the whole it cannot be denied that their spirit has always been in harmony with the great principles upon which the Reformation was founded.

It is also true that most of the men in this movement who have made much impression upon their contemporaries have been men who have always advocated a liberal policy, both within and without the community. Before the sixth decade of the present century had ended the battle for liberty had been practically won, and consequently since that time the flowing tide has alway been with those who believe in freedom of thought, freedom of speech and the right of individual interpretation.

I am not, I think, overestimating the tendency of the period under consideration. In proof of this I have only to refer to an article in the April number of Lard's Quarterly for 1865. After stating and discussing several things which were regarded as departures from the faith of the Disciples the editor says:

"The spirit of innovation is a a peculiar spirit. While coming in it is the meekest and gentlest of spirits; only it is marvelously firm and persistent. But when going out no term but fiendish will describe it. It comes in humming the sweetest notes of Zion; it goes out amid the ruin it works, howling like an exorcised demon. At first it is supple as a willow twig; you can bend it, mold it, shape it to anything; only it will have its way. But when once it has fully got its way, then mark how it keeps its footing. It now calls for reason, for argument, for Scripture, but no more has it an ear for reason, argument or Scripture than has the image of Baal. Argue with the spirit of innovation, indeed! I would as soon be caught cracking syllogisms over the head of the Man of Sin. Never. Rebuke it in the name of the Lord; if it go not out—*expel it*. This only will cure it.

. . . . . .

"He is a poor observer of men and things who does not see slowly growing up among us a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things. These men must have changes; and silently they are preparing the mind of the brotherhood to receive changes. Be not deceived, brethren, the devil is not sleeping. If you refuse to see the danger till ruin is upon you, then it will be too late. The wise seaman catches the first whiff of the distant storm and adjusts his ship at once. Let us profit by his example."

This is very strong language, but it is fairly representative of the language used by certain scribes and speakers contemporaneous witn the editor of the Quarterly. That it did not produce mischief in the end cannot surely be ascribed to what the language clearly implies, but to the inherent strength of a cause which was meant to battle against just such influences as are indicated in the heresy hunting proclivities of those self-constituted keepers of the faith represented by the language we have quoted from one of their leading periodicals of that period.

OUR MINISTRY IN THE SOUTH.

JAMES H. BROOKS.

This is a great subject. Many interesting phases of it come up for consideration of the observant and the thoughtful. It grows in interest on one looking up the history of our ministers and their work of other years, and especially so to him who would obtain accurate knowledge of all classes of our preachers of this present time, and then consider what the prospects are for the rank and file of them, say for the next quarter of a century. One brother says: "The matters you mention are of vital importance to our cause in the South, and ought to be of interest to every Disciple of Christ. . . . Our people in this state, as a rule, are not wealthy. Neither have they been schooled in liberality except in a few localities. However, we are growing in the right direction, and capable and faithful men in the main will be supported. If we were better preachers we would have better churches." I would add, If we had better churches often we would have better preachers. The church often makes or unmakes the pastor.

Intellectual endowment and culture are indispensable to the highest success in any noble endeavor. Spirituality is an acquirement that others might dispense with; for the minister it is his power, that gives him influence with man and enables him many a time to bear his own burden while he fulfills the "royal law" in bearing the heavier burdens of a score of other men. To the carnal minded it may appear strange doctrine to tell him a preacher's spiritual, moral and intellectual condition frequently depends upon his financial condition. To a large extent a minister's financial standing is the measure of his moral, social and religious standing in the opinion of the general public, of many of his own brethren, and especially of his creditors. Too often right in this is found to be the preacher's downfall. Success is dependent on other things save his readiness to be translated.

Recently one of our secretaries wrote the brotherhood in his state: "Now, my good brethren, what we want in this state is men and money, and especially right now, money. If you will give us money, we will show you what the gospel of the Lord Jesus Christ can do in this state in a year." But one says, Good men are always in demand. Granted, but their financial support is not always forthcoming. Thus it happens that good men from time to time change locations, presumably for lack of support. A long letter lies before me that I should like to quote in full, but in this connection I use only a part: "Deep-seated prejudice exists in all countries, of all climes, but here in the Southern states it takes on a peculiar phase. The prejudices of our Southern people are deep-seated and tenaciously stubborn; caused by past circumstances and conditions, which it is not my province to mention in this connection. Suffice it to say that in all the older towns and communities, where the most substantial wealth is to be found, the people are extremely slow to countenance any teaching which calls upon them to forsake the religious practice of their ancestors. In such towns and communities a faithful but weak congregation of Disciples may exist for years under the most able preaching, and not have a single addition. There are many such congregations in the South, having had an existence for over fifty years. . . . .Many of the members fail to pay as much as they could afford, feeling that it is a useless waste of money to pay for preaching which is seemingly so barren of results. In this connection it is well to note the fact that all of our recent gains in the South have been in the new towns, which have grown up in the mining sections and along the lines of new railroads. The reason for this is that the building up of a new town means the loosening of family ties and the breaking off of old associations and church relationships. Again, in order to fully appreciate the difficulties which confront the (white) preacher of the South, we must not forget the fact that in the very best sections a large proportion of the population is made up of negroes. In these country districts, where lands are most productive, the plantations are larger and white families comparatively few. As a result the audiences in the country churches are very small. The labor of the country is mostly done by these negroes, and they have their own churches and support their own preachers. If this laboring population was a white population it would give much greater numerical strength to our country congregations, and thus add very materially to the preacher's financial support. It would also lessen the burden of his labors and make his work much more pleasant. As it is, the preacher's work is laborious in traveling over so much territory to reach the white people; and he is at the same time deprived of the small contributions of the working people, which always go far toward making up the good collections for religious purposes. If he expects to build up a congregation of numerical strength in the country here in the South, he must go to the hills (away from the river bottoms) where the lands are poor and the people unable to pay much salary, for it is in the poor sections of the South that dense white populations are found. . . . Suffice it to say, in spite of difficulties, progress is being made in many places, and at some time in the South Southern preachers will have a smoother road than they have now."

In the South we need more preaching. This can be seen by the thoughtful in considering the following facts, taken from the yearbook for '98: Arkansas has a population of 1,128,179. We have in the state only 37,000 Disciples, 400 churches and 200 preachers who give all their time to the ministry. Louisiana has a population of 1,118,587. We have only 1,200 Disciples, 24 churches and 7 preachers who give all their time to the ministry. Mississippi has a population of 1,239,600. We have only 7,000 Disciples, 146 churches and 43 preachers who give all their time to the ministry. It should be kept in mind that not a few of our Southern churches are practically without pastoral care.

In North Carolina there is only one Disciple to every 105 of the population; only 26 preachers are given wholly to the ministry. In South Carolina there is only one Disciple to every 1,151 of the population; only 19 preachers are given wholly to the ministry. In Florida only five preachers spend their entire time in preaching "the old Jerusalem gospel" to a people among whom there is only one Disciple to every 1,275 of the entire population. The proportion is somewhat better in Tennessee, Alabama and Georgia than in some of the states given. "There is much land yet to be possessed." How shall an aggregate population of nearly one and a half millions hear the gospel by about seven hundred preachers? How shall this small number preach except they be sent—sustained?

In the South we need a closer fellowship among the hosts of those who claim to be after the ancient order of things. There is nothing more beautiful than the fraternal relations of the few who are in hearty cooperation in furthering the gospel.

In the nine states mentioned herein we have somewhat over one hundred and twenty-eight thousand members. We are walking too far apart. We need something in addition to our present arrangements to bring us in touch. Only a few attend our annual state convention. Our masses are untouched, and hence not influenced by the good work done at such meetings.

These gatherings of the few are "cooperative, educative and stimulative," to the few who attend and, let us hope, to some who may read or hear of them. It would seem that "quarterly meetings," "fifth Sunday meetings," or mass meetings, held from time to time, would result in good. At such meetings Sunday-school, Y. P. S. C. E., missionary work and such like could have attention. The qualifications and work of the elders, the deacons, the pastor and the evangelist might be profitably discussed.

Every Southern state needs more evangelists. Says one: "Our state evangelist cannot give the needed attention to all destitute points and cannot be as thorough in his canvass for funds as is necessary. This would be somewhat remedied had we an evangelist in each of the three districts [he suggests his state be districted] to cooperate with the state evangelist." One of our ex-state secretaries recently said: "But our worst need now is a general evangelist for these Gulf States, to work in connection with our state evangelists and pastors of the stronger churches. If the General Board could put an evangelist, second to none in the brotherhood, in these Southern states, I verily believe, after close observation and much experience, that he would almost make his salary from the start, and in a few years the most liberal contributions to missions from all the churches would be the result of his labors." Again, it appears to me that we have made too little of this excellent recommendation: "Interest special congregations in particular mission points, and have them take these points as their field; the work to be done through the Home Board."

Now here comes a letter from one of the wisest and best among us, saying, "If I can get the time, I will write a short article on the work in this [his] state, making an effort to show why we have so little to show for the vast amount of hard labor that has been done in this state by men of superior ability." In the words of one state evangelist, "The outlook is encouraging. The improvement and growth can best be seen by those on whose hearts the burden hangs heaviest."

Corinth, Miss., June 5, '99.

Take away from mankind their vanity and their ambition, and there would be but few claiming to be heroes or patriots.

"THE MYSTESY OF GOD SHALL BE FINISHED."

T. H. BLENUS.

When those events that were announced to the Apostle John in the apocalyptic vision by the seven thunders have occurred; when those things predicted by the seventh trumpet, which was soon to sound, shall have been accomplished; when time itself shall cease and be swallowed up in an unchanging, unending eternity, and the "mystery of God," the darkness in which the dispensations of his providence towards the churches and individuals are so often involved is dispelled, we will see in the light of the eternal dawn that "he has done all things well."

There are "secret things which belong to God," into which we cannot pry, which have been sealed to us, but the beauties, the loveliness and the excellency of his work in redemption are not among those secret things; no voice from heaven forbids us to read and study and dwell upon them, or to communicate them to others; they are declared in tones louder than the voice of the seven thunders, yet in accents sweeter than the harps of seraphs. They comfort, console and rejoice us in life, give us triumph over death, hell and the grave, and will be the subject of our praise throughout eternity. The mystery of God will be finished, when time shall be no longer. It once did not exist; there was a day, a year, a moment that was *the first*, and there shall be a year, a day, a moment that will be *the last;* an eternity preceded the birth of time, an eternity will succeed its death; the visible frame of nature, the heavens and the earth shall be no more, changes and seasons shall cease to exist; when the sun shall be torn from the heavens, when the moon shall be changed into blood, there will then only remain a state of unchangeable joy for the blessed, or of unceasing wretchedness for the wicked.

It is a delightful thought to remember this teaching; that hereafter "the mystery of God will be finished." There are many things around us now in grace and providence inexplicable; but then perhaps in the fullest and most complete sense shall we find the fulfillment of the words of our Savior to his disciples: "What I do thou knowest not now, but thou shall know hereafter." We shall preceive that everything which occurred to us or the church was consonant with the divine perfections; was demanded under the circumstances by infinite wisdom, justice and goodness; was necessary for our eternal joy and happiness. "Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as also we are known."

While looking back over the history of the conduct of the Almighty towards the world, while retracing the steps of our lives with the darkness of the mystery removed, we shall be enabled to say, "Clouds and darkness were round about him, but justice, mercy and faithfulness were ever the habitation of his throne and the source of his conduct." In anticipation of that blessed period we can now calmly trust in God, and if we find mysteries we cannot solve in nature, in providence and in the Scriptures, we remember that God is infinite; that his plans extend from eternity to eternity; that we who "are but of yesterday know nothing," but that the period is hastening when "in God's light we shall see light." We can afford to wait with filial trust and adoring confidence till it pleases him to remove the veil and secure the happiness of that man of whom the Savior speaks when he says, "Blessed is he whosoever is not offended in me."

When our dearest hopes are blasted, when our fondest expectations are withered, when our plans for usefulness are frustrated, when all around us is dark and perplexing, still, instead of repining or murmuring, we will trust in that infinite wisdom and mercy presiding over the universe, knowing that the thorne of God is established in the heavens and that the Redeemer has all authority in heaven and on earth. Blind and ignorant, we often wish for those things that would be injurious to us and the cause dear to us. We therefore rejoice in the superintendence of the Allwise; the Lord reigns and we rejoice. His mystery will in the glorious hereafter be fulfilled; darkness shall be dissipated, and in the light and glory of heaven we shall hereafter exclaim with adoring wonder and thankfulness, "He hath done all things well."

Jacksonville, Fla.

THE GRACE OF HUMILITY.

AUSTIN HUNTER.

Humility is one of the fundamental elements of a Christian character. It has found its highest expression in the life of our Lord. His teachings are full of references to it, and his example is a stinging rebuke to our pride. One of the apostles exhorts us to be "clothed with humility," to wear it as a constant garment, that it may be a permanent part of our Christian life.

Humility does not consist in self-depreciation; it rather consists in willingness to do lowly deeds and to occupy lowly places for the good of man and the glory of God. In the thirteenth chapter of John, where our Savior washed his disciples' feet, thus giving us a striking exhibition of humility, we have this language: "Jesus knowing that the Father had given all things into his hands, and that he came forth from God and goeth unto God, riseth from supper and took a towel and girded himself." This language is significant because it teaches us the true nature of humility. Our Lord was conscious of his duty, his exalted nature and position, yet he washed his disciples' feet, partly because the circumstances required that some one perform this lowly task and partly to rebuke the pride of his disciples who were clamoring for the chief seats and places. The connection, therefore, of Christ's consciousness of his duty and his washing the disciples' feet throws much light on the nature of humility. The humble man is conscious of his talents. If he has ability or powers surpassing his fellowman he knows it. It is not necessary for him to underrate himself. Yet, while he is conscious of his talents he is always willing to occupy the lowliest places if he can thus be of service to man and glorify God.

While he may be conscious of his talents, yet his standard of measurement is with God rather than with man. The Pharisee was not humble because he compared himself with the publican and said, "I thank thee that I am not as other men, . . . or even as this publican." His standard of measurement was wrong. He should have measured himself with God. When Job was in the presence of God he fell upon his face and said, "I abhor myself." Self-righteousness and conceit arise from wrong standards of measurement.

Humility should be manifest in our knowledge. If this be true, there will be no place for self-conceit. When we compare what we know, not with what others know, but with what may be known, we feel our humility. One of the pioneers of thought said, "I feel that I am but a child by the seaside, picking up a pebble here and there, while the great ocean of truth lies undiscovered before me." Humility in knowledge will always create this feeling, and we will realize that, after all, we are not so much in advance of our fellowmen in thought compared with the sum-total of knowledge. This humility in knowledge will, therefore, always insure respect for the opinions of others.

Humility should be manifest in our works. It is not our glory, but God's, that we are seeking. While we should rejoice in our success and report the good news, yet it should be done in a becoming spirit of humility. When one proudly reports his meeting as the "greatest meeting" ever held in a certain place or state, etc., it may be he has the wrong standard of measurement.

Humility is the unalterable condition of honor. The men who have attained the highest places have been humble men. When Chas. Spurgeon was offered $50,000 to deliver fifty lectures in this country he replied, "I had rather stay in London and save fifty souls." God honors such men. Mr. Moody has turned away time and again when people have congratulated him on his sermons. Our Savior set forth this principle, that humility is the condition of honor, when he said of the publican in contrast with the proud Pharisee, "This man went down to his house justified rather than the other, for whosoever humbleth himself shall be exalted, and whosoever exalteth himself shall be abased." And concerning our Lord himself it has been said, "Because he humbled himself and became obedient to the death of the cross, therefore hath God highly exalted him and given him a name that is above every name."

Cleveland, O.

A new feature of the coming Christian Endeavor Convention at Detroit will be a Christian Endeavor Museum, under the care of Merrett B. Holley, of Traverse City, Mich. If you have any interesting topic cards, convention souvenirs, reminders of Christian Endeavor in odd places, objects used in Junior Societies, banners, buttons, committee helps of all kinds, posters, programs, portraits—anything that will give any one an idea or a helpful method of work or a bit of inspiration for brighter or better service—you are requested to send it to Mr. Holley, and he will take the best care of it and return it to you after the convention is over. Mr. Holley already has a large collection of his own which he will display at the convention.

Our Budget.

—Our missionary offerings are growing.

—The Master's kingdom is expanding.

—The Bible-school interests of Missouri are focalized at Plattsburg this week.

—It is doubtless true that some phases of a so-called Christianity are becoming obsolete, as some affirm, but there are other phases that are becoming more alive and prominent than ever before in the history of the church. We are entering that age in which Christianity is beginning to work in the world as the leaven in the meal.

—Dr. B. B. Tyler has got so near to Dallas, Tex., as near as Colorado Springs, Col., that the Courier is absorbing the influence of his intellect. It has touched the hem of his garment and virtue has gone out from Dr. Tyler to the Courier and its readers. In the June 1st number of the Courier is an excellent article by Dr. Tyler on "The Death of Christ."

—The Y. M. C. A. convention recently held at Grand Rapids, Mich., was characterized by its large attendance, enthusiasm, the devout spirit and its able speakers. The address of Gov. Mount, of Indiana, was especially remarked upon for its bold, clear presentation of truth in the domain of civics. The addresses of Dr. Buckley, Anthony Comstock and J. Wilbur Chapman, *et al.*, were also commended for their moral and spiritual strength. The undenominational character of Y. M. C. A. and Y. P. S. C. E. conventions are peculiarly adapted to great freedom of thought in the broad field of Christian truth and social and civic righteousness, and we are glad to see them commanding the ablest men of the age to address them. It demonstrates the possibility of a better unity among the different religious bodies.

—We have received a copy of Isaac Selby's book, "From Atheism to Christianity," and find it an excellent work. It is a strong defense of Christianity against the attacks of modern infidelity. As is known to many of our readers, Bro. Selby was for ten years an enemy of the Christian religion, opposing it vigorously by pen and tongue. But his eyes were opened to the truth and he is now more vigorously defending that which at one time he was seeking to destroy. Those who have heard Bro. Selby's lectures pronounce them among the strongest vindications of the Christian religion yet heard from the platform or pulpit. This book is a revised English edition and contains his best thought on the things of God revealed to us by his Holy Spirit. It can not be without healthful influence upon its readers.

—The eyes of all nations are fixed upon China as the world's next great marketplace. It is like a great basin cut in the earth's surface and ready to receive water from any source that may be opened up. The probability is that all the leading nations will soon be pouring their products into this great land by ship and by rail and that it will soon be as full of the civilized products and convenient methods of life as the surrounding nations. Then what? Probably the greater question of greater international imprvements will one day be circumstancially forced upon the so-called civilized nations of the world. The skimming process of the commercial merchants of the world cannot last always.

—An Ecumenical Conference on Foreign Missions is announced to be held in New York City, April 21 to May 1, 1900. All the Protestant missionary societies and missions of the world are invited to a representation in this conference. Ex-Presinent Harrison is proposed for the president of the conference, and a host of committees have already been appointed. The addresses and the summary of the discussions are to be published in a book within one hundred days of its adjournment. This body will make no laws for anybody, but will probably be the greatest conference on missions ever held in the world's history and will certainly open the way to a closer fellowship of the Protestant churches in missionary work and a speedier conversion of the world to Christ.

—The gain in the offerings for Home Missions for the first ten days of June is $1,031.69. At this rate the gain for the entire month of June ought to be over $3,000 and the entire offering for the month over $10,000.

—It requires but a casual glance at the program of the Christian Endeavor convention to be held at Detroit next month to assure one of a convention of unusual force and enthusiasm. A new celebrity in the convention will be Charles M. Sheldon, whose book, "In His Steps," has made him one of the most popular religious authors of the day. But the program literally sparkles with illustrious names and the convention will certainly be a par-excellent one.

—D. A. Wickizer's criticism on the criticism on Prof. Willett's C. E. Reading Course book in this paper under the heading, "Are We Following in the Old Path," is certainly to the point and well taken. Straining out the gnats is not a very edifying business to engage in, especially when the weightier things of the law, the better things of the book or sermon, are neglected.

—We present our readers a face this week which will be familiar to many, especially to Missourians. We do not wonder that some of our Missouri subscribers have requested us to give on our first page the picture of G. W. Longan. Born in Chariton county, Mo., Dec. 31, 1819, he fell asleep in Christ at Sweet Springs, Mo., near his 71st birthday, in 1890. He was a preacher and a writer of great ability, a lover of truth and of his brethren. He was one of God's noblemen. Missouri owes much to him. The whole brotherhood was his debtor. Being dead, he yet speaks. We shall cherish his memory as long as we love truth and high courage.

—The Christian, published in St. John, N. B., for June, is accompanied by a supplement in red ink appealing to "whosoever will" for help for the building of the Main St. Christian Church, north end of that city. On May 25th the north end of St. John was destroyed by fire and in this ruined district were many brethren of the St. John Christian Church. Work on the foundation for this north end church building was begun on the morning of the fire and now that so many of its members and friends who had promised to help have lost all that they had this appeal is made public that those who can from without may rally to their support. To be able to continue this work help must be received at once, and if any of our readers can send any amount they will contribute to an important work and assist brethren now under a great burden and in sore distress. Anything sent should be addressed to J. Chas. Appel, Saint John, N. B.

—There are theories to burn on how to reach the masses, how to enlist young men in church work, and kindred subjects, but the masses are still unreached, the young men still avoid the churches and the theories remain theories still. Theories are helpful by way of suggestion, but of themselves they are powerless to move men, young or old, toward Christ. In some way they must come in contact with the great moral and spiritual forces of the universe. It is the contrary powers that keep them from the churches and these can be broken only by the greater power of God—the gospel of Christ. They must be made conscious of the dangers of sin and the supremacy of a godly life before they will care for the church. When men come to see that their greatest enemy is sin and their best friend Christ, there is hope for their repentance. The more helpful Christianity can be made to them the better hope that they will appreciate it.

—We publish a paragraph in another part of this paper from the American Review of Reviews for June under the head, "The Railroads and the Public Welfare" that is worthy of some attention because of its presentation of a view of this question that has not yet obtained very wide acceptance among the masses.

—Christian College Chronicle for May chronicles many indications of growth; in fact, it reads as if Christian College was enjoying an actual boom. New buildings are promised by the opening of the fall term to accommodate the demands for admittance into this college family and other signs of heathful growth.

—W. E. Garrison, professor of Church History in the Bible department of Butler College, Irvington, Ind., and one of our editorial staff, was in the city this week visiting his parents previous to his trip to Germany. He will sail from New York on Saturday of this week on the Amsterdam for Rotterdam and has promised us a letter per week during his trip. Our readers have not forgotten the interesting letters from Dr. W. E. Garrison when abroad last summer and will anticipate with pleasure his promised letters on this tour.

—Through the Chicago Record of June 8th we are informed of the death of Abraham A. Devore at his home 3233 Rhodes Ave., Chicago, Ill. His sickness covers a period of fifteen years and his death was not unexpected by his friends. He left a widow, two daughters and two sons. Of the many circles of life in which he moved, in none will he be missed more than in the church of which he was a member in Chicago.

—The annual river excursion for the benefit of the Christian Orphans' Home will take place on the 22nd of the present month. A large boat has been secured, great preparations made and popular prices fixed for the occasion, and a good time is expected. All the Bible-schools and churches of our people in this city participate in these excursions, and they are a source of revenue for the Home. Efforts are being made to have the largest attendance this year, or at least the largest returns, for the Home. Could you or your school not send for a bunch of these excursion tickets for the benefit of the Home, whether you can go or not? Write to John Burns, care of this office.

—In an article by Rev. O. P. Gifford on "The Twentieth Century Ideal of Manhood," in The Comming Age for June, he says: "A man's ideal is measured by his attitude toward the world's need. There are three attitudes toward the world's need: 1. Use it, profit by it, exploit it; 2. Indifference to it; 3. Ministry to it. If it were possible to get statistics on the subject, it would be interesting to know what proportion of the people occupy respectively these various attitudes to the world's need. It is safe to say, however, that a very large proportion occupy the attitudes numbered 1 and 2 in the foregoing. There are not a few who look upon the extremity of their neighbor as an opportunity for personal gain; but the larger number, doubtless, are simply indifferent to the world's need. It is understood, of course, what Christ's attitude was to the world's need. He ministered to it. He came "not to be ministered unto, but to minister." This, of course, defines the attitude which all Christ's disciples should occupy toward the need of the world. If we are to be Christians we must follow Christ's example. If his controlling purpose in life was to minister to the world's need, that should be our controlling motive. The simple question, then, comes to every Christian, How may I best minister to the world's need? This is only another form of the question asked by Saul of Tarsus at his conversion, "Lord, what wilt thou have me to do?" The man who has never asked this question, in all sincerity, and sought to find the answer, and to be loyal to that answer, can hardly be called a Christian.

The receipts from Children's Day are very encouraging. For the first seven days of June there was a gain of 188 contributing schools and also a gain of $3,733.41 in the receipts. The Sunday-schools are expected to give $10,000 this year.

—The annual meeting of the Christian Churches of McDonough and adjoining counties, Ill., will be held with the Old Bedford Church, at Blandinsville, June 29, 1899. A good program has been published. A. R. Adams is the pastor.

—The editor of this paper regrets that he cannot be at the Plattsburg Bible-school Convention this week. Warned by symptoms of failing health he feels it necessary to leave the city at once for the cooler breezes of Lake Michigan. We are also sorry that W. D. Cree, the superintendent of our subscription department, and F. M. Call, the business manager of this house, who had intended going to the convention, are prevented, the former by the sickness of his wife, and the latter by the marriage of his daughter, Miss Daisy, at Mt. Cabanne Church on Wednesday evening. However, we are sure that the brethren will have a good convention and undertake still greater things for Christ in Missouri.

—A copy of the handsome catalogue of the Eugene Divinity School for 1899-1900 has come to hand, and we are pleased with the indications of permanency and growing influence which it bears. The endowment asked for and needed rests upon good and urgent reasons, and we trust will be raised at an early date.

—From the bottom of my heart I want to thank you for your article in CHRISTIAN-EVANGELIST of May 18th on "The Partisan Spirit." Those are *brave* words, *true* words, TIMELY words. Here is the issue, and I fear many do not realize it. There are those among us, who while pleading Christian unity, utterly fail to exhibit its spirit. While many are beholding "the larger vision," yet still to others the words of Christ to his disciples are applicable: "Ye know not what manner of spirit ye are of." W. S. LOWE.

Manhattan, Kas.

—No book was ever printed in so many forms, translations and variations as the Bible, and yet these variations continue to appear. A new translation of the New Testament is now appearing in England and America called "The Emphasized New Testament." A system of signs have been adopted to indicate the various degrees of emphasis that is supposed, by the translator, Joseph Bryant Rotherham, to belong to various words, phrases and paragraphs. A copy of this New Testament may be had of John Wiley & Sons, New York City. The design of this translation is "to set forth the exact meaning, the proper terminology and the graphic style of the sacred original; it is arranged to show at a glance narrative, speech, parallelism and logical analysis, and is emphasized throughout after the idioms of the Greek tongue. It also contains select references and an appendix of notes."

"In Union There is Strength."

True strength consists in the union, the harmonious working together, of every part of the human organism. This strength can never be obtained if the blood is impure. Hood's Sarsaparilla is the standard prescription for purifying the blood.

Hood's Sarsaparilla
Never Disappoints

—The Foreign Society has just received special personal gifts, amounting to $2,000. We rejoice in these larger gifts for world-wide missions. The gain in offerings to date now amounts to $13,636.60. The Foreign Society is making the best record in its history this year and the same is true of our Home Society to date.

—The New Voice for june 3 is exceedingly severe upon Secretary Alger for dodging the responsibility of the operative failure of the anti-army canteen bill. It closes an editorial in that number on his failure to make the bill effective with the following paragraph:

The New Voice was one of the first papers in the country to protest against holding Secretary Alger personally responsible for the disease and death in our army camps during the war. We said last summer, as we say now, that the major part of it was due to the fact that the volunteers did not know how to take care of themselves and the officers did not know how to direct them. But for the continued existence of the canteen evil we do hold Secretary Alger directly responsible. It is a shame and an outrage, and it rests upon him even more than upon the Attorney-General.

—The Advance gives the following illustration of the far-reaching results of the trust problem. If the benefits of the economical phases of that question could accrue to the consumer, in part at least, much more could be said in justification of trusts than at present:

A new phase of the trust problem is the complaint coming from hotel proprietors throughout the country of the loss in business because the trusts have lessened the number of commercial travelers. As many as 75,000 men, it is stated, have lost their positions as a result of the recent great combinations. The social readjustments rendered necessary constitute one of the most serious phases of the problem, and, it is needless to say, will have very important political influence.

—I want to thank you for the editorial, "Working at the Certainties." It was timely and helpful. VERNON J. ROSE.

Columbia, Mo., June 5, '99.

—I am so favorably impressed with the article, "Silence, Reverence, Worship," that appeared in the last number of your excellent paper, that I wish to express approval of it. Surely, the adaptation of the ideas suggested therein could result in nothing but great spiritual benefit to all Christians, and great honor to His name. Cannot the essay in question be published in some form that will bring it to more general notice of all our people? God help us to a better understanding of these things. F. P. D.

Cozad, Neb., May 21.

—The Salvation Army has just been here for three weeks, and have 34 "converts." Probably all will go to the Methodists, as the S. A. naturally joins in with them. Their preaching is as devoid of Bible and reason as the shouting of the priests of Baal. Why will such preaching move people, and not a soul be touched during the whole of one of our meetings? Is it possible that the New Testament is not a guide to go by, but simply a record of a bygone and obsolete age and religion? Why is error blessed, and truth repulsed at every turn? Perhaps we need the earnestness of the S. A. Nothing could divert them from their purpose. One young lady here requested one of the young and handsome soldiers to call at her house. Perceiving her interest in him he said, "Madam, I am not here for that purpose."—*Extract from a Personal Letter to the Editor.*

It is certainly an unusual meeting among us, when "not a soul is touched" by it. The rule is, under anything like ordinary circumstances, that many souls are not only "touched," but brought to open confession and obedience. Nevertheless, there are enough failures, not only in special evangelistic services, but in the ordinary preaching of the gospel, to justify the inquiry raised in the foregoing extract. No doubt the deep moral earnestness of the Salvation Army is the chief element of its success. As a rule its preachers are innocent of any homiletic methods, or of any system of biblical truth. But they have learned that men are sinners and are going down to hell in impenitence, and that Jesus Christ died for them, loves them, and is able to save to the uttermost all who will cast themselves upon his mercy, seeking peace and pardon. This they believe and preach with all their heart. They are deeply and profoundly in earnest, believe in the efficacy of prayer, and talk directly to the "common people" in language they can understand. There are some things one can learn from the Salvation Army.

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—The following clipping is from the New York Tribune of Monday, May 27:

During the Christian Endeavor Convention in Detroit, Mich., in July, a communion service will be held on the 9th of that month in one of the convention tents by the Central Christian Church (Disciples of Christ), when it is expected that several thousand members will receive communion by C. B. Newman, the minister of that church, assisted by from forty to fifty deacons. It will probably be the largest communion service ever held in the world. The Disciples of Christ have also secured the tent for a denominational rally on Thursday, July 6.

—The Herald and Presbyter, May 31, says:

The total loss from operating the New York Presbyterian Building from the beginning to March 1, 1899, has, according to the reports of the boards, been: Home Board, $60,558.15; Foreign Board, $51,823.40; total, $112,381.55. The loss since Jan. 1, 1899, has been: Home Board, three months, $2,063.88; Foreign Board, four months, $1,593.94. The building is now nearly all rented. Mr. Dodge, the newly elected president of the Home Board, expressed great confidence that the building will soon be a paying investment. The cost of the building to date has been: Home Board, $945,500; Foreign Board, $884,771.64; total, $1,830,271.61.

—An article in the Courier of June 1st, from A. S. Henry, financial agent for Add-Ran University, indicates that the University is in sore distress. He says:

We owe $22,000 on property and wills that amount to in first cost $168,000, and we are at the point now if we fail to place bonds against the University building to at least cover the debt we lose it all, and the school will not open another session. Now I give fair warning to every one who reads this article, we must raise either in bonds or in gifts $22,000 at the state meeting, June 5-8, or the school must be discontinued. It cannot be run as it has been. . . . I am certain we cannot afford to undertake to carry on the school another session as it has been heretofore, for it is a signal failure and does the Christian Church in Texas more harm than good to conduct a school with half-paid teachers, half-finished buildings and half-equipped departments. Now knowing as well as I do that unless we pay our debts and improve our building, the school will simply die on our hands for the want of patronage and support, I recommend as a matter of business and as the only honorable thing to be done, that we abandon the school at Waco and sell the property, pay off our debts and put the remainder, if any, in a building we can handle at some point where we will be appreciated and patronized. It is my opinion that a city of 8,000 to 15,000 population would offer us large inducements for the permanent establishment of our state school.

Sad as it would be to lose this school, the position of Bro. Henry is right. If a community, state or brotherhood does not want a school bad enough to support it, remove the candlestick. This is the only thing that can be honorably done under such circumstances. But we hope that these "final" and strong words of Bro. H. will stir up the brotherhood of Waco and of Texas to save the school. Such magnificent buildings should not be sold for a song.

Francis M. Bruner.

There is a door through which all must pass. It opens and closes but once. It slowly opens, we pass within, it closes and is forever sealed. We stand and look at the door where our friend disappeared as though we expected his return, but he comes not. We stretch out the hand and call his name, but it is all in vain. "Nevermore" is written on that door, and we turn away with trembling heart. So passed F. M. Bruner from the sight of men, and we have turned away with a sense of irreparable loss.

But a little while ago we sat in the church and listened to words of eulogy and comfort. Yes, he was a good man, a steadfast friend, an earnest worker, one who had fought the good fight and kept the faith. We listened to the deep-toned organ, the mournful music and gazed on his manly face, and then we went forth. But it seemed almost an empty parade, for he was not there. The poor body had suffered so much, suffered for five years; the loss of one limb, the withering of the other, the frequent surgical operations; it had writhed so often in pain, it had become so emaciated and changed that it was but a small and useless part of him whom we mourned. The spirit, so alive to all things, so full of fire, was not there.

Back to the house, empty now; the hasband and father gone! No more weary watching, no more pain! No more coming of the children to see how father is, no more calling of the neighbors. All is over—all but the widow's loneliness and tears, all but the silent musing over the past, the sacred past! This death was almost a relief; we were almost glad when he reached home at last. We would not have him stay in that decrepit body, we would not have him live in pain.

His last days were full of heroism. In the excitement of battle men forget themselves and die for their country, but it is when they have time to think, when there are appointed unto them weary days and nights, when disease is wasting them, in feebleness and pain, that courage is tested. Hom cheerful he was! How he hailed a new day, how interested in passing events! How he worked, lying there and writing day after day, till his task was finished. I often called to see him during those days and always found him alert and ready to converse, especially on Bible themes. He and Bro. Geo. T. Wilson supplemented each other; the one without legs, the other without eyes. Last year and months before Bro. Wilson pushed the chair and Bro. Bruner told him where to go, and so these good men became fast friends; the one delighted to help a suffering and helpless one, the other delighted in the open sky, the birds, the flowers and the green fields. They often paused to talk or hold discussions by the way. Now Bro. Wilson's occupation is gone.

I often think of Bro. Bruner's life near El Paso, Tex., on a ranch, whither he had gone for his health. He fought for his life without avail; think of him as president of Oskaloosa and of Abingdon Colleges and of his determination to succeed. Those were hard days. Yet with persistence, with courage, how bravely he battled with many difficulties, and this till impaired health drove him into exile. I think of him as he used to visit me at Eureka College, tall, stalwart and in manly maturity; think of him when I first knew him more than thirty years ago and when he was a member of the Illinois Legislature.

His was a strenuous life. He was a worker, a thinker. He was my friend and brother. I feel the loss. I have many new friends, young friends, but the old friends are going one by one. If to me a loss, what must it be to those knew him so well? What to his wife, what to his sons, what to his daughters, who loved him so tenderly, what to his more intimate friends?

Here we have a man growing stronger every year, his mind expanding, his sympathies enlarging. What has become of him? Has he ceased to exist, to think, to feel? Or does he live on, his poor body going back to dust, but his spirit that went up to God still rising higher and higher? We may accept the Scriptures which saith: "He that liveth and believeth in me shall never die."

When such a life ends the event must give us pause. The hands that wrought are folded; the brain that throbbed is pulseless; the heart that felt for all is pained no more. Problems are left unsolved, and plans are not carried out. We follow that life from the boy to the man, from youth to age, and how it is crowded with care and labor, how it struggled and triumphed, how it culminated in manhood, declined in disease and ended, as all must end, in death! And yet we thank God for that life, so full of good works, so sublime in faith, so patient in trial; to the wife a blessed memory, to the sons and daughters a rich legacy, and to all a noble example.

H. W. Everest.

PERSONAL MENTION.

S. M. Perkins will begin the third year of his pastorate at Council Bluffs, Ia., August 1.

A. B. Moore, has recently closed an interesting meeting at Malden, in Southeastern, Mo.

R. M. Marshall, of Belle Vernon, writes that his address for the next few weeks will be at Montra Station, Ohio.

A. Martin delivered the Oddfellow's memorial address in the operahouse at Ashland, O., June 11.

Robert L. Cave, according to the Southern Evangelist, has accepted a call to preach for the church at Rome, Georgia.

H. E. Ballou, late chaplain Kansas State Prison, has accepted a call to preach for the church at Winchester, Kan.

John H. Allen, singer, of Luystown, Mo., is open to engagement for class, chorus or protracted meeting work.

Allan B. Philputt, of Indianapolis, Ind., will deliver the annual address to the graduating class of Butler College, June 22nd. Subject of the address "The Masterful Man."

Robert T. Mathews of the Central Church, Newport, Ky., delivered the commencement address before Madison Institute, Richmond, Ky., on "The Educated Young Women at Home."

J. J. Kathcart, who has recently removed from Springfield to Bushnell, Ill., states that he can be had for regular preaching for any chruch or churches within 100 miles of that city.

W. C. Wheedon, the honored president of the Y. M. C. A., of Honolulu, was present at the recent Y. M. C. A. Convention at Grand Rapids, Mich. He is one of the elders of the church at Honolulu.

J. H. Wright, of Osceola, Ia., was elected president of the eleventh district of the Iowa C. E. Union at a convention recently held at Centerville. Bro. Wright was president of the state union in 1892-'93.

J. T. Le Baron, for one and half years evangelist for Kansas, accepted pastoral work at Marion, which he entered upon May 1st. The congregation has a house and parsonage, free from debt.

J. W. Cozzins, who has been in North Carolina for some time to improve his health, expects to return to Benton City, Mo., this week and to dedicate the new church building there in the near future.

Eld. A. O. Swartwood was called from Waterloo, Neb., to the home of his parents, Mr. and Mrs. Samuel Swartwood at South Bethany, Ind., to attend the funeral of his sister, Mrs. Logan Talkington, June 7th.

W. C. Weedon, of Honolulu, Bro. Titus, of Topeka, Kan., and Bro. Grove, of Philadelphia, all delegates to the recent Y. M. C. A. convention at Grand Rapids, Mich., worshiped with the Christian Church, of this city, on the Sunday of the convention.

The new pastor at Leon, Ia., H. T. Clark, late of Mt. Pleasant, Ia., with his family is now on the field and reports the outlook hopeful. The Sunday school he says has just voted to take a life membership in the Iowa Christian Convention. Leon, Ia., is to entertain the county convention in August.

Fred E. Hagan, of Pekin, Ill., who has been appointed missionary to Japan by our Foreign Mission Board, will sail for his field of labor sometime during the coming autumn.

Prof. Schoonmaker, who has successfully filled the chair of Ancient Languages in Eureka College during the past two sessions, finished his work there and left for Lexington, Ky., to attend the commencement exercises of his *alma mater*. He expects to attend the the University of Chicago next year.

Mrs. Sarah Kimball and her daughter, Miss Allie, of Golconda, Ill., were in the city the past few days visiting C. J. Kimball, our proof-reader, paying their respects also to ye assistant editor and his office. Mrs. Kimball is Bro. Kimball's stepmother. They left Tuesday morning for Carbondale, Ill., to attend an educational convention to be held there this week.

Elder J. B. Briney, of Moberly, Mo., recently delivered a course of sixteen sermons at Sweet Springs. Bro. Howell, the pastor, pronounces them the ablest series of sermons he or the people of Sweet Springs ever heard. The old gospel was presented in its simplicity, purity and power. Christian Science, Unitarianism, Swedenborgism and infidelity in general was shown up in their true colors.

J. C. Howell, pastor of the church at Sweet Springs, Mo., has accepted a call to preach for the church at South McAllester, Indian Territory, and enters upon his work there June 15th. Bro. Howell has been doing evangelistic work at South McAllester and this seems to have led up to the call. Missouri loses a faithful preacher in this change, but there is great need for such men in the Indian Territory. Our best wishes go with Bro. Howell to his new field of labor.

J. C. Howell recently visited the Indian Territory in view of locating in a more congenial climate. At Hartshorn he held a two weeks' meeting resulting in six additions. At South McAllester he was robbed of "everything in the world that we possessed at the time, save my gown and shoes." The loss was near three hundred dollars. But this never-to-be-forgotten experience did not deter him from a successful meeting at South McAllester, with 16 additions and a call to that pulpit.

Dr. G. I. Mays and Miss Cora M. Yonker were united in marriage Sunday evening, June 4th, at Central Christian Church, Des Moines, Ia.; the pastor, Dr. Breeden officiating. Dr. Mays is a graduate of the Iowa College of Physicians and Surgeons, of Des Moines, also the Marion-Sims College of Physicians and Surgeons, of this city. Dr. Mays and wife will go South at once, to follow their chosen profession. The best wishes of their many friends follow them.

S. M. Martin called at this office on last Friday, just from his great meeting at Jacksonville, Florida, in which there were 178 additions to the church. Sixty-six of these were from other religious bodies in that city. This is said to be the largest meeting in the history of Jacksonville. It was a meeting the influence of which was felt throughout the city. Bro. Martin's next meeting is to be held in Horton, Kan. He will then go to Dakota until the Jubilee Convention at Cincinnati. He expects his family to return from California and to make his home again in this city, this fall.

CHANGES.

Alan G. Clarke, Hydesville, Cal., to Seattle, Wash.

Edgar Price, Shenandoah to Red Oak, Ia.

R. J. Arriett, Galion, La., to Muscogee, I. T.

Barton Z. Riggs, Waitsburg, Wash., to Dallas, Ore.

J. W. Harris, Congress to Plymouth, Miss.

H. C. Ballou, Lansing to Winchester, Kan.

J. M. Taylor, Lexington, Ky., to Vevay, Ind.

C. M. Schoonover, Lexington to Bethel, Ky.


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Correspondence.

Chicago Letter.

Our delightful "lake breeze" has not saved Chicago from a warm "spell." Notwithstanding our daily showers, the thermometer has registered 90 several times during the past week. The vacation season is rapidly approaching. Some of us feel that we cannot afford to take a rest, but those who *can should* do so. Mr. Carnegie says more failures are caused by overwork than by underwork. Christian business man, "let go," if only for a couple of weeks. Your mind and body has been enduring an intense strain during the past year. Relax; unstring the bow. Too much work without play makes Jack a dull boy.

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"This is woman's century." There is much truth in this trite saying. It were nearer the truth, perhaps, to say, This is Christ's century. Christianity has more than doubled numerically and trebled in influence during the nineteenth century, and woman has been coronated by the Man of Galilee. No more helpful and inspiring meetings are held in Chicago than the quarterly meetings of the Chicago Union of auxiliaries to the Christian Woman's Board of Missions, in which the Christian Enneavor Societies co-operate. Thursday, June 1st, the auxiliaries of the Christian Churches of Chicago held their twentieth union meeting and were entertained by the Union Christian Church. A fine luncheon and supper were served at a nominal price.

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Mrs. J. H. O. Smith has faithfully served as president of the Chicago C. W. B. M. Union for the past two years. She presided with her usual ease and thoughtfulness. Mrs. E. L. Linney gave the address of welcome. The C. W. B. M. work in the West was ably treated by Mary Eva Flint, of the North Side. The writer discussed the "Relation of the C. W. B. M. to Higher Education," and Mrs. E. E. Smith closed the exercises of the day with a beautiful talk on "Grateful Hearts." The features of the C. E. rally at the night service were an address by the pastor of the First Church of Chicago, Frank G. Tyrrell, on the "Sword of Jesus," and an Open Parliament, conducted by J. H O. Smith. Mrs. E. W. Darst reported fifteen auxiliaries in the Chicago Union.

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"Who would have thought such an uplift and inspiration could have been given to our Chicago churches by an installation service?" This query was put to the Chicago Letter writer after the splendid meeting at the First Christian Church last Sunday afternoon. Bro. Tyrrell is the right man in the right place. This was the unanimous judgment of the many representatives of the various churches at the installation of F. G. Tyrrell as pastor of the First Church. A high order of spiritual thought and a deep religious feeling pervaded the meeting from the first to the last of the excellent program.

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Bro. J. H. Garrison, of St. Louis, presided. He made a tender and touching reference to Bro. Devore, who could not be present on account of illness. In regard to the installation service he said: "We are here simply to give our 'God bless you' to the formal union of pastor and people. This gathering expresses the co-operation of the Christian forces in Chicago. The close relation between pastor nnd people deserves recognition. The union is the work of the Holy Spirit. 'The Holy Spirit hath made you bishop.' The old idea of *'hiring a preacher'* is not scriptural. The preacher gives his time, talent, life, love—his all; and the congregation looks after his material support and co-operate under his leadership, as every congregation of Christians needs leadership."

The mutual relations and obligations of pastor and people were admirably set forth by J. H. O. Smith, of the Union Christian Church, and Dr. H. L. Willett, of the University of Chicago. Bro. Smith considered the pastor's service and success in the past a guarantee of his consecrated leadership in the future. He delicately showed how Bro. Tyrrell combined the three elements of pastor, preacher and organizer. Dr. Willett emphasized the three things a preacher must do: 1. Study; 2. Enter sympathetically into the life of each of his members; 3. His motive for study and visiting must be love.

The night has a thousand eyes,
And the day but one;
But the light of the great world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
But the light of a whole life dies
When love is done.

The blessing of God has rested upon the First Christian Church from the time of the first meeting in Dr. Lindsay's parlor. Since Bro. Tyrrell became pastor the membership has increased from forty-five to seventy-five. Last week an auxiliary to the C. W. B. M. was effected. The charter members are as follows: Mrs. Chas. Jordan, Mrs. E. C. Bowman, Mrs. K. C. Anderson, Mrs. J. C. Lindsay, Miss Mary McCullogh, Mrs. A. A. Devore, Mrs. Duncan, Mrs. R. B. Thrapp, Mrs. Knights, Mrs. G. W. Stone, Mrs. Faddis and Mrs. E. C. Gray. These are all cultured Christian women, who can appreciate the large and important work of the C. W. B. M. I trust each of them will take the Missionary Tidings as well as the CHRISTIAN-EVANGELIST,

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The Christian business man! My dear fellow-preachers, do you realize what magazines of spiritual power, what an abundance of manly influence for God and truth and righteousness is at your command in the noble business men who quietly listen to your sermons Lord's day after Lord's day? Give these earnest men opportunities of expressing their best thoughts and impressing their Christ-filled lives upon the organized work of the church. Our last preachers' meeting was addressed by one of these business men on the "Layman's View of the Pulpit." Bro. Childs, in a careful and considerate paper, told the Christian preachers of Chicago some wholesome facts. He recommended: 1. Naturalness. Too much familiarity on the one hand and too much dignity on the other are both detrimental to a preacher's influence; 2. Be honest in announcing subjects; 3. Preach Christ and not criticism. The heart-hungry business man does not care to listen to a technical lecture on the authorship of Job. He goes to church to hear the gospel preached and to see men and women saved from sin. The following preachers were present, many of whom commented favorably upon the paper: Brethren Sewell, Glover, VanKirk, Willett, Campbell (our Congregational-Christian), Morrison, G. A. Campbell, West, Dean, Darsie, Smith, Lester (Waukegan), Brelos, Tyrrell, Darst, Infield and J. H. Garrison, of St. Louis. Bro. Garrison, speaking from the standpoint of the business man, advised the preachers to make political problems, social problems, literary problems, *everything* secondary to the peerless privilege of preaching with authority—the authority of God and divine truth.

***

A rare opportunity for preachers and Christian workers is offered by the Divinity School of the University of Chicago. During the summer quarter a large number of important courses will be given which have been especially prepared for preachers. George Adam Smith, of Scotland, author of the Historical Geography of the Holy Land, the Book of the Twelve, Isaiah, etc., will give two courses throughout the first term (July 1 to August 15). Prof. Moulton, author of the Modern Reader's Bible, will lecture on "Paradise Lost," as a Harmony of Biblical and Classical Thought. Attractive courses in Old Testament Literature, New Testament Interpretation, Sociology, etc., have been especially arranged for the preachers and Christian workers. The Divinity Halls will accommodate 140. The rooms are nicely furnished and no charge for tuition or use of room is made. There are several minor incidental fees for the use of library, etc., and a fee of $9.50 for a quarter for light and care of room. The Disciples' Divinity House offers courses for which credit is given in the Divinity School, viz., Practical Problems among the Disciples of Christ, The Place of the Disciples of Christ among Religious Forces of To-day, Dr. Willett. First Principles and Sources of Alexander Campbell's Theology, Mr. VanKirk. For further information concerning the work of the summer quarter write Dr. H. L. Willett, University of Chicago.

***

The sorrowful message has just been received concerning the death of Bro. A. A. Devore. Further mention will be made of this staunch friend of the cause of Christ in Chicago. He was president of our City Mission Board and one of the pillars of the First Church, just organized. Our sympathy and the sympathy of all members of the churches of Christ in Chicago go out to his family, especially to his noble Christian helpmeet, Sister Dovore. Her faith and his Christian character will enable her to say:

"Alone—not alone, for the Master
Sits soothing the weary head,
His blessed design reflected
In the gloom and tangled thread,
And into the shadows and silence
There cometh a joy unknown,
Ere the music of earth grew silent
And I wrought with God alone."

CHARLES A. YOUNG.

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New York Letter.

The movement recently inaugurated to foster religious union by means of a state conference has gone so far as to crystallize into an executive committee representing most of the denominations in New York. Arrangements are being made to hold the proposed conference early in 1900, when it is hoped steps will be taken toward a more thorough federation of the churches. The conference will be somewhat on the lines of the World's Parliament of Religions held at Chicago a few years since. Some months ago a letter stating the purpose to organize was sent out to 800 persons, ministers and others in the state. Nearly 400 replies came back and the percentage of favorable replies by religious persuasions were as follows: Unitarians, Universalists and Jews each, 100; Disciples of Christ, 66; Congregationalists, 39; Presbyterians, 37; Methodists, 29; Baptists, 34; Reformed, 21, and Episcopalians, 15. A comparison of this percentage is an interesting study. For instance, the Episcopalians, who have made so much noise about "Federation of the Churches" because it happened to have been started by them, came in the very weakest of all in this new plan for work along similar lines. Why? This did not originate with the Episcopalians. If it had we would be prepared to see their percentage of favor much larger. How about Dr. Briggs' "banner of church unity" being in the Episcopal Church?

***

Much interest is felt in the election of Dr. W. H. P. Faunce, pastor of the Fifth Ave. Baptist Church of this city, to the presidency of Brown University. This is the great institution over which Dr. E. Benjamin Andrews presided, and from which he resigned because of criticisms passed by the trustees of certain of his utterances in favor of the free coinage of silver during the last national campaign. President James M. Taylor, of Vassar College, was offered the position some months ago, but declined. Dr. Faunce graduated from Brown in 1880, taught mathematics there in '81 and '82, graduated from Newton Theological Seminary in '84, was pastor at Springfield, Mass., from 1884 to 1889, and since has been pastor of the Fifth Ave. Baptist Church, the wealthiest Baptist congregation in America. The nominating committee in presenting his name to the university corporation characterized Dr. Faunce as an "all-round scholar, familiar with the traditions of Brown, cautious in settling practical questions, a progressive man, conservative in his theory of education, an accomplished speaker, and possessed by a Christian enthusiasm for the welfare of those under his supervision." Dr. Faunce, in regard to his decision on the question of accepting the call, said: "It all depends on where my influence for good will be the greatest." It is generally thought that he will accept the call. Doubtless he would make a superior president for Brown University.

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The universal happiness throughout the country occasioned by the finding of the kidnapped Clark baby on Thursday morning, June the 1st in the mountains of Rockland County, is an illustration of Carlyle's sentence, "Pity and need make the whole world akin." It also is forcibly expressive of the nobility of human nature, especially on its sympathetic side. Thousands of strong men read the account of the finding of the baby with moistened eyes and many families cried for joy around the breakfast table the next morning. This deep interest shows also the comparative rarity of kidnapping and incidentally indicates the faithfulness and integrity of nurses, with whom so many parents entrust the most precious of all their possessions. If all men take such a deep and sympathetic interest in the loss by theft of one baby, why do they not show a similar concern in the loss by sin of their own and for many thousands of their neighbors children? Is it not because we really do not realize the awful fact that souls are lost in sin? Should we not cultivate a keener sense of the fact that men are really lost without Christ, that we might be more vigilant in the work of their redemption?

***

That splendid example of "yellow journalism," the New York World, has these absurd things to say about the Disciples of Christ in a recent issue: "Harmony in the ranks of the Disciples of Christ, who held their annual convention yesterday at No. 190 Bleeker St., the "House of the Lord" Mission, is explicable on the ground that they hold but a single essential article of faith. A tank half filled with water in one corner of the room illustrated the simple creed of immersion for the remission of sins, and one staunch young Disciple, William Flavian, proved his adherence to the faith by jumping in. . . . . William Winchester Hall, a lawyer, of No. 335 Broadway, presided at the convention and said, 'We have no ministers in our church, no directors and no head but Christ. We are bitterly opposed by all denominations, because we are absolutely the only Christians who hold to the very plain biblical injunction as to the washing away of sins.'" The reference here is to a meeting at Bro. E. Ballou's mission, where he has been doing an excellent work of its kind for several years. Bro. Ballou does not teach any such nonsense as this peny-a-liner writes for the World. But just such libelous statements as these quoted are what create the current false impressions concerning the Disciples of Christ. To erase such impressions we must continually labor.

S. T. Willis.

1281 *Union Ave.*

Texas Letter.

FT. WORTH CONVENTION.

Another Texas state missionary convention is in the past. It was held at Ft. Worth, June 5-8. The First and Third Churches, under the leadership of their pastors, C. McPherson and Homer T. Wilson, entertained us royally. Many of their friends, not of these churches, threw open their homes to the delegates. This scribe with his wife, shared the hospitality of one of these delightful homes—Mr. Shappard; breakfast and lodging were free, and the other meals were furnished by the hotels at a low rate. This latter feature was new, and it was popular.

The attendance was large—about 500—and it was from all parts of the state. This means much when it is remembered that our state is about 800 miles from east to west and from north to south. We had Bro. Shultz from El Paso, the western gateway, and Bro. Weaver from Texarkana, the eastern gateway. We also had Bro. Eubank from Dennison, on the extreme north, and Bro. Haston from Galveston, on the Gulf.

The spirit of the convention was delightful. While there was more discussion then usual, the kindliest feeling was manifest in all the speeches. The best remedy for bitterness is active work in a common cause, when we forget the little things and become absorbed in large ones.

The growth of the work during the year is most gratifying, as the following figures show: Days' work, 1,853; sermons, 1,542; baptisms, 537; additions from other sources, 501; churches organized, 11; Sunday schools orgaized, 8; Endeavor Societies organized, 3; weak church-aided, 22; preachers located, 6; places visited, 90; money raised, $7,000.

This is a splendid report within itself, all things considered; but when I tell you that our pledges during the convention for the work of the coming year are almost $3,500, nearly double those of last year, it becomes superb, and fills our hearts with inspiration and hope.

The C. W. B. M., of course, made a good showing. They always do it. However, I could not get the figures as I wished, but learned that they raised $435 for state work, and sent to the national treasury $1,986. Add to this the $450 raised by the Endeavorers, and we have a grand total of $9,871.

But from beginning to close of the convention one dark cloud refused to lift itself for a moment—the cloud which overshadows Add-Ran University. A few years since this school was moved from Thorp Spring to Waco, and from that day to this it has seemed impossible to save it. And now a debt past due of $30,000, like a millstone, seems determined to strangle it to death. We are trying to hope that it will be saved, but it would be hard to give a reason for this hope.

The next convention goes to Paris, one of the oldest and best towns in the state. This is on the eastern border, which is unfortunate in so large a state. But we will try to create such an enthusiasm during the year, and get such low rates on the railroads, that we will have a large attendance anyhow.

The officers for next year are: President, Judge T. J. Brown; vice-presidents, G. Lyle Smith, R. L. Ragsdale; recording secretaries, E. H. Holmes and E. D. Hammer; corresponding secretary, B. B. Sanders. The old board continues: Judge A. Rainey, G. D. Smith, T. E. Shirley, C. A. Gibson, M. M. Davis.

We had many visitors, among whom I now recall the names of W. T. Moore, Columbia, Mo.; David Walk, Los Angeles, Cal.; Prof. Wiley, Oklahoma Territory, and Chancellor Buxton of Add-Ran University.

M. M. Davis.

833 *Live Oak St., Dallas, Texas.*



The wolf of starvation howls at the doors of thousands of men who are well to do and surrounded by plenty. Ill-health, in the majority of cases, is starvation, pure and simple. It means that body, brain, nerve, bone and sinew are improperly or insufficiently nourished. Improper, insufficient nourishment is starvation.

When a man's head aches it is because the tissues of the brain do not receive sufficient nourishment from the blood, or receive impure and unhealthy nourishment. When a man gets nervous and sleepless, it means that the blood is not properly nourishing the nerves. When his skin breaks out with blotches and pimples and eruptions, it means that the skin is being fed upon the impurities of the blood. Almost every known disease is primarily due to improper nourishment through the blood, which is the life-stream. Dr. Pierce's Golden Medical Discovery is the greatest of all blood-makers and purifiers. It gives edge to the appetite, corrects all disorders of the digestion, makes the assimilation of the life-giving elements of the food perfect, invigorates the liver, promotes secretion and excretion, and vitalizes the whole body. It makes firm, muscular flesh, but does not make corpulent people more corpulent. It cures 98 per cent. of all cases of lingering coughs, bronchial, throat and kindred affections, which, if neglected, lead up to consumption. It is the best of all nerve tonics and restoratives. Kept by all medicine dealers.

"I was taken ill in February, 1892, with headache and pain in my back," writes H. Gaddis, Esq., of 313 South J Street, Tacoma, Wash. "I called in a doctor and he came three times. He said I was bilious but I kept getting worse; I took a cough so that I could not sleep, only by being propped up in bed. My lungs hurt me, and I got so poor that I was just skin and bone. I thought I was going to die. I used two bottles of Dr. Pierce's Golden Medical Discovery and it made me sound and well. It saved my life."

No remedy relieves constipation so quickly and effectively as Dr. Pierce's Pleasant Pellets. They never gripe.

"Trust not to appearances," but put your faith in Hood's Sarsaparilla, which never disappoints. It is the best medicine money can buy.

The Mormon-Christian War.

I prepare for the readers of the CHRISTIAN-EVANGELIST an account of a "battle over books" with Mormons that will give an inside view of my methods of attack and theirs of defense. I think I have them "bottled up" like old Cervera's fleet.

NAILING A LIE.

Add thou not unto his words, lest he reprove thee, and thou be found a liar (Prov. 30:6).

It is not often that a writer has a golden opportunity to "nail a lie" fast and at the same time put new wings on the slow feet of truth. I have just such an opportunity, and rest assured I will not be slow to take advantage of it.

Every word of God is pure: he is a shield unto them that put their trust in him (verse 5).

Then follow the sweeping warning and the severe punishment of those who add unto his words.

Mormons generally, and their polemics especially, would do well to give special heed to the "words of Agur," quoted above, in full blaze of the context. The "Book of Mormon," "Doctrine and Covenants," "Pearl of Great Price," "The Inspired Translation of the Holy Scriptures," are all additions to the Word of God as received by the world generally since the advent of Jesus.

THE LIE.

R. B. NEAL, GRAYSON, KY.—*Dear Brother:* I have just closed a discussion with a Mormon elder. Here is what I want: I made one of my clinching arguments on the "Prophecy of Joe Smith," and trusting you for correctness I referred him to "Voice of Warning," pages 142 and 147, as I found it given in your tract, "Smithianity," on page 11. Have been defied to produce the book. J. W. SPAIN.

Driggs, Ark.

In this war Spain will conquer. There will be a lot of sick elders on hand before this question of veracity is ended.

BROTHER R. B. NEAL, GRAYSON, KY.:—In debate with a Latter-day Saint (Mormon) a short time ago, I quoted from you in the Gospel Advocate of July 28, 1898, in which you quoted from a book called "A Voice of Warning," pages 142 and 147. My opponent flatly denied the quotation and produced a book of this title which did not give the quotation as you gave it. Thus he accused you of misrepresenting and falsifying them.

W. H. HULETT.

Centre, Ark.

I thank Brother Hulett for his promptness in reporting the affair. I regret that he did not secure the name of the publisher, the place where published and the date of publication of the copy of "A Voice of Warning" his opponent engaged him with on this point, at the same time casting "unpurty" reflections upon me and my article.

Then, too, I am on the tiptoe of the tallest curiosity to know how the "quotation" read in that copy of the book. Let our debaters in the future guard such points.

THE QUOTATION.

The following from my article in the Gospel Advocate of July 28, 1898, is the battle-ground:

By the way, in one of the books sent me by President Joseph Smith I find this language:

"More than once, just prior to his death, he (Joseph Smith, Jr., the Prophet) predicted that if Brigham Young should get the lead of the church he would lead it to hell. Scores of the old-time Saints testify to this" ("Voice of Warning," page 142).

"He (Joseph Smith, Jr.,) prophesied of the 'temptations and tribulations' and the apostasy of the twelve (apostles); and of Brigham Young, that if he got the lead of the church he would lead it to hell" ("Voice of Warning," page 147).

That "if" mars the claim of Joseph Smith, Jr., as a prophet. Had he said Brigham Young will get the lead of the church and will lead it to hell, he would have predicted what "came to pass," as to the first clause in the sentence; as to the last cause I am mum.

The context shows that "President Joseph Smith," sometimes called "Joseph the Third," who sent me my copy of the book, is the present "seer and prophet" of Lamonia, Ia. As he is the son of the founder and father of Mormonism, he is certainly good authority as to the "ism."

It was no doubt a Utah or "Brighamite Mormon" who met Hulett in debate. That prediction of his prophet, thrust into his face, placed him in a painful dilemma. The quickest way was to deny "the quotation," taking advantage of his opponent not having a copy of the book that has gone through as many editions, perhaps, as "Uncle Tom's Cabin."

By the way, these "Brighamites" will debate any one else but a "Josephite" at the "dropping of a hat" and "drop the hat themselves" on the slightest provocation.

The Josephites hunt the Brighamites for debate with the same eagerness that hungry hounds hunt a panting deer on a warm day. The Brighamites flee from the Josephites with the same haste and hope that the hare flees from the hound. The Josephites cannot get them to meet them in debate. Why is this thus?

I will furnish a Josephite Mormon on shortest notice to meet in debate every Brighamite Mormon that has the courage of his convictions to consent. Try them, taunt them. Mark my prediction, they will not agree to it. The Josephites are manly, honest men by comparison with the Brighamites. But back to my "quotation" and to

MY AUTHORITY.

A copy of a book, entitled "A Voice of Warning," by Parley P. Pratt, printed and published at Lamonia, Ia., in 1880, by the Reorganized Church of Jesus Christ of Latter-day Saints, on page 142, beginning at the fourth line from the top, these words are found:

More than once, just prior to his death, he predicted that if Brigham Young should get the lead of the church he would lead it to hell. Scores of the old-time Saints testify to this.

On page 147, beginning twenty-one lines from the top of the page, I find the following words:

He prophesied of the "temptations and great tribulation" and apostasy of the twelve; and of Brigham Young, that "if he got the lead of the church he would lead it to hell."

Beyond the shade of a shadow of doubt the pronoun "he" preceding the "predictor" and "prophet" stands for Joseph Smith, Jr., the prophet—the head, heart and hands of all Mormon clans, no matter where located. This prediction is to a Brighamite like hot water is to a thieving hound—makes him scamper away in a hurry to save his hair. I now propose to prove the prophecy, and thus to rub the truth in.

(TO BE CONTINUED.)



THE SINGER MANUFACTURING CO.
OFFICES ALL OVER THE WORLD.

The Negro.

There is only one religious people in these parts who are doing anything visible in behalf of the *brother in black.*

Pine Bluff's most elegant and most costly school building has written over its front door, "Colored Industrial School." A priest and some sisters of charity devote themselves to the intellectual, physical and spiritual interests of the colored pupils who attend. A small chapel in the corner of the yard, surmounted by a cross, has over its door, "St. Peter's."

A priest, who is more solid with this section because of being a Confederate veteran, is now off on a tour among people who are more Northern, raising funds for this school.

It is true, the negro does not take to the Catholic religion very naturally. An aged colored woman said to my daughter, "I tried the Catholics, but there was too much fasting to suit me. I think the Lord put things here to be eaten, and I got tired of Lent and fast days." Nor do they assent to "'fess" so readily as did Topsy. If the Catholics can afford to labor to bring the negro their way, it seems that any other people might.

There has been one religious excitement among the colored people and only one during the past year, and that is among the Holiness band of these people. This class is building quite a good house of worship, over which they have been talking of writing "Holy Ghost Church." I told the pastor not to do it. I said the Holy Ghost would feel more honored to have the house named for God or Christ. These now have more than a hundred members. Many of them in passing one on the street will say "praise the Lord," or utter some shibboleth that you may know they are "sanctified."

What occurred in Georgia last week, even while the President was visiting the state, goes to tell the story of the negro in the South.

In a local-option town certain negroes of the baser sort determine to sell whiskey, as concealed about their persons, and when caught and punished they retaliate by burning the property of their "persecutors." No sooner are they securely jailed on the charge of arson than a masked mob enters the jail, and about a half-dozen of these whiskey peddlers, and may be house burners, are shot to death. It does seem to me I would have wanted evidence that would surely convict before taking the law in my own hands, and with such evidence I would have let the law take its course. Who shall solve the mob problem? Who shall solve the liquor problem? Whoever disposes wisely of the latter will find the other in the way of solution. All our efforts to evangelize the colored man as he is to-day in the Southern states will be but one great waste so long as Christians tolerate the saloon.

S. W. CRUTCHER.

Pine Bluff, Ark., May 20, '99.

Hiram College Jubilee Endowment.

The new epoch is upon us, viz., the epoch of college endowment. "We must educate or we must perish." This well-known quotation applies, not only to the Disciples, but to every religious people. No people can be permanently strong that do not hold with a firm grip their young people. The young people are, not only the inspiration of the present, but the hope of the future. As a people we must place our institutions in the front rank of colleges, and keep up with the advancing standards. It costs twice as much to run a college to-day as it did twenty years ago, or even ten years ago. The college curricula have almost doubled; in fact, it is safe to say that we are teaching more than twice as many branches to-day as were taught in Hiram twenty years ago, and yet we are compelled to do this. The field of instruction has been broadening so rapidly and the institutions of our country have been making such wonderful upward strides that to keep in sight of the advancing procession we have had to increase our work from year to year. The increase in college endowment among us has in no measure kept pace with the advancing standards. It is harder, far harder, to run our colleges now under the exacting demands than it was to run them on the income we had twenty years ago. If we do not lengthen our cords and strengthen our stakes in this great educational work, we will be driven out of the educational business altogether. Large numbers of our young people are even now going to denominational and state schools; continually increasing numbers are going every year to these schools. If we would hold our young people we must give our colleges greater endowment, and that very speedily. It will be a shame to us if we do not put at least a million dollars into college endowment within the next two years. We cannot ask our young people to patronize our own schools unless we give them as good advantages as are offered elsewhere. We may talk about the personality of our own teachers and boast of the work that we have done. I fully agree with all that has been or can be said along this line. I fully believe that we have the grandest body of teachers that any religious people ever had; and yet, with all this we must offer the necessary material equipment or these teachers will be put at a terrible disadvantage. Furthermore, to maintain our schools on their present endowment is simply an impossibility. It is either more endowment or the ultimate collapse of several of our institutions.

THE HIRAM EFFORT.

Hiram is making a tremendous effort to enlarge her endowment sufficiently to give her assurance of perpetuity and increased usefulness. Two hundred and fifty thousand dollars is a small amount to ask for. No institution ever came forward to ask for help with better claims to public favor. In wise financial management, in rigid economy, in strength and volume of work done, in valuable services rendered to the cause of Christian education and to the Christian brotherhood in particular, no institution excels it. It says to its patrons and to the friends of Christian education, Examine the record, look at the work done, and decide whether or not you can make a better benevolent investment. We believe that all who will take pains to do this will be convinced that they cannot put money anywhere that will tell more for the cause we love than into the work at Hiram College. Send your name; let us speedily have fifty thousand volunteers who will see this institution placed on a solid financial basis by ths time it reaches its Jubilee Commencement in June, 1900.

Address E. V. ZOLLARS.

Hiram, O.

Are We Following in the "Old Paths?"

The discussions and some of the writings as published in our papers during the past few months have caused me to ask myself the question, Are we to understand that "following in the old paths" means simply being sound in doctrine? My understanding of the purpose of doctrine that it is is a means to the accomplishing of certain ends. I may be sound on the doctrine of faith, repentance and baptism, but unless these shall lead me to "walk in a new life in Christ Jesus" I am not abiding in the "old paths," which are always new to the beginner. It is not the purpose of the writer to point out "heresy," for we have many who are guarding the fortress against all intrusions. It is my judgment that some of the very best brethren among us, who have been guarding, and who stand ready to repulse any attack made upon the doctrine of the church, as understood by them, have made what is termed by them "heresy" and "infidel teaching" far more conspicuous by their over criticism than otherwise would have been possible. To be over suspicious and unduly cautious is always a sign of weakness. Agitation always precedes rebellion. A continuous stirring of the fire tends to increase the flame. Perhaps none were evermore loudly denounced, and that by their own brethren, than were the movers in the "Restoration Movement," and yet it continued to move. The principal motive that prompted this movement was to secure a condition in the church that all might abide in "one mind and one Spirit." Where this Spirit abides there is liberty. Yet it is not that liberty that will permit one to denounce a brother and characterize his teaching as being that of an "infidel" when the life and character of that brother is characterized by the spirit of Christ, and his life consecrated to the service of this same great Teacher. Are we in the "old path" when we speak evil of a brother? Is there not danger of our religious journals fostering if not creating internal strife, and wasting much space, which means money to their owners, by offering their columns too freely for public criticism? But few people care to consider "higher criticism," and while the "giants" may battle along these lines it is very questionable whether the masses of the people will or can be benefited by having these battles continuously waged before them. There are some things Jesus would not speak to his disciples because they were not able to bear them. Do we not need to use some caution along these lines now? Is there not real danger in being ever watchful and critical? Are we not in reality injuring the progress of the Master's cause? I cite one illustration, viz.:

THE CRITICISM ON PROF. WILLETT'S BIBLE STUDY

has caused thousands of people to look upon this splendid work with a question as to the propriety of using it. Many will doubtless refuse to use it, thinking that it is not quite parallel with the "old paths." Yet no one of all its readers would have been injured by the work, even if they had never discovered the error, if error it be, as pointed out by the critic, while no one could study the work without being greatly profited.

The institution of the Bethany C. E. Reading Course was certainly timely. Certain ones were selected to prepare the course of reading and study. Are we walking in the "old paths" while we destroy by our walk the arduous labor of these men? The young people are seeking wheat, not chaff. Suppose we spend more time in sifting out the wheat and giving it to the starving multitudes, and less time stirring the chaff. D. A. WICKIZER,

Supt. Bible-school and C. E. Work in Iowa.

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LIFE OF

ALEXANDER CAMPBELL

By Thomas W. Grafton.

This book is a condensed and accurate account of the life of this great religious reformer, beginning with his boyhood, and following him through his trials and triumphs to the end of his eventful life. This biography meets the wants of the busy people, who desire to know the important events in the life of this great man.

The following Table of Contents will indicate the scope of this book:

Preface, Introduction, Early Days, University Life, Emigration to America, Ministerial Preparation, Religous Discoveries, Trials and Triumphs, Christian Baptist, Religious Dissensions, The Christian Church, The Defender of the Faith, A Wise Master Builder, The Prince of Preachers, Travels at Home and Abroad, The Bethany Home, Closing Labors, His Place in History.

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Jubilee Notes.

The committee of arrangements for the Jubilee Convention is as follows: A. M. Harvuot, chairman; Geo. A. Miller, secretary; H. J. Seaman, chairman enrollment; J. L. Shuff, chairman finance; Lottie S. Nichol, chairman reception; John S. Lawrence, chairman hotel; J. A. Lord, chairman pulpit supply; P. Y. Pendleton, chairman advertising; P. H. Duncan, chairman Sunday-school; T. M. Worcester, chairman ushers; Justin N. Green, chairman assignment; S. M. Cooper, chairman buildings; R. T. Mathews, chairman press; J. H. Fillmore, chairman music; Mrs. E. P. Tingley, chairman badge; A. W. Taylor, chairman C. E.

The first "Bulletin" was presented to the committee at their monthly meeting at Central, Monday night, and is now in the printer's hands. These Bulletins, bearing such information as we can give now, will be printed in large numbers and sent out through the correspondence of the various missionary societies. Let state and district secretaries, or chairmen of delegations, or pastors—yes, any one who will distribute these—send at once, stating how many they desire. They will cost nothing save the trouble of sending for them.

Bro. W. L. Fisher, of the class of '99, Bethany College, has been chosen assistant pastor of the Central Christian Church for the summer, and will be here July 1st. This will give the chairman a better chance to answer calls made upon him for jubilee speeches and to oversee the committee work at home.

Bro. L. C. McPherson will take charge of the work in New York state, and we trust every pastor will co-operate with him and bring a large delegation from New York.

Bro. and Sister A. B. Philputt were here one day last week looking up hotel headquarters for the Indiana delegation. Why not the heads of other large delegations either visit the city to this end or write John S. Lawrence, chairman hotel committee, and secure headquarters at once? E. B. Bagby writes from Washington, D. C., "We hope to have at least a train load of delegates from the East." A. M. HARVUOT.

Indianapolis Letter.

The Grand Hotel has been secured as headquarters for the Indiana delegates to the Jubilee Convention at Cincinnati next October. This is the largest and most modern hotel in the city and is *strictly first-class*. The spacious halls and parlors will be at our disposal. They make us a rate of $2.50 per day. The rooms to be assigned at this rate will have a double bed in them and two persons will be expected to occupy one bed. Arrangements can also be made for parties of four or six, either ladies or gentlemen, to occupy larger rooms with two or more beds in them. Of course, there are rooms in the hotel not to be had at this price, but those that are offered will be comfortable and will be entirely satisfactory.

The dining room of this hotel seats over 300. Many prominent brethren from other states will probably stop here. Some have already engaged rooms.

Now any Indiana people wishing to stop at the Grand for all or part of the time during the convention would better drop me a postal card so that arrangements can be made for them.

The rally of the Disciples at the International C. E. Convention at Detroit has been placed in charge of the writer. The program will include fifteen-minute addresses from brethren John E. Pounds, national superintendent, J. Z. Tyler, superintendent of Bethany Reading Courses, and Herbert L. Willett, who has just returned from a year's residence in Germany.

Bro. F. D. Power will conduct an open parliament on "The Present Status of Christian Endeavor Among Us—Its Tendencies and possibilities." This discussion will be participated in first of all by our state C. E. superintendents who may be present, and then by leading workers. Following the parliament will be thirty minutes of impromptu speeches. The sessions will last not more than two hours. It will be held in "Tent Endeavor," where 5,000 people can see and hear comfortably.

The denominational rallies are to be a special feature of the convention this year and their programs will be printed in the general program. If you go to Detroit, you won't miss the rally, of course.

ALLAN B. PHILPUTT.

Indianapolis, Ind.

Bethany Assembly.

Dear brethren, everywhere, are you making your arrangements to attend the great Bethany Assembly meetings, to be held on the romantic and beautiful grounds of Bethany Park, beginning on Tuesday, July 18, and closing Monday, August 7? If you are, you will find it one of the most enjoyable and profitable outings that you can possibly take during the summer of 1899. If not, you will probably regret it all the remainder of your life.

The Assembly this year presents attractions that you cannot afford to miss—rest, innocent recreation, intellectual feasts, spiritual enjoyment, everything that makes an outing desirable, are among the reasons why you cannot well afford to remain away from the Assembly this year.

All the conventions of the church will be held during the sessions of the Assembly. Who does not want to participate in the business that has to do with the interest of the Redeemer's kingdom? Here you have an opportunity to attend these conventions without additional cost, while taking your summer outing. Do not fail to attend them.

Are you interested in temperance work—and who is not?—you should be at the Assembly on Temperance Day. The exercises will be nonpartisan—a genuine gospel temperance day. Let us come together that day and plan to do our part to wipe out the saloon, the curse and the crime of the 19th century.

Are you anxious that your Endeavor Society should take home the $55.00 gold medal given by Dr. J. W. Younge, of Ft. Wayne? See to it that your society has a larger attendance than any other and you will capture it. And in addition you will be permitted to enjoy the best Endeavor convention ever held in the state.

The preacher, in or out of Indiana, who does not hear Bro. J. W. McGarvey's lectures to preachers will miss a rare treat and a splendid opportunity to receive instruction needed to help him in his work as a preacher of the old gospel.

If you cannot make a tour through the Holy Land, you can go to Bethany Assembly and hear the talks of Bro. A. B. Philputt, on "Frauds in Palestine." These talks will be confined to his own observations of places of historic interest in the life of Christ.

While at Bethany you will have an opportunity of hearing our returned missionary, Bro. G. L. Wharton, of Hurda, India, tell you about the wants of India. Other returned missionaries will be present and deliver addresses.

We know that you are all interested in Ministerial Relief. So we are glad to invite you to listen to the address of Bro. A. L. Orcutt, who will tell you what has been done, and the great need of enlisting the entire brotherhood in a work so tender, so loving and so divine.

The music will be a special feature of the Assembly. Bro. Hackleman will be assisted by Miss Pearl Perrin, and several well-known singers will have charge of the music.

Miss Ione Riddell, of Cincinnati, O., and Miss Evalyn Jeffries, of Irvington, Ind., will preside at the two pianos.

Inasmuch as the Central Traffic Association has kindly consented to take you to Bethany and home again for one-half fare, you ought by all means to take advantage of these cheap rates, and go to Bethany and enjoy its sessions.

You will soon have the full program. Read it, and then hand it to your neighbor, and then form large parties to go to Bethany and enjoy yourself as never before.

L. L. CARPENTER.

Wabash, Ind.

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All papers subscribed for under this offer will be discontinued promptly January 1st, 1900, unless otherwise ordered by the subscriber. Call the attention of your friends to this.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Notes and News.

Children's Day offering of the First Christian Church, Kansas City, E. T. Davis, pastor, was $33.60.

The brethren of Manitoba are to have a convention at Portage la Prairie June 15-19. For particulars or other information address John Monro, Box 354, as above.

The convention of the sixth missionary district of Illinois will be held at Shelbyville June 20-22. Entertainment free. Send your name to W. M. Groves, Shelbyville. A good program has been published. A good convention is expected.

All pastors having members who have moved to New Orleans, or who contemplate moving to that city, pro tem. or otherwise are requested to send their names to the pastor of the First Christian Church of that city, M. Pittman, 1451 Magazine St., New Orleans, La.

Carolina Christian College, at Ayden, N. C., has just closed a prosperous session. Arrangements are being made to greatly increase the efficiency of the school for the coming session. New teachers of ability and experience will be added. Each teacher will have the charge of a special line of work.

The convention of the fourth missionary district of Illinois will be held at Watseka June 27-29. A good program has been arranged for this convention. The music of the convention will be led by S. M. Swinford. The church at Watseka extends a cordial invitation to all and will entertain all who attend free.

Wish an energetic young preacher to locate here and take charge of church. Wages not over $35 per month. One who understands photography, *especially retouching*, could find employment part of the time during the week. Would take a good artist as partner in order to have him locate here and do the church work. Please help us to get in correspondence with one. Very truly,

T. E. Evans.

Box 304, *Thayer, Mo., June* 6, 1899.

Miss C. C. Lamb, of the Ladies' Aid Society of the Christian Church at Olin, Iowa, informs us that the following second-hand books will be sent to organizations in need of the same and unable to purchase new ones: Three dozen copies "Hymn and Tune Book" (three kinds, one dozen each), seven copies "The Joy Bells" for Sunday-schsol, two Christmas Concert Exercises, 10 and 12 copies; one Bible Exercise, 35 copies; two Concert Exercises, 12 and 29 copies; "Christmas Glory," 13 copies.

A letter from R. A. Burris, Port Arthur, Ont., announces the arrival of a number of families from various states to join the colony on Rainy River. "Geo. W. Fullerton, who came from Pictu, N. S., with his family, to Rat Portage, has taken upon himself the establishment of the church in this thriving town of 7,000 population. Bro. Hester secured the old Presbyterian Church, rented, and a series of meetings closed with about twenty added to the church. Mission work in several other points will begin as soon as possible."

Dear Christian - Evangelist:—Children's Day offering here, June 4th, was $22.92; apportionment, $15. Eighteen of the scholars gave one dollar each. This is the best offering ever made by this little school. Prospects are bright for the future of our work here. M. P. Givens, of St. Paul, has recently located here. He is a great help to our work. He is in the real estate business. Brethren wanting a good home would do well to write him. David Husband.

South Dakota Convention.

The fifteenth annual convention of the Christian Church of South Dakota will be held in Miller, Hand County, June 21-25. This is a delegate convention, and all churches should be represented.

W. H. Mullins, Pres.
W. P. Shamhart, Cor. Sec.

Chautauqua Headquarters.

The hot season is coming on. People in thinking of places of summer resort, recall the cool shades of Chautauqua. The best intellectual and moral teaching is to be had there, and at little cost.

Friends of the Disciples, or Christian people, will get helpful information as to rooms and location on the Assembly Grounds by writing us. Mrs. Ford expects to be at headquarters. Address Hiram, Ohio, until July 1st; after that, Disciples' Headquarters, 437 Clark Ave., Chautauqua, N. Y. We will be glad to answer all inquiries. Come to the Chautauqua, Bro. Garrison. W. J. Ford.

Hiram, O., June 12, 1899.

New York State Notes.

Our missionary year is rapidly drawing to a close. The annual state convention will be held at Tully, Sept. 20-22. It is not too early to plan to attend.

The work undertaken by the state missionary society has been uniformly successful. Under the society's direction and by its support good work has been done at Watertown, Gloressville, Rochester (Second Church) and Elmira. The interests of the work seeming to demand the separate organization of the two missions at Elmira, this was effected. Bro. Crawford remains with the South Side Church and Bro. Morrison has accepted the call to the West Side.

At the earnest solicitation of the aggressive church at Troy a new work was undertaken and a church planted at Lansingburg, a suburb of Troy. We had hoped to enter Albany, the time seemed propitious, but an increasing deficit has obliged us to halt. It will be seen that the demands on the treasury have been heavy; in fact, far beyond the receipts.

We say, knowing the facts, that the money expended has brought large returns. We challenge comparison with any other field. With limited resources an evangelist has been maintained in the field. The work has been carried on in five churches and a new church established. Quietly but persistently the work has been pushed forward.

Brethren, this cause appeals to us for more liberal support. The possibilities of the field are limitless; open doors await our entrance. It is *our own* work. If we fail to do it, it will be left undone. Shall we not rally to loyal support? Let the answer be in *figures* rather than phrases. We *need money* for the King's business. We appeal in his name to every Disciple in New York state. Will you not assist liberally *your own state work?* All offerings should be sent to the corresponding secretary, B. Q. Denham, North Tonawanda.

F. W. Norton, Pres. N. Y. C. M. S.
Niagara Falls, N. Y.

Signs of Summer.

To the observant mind the approach of the different seasons is as plainly indicated by the daily newspaper as by the face of Nature itself. Taking up your morning paper, the now familiar admonition, "Keep cool, drink Hires' Rootbeer," suggests to you as plainly as do the balmy breezes and blossoming trees, the advent of the summer season. You unconsciously associate this popular beverage with hot weather, and would almost as soon expect some breach of conduct on the part of old Nature herself as to miss the familiar name of this sparkling drink which is known and used by all classes throughout the land.

SOME of the worst diseases scarcely give a sign until they strike their victim down. The terrible Bright's Disease may be growing for years and only show now and then by a backache or change of urine, by sallow face and failing appetite.

Dr. J. H. Mc Lean's Liver & Kidney Balm

is a tried remedy that grapples with this disease in every symptom. Cures this and all other disorders of the Liver, Kidneys or Bladder. Sold by druggists, $1.00 a bottle.

THE DR. J. H. McLEAN MEDICINE CO.
ST. LOUIS, MO.

Good News from Brooklyn.

Some years ago, when the Talmage Tabernacle was burned, a number of members of that congregation began to attend the First Church of Christ, worshiping on Sterling Place, Brooklyn, N. Y.

Recognizing the moral worth of those people left without a religious home by the fire, the official board of the church, through courtesy, passed a resolution extending to them a cordial welcome to worship with the First Church of Christ, but expressly stating in the resolution that no unimmersed person would be received into full fellowship nor have the right to vote for officers of the church.

The facts indicate that the resolution was misunderstood and misapplied. The results were discord within and disrepute without.

For the sake of harmony the pastor wisely resigned and his labors closed April 1st, 1899.

On May 17 the official board, not as legislating for the church, but as an assurance to the brethren of loyalty to the law of God, passed the following:

"Resolved, That it is the sense of the official board that none but immersed believers shall be admitted to membership in the First Church of Christ (Disciples) of Brooklyn, N. Y."

The disaffected members accept the resolution of the board in good faith and are returning to their places and church duties.

I confidently believe that the Sterling Place Church is in the channel that will lead to the open sea of peace and future prosperity.

The key of success will be the selection of a strong, loyal and sympathetic pastor, able and worthy to represent us in this great center of influence. I have been with the church for five weeks and have studied conditions and are confident that the Brooklyn pulpit can be made in a few years equal to any we have in influence for good.

We have a meeting this week for the purpose of selecting a preacher. Doubtless some good church will be asked to give up its successful pastor and some good preacher will be asked to make a present sacrifice.

The reported firm and loyal stand of Bro. J. M. Philputt and 119th St. Church in New York City has also cheered the hearts of the brethren.

The time has come for us to begin to do in Greater New York what we are doing in Chicago. With four loyal churches co-operating, our three well-located missions will soon become churches and New York City will begin to hear about the Disciples of Christ.

J. M. Morris, State Evangelist.

The commencement number of the Orphan School Record is a fine number, and ought to give great satisfaction to the patrons and friends of the Orphan School at Fulton, Mo.

C. W. B. M. at Illinois Encampment.

The Encampment this year is to be the last week in July. The C. W. B. M. part is at the beginning. The informal reception, so enjoyed by all who have attended them hitherto, will be held Monday evening, July 24, at Lida's Wood, as usual. Tuesday, the 25th, will be our day. An excellent program is about completed.

There will be reports of work done and funds raised during the present year for the spread of the Master's kingdom, and plans devised for more and better work in his service for the coming year. There will be addresses, discussions, communings—all good things all day long for all who can come, but especially for our C. W. B. M. women. We hope for a large attendance. The evening address is to be by Mrs. Helen E. Moses, of Indianapolis.

Come, sisters. Come early. Be here Monday evening. Come with hearts warm with love for the loving Christ, and loyal to his service. Come resolute to make this the largest and best gathering in our history. Just twenty-five years ago we organized for state work, a very feeble band, only fourscore strong in dollars and probably less than that in members. Come and see and hear to what we have grown by the grace of God. Come resolved to start afresh on this new twenty-five years, to pray and work and give in Christlike spirit as never before. *Come*, and again I say COME. ELMIRA J. DICKINSON.

Eureka, Ill.

State Mission Notes.

At the state board meeting, the first Friday, the reports from the field were of a very gratifying character. The men are doing splendid work. They are sparing no pains whatever. They are hesitating at no sacrifice that will result in the extension of the kingdom of God. There is not a laggard in the lot. Earnest, true and conscientious men of God, they are worthy of the support of all their brethren.

Yet there were many appeals for help, good honest appeals from places the ripeness of which makes their demands upon us the more imperative. Yet an empty treasury compels your board to turn these appeals down one and all. Not a single added burden could be assumed, yet a failure to take up these appeals means a loss from which it will take years to recover. Whose will be the fault if these waste places are not made glad?

Three weeks ago I sent out 700 letters to as many churches in the state, who had not contributed for state missions this year. In each of these letters I enclosed a postal card, self-addressed, with only a word or two needed to fill it out and bring the message of good will, or bad, to the secretary. The meagreness of the answers so far astonishes me. I have heard from about 25 in all. I thank God for those who have responded, and I trust that many others will answer soon. Remember, the list is to be published in the July Magazine, and it will tell whether you have an interest in this work or not. If you *can't* contribute will you not say so? I have had but one which said flatfooted they *would* not. The card would be amusing if it was not so pitiful. God have mercy on the little, narrow, contracted, bigot who could write such a card to his brethren in Christ Jesus. If that be ancient Christianity, I am set on embracing a kind more modern. But it is not. It is a parody, a burlesque on the religion of the Son of God, and one, too, which is doing more injury to the church than the most ultra skepticism.

Brethren, let us hear from you at once. Remember we have inscribed on our banners "Missouri for Jesus." This is our ambition. State Missions must now come to the front. The foreign land has been remembered, the general missions have been called for, now there ought to be such attention given to State Missions that we can answer these appeals at once.

The last needed dollar has been subscribed to the fund for the support of the brothers in Southwest Missouri. He is doing a splendid work. He is now in Chadwick and I am sure that when he leaves there it will be a victory for God and Christ that will make us rojoice. Pray for him that his heart may be strong for the truth, and don't forget our other toilers in the field. They need your sympathy, support and prayers. I believe that if we would pray more for the success of missions we would be more ready to pay for their success as well. If you don't want to pay for missions don't pray for them. Yours in His Name,

T. A. ABBOTT.

1123 *Oak Street, Kansas City.*

Missouri Bible-school Notes.

No one will rejoice more with the Sheldon brethren in the burning of their mortgage that our board, for the indebtedness has been very hard on all departments of church work, especially the Bible-school, and yet in the face of what seemed an insurmountable burden, the school has nearly always given something to our work, and now will do their full part heartily and happily, and will grow in grace, a hard thing to do with such a strain upon them.

At Liberal the struggling little band is going through a similar experience in trying to build house of worship and work, and when success is theirs, as will be the case, they will shine as a bright light in a dark region. When our work was presented to them by Sister Scott, our most efficient Barton county superintendent, the friends responded even beyond their ability and spoke very hopeful of their outlook. Must be women in charge at Liberal, guess.

The brethren at and near Milo have tired of the constant opposition to all efforts to worship and work for God, and so ask that we help them in building a house, and Bro. John Giddens will take the matter up immediately, and that means another house in which to glorify God and redeem the world.

A DeSoto S. J. Copher is doing a work that gladdens all of us interested in a most important field, and the Bible-school feels the impulse of such a worker sooner than any other department of the church, while there are additions nearly every Lord's day. In this work Bro. Copher shows his faith by his work, as in all the missions of the church, and under his inspiration the school did more than we asked of them.

As you would know to be the case, Beulah has taken new life since H. A. Northcutt's meeting there, and seeks now, under the leadership of W. D. Cree, to be one of the most efficient schools of this city. In the past Beulah has been one of our faithful allies and will soon, I trust, again come into co-operation with us.

The brethren in the country do not appreciate the struggles under which our work in the city and suburbs succeeds, another example of which is seen in Tuxedo, where Luther Moore and the Payne brethren are working hard for the good of men. Yet they give us this year $8.30 for our work. God bless them in it.

Sugar Creek, Buchanan and DeKalb are points where the brethren are friends indeed, as would be expected where J. P. Jesse and R. H. Fife are at work, and where F. M. Eastborn, Eld. Gray, George Allison, J. E. Horn and such men of God work. At Sugar Creek the brethren did so well for our work, while at DeKalb John P. gave me a full house and just double for our work. All will rejoice that R. H. will soon be himself again and will likely be with us at Plattsburg.

H. F. DAVIS.

Commercial Building, St. Louis.

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purifies and invigorates the blood. It is the discovery of an old German physician—has been in use for more than a century.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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112-114 South Hoyne Ave., Chicago.

FIFTIETH ANNIVERSARY:

JUBILEE CONVENTIONS

MISSIONARY SOCIETIES OF OUR CHURCHES

Cincinnati, O., October 13-20, 1899.

Address all communications to Geo. A. Miller, Sec., P. O. Box 304, Cincinnati, O.

Missionary.

Echoes from Children's Day.

Cincinnati, O., (Central Church).—Collection ahead of last year.—A. M. HARVUOT, pastor.

Cincinnati, O., (Walnut Hills).—Collection ahead of last year.—BENJAMIN SEBASTIAN.

Indianapolis, Ind.—West Indianapolis apportionment doubled. Send 14 souvenir buttons.—W. WALLACE TURPIN.

Du Quoin, Ill.—Children's Day collection, $25.—TOM MIFFLIN, Sec.

Allegheny, Pa.—Children's Day offering from First Sunday-school, $637.—A. L. FILLMORE, superintendent.

Tacoma, Wash.—First Christian Sunday-school raised $36.—DUDLEY ESHELMAN, superintendent.

McPherson, Kan —Our school raised $34. Apportionment was $25.—D. D. COLGLAZIER.

Charles City, Ia.—Raised $5, our apportionment.—F. L. DAVIS.

Mason City, Ia.—We are praising God for the cheering results of Children's Day.—SUMNER T. MARTIN, pastor.

Clarinda, Ia.—Children's Day offering $189.56. Everybody happy.—WILLIAM ORR.

Children's Day Returns: Glorious News!

Comparing the receipts for *Foreign Missions* for the first *seven days* of June with the corresponding seven days, 1898, shows the following very encouraging returns:

	1898.	1899.	Gain
No. Churches contributing	16	25	9
" S. S. "	104	292	188
" C. E. S. contributing	7	2	Loss 5
" Individuals "	8	20	12
Amount	$1,395.32	$5,133.73	$3,738.41

The total receipts to date amount to $87,280.75 or a gain over the corresponding time last year of $13,636,60.

Please send the Children's Day offering at once. It now looks like $50,000 from the churches, $40,000 from the Sunday-schools, and total receipts for the year, $150,000. F. M. RAINS, Treas.

Box 884, Cincinnati, O.

Evangelistic.

OHIO.

Findlay, June 5.—One baptized at prayer-meeting to-night. Our reopening after church renovation a great success.—A. M. GROWDEN.

NEBRASKA.

Murray, June 7.—One baptism here Lord's day night. The church is taking on new life. GEORGE M. REED, pastor.

LOUISIANA.

New Orleans.—One addition to the church during May. Outlook good.—M. PITTMAN, pastor First Christian Church.

OHIO.

New Summerset.—Just closed a three weeks' meeting and have added to our church bs baptism 41; by letter three. Have increased Sunday-school supplies.—S. A. WILSON.

Added for the month of May, to the church, at Sweet Springs, Mo., three; at Houstonia, Mo., three; at Hartshorn, Ind. Ter., six; at South McAlester, Ind. Ter., 16. After June 15, my address will be South McAlester, Ind. Ter.—J. C. HOWELL.

KANSAS.

Armourdale, June 10.—Meeting continues with 18 additions to date. Address me here. —V. E. RIDENOUR, singer.

Smith Center, June 7.—Baptized eight in the Rock Island lake near this place, Sunday, May 28.—A. L. DRUMMOND.

PENNSYLVANIA.

Braddock, June 6.—Six received recently by letter. The meeting at Turtle Creek conducted by Earle Wilfley is full of promise. Sixteen of members in town, nearly all have signified determination to stand by the work. Bro. Wilfley has won his way to the hearts of the people.—O. H. PHILIPS.

WYOMING.

New Castle, June 6.—G. W. Hall, of Canton, Mo., has been conducting a meeting of three weeks with eight additions; five by baptism at Cambria, a Missouri point seven miles away. After a few night services three made the good confession and were the first ever immersed in this place of 1,500 people.—A. SANDERS.

MONTANA.

Butte, May 29.—Began work here May 21, coming here from Washington, Ind. Large congregations have attended every service. Twelve accessions at regular services yesterday, May 28; 10 by letter (some long withheld). One from Congregationalists, one by obedience. The prospects are bright for the gospel at Butte.—E. O. TILBURN.

CALIFORNIA.

Oroville.—At Gridley a few weeks ago four additions; at Maxwell one baptism, a man about 60 years of age. I began work here as pastor last Lord's day.—C. E. EDGMAN.

Maryville, June 1.—Closed protracted meeting at Gridley last Saturday evening with 16 accessions. I filled my pulpit here in Maryville last Lord's day. A young lady made the confession at the morning service and was baptized Tuesday.—L. B. COGGINS.

IOWA.

Council Bluffs, June 1.—Four additions recently.—S. M. PERKINS.

Mason City, June 5.—After a sermon in the morning to the children five of them gave their hearts to God and a traveling salesman did likewise. A fair offering was received in the Bible-school. At the night service an excellent woman confessed Christ, making seven for the day. Of the 500 or more persons baptized here in the past three years, 140 have been boys and girls of 15 or under.—SUMNER T. MARTIN.

COLORADO.

Denver, June 3.—Our meeting at the Highland Church will close to-morrow. We have had splendid attendance and hope for a great day to-morrow. I go to Maysville, Mo., as soon as we close here. My permanent address is Maysville, Mo.—C. E. MILLARD, singing evangelist.

Denver, June 5.—Meeting at the Highland Church was pre-eminently a time of seed-sowing. C. E. Millard led our singing. We commend him and his work to the churches. By means of his illustrated solos a wide hearing was given our message and the church rejoices in 37 additions.—GRANT K. LEWIS.

TENNESSEE.

Chattanooga, June 8.—Last December I organized a mission at East Lake, a beautiful suburb of Chattanooga. Bro. A. I Myhr came the 1st of May, and assisted me in the work fourteen days. I have continued the meeting to date, with 23 baptisms and a number added by statement. Some from Baptist, We now have about 40 members there. The next step will be ta buy a lot and build a house of worship.—W. W. TAYLOR.

Johnson City, June 9.—Two additions at this place since last report by baptism. G. W. Thompson closed his work at this place last Lord's day.—A. B. CROUCH.

INDIANA.

Ft. Wayne, June 8.—A husband and wife were baptized on prayer-meeting night. Work hard and slow, yet the Lord be praised.—Z. A. HARRIS, minister of West Creighton Ave. Church of Christ.

Zionsville, June 5.—Two additions at Clarksville yesterday. Raised about $8 for missions at Dover.—WM. H. KNOTTS.

Ladoga, June 7.—R. Graham Frank, of Nicholasville, Ky., has been assisting me in a meeting at Jamestown, Ind. Meeting lasted two weeks; 16 confessions. Splendid interest was manifested and the house was crowded last night. Bro. Frank is a splendid preacher, and made a fine impression on the community. —W. T. BROOKS.

FLORIDA.

Jacksonville, June 7.—The Martin meeting with the First Church has closed. There were 178 additions; 149 by confession and baptism. Of the 28 who came in by letter or statement 12 had been members of the Christian Church elsewhere. There were 15 additions the last day. Another ten days or two weeks would have added many more. There are many reasons for its success. The great tabernacle built on Main St., the standing ad. with Bro. Martin's picture in the Metropolis, the daily report of the sermons in the Metropolis (Bro. Rufus A. Russell is managing editor), the devotion and enthusiasm of the members of the First Church (grand, good people), combined to give opportunity. Add to this the power of S. M. Martin and you have the secret. The addition to the church necessitates an addition to the building which we begin at once. The CHRISTIAN-EVANGELIST is awake—sent sample copies to be distributed. "They have their reward."—J. T. BOONE.

MISSOURI.

Nashville, June 6.—Two baptisms during the last month. One at Greenwood and one at Nashville.—A. W. JONES.

Kansas City, June 5.—Three added to Westport Christian Church yesterday.—THOS. J. DICKSON.

Marceline, June 5.—Two confessions last night at regular services; two from Presbyterians in May since last report.—ISOM ROBERTS.

Chamois, June 6.—H. A. Northcutt closed last Sunday night a three weeks' meeting at Chamois. It was a splendid meeting from the beginning. The brethren had only hoped for a two weeks' meeting and had the money to pay for it in the bank when Bro. N. began, but they continued it a little over three weeks. I was sorry that I could not be with them only eight or ten days. Bro. Northcutt's sweet spirit and kind presentation of the gospel at once captivated the people and his touching appeals were simply irresistable. As one good sister said, "If we had searched the world over we could not have found a man that would have suited the place and people better." There were 40 added to last Thursday; I have not heard the full number at the close. We feel Bro. Northcutt has done us great good and we hope to have him with us again. —J. H. CRUTCHER, pastor.

ILLINOIS.

Payson.—Two baptized at our prayer-meeting Wednesday night.—CALEB EDWARDS.

Camp Point, June 5.—One baptism at Winchester yesterday. Children's Day apportionment of $40 raised.—R. A. OMER.

Longview, June 7.—Four additions to the Prairie Chapel congregation Saturday night and Lord's day. Our Children's Day exercises Sunday evening was a grand success.—B. N. ANDERSON, pastor.

Mattoon, June 7.—Two months ago to-day Arthur A. Wilson came here as our pastor in response to a call for five years. Since he came 16 have been added at our regular meetings, over $500 raised and audiences increased, so that all our room is full at the evening service. We expect, under his leadership, to wipe out $2,500 of our indebtedness before Oct. 10.—O. CLARENCE SCOTT, clerk.

Sangamon, June 5.—One week ago yesterday we began a tent meeting at this place. Five accessions; four confessions, to date. Evangelist J. G. M. Luttenberger is a strong preacher and gives them straight gospel truths. —GUY B. WILLIAMSON, singer.

West Salem, June 5.—We have just finished a fine meeting at the Marion Church, with 50 additions; 46 by baptism, two from the U. B.'s that had already been immersed and two from other congregations of our own. Their ages are from 15 to 70.—G. W. TATE.

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EACH MONTH

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SUMMER EXCURSION TICKETS now on sale good returning until Oct. 31st, and to stop off anywhere on the C. & O. Ry., both going and returning.

Leave St. Louis at 12 noon on the Knickerbocker Special and you will reach any of the resorts in Virginia next morning and Old Point Comfort on the seashore at 6:30 P. M. Through sleeping and dining cars from St. Louis.

There are dozens of comfortable family resorts in the Blue Ridge and Alleghenies along the line of the C. & O. where really good board and room can be obtained for from $7.00 to $12 00 per week and many first-class resorts where the prices range from $12.00 to $20.00 per week. Write for a copy of "Summer Homes" containing a complete list of the mountain and seashore resorts with hotel and boarding house prices at each.

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St. Louis to New York via Norfolk and Old Dominion Steam Ship Co. $23.50, 24 hours at sea.

St. Louis to Boston via Norfolk and Merchants & Miners Steamers $26.50, 48 hours at sea.

Both rates are one way only and include meals and stateroom on the steamers. Tickets good ten days and to stop off.

For maps, time tables and further information address E. B. Pope, Western Passenger Agent, C. & O. Ry., Big Four Ticket Office, Broadway & Chestnut St., St. Louis, Mo.

Family Circle.

A Memory.

MARY PENDELTON KEMPER.

Looking over some old papers recently, I found carefully secured as being of value, a small time-stained package inscribed, "The hair of my dear Sally, died March 19, 1844, aged 21."

Only a lock of her hair,
All that is left of her now,
Never a trace of her beautiful face,
Never a smile of the lips that could wile
Joy to the mournfullest brow.

Only a look of her hair,
Memory goes backward to-night
And I see her again, freed from suffering and pain
As with slow failing breath, she lay waiting for death,
But a faith that was steadfast and bright.

Only a lock of her hair,
Surely, her lot was the best.
Why mourn for a life that from sorrow and strife,
From foes that assail and from woes that prevail
Is safe and forever at rest?

"The Ideal and Practical Organization of a Home."

[From an exceedingly stimulating and suggestive article on the above topic in the June number of the Cosmopolitan we reproduce the following interesting paragraphs. The article as it appeared in the Cosmopolitan was compiled from the suggestions of fifty young women, by a committee, and is well worthy of a full reading in every home.—EDITOR.]

"In the home of a family whose annual income does not exceed two thousand or two thousand five hundred dollars, only a a part of the labor can be done outside of the house; indeed, the greater part of it must come directly under the eye of the mother, if not be done by her hands. Since the amount of money to be spent decides so largely what can be bought and how much labor can be hired, the question of expenditure should be one of the first to be settled in organizing a home.

"The head of the household must decide to pay a certain part of the income for food, so much for clothing, a certain sum for rent if he does not own a home in which to live, another for fuel and light, so much for church and charity, a part for taxes and insurance, a part for books and magazines, which we will call the library fund, a certain amount for traveling and amusements, and not least among the items will be the amount that should be saved during the year, to put on the bank account. Variations from such an apportionment as this may be made, as necessity or taste dictates, but the preparation of such a standard will do very much toward helping a family to live within its income, and lay aside something for the rainy day, or buy a little home of its own. Indeed, with the prospect of some day buying a home of their own, many a little sum would be put aside by the members of the family out of the money apportioned to amusements, or be saved by careful economy in clothing and so forth.

"The department of domestic economy is by no means an unimportant or insignificant one in a household. It is one also in which every member of the family can take a part. Think of the food wasted and thrown away because too much was bought or cooked or too many kinds were prepared at one time, of the unnecessary waste in wearing out the clothing and furnishings of the house, the gas carelessly left burning when not in use, the fuel consumed which does not birng its return of heat when needed. Each of these items affects the expense account, and in correcting them each member of the family may take a part and have a certain responsibility, about which a report may be made from time to time.

"A purchasing department is a necessity in every home organization. Its duties are to select and inspect whatever comes into the house of food, clothing, house-furnishings, books or toys. The committee should study to buy the best material the family can afford for the least money. It is never good economy to buy cheap material because it is cheap, or to buy anything that is not needed. The sale and the bargain counter have helped to ruin many a poor man, for one buys much there because it is cheap and then finds that it is useless as well as cheap. On the other hand, it is not necessary to pay the highest price in order to get the best or most suitable material. The food that costs the most is not usually the most nutritious; fruits and vegetables out of season are often not fit to be eaten, and they are very expensive; the meats furnishing the most nutriment are not those for which one pays the most money. Too often the marketing is left to an inexperienced buyer and one ignorant of the real value of the various kinds of food. There are now excellent teachers of the art of cooking and many books on the subject of the food which is best fitted to build and sustain healthy bodies, so that to be ignorant on the subject is willful crime.

"In buying clothing and material to be made into clothing, there is much to be considered. The dress to be worn on the street requires different materials from those of the house dress. The finest and most expensive wash goods does not always look the best after it has been through the laundry, nor does the heavy, coarser material always wear the longest. Some kinds of material which wear very well show dirt much more easily than others.

"Just so with household furnishings; the use to which the article is to be put, the wear it must have, must determine the kind of material to be bought.

"This purchasing committee should make frequent reports (in writing if possible) to the bookkeeper, or account committee. A detailed account which shows how every penny has been spent in each department of the house is absolutely necessary to economical organized housekeeping. These accounts should be open to inspection by the family, and suggestions for improvement from time to time should be received.

"Each child should have an allowance, even though the amount of money be very small, in the manner of spending which he ought not to be too much restricted. His little account need not be open to the inspection of all the members of the home, but the experiences of the others will often help him in his own efforts to acquire business methods.

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SOLD ON INSTALMENTS, Rented and Exchanged

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"A good way to enccurage the members of a family to take an active interest in the affairs of the home is to allow them to make suggestions about things in the house. Let one tell a point he believes could be improved and how, a way to lessen the expense in some item, a book much desired for the library, and many other things which will suggest themselves as the idea develops itself. There might be a box or a book into which the suggestions could be put until they could be considered at a family meeting.

"Family meetings must be held, at which the interest of the family will be discussed, reports received from their chairmen of the various departments, and decisions made about affairs in which all the members of the family have a vote. These meetings may be held as frequently as desired or when it may be necessary, but additional importance will be given them and a greater interest taken if a regular time and a certain place are given up to them. Some families have these meetings at the dining table once a week at whatever meal the family is most like to eat together, and at one where some time can be given, if necessary, to the questions under discussion. These meetings should be the means of promoting harmony in all the affairs of the family, and the hearty co-operation of all the members in whatever will promote the best interests of the whole. As much of the dissatisfaction in homes is caused by a failure to understand the intentions of other members of the household, and the selfishness found there is often caused by lack of knowledge of and hence interest in the affairs of the whole, the meetings will remove many causes for dissatisfaction and selfishness and promote the reign of peace and love.

"The children are to look to their parents always for good examples in conduct and for training in judgment and the practice of the good principles inculcated. In turn, the parents must themselves be as far as possible what they wish their children to become, and then in love and gentleness and in wisdom help them to reach the ideals they have set.

"In performing the duties about the home the utmost promptness of action should be required, that one department shall not take more than its share of the day. What must be done, if possible, should be done at once. A little leak is soon stopped, a little rent soon mended, but left to themselves they become the avenues of ruin. If a suggestion has been made that is thought to be practical, let it be put into operation at once. It will encourage the one who made the suggestion and may be a very decided improvement in the department it affects. Then, promptness in others. Prompt obedience on the part of the children, prompt assistance where it is needed, prompt and cheerful performance of every duty, will avert many a misfortune and bring many a pleasure.

Where's Mother?

Bursting in from school or play,
This is what the children say:
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by:
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace.
Let us love her while we may,
Well for us that we can say:
"Where's mother?"

Mother with untiring hands,
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by:
"Where's mother?"

—*Australian Christian.*

A Confederate Mule Story.

A notorious character was Michael Dugan, commonly called "Mike," says John S. Wise, in the May Atlantic. Dugan, indulging a taste for spirituous liquors not uncommon with gentlemen of his nationality and station of life, and impelled thereto by depressed feelings resulting from the inglorious ending of his military career, had not drawn a sober breath for a week. He had, in fact, a horse bucket full of colorless North Carolina corn whisky, from which he regaled himself with a tin cup at all hours of the day and night. Muttering to himself he moved about, sometimes becoming entangled in the tent cords, some times falling headlong into or out of the tent. In an animated discussion with a teamster in like condition with himself, he had been nearly brained by a pair of mule hames whirled like a flail. Mike was a plucky fellow, and fearing his wrath his adversary, Rogers, had fled the camp. For several days Mike had rambled about, muttering to himself: "Oi'll kill Rogers. Bedad, and Oi'll kill him. Oi'll kill him if I have to follow him to Tennessee." We were constantly anticipating that something would happen to Mike. The day before our departure something did happen. A party of us, seated in the tent around a blanket spread upon the ground, were playing draw-poker. Of a sudden a heavy body struck the tent and nearly carried away its fastenings. Rushing out we found Mike lying there, unconscious, and bleeding profusely. A mule, tethered to a tree hard by, stood patiently passive, with head hung low and drooping ears. We never for a moment suspected the mule. Mike looked as if he was done for. We lifted him gently, placed his head upon a McClellan saddle tree, chafed him, plied him with some of his favorite beverages, and, about the time we were despairing of resuscitating him, his eyes opened slowly.

"Byes, am I dead?" asked Mike.

"No, no, indeed, old boy, you're all right," said we; for Mike, in spite of his failings, was a brave soldier, and much beloved.

In a plaintive, tremulous voice he began: "Oh, byes, do-an't let me die. Ye know Oi'm not afeared to die. I was wid Floyd at Fort Donaldson. I was wid Abberton Seedney Johnson at Shiloh, and Pimberton at Vicksburg. I was wid Pat Cleburne at Franklin, and Joe Johnston at Atlanta, and Hood at Nashville. Go ask dem, byes, if Mike was afeared. But save me now, byes! Oh! It is too ha-a-a-a-rd to be kicked to death by a—mule, the day afther the surrinder."

A Last Interview with President Davis.

Mr. Davis asked me to remain. He said that he wished to talk with me further, says John S. Wise, in the May Atlantic. While waiting for him in the hallway, Major Sutherlin, who had known me from childhood, beckoned to me and asked, "Aren't you hungry after your ride?"

I grinned. I was always hungry then.

"Jim," said the Major, "see if you can't get something for the Lieutenant to eat." Jim went out, and in a few minutes returned, bowing, and invited me into a butler's pantry. He apologized for the place, and explained that the house was so crowded he had nowhere else to spread the repast. He had milk and corn coffee and butter and rolls, and cold turkey. I said: "Jim, shut up. You know that I am not used to as good as this." With that I tossed off a glass of milk, swallowed a cup of coffee, and, opening my haversack, tumbled the butter and rolls and turkey legs into it and buttoned it up. Jim stood there, highly amused at the short shrift I made of his feast, and remarked, "You'se a fust-class forager, ain't you, Lieutenant?" "Yes," I said, "you must keep fire in the box, Jim, if you want the engine to run. Now I'm ready for the President."

I slipped back into the hallway and sat down to wait until the President should call me. In a little while his conference broke up and he came to the door. "Now, Lieutenant, I'll see you," and he led the way into the drawingroom; and there we had a long talk, I going more into details. At the close of our conversation he sat for sometime peering into the gloom outside, and finally broke the silence by saying:

"You seem to know the roads. Do you feel equal to another trip?"

"Assuredly," said I. "I now have a relay of horses, and am more than glad to serve in any way I can."

"Very well," said he. "Leave your horse in Major Sutherlin's stable to assure his being well fed, and report for orders to-morrow morning at eight o'clock." I took the mare to the stable. It looked so inviting that I clambered up a ladder to the loft, opened my haversack, enjoyed Major Sutherlin's food, placed some hay under me and drew some hay over me, and had a glorious night's rest.

When I reported the next morning, the President did not ask at what hotel I was stopping. I received my return dispatches, and I started back to General Lee.

Upon the same day that General Lee surrendered at Appomattox, I reached Halifax courthouse on the return trip.

For Nervous Exhaustion,
Use Horsford's Acd Phosphate.

Dr. A. L. Turner, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

A Visit to the "Upper Room."

C. B. DABNEY.

Have you visited the "upper room" today? Does a pall of present forgetfulness as dense as the blackness of that night shut out the world's intrusions? Are you alone with Jesus and his friends, and ready to breathe the atmosphere of his gentle, majestic and holy converse?

The supreme moment approaches. Even now its shadow advances across the threshold. Upon that moment all truth is pendant. In that which he must then accomplish the universe succeeds or fails. The divine Teacher, who never trifled, must speak in earnest now. In such a time he could not consciously deceive. Nor could he be deceived.

"And now I have told you before it come to pass," said he, "that when it is come to pass, ye might believe." What he said would come, did come. "One of you shall betray me." The hands of sinful men shall bind me; mock trial shall condemn me; the cross shall torture me; the tomb shall receive me; Peter will deny me. All of you shall be offended because of me this night. Yet the grave cannot retain me. I will rise the third day; ye shall see me again, and your sorrow shall be turned into joy, and your joy no man taketh from you. I go to my Father. The Holy Spirit will come. My church will begin its career. You shall preach the gospel among all nations, and the gospel will triumph." He spake the things he knew. He was not deceived.

With solemn earnestness we should now listen. No opinion of our own should neutralize; the teachings of no man, however great, should shade; no prejudice should mar his counsel. His words are final, all-embracing and supreme.

He teaches concerning himself: That by the side of God he stands as the object of religious faith: "Ye believe in God, believe also in me;" that he is the Son of God; "My Father" is spoken repeatedly by him—thirteen times in three chapters—as he accords to no one else to speak it; that he has full authority in "my Father's house;" Jesus is the King of heaven; that he is the only way of approach to God: "No man cometh unto the Father but by me;" that he is the only true revelation of God: "He that hath seen me hath seen the Father," "I am the truth;" that he is the prayer answerer: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son;" that through him God is honored; that he is the rightful commander of his people: "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father;" that he is the source of life to his people: "I am the vine, ye are the branches," "I am the life."

Herein is uttered his own conception of himself. It was sustained in all its defiant strength at just that moment when to human appearance it must certainly fail. No man can bring rebuttal of corresponding weight against his own testimony, because no man has viewed or can examine his claims from an equal vantage ground. He is the Son of God, the divine Son, the *only* begotten. Outside of covenant relation with Christ there can be no true religious life, and hence no true life of any kind.

Mt. Pulaski, Ill.

The Tornado.

All day the angry clouds had swept
Athwart a saffron sky,
All day the restless winds had wept
To nature's tearless sigh.
'Twas eventide and eager eyes
Still watched the brazen west
With breathless gaze, while aching throbs
Filled every anxious breast.

Then suddenly coming from above
A thing of fearful form,
The rolling chariot of Jove—
The monarch of the storm.
With mighty, thund'ring, deadly roar,
A black and awful frown,
On came the raging, baleful thing
That doomed the happy town.

"Fly for your lives! 'tis coming down!"
Those outside wildly cry,
But roar on roar their voices drown;
Those luckless ones must die.
Those sightless couriers of the air—
The storm king's midnight steeds,
With all his chariots of war
Upon the helpless speeds.

Round and round, in mazes dark,
The whirling monster flew;
From horizon to heaven's vault
The roaring demon grew.
Oh God!—those shrieks of wild despair—
And see—that mangled form
Goes hissing through the angry air;
There's murder in the storm!

With crash and roar the houses fall,
Or soar aloft on high,
To mingle with the blackened smoke
That fills the weeping sky.
A moment—and the monster's gone.
We pause to gain our breath,
While o'er that smoking, ruined path
There broods the hush of death.

The widows sob, the orphans cry,
The groans that fill the air,
The homeless dazed—the tearless eye,
Alone bespeak despair.
All night long the faithful toil
Beneath the ruined heap,
Until each mangled form is found,
And then sit down to weep.

—*John R. Music?, in Central Baptist.*

The Railroads and the Public Welfare.

For many years the railroad systems of the country have been going through the financial reorganization as a penalty for the reckless and improper methods of the 60s and 70s. The clear tendency of the times is to knit together yet more closely the whole texture of the country's railroad system. It is not at all impossible—so swift is the movement nowadays of industrial and financial combination—that all the railroad systems of the country might, in the not very far distant fnture, be amalgamated into one great corporate whole. Nor is it to be taken for granted without careful thought and study that such a consummation would be deplorable. The legislative power to regulate railroad rates has become established in practice and is firmly upheld by the decisions of the courts; and the state also possesses the power of taxation. It is not easy to see, therefore, how the community can be in danger of losing its liberties through the further reduction of the railroad network of the country to a complete and unified system under one harmonious control. Nor would it seem to matter very much whether this issue came about through the legalization of pooling contracts or through the actual consolidation of railroad properties. This will seem a hard saying to many readers holding the old anti-monopoly views. The thing to be desired is the elimination from the railroad business of all speculative elements, so that after expenses of operation and maintenance are paid, and the managers and employees receive fair salaries and wages, there should remain just enough profits to pay interest and dividends upon an honest capitalization. This process seems to be working out through natural business laws. When it is pretty well completed it will be soon enough, in the United States, to consider whether or not the state ownership of railroads is desirable; and when that time comes it may perhaps make no very great difference whether the government of the country manages the railroads directly or whether it leaves them to be managed by a private monopoly subject to public control, regulations, and taxation.—*American Monhtly Review of Reviews for June.*

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A Good One on Depew.

One of the best stories told at the recent dinner at Albany given by Senator Tim Sullivan was this:

"Dry Dollar" went into Chauncey M. Depew's office recently, and Senator Depew greeted him.

"Well, Tim, you are looking real prosperous," he said. "You must be having a profitable season at Albany."

"Oh, yes, Senator!" replied Tim. "I can't complain."

"Well, now—tell me, Tim," said Depew, "are these stories true about all this crooked business in the legislature?"

"On the dead level, Senator," was Tim's answer, "now, I'll tell you. The only crooked thing up there this session was your election as United States Senator."—*Sunny South.*

"Hello, Central!" "What number, please?" "One thousand two hundred and sixty-four." "I don't catch that." "One thousand two hundred and sixty-four." "Try it once more, please." "Twelve hundred and sixty-four." "Seven hundred and sixty-four?" "No; twelve hundred and sixty-four—one thousand two hundred and sixty-four." "I can't give you two numbers at once. Which do you want first?" "I was giving you the same number two different ways." "A little louder, please. I can't quite make you out." "I said I was giving you the same number two different ways." "Oh, yes. Well, what number do you want?" "Twelve hundred and sixty-four." "Suppose you give me each figure separately, like one, two, three, for instance." "All right. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve. Got that?" "Yes." "One, two, three, four, five, six. Got that?" "Yes." "One, two, three, four. Got that?" "Yes." "You want twelve, six, four, do you?" "Yes, twelve hundred and sixty-four. Do you understand now?" "Yes, I understand. Twelve sixty-four is busy now. Ring off, please."—*Harper's Bazar.*

Better than Beer.

It is estimated that those who use three beers a day might in the course of a year have instead of the beer:

1 Barrel of Flour,
50 Pounds of Sugar,
20 Pounds of Corn Starch,
10 Pounds of Macaroni,
10 Quarts of Beans,
4 Twelve-pound Hams,
1 Bushel Sweet Potatoes,
3 Bushels Irish Potatoes,
10 Pounds of Coffee,
10 Pounds of Raisins,
10 Pounds of Rice,
20 Pounds of Crackers,
100 Bars of Soap,
3 Twelve-pound Turkeys,
5 Quarts of Cranberries,
10 Bunches of Celery,
10 Pounds of Prunes,
4 Dozen Oranges,
10 Pounds of Mixed Nuts.

As those given to the beer habit are largely of the poorer classes or of those who can least afford the cost and who are most frequently in need of the necessities of life this should be a strong argument in favor of an immediate exchange or a more temperate life.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
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"The Wonders of the Sky."

ISAAC E. BARNUM.

"The Wonders of the Sky" is one of the daintiest of little books. On the front cover there is a beautiful picture of a blue field of the skies, set with a coronet and stars of gold. Open the book and there is a portrait of its author, W. J. Russell. Turn a page and there is a tender and loving inscription of the book "to the most faithful and yet most kindly of critics, Helen, my honored and beloved wife."

In some way the moon and stars are always involved in a man's love for a woman. We cannot explain it, but millions of manly hearts respond.

"For the moon never beams without bringing me dreams
Of the beautiful Annabel Lee,
And the stars never rise but I feel the bright eyes
Of my beautiful Annabel Lee."

The introduction is written by J. H. Garrison, and he has well read and expressed God's thoughts after him, regarding the vastness of the universe and the sublime declaration of the heavens. "The heavens declare the glory of God and the firmament showeth his handywork," is one of the growing texts of Scripture.

Every time that the great telescope at Mt. Hamilton sweeps across the heavens it adds to the power and meaning of those adoring words of the psalmist. The language of the heavens must depend for its power and results upon the knowledge and understanding of its hearers.

In the book the author has crystallized and expressed in chaste and forcible language the history and facts of the science of astronomy.

The work has been faithfully done and the author has avoided the appearance of straining to express the immense distances and dimensions concerning which he was writing.

Young couples should buy and read the book, but I will not tell why.

Denver, Col.

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Robber's Mother.

Washington Shaw had put off his visit to his mother till Monday, that he might have Mr. Weston's company and help. In the meantime he rented the two-room house by the depot. Mrs. Weston and Mrs. Dancy gave him some old pieces of furniture. Miss Harriet furnished a bedstead which had been set up in her garret for the spiders to sleep upon. Mrs. Blount donated a rusty coal stove with two legs, and Washington put bricks where the other two legs belonged by right. The entire Advance Society went over to see the furnished apartments, under the convoy of Mr. Weston and Fup. Of course, Delight made one of the company. Washington showd with pride where his mother would sleep; he pointed out the rickety table with a beaming face. He showed that the coal stove had a lid on top which could be removed. "A tea-kittle will just fit in that hole," said Wash. "The top of that stove will cook for us, the sides will warm us, the door will throw out light at night and save lamps, the in'ards will furnish ashes to make a path from the back door to the well. In the front room I'll have my counter and sell hard-biled aigs, these kind with the whites as blue as a wintry sky, like you gits in depots; and coffee, yes, I'll git a big tank and bile it over till it's all drank, or biled away."

"But where will you sleep, Wash?" said Delight. Washington stared at her. He had evidently not thought of himself. "Why, under my counter, when I git one. Meantime there's a tree in the back yard that I kin hang myself to."

"Like the jumping jack I saw tied to a Christmas tree, one night?" said Delight. "Oh, you sweet old jumping jack!" With that she spread out her arms and ran toward the beaming owner of all this wealth. Monday morning Mr. Weston and Wash were seated side by side on the passenger-train. As it drew out of the station, Wash looked over at his new abode with keen relish. It was his first place he could call home since he ran away from his mother.

"Wash," said Mr. Weston, "you say your mother belonged to my church? I am afraid she failed in her duty, or they would never have let her go to the poorhouse."

"I can't believe that," said Wash. "The way she used to go to church when I was a kid, a-making me come along and sit on high, hard benches with my legs a-getting corns on their undersides, and my stomach gitting emptier every time the preacher said, 'In the next place, bruthrin;' don't I remember that? I does. But I can't blame the church for dropping Ma, when I dropped her myself."

"True, *you* can't blame. Well, we will soon learn the truth. But from your way of speaking, I am afraid you didn't like the church."

"It was this way," said Wash. "You see, Pa, he was always drunk, a chronic affliction, it was. So she had to have somebody to go with her. She took me. I was jest a little kid. I didn't know nothing—without it was my feet a-going asleep and gitting crawly up and down first one toe and then another, and a-watching the colored winders and a waitin' for the preacher to git through with his standing up there and a-reading of his sermon. You see, I never understood what he was a-talking about except it was new books what had come out, of I don't know what, and every onct in a while he would refer to the birds and flowers and waves a-washing in a kind of way that seemed it didn't have no real bearing on the main theme. A good deal about Ameriky, too, and the flag—you see it was jest before war times, and he didn't say much about God or Jesus, exceptin' when he prayed, and then, of course, he jest nachully *had* to come to them. And when I got bigger, I didn't go to church, I couldn't be drove; no *sir!*"

The train stopped at Hammertown. "I am going at once to our preacher, said Mr. Weston. "You get a carriage from the livery stable, and have it driven around—you in it, of course." Wash followed Mr. Weston till he found where the minister lived, then he hurried away. Mr. Weston was shown into the parlor where he introduced himself to Bro. Tracy. Presently Mr. Weston stated the object of his call, and inquired if Mrs. Shaw was a member of Bro. Tracy's congregation.

"Her letter is in our church," said Bro. Tracy. "Poor woman, she has had a hard time. Her son deserted her many years ago, and she was obliged to earn her living by working out. But a few years ago she became helpless from rheumatism, her hands were drawn so she couldn't do a thing. For awhile the brethren supported her. Then they felt that she was a burden. Yes, she was always faithful to the church. But there was the poorhouse, built for just such people as she. It is a handsome and comfortable building, managed by a very pleasant gentleman. The brethren felt that the county owed Mrs. Shaw a living. They had to contribute to home and foreign missions, etc., and in short, she is out there now. When the weather is good she comes to church—walks, of course, all alone—well, it's only a mile and a half, or a little more. You can see the place from town, oh, yes! A few months ago I suggested in the officer's meeting that we rent a little cabin for her in town, but they objected. In the first place, if we help her, we will have to help others—this is what they said. Then, if we take everybody away from the poor farm, what's the use of us paying taxes to keep it up? Then, the church is not a charity institution. We have to send our money to support missions at home and abroad, and help the poor over in India. Would Mrs. Shaw be happier by herself, living in town? Why doesn't her son return and support her? These and other objections were urged, yes, and with a great deal of warmth, I assure you."

Mr. Weston knew that it was no use to argue with Bro. Tracy, since this matter was one for the church officers to decide. The carriage was outside the door. He joined Washington Shaw, and they were rapidly driven out of town. The poorhouse was in truth an imposing structure of red brick, and presented a handsome appearance among the green fields. They were met at the front door by Mr. Jas. T. Wrenchingfield, the overseer. He was well dressed, and very polite.

"Mrs. Shaw?" he said. "Ah, yes, follow me." But instead of leading the way into the beautiful building, he started across the yard toward a tottering frame house, in which broad crevices were to be seen. "You don't mean that she is in *there!*" exclaimed Mr. Weston. "Why, the wind and snow can get into that place!"

"Mr. Weston," said Mr. Wrenchingfield, with quiet dignity, "this poor farm is leased each year to the lowest bidder. I was the lowest bidder before the court. I must make a living out of this work. Should I put those paupers in the main building, I would have to light fires in different rooms, and waste fuel. As it is, I huddle all the women into one place, and the men in another. So I get along with two fires for them. Of course, it is unpleasant to have to put the white people and negroes all together. But I am not doing this for fun. If the county court was willing to set a regular price for this work instead of auctioneering off their paupers, it would be different. But when I made such a bid as I did, and when the court appointed me overseer, they knew that with such a ridiculously low salary I couldn't feed the paupers on lemonade, or sleep them upon down, nor dress them in Brussels."

Without pausing to enquire into the character of Brussels, Mr. Weston followed into the women's apartment. It was a long room with bare floor, dingy walls and a line of low beds along one side. About the stove sat some very old women, one of them entirely blind. There was an idiot girl, who kept up a continual laughter that was dreadful to hear. Two dried-up and intensely black negresses were occupying the seats nearest the miserable fire. A woman with white hair stood by the grimy window, straining her eyes as she looked up the road. She was singing a hymn in a low voice. Mr. Weston caught the words—

> "Sure I must fight if I would reign,
> Increase my courage, Lord.
> I'll bear the toil, endure the pain,
> Supported by thy Word."

She was singing to herself that old-fashioned song, "Am I a Soldier of the Cross?" Some one had called for it in church not long before, and the young people had smiled at the unusual tune. But Mrs. Shaw was not thinking of the tune. In the spirit of the words she had risen above her condition, and she did not hear the idiot's ceaseless laughter. Mr. Weston stood silently gazing upon this scene. Then he said in a curious whisper, "And this is the end of the nineteenth century! This is 1898! It seems like a tragic chapter out of some old story of days long past!"

But as he spoke a low cry made his heart thrill. Mrs. Shaw, startled by the silence that had fallen upon the old women, had turned about. She looked into Washington's face with her dim eyes; for him she had been watching every day. She needed no one to tell her who he was, although he had deserted her when a young man.

"My boy!" she cried. Washington caught her in his arms, and they sobbed, while he tried to speak one word. But his sobs choked him. That word was "forgive!" But there was no need to speak it. Mr. Weston still gazed, as in a dream, upon the black faces, the cowering old women near the fire that was barely alive, the idiot girl, the cheerless walls. "Can it be true?" he said.

It was true.

Sunday School.

HERBERT L. WILLETT.

RISEN WITH CHRIST.*

During the three years which Paul spent in Ephesus, after he started from Antioch on his missionary journey, there grew up in the region of Asia Minor, lying about Ephesus, a group of churches, the most representative of which are addressed in the opening chapters of the Apocalypse. The apostle does not seem to have gone out from his center of operations, but rather to have attracted to himself hearers who came from towns within a radius of a hundred miles to listen to the gospel, attracted perhaps by the reports which had gone out into the entire region. Among the churches thus planted there were three which lay very close to each other in the neighboring towns. Colosse, Laodicea and Hierapolis. The most prominent member of the first-named was Philemon, a man of influence in the community, whose wife, Apphia, and son, Archippus, were likewise earnest Christians. They seem to have opened their home for the little church which grew up in their city, and in the personal letter which Paul wrote to Philemon regarding the runaway slave, Onesimus, and in the epistle to the church these facts with others of interest concerning the gospel in Colosse are set forth. The occasion which called forth these two epistles was the departure of the evangelist Epaphras from Rome, where he had been visiting and receiving instruction from Paul during the latter's first imprisonment (62, 63, A. D.). He carried the two letters to Colosse, and along with him went the returning and converted slave boy, who had run away from his master.

The epistle to the Colossians, like the others of the period, Philippians and Ephesians, bears the stamp of Paul's maturest thought and his earnest desire to warn the churches against the dangers to which they were liable in that period, especially the allurements of philosophy, which came in the guise of Gnosticism. The tendency was to separate God and the world by infinite distance, and to make Jesus only one of a long series of intermediaries between the two. Therefore it is full of emphasis upon the Lordship and supremacy of Christ, and of exhortations to loyalty and to earnest efforts of toward the attainment of that new life which he brings to his followers. The full force of Paul's statement regarding this new life is to be seen by a careful examination of his thought concerning the old life, which he has given up, as set forth beginning at chapter 2:20. Indeed, the whole of the second chapter is full of warnings against the danger of being drawn away from the teachings of Jesus, to whom the life has been surrendered. To those living, as were the Colossians, in the midst of temptation to intellectual speculation, as well as to immorality, it was necessary that the apostle should address words of warning and caution such as these. But his words were never more needed than to-day, when the temptations which lie about the Christian are of a similar character. On the one side, he is confronted with theories which strip the Master of his true authority and divinity, and substitute for him a mere teacher of ethics or link in the chain of prophets. On the other hand, the allurements of the world were never more fascinating and seductive than in this period of marvelous industrial and mechanical progress. The thoughtful man is tempted to lose his faith in speculation. The practical man is inclined to be engrossed in the rush of modern life. To both classes the appeal of this lesson is emphatic. The old life is buried. The figure of Christ's death, burial and resurrection is applicable to the spiritual existence of the disciple who too is dead, not physically, but by abandoning the life of selfishness and indifference; who has passed with Christ, spiritually, through that process whereby he has emerged into the new life, whose vision is that of eternity and whose purposes are those of the Lord. To make the transition doubly impressive, the believer passes through an act of obedience which is the actual external picture of the inward spiritual process. His death to sin is emphasized by his burial in baptism, and his emergence from the water is the pledge that he has risen to walk in newness of life.

But the baptism is not merely external; if so it is as valueless as any other bodily act. It can only be valid when it is the consummation of the soul's surrender to Christ and the beginning of a genuinely new life. Things which were possible before become unnatural now. This does not mean that inclinations to sin are conquered at once; but the impulse of the new life is, or should be, constantly upward. Old things have passed away in their value and attractiveness. It is a new world in which the disciple lives. In that new world, accordingly, a new manner of life is expected. The resurrection of Christ has taken place in the soul. The life now lived is not the old life self-centered and satisfied, but that in which Christ is the center, and his purpose and spirit rule. These are the things which are above, *i. e.*, they are the motives which prevail among the children of the kingdom in this world, and in the immediate presence of God.

They are the things which are therefore to be sought and whose absence from a Christian life denies its validity.

It is the purpose of the Christian to manifest the life of Christ, and the whole progress of this manifestation to the world through the church is called frequently in the New Testament "the appearing" or "manifestation of the Lord." At first thought this is likely to be interpreted as a visible, bodily return of our Savior to earth; but it is not of this that the apostle seems to be speaking here and in other similar passages and places. That the New Testament teaches that Christ will so return, need not be emphasized. It is rather of that manifestation which is continuously made of the Savior in the lives of his people that the apostle speaks. And when this result is reached in the individual Christian or in the collective life of the church, then Christ is manifested to the world, and the glory of the Christian life revealed. This manifestation of Christ in our lives constitutes our true glory, and still further, that glory is increased when the Christ within us is imparted to other lives and we see him appearing in them. Therefore the things which characterize the old life must be put away. They must be killed. Whatever is inconsistent with the presence of Jesus in the soul must be abandoned. Here is the one rule, the test by which all things may be judged. One needs no other discipline than to square all things by the character of the Master. Whatever is inconsistent with his presence must be put away. Such a life alone is worthy to be called the new life, and in it the characteristics of the old and the things for which the Jew and the Greek and the other classes of that old world respectively stood are left forever behind.

Paul does not mean, of course, that Jews, Greeks or barbarians are to be excluded from the church; but that in the church of the future those qualities for which the Jews, Greeks and barbarians respectively stood can have no place. The Jew was apt to be a formalist, a legalist, a worshiper of externals, one who revered the letter, but was blind to the spirit. The Greek was speculative, turning the metal of Christian life into the mold of philosophy, and therefore into the creed forms which have lasted so long. In the church of the future, toward which Paul looked, these things will not be present. That they are still with us to day is a proof of the fact that the ideal church which Paul had in his vision has not yet been reached.

The reverse of the shield is shown in the closing verses of the lesson. No more beautiful catalogue of Christian qualities has ever been formulated. To live in the atmosphere of these verses is to partake of the spirit of Christ, to have risen indeed to walk with him in newness of life. And herein, as was said last week, lies the secret of the real doctrine of the resurrection. To one who lives in such an atmosphere and with such purposes the resurrection is already real—eternal life has begun. Death is but an episode, a doorway, leading into larger opportunities and into fellowship with God.

The University of Chicago.

*Sunday school Lesson for June 18, 1899—The New Life in Christ (Col. 3:1-15). Golden Text—Let the peace of God rule in your hearts (Col. 3:13). Lesson Outline—1. The risen life (1-4); 2. The death of the old life (5-11); 3. Qualities of the new life (12-15).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JUNE 25.

SPIRITUAL GROWTH.

(Mark 4:26-32.)

Nothing stands still in this world. Everything changes, and constantly changes. Everything either grows or decays. There is no such thing as rest. The human body grows through a long course of years until it reaches its maximum of strength, and then it goes down the hill upon the side of weakness and decay. The spirit of men likewise develops through a long course of years, but, unlike the human body, it ought never to decay. Still, it *will* decay, unless it grows. Like all the rest of the world, it cannot stand still.

One is often discouraged, no doubt, for fear he has not grown, who nevertheless may have developed. So slow is the process that he has not seen it. One cannot see the growth of grain, one cannot see the growth of sands. It is only by comparing conditions widely separated in time that one can measure such growth.

It is a terrible thought to feel, "I have not grown." Endeavorers, is it possible for us to say, "I have not grown?" A year ago, at this time, were you in the same place that you are now, or have you advanced a bit further, or have you gone backward in spiritual condition?

One is measured in spiritual matters, not by what others are, but by what he himself once was. It is not a question of whether in the first place he had ten talents or two. All depends upon the comparison between the past and the present in one's own experience. We are tested by whether we have grown or not.

It is our one duty in this world to grow. What are those little children doing, as they rush about, aimlessly, it may appear, with no settled purpose in their play? They are doing their duty in the world, growing. We children of the larger play, what are we doing rushing about, aimlessly it might seem to some observer far above us in the sky, but nevertheless in all our laying of blocks and timbers one upon another, doing our work in the world, growing.

It doesn't matter much what one works at, so he grows. It is not necessarily the large sphere of action, it is not the great undertaking that calls forth the best effort. It may be the obscure task, the small circle of influence, the retired life, that is developing most rapidly, and therefore most blesses the world.

In the great factories of our cities visitors watch the vast timber being shaped, the great beams of iron being laid; their eyes are centered on these large sights; but yonder sits in the corner a workman at a little bench, unnoticed. He is the most skilled workman in the shop, making four to eight dollars a day in the busy season. So, in the world's workshop, many a one whose bench is small, whose house, office, farm, is obscure, is nevertheless one of God's skilled workmen. Is he growing? That is the question.

Lectures and Entertainments for Churches.

One of the collateral benefits which an Endeavor Society or a missionary society of a church can render the cause of religion and education is to provide good entertainments for the people. We have among us talent which is equal to that of other peoples, and yet do very little work in this line.

Prof. Ed Amherst Ott, Dean of the Drake University College of Oratory and English, says that in the last year he has given nearly one hundred lectures, and has appeared under the auspices of our own people only six or seven times. Universities, colleges, Y. M. C. A. and Chautauqua assemblies have listened to his lectures, but our own people seem to be the last to interest themselves in these matters.

Where our churches are too small to manage these matters, some of our people should have places on the local lecture courses, and this could be arranged by a little judicious work. It is worth thinking about.

SUMMER SCHOOL OF ORATORY.

Preachers, lawyers, teachers, and all people interested in Elocution and Physical Culture would find it to their advantage to attend the Summer Session of the DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, and also attend the Mid land Chautauqua at the same time. Date, July 3rd to 21st.

For circulars and full information, Address,

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Jesus and the Present Life.

By H. L. Willett, *Director.*

No teaching of our Lord's is more positive than that regarding the future life. He emphasized constantly the eternal issues of conduct. That death was not the end he showed, not only in his teaching, but in his restoration of the dead to life, and in his own resurrection. He found in the hearts of the Jewish people a belief in the future life which rested only on the hopes and longings of the men of the past. It was not a part of the ancestral faith of the Hebrew religion, which confined its vision and its hope to the present life of fellowship with God, or to such immortality as the continued existence of the nation, the deathlessness of a good name, or the blessing of abundant posterity could bring. It was only in the later periods of Hebrew thought, when disaster had fallen so heavily upon the national life that the earlier hopes for a great political future had to be abandoned, that there grew up the belief in personal immortality which finds expression in the later prophets and certain of the psalms. But this hope was hardly more than a longing, based on the soul's earnest wish to survive the present unsatisfying life. It was perhaps sufficient for the age, but Jesus gave it a firm basis by his teaching; and by his resurrection he brought life and immortality to light.

It is in the fourth Gospel especially that the sayings of Jesus regarding eternal life find record. Perhaps John's type of mind made more impressive to him the Savior's words on this theme. Certain it is that in the Synoptic Gospels the references to a future life are rare. Indeed, many of those which have been pressed into service as bearing upon the question are found, on more careful perusal, to speak only of the kingdom of heaven in its future manifestation among men. But in the fourth Gospel the teaching is clear. Jesus speaks of the man who believes in him as one whom he will "raise up at the last day" (John 6:40, 54). He tells Martha that he is the resurrection and the life, and that through him the dead shall live and the living shall never die (John 11:25). He assures the disciples that he is to go and prepare them a place and return for them (John 14:2, 3). But still more frequently does he refer to eternal life, not so much as a future reward, but rather as a quality of character actually possessed here and now by his true disciples, and therefore the pledge of all the blessings which eternity can hold. His teaching as recorded by John abounds in references to this characteristic of believers. He says those who partake of him as the true bread, *i. e.*, those who receive his mind and purposes as their own, do not die (John 6:50). This does not mean that they will escape the dissolution of the body, but their lives are so united to him that death becomes only an episode in an unending life, begun at the moment the old life of sin is abandoned by obedience to him. In his great prayer Jesus declares that eternal life consists in a knowledge of the true God and his Son, the Christ (John 17:3). In harmony with this repeated teaching of the Master, John says in his first epistle that we may know that we have eternal life (4:13), and that eternal life is the knowledgd of the incarnation and of the Christ who is thus manifested; that it is the condition of being in Christ (5:20). John sees that to the Christian life is one. Death is not a break or separation. Nothing separates but sin.

Thus the clear teachings of our Savior on this most important theme are the comfort and stay of the church through the years. We may live our lives in entire confidence that fellowship with Jesus, begun here, is to be endless in duration, and limitless in satisfaction and progress.

And yet one is at first surprised to see how little Jesus talked about the future life. He spent his time rather in showing his disciples the true duties of the life that now is. The right condition of the soul, the proper relations of his followers in domestic, social and political life, their love to God as the root of all right conduct—these were the points he emphasized in his teaching. It has been the misfortune of the church and the world that so much attention has been given to the future life that sometimes the obligations of believers to the present life have been neglected. Much of the hymn book and other literature of the church has dwelt on this theme; prayer-meeting talks have taken this direction sometimes to the exclusion of present duties, and a morbid dissatisfaction with life and an indolent dreaming of the future has resulted. The teaching of Jesus does not encourage this. The program of the present life is so rich and full that the most troubled and distressed of us can say with Paul, "To live is Christ," as if one could not better phrase the immense joy and glory of living. The duty of the Christian lies in helping on the divine purpose to make this world the kingdom of our Lord. The program of the future life has not been issued as yet, but we may be assured that it will meet our most ardent expectations, and indeed if any joys it holds can be greater than that of service to Christ here and now, the happiness it reserves for us is complete.

GREECE.

The graceful national costume is disappearing throughout Greece. To-day it is worn only by peasants in and around Athens, and it is predicted that in another generation it will have entirely disappeared in favor of French styles made on Singer sewing-machines from English and American materials.

In 1894 the three peasants pictured on another page were photographed near Athens for the Singer National Costume series. The woman at the left wears the purely Greek dress consisting of a heavy white cotton skirt with a deep border of coarse embroidery. Over this is worn a cloak of the same material, reaching to the knees and made stiff, as are the sleeves, with bands of embroidery. A narrow apron worked with bright colors, a thin white veil over the head and neck, and bangles in Oriental fashion complete the costume.

The picturesque dress of the men is familiar to many people. Over the tight-fitting shirt and white trousers is worn a full, loose, white garment reaching almost to the knees. This is girdled at the waist by a silk sash used often as a pocket. Over this is worn a short, richly embroidered jacket with sleeves open from shoulder to wrist.

Literature.

SCRIPTURE WORTHIES. By Rev. P. Spencer Whitman, D. D. Fleming H. Revell Co., Philadelphia, New York and Chicago, publishers. Cloth, 155 pages, $1.

The title of this book is amply suggestive of its character. The fullness of the character of the persons treated are well calculated to increase the reader's interest in the Bible and to appreciate more fully than ever before the excellence of some lives "that have been long under expositorial censure." Information concerning the actions of many of these biblical characters are given in the pages of this book not found in the commentaries and other treatises. This is an excellent book for young people, especially for young Bible students.

LIFE AND TIMES OF JOHN FRANKLIN ROWE: With Selections from his Writings and a Brief History of the Religious Controversy in which he took part. By F. M. Green. F. L. Rowe, publisher, Cincinnati.

This biographical sketch of the late editor of the Christian Leader opens up what might be called a closed chapter in the history of religious controversy among us. Bro. Rowe, who was born in 1827 at Greensburg, Pa., and who died in his 71st year at his residence in Akron, Ohio, was a graduate of Bethany College, a writer of considerable force and ability, and a man of earnest convictions. He took an active part in those discussions over the use of instrumental music in church worship and the propriety of missionary societies. He was an intense conservative, often more forcible than courteous in his method of opposition. In the later years of his life, however, there was evidence of a growing breadth of sympathy and charity which manifested itself in the paper of which he was editor. One of his editorials, written at this time, in which he pleaded for more toleration among Christian brethren, drew out such a storm of criticism from his readers as doubtless enabled him to sympathize as he never did before with some of the rest of us who have had to bear such criticisms from a similar class of critics through a long period of years.

Bro. Rowe's biographer, who had known him long and well, speaks sympathetically of his life and character and work, makes copious extracts from his editorials, and also from the writings of Isaac Errett, editor of the Christian Standard, as setting forth the two sides to the controversies of those days. Perhaps it was difficult for any of us in the midst of those days of conflict to do justice to the motives of those on the opposite side. We confess that it was always a difficult matter with us, accustomed as we have been to look at questions from all sides, and to seek to understand an opponent by looking at the question as far as possible from his point of view, to reconcile the course of the late editor of the Christian Leader with the highest principles of fidelity to one's own personal convictions, and with a large interest in the welfare of the cause. But as time passes on, and we look back at those controversies as things of the past, we find ourselves more disposed to throw the mantle of charity over any seeming inconsistencies, and to regard as true men those who bore a part in those discussions contrary to what seemed to us at the time right and just.

The subject of this biography had many admirable traits of character. These are brought out in this sympathetic sketch of his life, and he will, no doubt, occupy a place, and he deserves to occupy a place, in the history of the conflicts of that period, which we now look upon as a temporary phase in our religious development. The volume contains 226 pages and has illustrations of the subject of the sketch from boyhood and young manhood to age. It will be read with interest, especially by those who were readers and admirers of the Leader under its former editor.

MEN OF THE BIBLE. By D. L. Moody. Fleming H. Revell Co., Chicago, publishers. Cloth, 126 pages; 30 cents net.

The things said of the characters are the things seen in their lives by D. L. Moody and expressed in his own effective style.

ANECDOTES, ILLUSTRATIONS AND INCIDENTS. By D. L. Moody. Fleming H. Revell Co., Chicago, publishers. Cloth, 126 pages, 30 cents net.

This is the latest and only authorized collection of D. L. Moody's pulpit stories, etc.

ONE THOUSAND AND ONE THOUGHTS FROM MY LIBRARY. By D. L. Moody. Fleming H. Revell Co., Chicago, publishers. Cloth, 396 pages, $1.00.

This book is valuable for its many suggestions, its practical comments and sidelights on daily vital questions.

We acknowledge the receipt of a copy of "Bright Melodies," a new song book edited by John R. Sweeney and J. H. Entwsel and published by John J. Hood, Philadelphia and Chicago. This book seems to us to contain an excellent collection of new and old songs and hymns for Sunday-schools, Endeavor Societies, public worship and evangelistic meetings.

STUDIES OF THE MIRACLES OF JESUS. By William H. Salmon, M. A. Published by the International Committee of Young Men's Christian Association, N. Y.

The above little book of 110 pages is suggestive and helpful. The outlines for study are mainly notes from the author's notebook as taught to voluntary classes for Bible study at Yale University and to a class of business men at Bridgeport, Conn.

BIBLICAL AUTHENTICITY. By L. L. Shearer, M. A. Fleming H. Revell Co., Chicago and New York, publishers. Cloth, 72 pages, 50 cents.

The above book in a plain way attempts to meet such objections to the Bible as are commonly met with both in the world and in the church. As a whole it is a strong vindication of the Bible as the Word of God and rule of religious ethics.

THE STUDENT'S CHALLENGE TO THE CHURCHES. By Luther D. Wishard. Fleming H. Revell Co., publishers. Paper cover, 48 pages, 15 cents.

Though written for the Congregational Churches, the above little book, because of its expressed methods, opinions and suggestions will be found helpful in the study of the great work of the world's evangelization. It is a strong missionary document.

CHANGE OF HEART. By R E. L. Prunty, Unionville, Mo. Paper cover, 34 pages, 10 cents.

The above treatise of an old yet ever living question, while quite analytical in its character, is of interest, and will doubtless prove helpful to many souls. Our criticism is that not enough attention is given to the great moral and spiritual forces that work upon the heart in true Christian conversion. This tract is dedicated to the First Christian Church at Unionville, Mo., of which the author is the appreciated pastor.

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MAGAZINES.

The June number of the Ledger Monthly is full of matter of interest to women. In the Youth and Home department there is "A Lesson in Woodcraft," by Robert B. Buckham, illustrating methods employed in camping out and traversing the rivers and woods—an article of particular interest to all who contemplate going into the woods for a vacation.

The North American Review for June is devoted wholly to the great national problems and issues of our own and other leading nations of the world and will be a particularly interesting number to every person interested in great national questions. Lyman J. Gage, William J. Bryan, Nelson A. Miles and James Bryce, M. P., are some of the men of national and international reputation who have ably written articles in this number. Whether the authority which the names of the authors carry with them or the manner of treatment be considered, the list of articles is perhaps the most remarkable ever brought together in one number of the Review.

The Hon. John D. Long, Secretary of the Navy, contributes to Frank Leslie's Popular Monthly for June a complete and most interesting account of "The Building of the New Navy." It is a wonderful story, as true as it is wonderful, and the pictorial illustrations enhance its value. Secretary Long may well say: "Looking over the navy register, and noting the number and classes of the ships that compose the modern navy, it seems hardly possible that only thirteen years ago the first vessel of this formidable and effective force was put in commission." To-day, besides the formidable fleet in commission, we have actually building no less than fifty-three new vessels, including eleven battleships of the first class. Add to these the twelve more vessels just authorized by Congress, and we have a total of sixty-five vessels upon which work is in progress.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

ARUFELT.

Peter Arufelt was born in Burk County, Penn., Nov. 19, 1826; died in Mt. Pulaski, Ill., April., 11, 1899; age 73 years, four months and 23 days. At the age of 13 he moved to Dayton, O., thence to Illinois in 1960. For 34 years he livhd on a farm near Mt. Pulaski; for two years in Kenney. In 1857 he married Miss Isabel Davis, who survives him. They were the parents of seven children; five daughters and two sons. One daughter and one son preceded him to the spirit-world. He was reared a Lutheran, but in 1876 he was immersed by Elder J. E. Cain and became a member of the New Union Church. He was one of those who made that church possible, donating the ground on which the building stood. He was a staunch supporter of the cause with his means, his presence and his life and character. The funeral was preached by Bro. L. M. Robinson. D.

HEMBREE.

Hugh L. Hembree was born in Warren County, Tenn., Sept. 18, 1820; died at his home in Dadeville, Mo., May 1, 1899. He came with his parents to Dade County in 1837, and obeyed the gospel under the labors of Joel Haden in the fall of 1838. He was a charter member of the first congregation of Disciples ever organized in this part of the country, and for more than 60 years he was a pillar in the congregation. He was married to Miss Annette Bender, April 29, 1844, who survives him. He was to her a faithful and true husband for more than 55 years. To them were born 11 children, seven sons and four daughters, seven of whom are mourning the loss of a father, four having gone on before him to the better land. The funeral services were held in the Christian Church in Dadeville. After the services at the church the remains were conveyed to the Rice cemetery, where they were laid to rest by the side of his children. "Blessed are the dead who die in the Lord."

W. H. Watson.

JEFFERSON.

On Tuesday night, May 9, 1899, passed from earth to heaven the pure soul of Mrs. S. M. Jefferson. She died in her home in Berkley, California, and was buried May 11th, in Mountain View cemetery, Oakland. The funeral services were conducted at the residence by Bro. A. M. Elston. All who knew her loved her. She had the secret of winning hearts. Her friends are found wherever her influence has been known. She will be missed as "the presence of a good diffused." Of some one it was said, "He is more than s teacher; he is an atmosphere." Mrs. Jefferson carried about her the atmosphere of love, cheerfulness, kindliness and sympathy. Her smile was an inspiration. Her soul shone ih her face. Her unselfishness was something beautiful. She bad entered lnto the joy of her Lord—the joy of doing good—long ago. She did not need to wait for some other world in which to find this blessedness. Her whole life exemplified the happiness of service. Mrs. Julia Jefferson was born August 27, 1860, in Beirut, Syria, where her father was laboring as a missionary of the cross. She was the daughter of Dr. Robert G. Barclay and Louise Hampton and granddaughter of Dr. James T. Barclay, author of "The City of the Great King." She came to the United States in 1866—after the death of her mother—where she spent her useful life. My acquaintance with her began in Louisville, Ky. She was a member of the old Fourth and Walnut Sts. Church, in which she was a most active and earnest worker. How she loved her Sunday-school class and how the children loved her! She was a conscientious Christian. Her religion was no ornament, worn on Sunday, but was the controlling and energizing influence of her whole life. It was a real and as much a part of her very self as the blood which coursed in her veins. She was a woman of fine literary appreciation and keenly alive to the beautiful in nature, art, literature and life. She was educated in the Augusta Female Seminary, Staunton, Virginia, the late principal of which, Miss Mary Baldwin, was her cousin. On March 7, 1888, she was married to our well-known and highly honored Bro. S. M. Jefferson. It was my very great pleasure to pronounce the marriage ceremony. This wedded life was a truly happy one, and for her home-life was heart-life. Bro. Jefferson has indeed been bereaved. He has to comfort him the presence of his three little daughters—Mary, Louise and Ruth—but none the less does he long for "the touch of a vanished hand and the sound of a voice that is still." May God bless him in his sorrow. Besides her husband and children Mrs. Jefferson leaves a sister—Mrs. R. K. Edwards, of Birmingham, Alabama. May the presence of the tender Christ be with these stricken ones and show to them that his touch can still heal the broken-hearted. I believe that our dear friend would have wished to be true of herself those lines of Tennyson:

"Twilight and evening star,
And one clear call for me,
And let there be no moaning of the bar
When I put out to sea."

E. L. Powell.

First Christian Church, Louisville, Ky.

MEISNER.

Lena May Meisner was born in Wilson County, Kas., Dec. 12, 1883 and died May 17, 1899, in Kansas City, Mo. The funeral services were conducted at the Vine St. Mission, of which she was a member. Lena was a noble Christian girl with a strong faith in Jesus and a pure heart. Her school class with which she would have graduated attended in a body. Lena was identified with the Sunday-school and Juniors, and when able was always present. She was not afraid to die. Blessed are such servants. She will await our coming.

Frank L. Bowen.

MORRO.

Amelia H. Morro, wife of H. E. Morro, was born in Culenborg, Holland, May 23, 1843. She came to America with her parents in 1848. She confessed Christ and was baptized by G. B. Hancock, May, 1885. The death-angel called for her May 26, 1899. She leaves a husband and five children to mourn her departure. She lived a devoted Christian life. She requested the writer to conduct the funeral from Psalms 90 and 103, also 1 Cor. 15. Songs, "Jesus lover of my soul," the "Open Gate." We laid her to rest in the Viola cemetery to await the resurrection. G. G. Cottrell.

PERKINS.

Mrs. Rachel Perkins, to whom you have been sending your paper since April, 1898, is dead. She was born February, 1814, married Mr. Burrel Perkins in 1839, was the mother of eight children, of whom five preceded her to the spirit-land. She joined the church in 1859. Died, Feb. 26, 1899, making a membership in the church of 40 years. Her last words were, "I love all my neighbors." L. W. Jones.

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Publishers' Notes.

"The Science and Pedagogy of Ethics," a text-book by H. W. Everest, LL. D., Dean of the Bible College of Drake University, Des Moines, Iowa, will be in press this week. The subject is treated under the following heads: Part First, Theoretical Ethics; Part Second, Practical Ethics; Part Third, Pedagogical Ethics. "If parents shall find help in this volume, if students shall find find it lucid and well-founded, if those preparing to teach shall find it supplies a want in our Normal schools, and if the preachers of the gospel shall find here a wonderful harmony between science and revelation, the purpose of the author will have been realized."—*Extract from Author's Preface.*

"Men of Yesterday" is a handsome volume of 291 pages from the pen of T. W. Grafton, author of "Life of Alexander Campbell," and from the presses of the Christian Publishing Company, St. Louis. It is a series of character sketches, of some of our prominent men: Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and O. A. Burgess. These men are worthy of these sketches, and the sketches are worthy of the men. It is a mistake not to keep before our minds men of this class. Their histories will inspire noble lives in others. The author is happy in his chosen field, happy in the title of book, and happy in the treatment of his subjects. Not long enough to be wearisome, and not so brief as to be unsatisfactory. Busy people and and young men and women by the thousands will read such a book, who will not read the larger biographies. M. M. DAVIS.

"QUEEN ESTHER." The first opportunity I have had of reviewing this book occured only the other day. I read it at a single sitting, and this fact is indicative of the interest which it inspired. I want to say a word about it. It is the best book to place in the hands of young people that I have read for many a day. It is pure and sweet and good; it is instructive and fascinating; and what else would you have in a book? The treatment is admirable. The great queen lives before us. She is no longer a myth, but a living woman, animated with every womanly instinct, and bearing the cross laid upon her with the fortitude of a real heroine. Bro. Davis has succeeded in the portrayal of all his characters in a manner at once skillful and attractive. The hand of the true artist is seen in every page, while the practical lessons deduced from the narrative are all that can be desired. To aid in the circulation of this book is to do a good work, and I cannot hence forbear this notice.

DAVID WALK.

The Council of Seventy.

The following summer courses will be conducted by the American Institute at various assemblies during the coming season:

At Chautauqua, N. Y., (July 8 to August 18), Chancellor O. C. S. Wallace, of McMaster University, will present daily studies in the Life of Christ for three weeks. During the second three weeks Professor George L. Robinson, of McCormick Theological Seminary, will give five hours a week to the *Old Testament Wisdom*. Professor Robinson will also conduct studies in *Palestinian Geography*. This course will be based upon facts of personal observation gained in traveling both in Palestine proper, as well as in Moab, Syria, Mt. Lebanon, Palmyra, Greece and Egypt. George Adam Smith's "Historical Geography of Palestine" will be used as a guide, though not as a text-book. The Palestine Park Model will be used.

In the University of Chicago (July 1 to September 23) courses in Hebrew and the Cognate New Testament Greek and the English Bible courses, both linguistic and interpretive, will be offered by the following members of the faculty and others: Professors George Adam Smith, William R. Harper, Ernest D. Burton, Shailer Mathews, Robert F. Harper, James H. Breasted, Herbert L. Willett, C. W. Votaw, Henry T. DeWolfe.

At Lake Madison, South Dakota, (June 20 to July 13) Professor Edward L. Parks, of Atlanta, Ga., will give daily class instructions in the *Teachings of Jesus*. Conferences on systematic Bible study will be frequent.

At Delavan, Wisconsin, (July 26 to August 6) Professor C. F. Kent, of Brown University, will give a daily study for ten days on *The Crises in Israel's History and their Political and Religious Significance*, with occasional lectures on other Bible subjects.

At Pertle Springs, Missouri, (August 15 to 24) Professor Sylvester Burnham will lecture daily upon *The Times and Ministry of Isaiah*.

At Winfield, Kansas, (June 20 to 29) Dr. Herbert L. Willett will conduct daily studies in *The Life of Christ*.

At Bay View, Michigan, (July 19 to August 10) Professor George L. Robinson will teach for ten days classes in *The Beginning of Hebrew History*, and in the *Wisdom Literature*. He will also give daily lectures in Palestinian Geography. These courses will be followed by a ten days' series of lectures in *Post-Exilic History to the Times of Christ*, and *The Missionary Journeys of St. Paul*, by Professor Shailer Mathews, of the University of Chicago.

At Ocean Park, Maine, (August 2-9) Prof. Alfred W. Anthony will give seven lectures on *The Unrecorded Life of Jesus*. At the Goodwill Assembly, E. Fairfield, Maine, (July 31 and August 1) Professor Anthony will give two biblical addresses.

The fifth annual session of the Maine Ministers' Institute, conducted by the faculty of Cobb Divinity School, Lewiston, Maine, in affiliation with the American Institute of Sacred Literature, will he held September 4 to 12, 1899. The work is arranged in five departments of seven lectures each.

At Monteagle, Tennessee, (August 13 to 19) President George S. Burroughs, of Wabash College, will lecture daily on a subject to be announced.

Educational Day in Missouri.

The first Lord's day in July, or the next regular meeeting day in any church is Educational Day. In Missouri the Educational Conference, through its executive committee, asks every Christian congregation to observe the day by having a sermon on education and making donations for our colleges. Each congregation is kindly solicited to give, if possible, as much as an average of one dollar per member. Any giver or church has the right to specify to what college and for what purpose the gift shall be devoted, and the executive committee will faithfully follow such instructions. All funds not specifically directed will be divided among the colleges by the committee.

To make this donation a success, a committee should be appointed in each congregation to make a thorough canvass privately with the aim to raise as much as requested. This committee should see every member and take his subscription, patiently explaining to him the purpose and need of such funds. If in any case the canvass should not reach all the members, opportunity should be given at church on Educational Day to make the desired contribution.

Our preachers in every part of the state are earnestly requested to preach on education the first Lord's day in July, or the next preaching day in any church, setting forth the necessity of education, the necessity of its being Christian and the necessity of means to provide such education. He should speak of the glory of colleges to any religious people, of their power to sustain a great cause and of the misfortune and discredit of their being neglected. He will certainly not forget the young people of our Christian homes, their usefulness in every relation of life, their worthiness of the best training the church can give and the splendid future achievements for the kingdom of God that must result from their instruction.

It is to be hoped that no congregation will depend upon a Sunday morning basket collection for this cause, now too long neglected, for such a collection would surely fail to meet so great needs. Much will depend upon the preachers to see that these committees are appointed in the churches and that they push their work to a worthy completion. No other effort of the church involves more of her future growth and power. No other has been longer obscured by conflicting claims and no other should now appeal with greater reason and pathos to the generosity of a wise and liberal brotherhood. A people who for many years have appealed to learning to vindicate their plea, and who from the first have founded and patronized colleges, will not now be inattentive to so urgent a call at a time of so great need. CLINTON LOCKHART.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity"

Vol. xxxvi. St. Louis, Mo., Thursday, June 22, 1899. No. 25

CURRENT EVENTS.

While the United States and Russia furnish the bulk of the world's petroleum and stand almost abreast in the quantity of crude oil produced, the amount of refined illuminating oil supplied by the United States far exceeds that furnished by Russia. A table just prepared by the Treasury Bureau of Statistics shows the quantity of mineral oil produced by the various countries in 1897, the latest available year, also the quantity produced in the United States and Russia in each year since 1883. This statement shows that while the quantity of crude oil produced in the two great oil-producing countries in the world, the United States and Russia, is nearly equal, the quantity of refined illuminating oil produced by the United States is more than double that produced by Russia. This is due to the fact that a given quantity of United States oil produces three-fourths of its bulk in refined illuminating oil, while the same quantity of Russian oil produces about three-eighths of its bulk in refined illuminating oil. Sumatra, next to Russia, is the most formidable competitor of the United States because of the rapid growth in its production of oil, the fact that its crude oils produce half their quantity in refined illuminating oil, and the further fact that they are much nearer to the Orient, the countries of which form an important part of the world's market for this class of exportations. Up to the present time, however, the quantity of oil produced in Sumatra is small compared with that of the United States or Russia, its figures for 1897 being but 72,258,000 gallons, against 2,543,000,000 gallons for the United States.

The arbitration tribunal provided for under the administration of President Cleveland, to settle the boundary dispute between Great Britain and Venezuela, began its formal sessions in Paris on the 15th inst. Chief Justice Fuller and Justice Brewer represent Venezuela in the board of arbitrators, while Gen. Harrison and Gen. Tracy act as counsel for the same. The arbitrators meet in the same room which was occupied by the Spanish-American Peace Commission. Foreign Minister Delcasse made a brief introductory address of welcome, expressing the honor which Paris felt in being chosen for the meeting-place of a tribunal composed of such eminent men. M. de Martens, president of the board, responding, laid great stress on the advantages of arbitration. As he is a prominent member of the Russian delegation to the Peace Conference at the Hague, it is hoped that the meeting of this board will have a good influence on the proceedings of that body. At the suggestion of Gen. Harrison the tribunal will meet only four days of the week. The proceedings of this tribunal will be watched with interest, as it has full power to make a final settlement of the question at issue, and constitutes a notable triumph of the principle of arbitration in settling international differences, in which this government will have borne a leading part.

In a recent paragraph we called attention to the civil service order of President McKinley, expressing the fear that the President had been influenced to issue the order under the pressure of politicians, who desired to use the offices as rewards for party service. We stated at the same time, however, that we had seen no explanation of the President's action, and our hope that some explanation would be made that would throw light on the subject. Since then we have seen a reported interview with Secretary Gage, who justifies the President's action on the ground that it was merely making corrections which practical experience in the public service under the operation of the civil service law had shown to be necessary. The Chicago Record of the 16th inst., in its editorial correspondence from Washington, says that "considerable misrepresentation might have been avoided if those who are familiar with the facts had furnished the public with a lucid explanation of the nature and effect of the recent order of the President, by withdrawing from the jurisdiction of the Civil Service Commission certain subordinates of the several executive departments." More than half of the persons affected by this order, the Record says, are in the War Department, and "comprise casual and temporary employees of the engineer corps and the quartermaster, commissary and medical departments of the army, such as carpenters, masons, painters, blacksmiths, stone cutters, machinists, teamsters, packers, helpers, laborers, watchmen, guardians, hostlers, etc." It has been found, the Record says, "that the ordinary Civil Service rules cannot be applied to this class of men for several reasons." Among these are the fact that a number of men refused to submit to an examination, not caring to be at the expense of going to Washington, and the other fact is that the examination provided does not determine the fitness of the candidates for the various positions. These facts, however, would seem to us to suggest the need of some modification of Civil Service rules so as to adapt the examination to the purpose they are intended to serve rather than withdrawing the classes of employees mentioned from the operation of the Civil Service laws. We are sure that the American people, with a certain class of politicians excepted, desire the success of Civil Service reform, and will not approve of any backward step.

At the instigation of Governor Sayers, of Texas, a meeting of the governors of various states, together with their attorney-generals, is to be held in the city of St. Louis, September 20th, for the purpose of agreeing upon some uniform legislation concerning trusts. The Attorney-General of the United States recently expressed the opinion that the several states would have to deal with this evil since the United States Government could not do it so effectively without interference with the prerogatives of the states. It is probable, however, that it will require the co-operation of the various state governments with the national government to prevent the evils likely to flow from the rapid multiplication of trusts. In any event, the need of uniform legislation among the states, and of conference on the subject in order to ascertain what kind of legislation will prove most effective, is evident. Governor Sayers has had favorable responses from a large number of governors, expressing their willingness to attend such a conference and their hearty sympathy with its purpose, and this without regard to their party affiliations. It is probably neither desirable nor practicable to prevent the co-operation of men engaged in the same general industry to promote their own interests. The combination of capital for this purpose alone is not a matter against which legislation should be aimed, but when these combinations have for their object the aggrandizement of certain individuals and corporations at the expense of the public, it becomes a matter of grave public concern and demands the wisest and most effective legislation.

It begins to look as if the Peace Conference now in session at the Hague will have for its net result nothing more, perhaps, than some agreement to recommend to the various governments represented some form of international arbitration. Even this proposal is not likely to meet with the endorsement of all the delegates to the conference. One of Germany's representatives made a speech a few days since opposing arbitration as a method of settling international disputes on the ground that it was not in harmony with the idea of the divine right of a sovereign to have the question of peace or war taken out of his hands to be decided by another tribunal! Silence followed this deliverance until it was broken by a remark of Sir Julian Pauncefote, representative of Great Britain, to the effect that the speech of the honorable gentleman was "hardly in harmony with modern theories of statecraft"—a remark which went straight to the heart of the difficulty in the case of Germany. If nothing more, however, should come of the Peace Conference than an agreement upon some method of inter-

national arbitration, the outcome of it would abundantly justify the holding of such a conference. It was the prediction of this paper in the beginning that this was likely to be the most practicable subject for consideration and agreement among the representatives of the great powers in the conference. An effective tribunal of international arbitration, when its effectiveness has once been demonstrated, will do more to promote disarmament than anything else that could be devised. It will not be to the credit of any nation to put itself in opposition to such an important and far-reaching measure.

Richard P. Bland, of Lebanon, Mo., for twenty years a representative of his district in Congress, died at his home at 4:30 A. M., on the 15th inst. Mr. Bland was born in Ohio county, Ky., in 1835. Left an orphan at an early age and thrown upon his own resources, he worked upon a farm in summer, and saved sufficient money out of his small earnings to pay for his way at school in winter. At the age of 18 he entered the Hartford (Ky.) Academy and took a teacher's course for one year, and spent sometime afterwards in teaching school. In 1855 he went to California and spent ten years in that state and in Nevada and Colorado, teaching school, studying, and afterwards practicing law. He returned to Missouri in 1865 and practiced law for three years in Rolla, and then removed to Lebanon, which became his home until the time of his death. He was first elected to Congress in 1872, and was re-elected to each succeeding Congress until 1894, but was re-elected at the next election. Mr. Bland was a staunch member of the Democratic party, and from the beginning of his legislative career he was closely identified with the silver movement, being familiarly known as "Silver Dick." Mr. Bland was by far the most prominent candidate for the nomination for the Presidency by his party in 1896 prior to the assembling of the convention, but when the nomination fell to Mr. Bryan he did not sulk in his tent, but gave earnest advocacy to the candidacy of Mr. Bryan. He was a man in whose honesty and integrity the people of the country generally had confidence without respect to party. Mr. Bryan has pronounced him the ablest champion of free silver, or bimetallism, which the country has produced. His death will be universally lamented as that of an able, experienced and honest statesman, who sought the welfare of his country and of the common people, with whom he was always in close sympathy.

Chicago has set an excellent example to other cities in organizing a Municipal Art League to look after the artistic beautifying of the city. One does not need a very artistic eye to notice in any of our cities violations of the simplest laws of artistic beauty. The object of this new organization, which embraces some of the leading citizens of Chicago, is stated as follows: "The Municipal Art League of Chicago shall consist of an associtation organized for the purpose of providing adequate sculptural and pictorial decorations for the public buildings and parks in the city of Chicago and to promote in every practical way the beautifying of the streets and public places. The justification for the organization of this society, composed of artists and laymen, is based upon the four general considerations: The need of an awakened civic conscience in relation to public art, the needs of the city as regards works of beauty, the noteworthy opportunities which exist for the adornment of the city and the present favorable conditions." The Executive Board will consist of three architects, three sculptors, three painters, the mayor, representatives of the Park Boards and the Cook County commissioners. An active and efficient organization of this kind can hardly fail to exert a beneficial effect upon any city.

The campaign in the Philippines continues active in spite of the rainy season. The latest conflict has proved to be one of the severest battles thus far fought. It was in the Province Cavite, and under the direction of General Lawton. The enemy made a very vigorous stand at the Zapote River, from which they were driven, however, by General Lawton's forces with severe loss. General Otis cables that one-third of the Filipinos' army were killed or disabled in this battle, in which General Lawton was aided materially by the co-operation of the navy. General Otis also cables that the "inhabitants in that country rejoice at deliverance and welcome with enthusiastic demonstrations the arrival of our troops." Admiral Watson has arrived at Hong Kong, and has taken command of the Asiatic squadron which, since Admiral Dewey's departure, has been under the command of Captain Baker, of the Oregon. General Luna is reported as having been assassinated by the friends of Aguinaldo, and there is an unconfirmed rumor that Aguinaldo in turn has been assassinated by some of General Luna's forces. The American people will rejoice at the termination of this unfortunate war in the Philippines.

According to a special dispatch to the St. Louis Republic, June 19th, the dispute between Canada and the United States has suddenly taken on a more serious aspect. The announcement that Lord Salisbury and Ambassador Choate had agreed upon a modus vivendi line was hailed as the beginning of the end of the trouble. But it is now stated that Canada will not accept the provisional line of the proposed modus vivendi and that England must choose between Canada and the United States. This, of course, has stopped negotiations on the modus vivendi and leaves both parties at sea as to a solution of the difficulty. The essential points on the provisional line agreed to by the United States in the proposed modus vivendi were the White Summit at the Canadian Custom House, the Chilkoot Pass at the Canadian Custom House, and a point on the Dalton Trail, in the Chikoot Pass, which left the Indian village of Kluchman on the American side. But the report now is that Canada will not accept this line, and all negotiations looking toward a peaceful solution of the trouble are said to be at least temporarily blocked. Canada still asks for a tidewater port and the United States has nothing more to offer than stated in the provisional line. But dark as the problem now looks it is to be hoped that new light will break in upon it from some quarter and this troublesome Alaskan boundary question find a speedy and permanent settlement.

FIDELITY AND CHARITY.

Do these two words convey opposite meanings? We might imagine that such was the case from some things we hear and see. We are fully persuaded, however, that they both stand for essential elements of Christian character. Not only are they not antagonistic, but each demands the other as its complement. Fidelity comes from the same root as faith, and is the practical side of faith. It is faith at work or under trial, proving itself true and genuine. Charity, otherwise known as love, we know to be a cardinal Christian virtue. Paul puts faith, hope and love together as an abiding trinity, and pronounces the greatest of these to be love. He had no thought of there being any conflict between faith and love, and surely there can be none between fidelity and love.

But, as we have said, there are those who speak and act as if these terms were inconsistent with each other and mutually exclusive. Here is a brother, let us suppose, who believes on Christ as the divine Savior, and who is loyal to Him and to His teaching according to the measure of his understanding of the mind of the Master. But let us suppose that he is in error, according to the general understanding among us, concerning certain theories that do not affect his Christian character. At least he differs from most of us, and we generally agree to call that error which differs from the generally accepted view, although it sometimes turns out to be the truth. The question arises: What does fidelity require in the case, and what does charity or love require? Are they antagonistic in their demands? We think not. Fidelity to Jesus Christ requires that we uphold the standard of His teaching as He has given us to understand it, and to exalt His authority above that of all merely human teachings. Charity requires that we do this in the spirit of brotherly kindness and with due regard to the well-being and reputation of our brother; that we do not judge him harshly; that we do not, above all things, misrepresent him or seek to injure him, but to put the most favorable interpretation allowable on his utterances, and to bear with him even when he is in error, while we seek to impart to him what we believe to be a truer view of the question at issue.

Just here is where the mistake is usually made. In our zeal for the faith, and for the things which we believe to grow out of or to be intimately connected with the faith, we forget the claims of love which our brother has upon us and fail to treat him with that courtesy and kindness which are far more potent in winning a brother from his error than over statement, harsh judgment and unfriendly criticism. In this course we not only violate the demands of charity, but we are lacking as well in fidelity. We have not been faithful to the principle of love, which is more vital, after all, than even faith. Never was there greater need, we believe, in any age of the world for these two cardinal virtues of fidelity and charity than at the present time. The Bible is undergoing the most critical investigation to which it has ever been subjected. Many views which have been regarded as fixed are undergoing modifications, old theories are being discarded as inadequate to explain all the

facts, and new views are being presented and advocated. A hundred questions relating to the Bible, and possessing more or less importance, are as yet unsettled. But none of these affect, or ought to affect, our faith in Christ and loyalty to Him and our love for one another. But this condition of things does require the exercise of that love which is greater than even faith or hope, and is far greater than knowledge. It is certain that we are not all going to see alike on all these disputed questions. We may be one in faith, but it is not at all probable, nor do we know that it is desirable, that we should be one in opinion concerning every question of biblical criticism. In this state of things we will be under the necessity, either of following the example of some of our religious neighbors and engaging in a series of heresy trials, in order to enforce uniformity in our theories and opinions, producing strife and confusion, if not division, or else we must exercise larger charity, greater tolerance, larger liberty of thought and freedom of investigation.

Those who have any intelligent comprehension of our religious position need not be told that the latter course alone is consistent with our position and plea. Our distinction between faith and knowledge, or faith and opinion, amounts to little if it does not furnish a guarantee against interference with fraternity and fellowship while exercising the liberty of differing in opinion from others. This has been one of its beneficent results in the past, and is bound to be increasingly so in the future. This position of fidelity to Christ as the true object of Christian faith, and loyalty to Him as the true test of Christian fellowship, with freedom of thought on all questions of theory and interpretation, fits us well for passing safely through the trying times in which we live, the ordeal of criticism through which the Bible and Christianity are passing. If we can only have the wisdom to see the adaptation of this position to the conditions of our time, and the fidelity that will enable us to stand unflinchingly by our principles, we shall be able to demonstrate to the world that our fathers were providentially guided when they lifted the banner of religious reform, in making this distinction one of its cardinnl characteristics.

Our position is destined to undergo a severer test in the next twenty-five years than it has ever undergone in the past. We are raising up a group of scholarly men, the number of whom will steadily increase, who will enter along with other Christian scholars into the realm of biblical criticism and investigation. We cannot expect that the results of their investigations will always be entirely satisfactory to the rest of us or to each other. We have a right, however, to expect that they will be loyal to Jesus Christ and to the teaching of the men whom He commissioned and qualified to communicate His will to the world. As to the rest, we must have patience. Time will accomplish much. Growth in Christian knowledge and character will throw off a good many erroneous notions. An error held to-day may be outgrown to-morrow.

Let the men who lead be cautious in the new views which they accept, and prove themselves to be safe leaders. Let the rest of us who follow be patient, tolerant, charitable, and the outcome will be all right. This is the policy or rather the principle that has held us together in the past. It is the only course that will enable us to steer safely between the Scylla and Charybdis of opposite extremes in the future. So shall we be found "sound in faith and charity," and will show ourselves to be loyal and loving disciples of Him who, while unswerving in His loyalty to His Father, did not quench the smoking flax nor break the bruised reed.

Hour of Prayer.

CHRISTIANITY AND EDUCATION.

(2 Peter 1:5-9; Heb. 5:12:14.)

(Uniform Midweek Prayer-meeting Topics, June 28th, 1899.)

CENTRAL TRUTH: *It is the purpose of the Christian religion to give to man the highest possible mental and moral development, and education must supplement regeneration to accomplish this end.*

Next Lord's day is Educational Day throughout our churches in the United States. It is the day set apart for the consideration of the importance and needs of our educational institutions, to which we are looking for the educated and trained men and women who are to be our leaders in all the activities of the future. It is a day, too, in which these institutions are to be remembered in our prayers that God's blessing may rest upon them, and that they may be wisely guided in accomplishing the great work that is committed to them. The topic for this prayer-meeting evening has been selected with reference to Educational Day.

In the passage quoted from 2 Peter it is seen that Christian life is a divine and orderly progression. Faith is the fundamental condition of our growth because it is through faith that we come into right relations with God who is the source of all life and of all knowledge. But, having come into union with God in Christ, we are not to tarry at the threshold of the church or of the Christian life, but to go on adding these various graces to our Christian character. This is the process of Christian education. How much our colleges have done to lay the foundation for this kind of Christian growth is known to all intelligent observers. Their influence is to intensify our zeal and to enlarge it, to widen the mental horizon, to deepen the spiritual life, to promote the various forms of religious activity and hence Christian growth.

Let it be noted that in the revised rendering of the passage from Peter it is in the exercise of these various graces in their order that the following grace is to be added; that is, in the exercise of our faith we supply virtue or heroism, in the exercise of our courage or heroism we supply knowledge, and in the use of knowledge we acquire temperance or self-control, and so on. This means that the Christian life, if it is to be a life of growth and development, must be a very active life.

In the other Scripture reference we find a strong rebuke administered to the Hebrew Christians because they had not made the progress in knowledge that they ought to have made, considering the time that they had been Christians. Instead of being able to teach others, they needed some one to teach them the very rudiments of the gospel. Instead of being able to use solid food, they needed to be fed with milk like babes. Evidently the author of the Hebrew letter had no sympathy with the class of stationary Christians who refused to go on to perfection, but contented themselves with a few elementary principles of the gospel. How many thousands there are in our churches to-day who are subject to this same rebuke! They feel under no obligation to make constant increase in their knowledge of God's Word and of divine things. They do not believe in new ideas. They are opposed to progression. They are religious pullbacks. They have never learned that one of the worst as well as one of the most common forms of heresy is in shutting the mind against new truth. The education which this class of Christians has is a false education in that it produces an unwillingness to receive additional light. Let us beware of this—one of the subtlest and deadliest forms of heresy.

There is no place in the Christian life for sloth, for idleness, for ignorance. The whole spirit of Christianity is in favor of development and growth. The type of Christianity that does not foster Christian education, that does not build, endow and equip institutions of Christian learning, is not the true type. If we fail in furnishing adequate support for our colleges and higher institutions of learning, we shall have furnished the highest proof that there is something radically wrong in our conception of the Christian religion. It is as true of the church as it is of the nation: "We must educate or we must perish."

PRAYER.

O Thou who art the God of knowledge and of all wisdom, we thank Thee that in our creation Thou hast made us in thine own image and endowed us with faculties and with powers capable of endless growth and development. We thank Thee for the great Teacher which Thou hast sent into the world, not only to give us life, and that more abundantly, but to instruct us in the knowledge of God and to inspire within the human mind and heart the desire for the highest and best things. We thank Thee for our colleges and universities and for the work which they have accomplished in the advancement of Thy kingdom. We pray Thee that we may have larger and better views of our obligations to support these institutions of learning, that they may better accomplish the great work that is laid upon them. Bless the trustees, the faculties and students of these various institutions, and so fill them with Thy Spirit and with Thy truth as to enable them to fulfill their respective obligations. In Christ's name. Amen!

In the course of a sermon at the Brick Presbyterion Church in New York recently the pastor, Dr. Henry Van Dyke, said he believed that the world was better to-day than it had been, because the church had advanced by holding fast to that which was good, while, at the same time, it had not feared to take up new thought when the new was better than the old. "The union of conservatism and liberality," said Dr. Van Dyke, "is the only safe course for the church to follow." He added that in a satisfactory statement of belief the points to emphasize are these ten: First, the fullness of the Fatherhood of God; second, the Sonship of Christ; third, the all-sufficiency of Christ's atonement; fourth, the living presence of the Holy Ghost; fifth, the sovereignty of God; sixth, the liberty of every soul to be with God or against God; seventh, the joining of the soul to God; eighth, the supreme authority of the Bible; ninth, the absolute necessity of love and good works; tenth, the immortal life of heaven. —*Literary Digest.*

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

Macatawa! Many of our readers have noticed this word before. It has entered quite largely into the literature of this department during the summers of the decade past. It suggests a wooded shore, wide-stretching views over Lake Michigan, glorious sunsets, cool breezes, the thunder of breaking waves, and the gentler music of sighing trees and singing birds. It is a word to conjure with. It brings up associations with some of the choicest spirits we have ever known. For, after all, what are the most beautiful and inspiring scenes of nature, unless there be kindred spirits with whom you can have fellowship in the enjoyment of them? Yes, we are at Macatawa, and as far as possible we desire that all our readers shall enjoy with us whatever of beaty and inspiration and delight we may find here that can be translated into words. This is why we write.

It had been a warm, muggy day in Chicago, full of meetings, consultations and interviews. An increasing number of Chicago friends makes it more and more impossible to pass through without tarrying awhile in their association. At seven o'clock the good steamer, "Soo City," left its moorings at No. 1, State Street, steamed slowly down that crystal current, known as Chicago River, through a line of massive lake passenger steamers and freighters, into the great lake, and turned its prow to the northeast toward the Eden of Macatawa. On board we met a number of familiar faces bound for the same port as ourselves, who, like ourselves, were returning to a place they had learned to love. When well out into the lake, a dark cloud rose on the western horizon, and threatened a storm during the night. The weather prognostications in the evening paper spoke of squalls on the lake, followed by a northwestern gale. The timid had uneasy forebodings of a heavy sea and *mal de mer*. But in spite of the ominous outlook, we had a swift and smooth passage. There were thunder storms and heavy rain during the night, but the northwest gale did not set in until we had passed through the channel at Macatawa, and had steamed up through the quiet waters of Black Lake to Holland, where we continued our rest until the usual hour of rising, and returned by electric cars to Macatawa along the southern shore of the little lake.

It was a glorious morning! The clouds and storms of the past night had swept by, leaving a clear sky and bringing a brisk, cool and bracing breeze down over the lake from the northwest. A spring overcoat was comfortable. A blazing fire at Edgewood-on-the-Lake, following immediately the taking down of the storm shutters from windows and doors, added no little to the comfort of the situation. Even at this writing, the day following our arrival, the temperature suggests October, and our stenographer, to whom we are dictating these lines in our study, is wrapped in a Mexican serape, while we pace the floor to keep up the circulation. Just at this juncture, we were interrupted by a visit from Brother Musselman, from St. Louis, of the Paris Medicine Company, who came to bring us a string of white bass which he caught last night. He has only been here a few days, and this is his first catch. He is naturally enthusiastic, as any good fisherman would be under the circumstances. Ordinarily our neighbors do not need to bring in fish to Edgewood-on-the-Lake. It would be like bringing coals to Newcastle. But so far we have had no time to go fishing, and are not likely to have for a few days. Brother M., however, promises to see that we are amply supplied with the best that the lake affords.

We find ourselves here at least a week in advance of the usual time of our arrival. It was with great regret that we were compelled to deny ourselves the pleasure of attending the Missouri State Sunday-school Convention at Plattsburg, as well as to break some other recent engagements. The condition of our health, however, was such as to make these self-denials necessary, and this fact has hastened our departure to the North. We are here, too, in advance of the large body of summer visitors, but the number is increasing daily. Among others present, we notice Prof. Richard B. Moore, of Columbia, Mo., who is here for a week, Brother H. S. Earl and J. S. Hughes. On the first morning after our arrival we are met with a pressing invitation to deliver the address next Lord's Day to the graduating class of the High School at Holland, in old Hope Church. As we are already feeling the invigorating influence of this cooler atmosphere, we hope to be able to render this little service to our neighbors in the good Dutch town of Holland.

A few weeks since, Macatawa Park had a visitor which was not appreciated by those who were present, and as it was the first visit of the kind in the history of the Park, it is sincerely hoped it will be the last. A very severe storm with something of the circular motion of the tornado, struck this region about midnight, leveling a number of large forest trees that were in its immediate pathway, tearing verandas off of some of the houses, blowing in windows of some, and doing other damage, besides greatly terrifying the inhabitants. Edgewood-on-the-Lake, though in the path of the unwelcome visitor, escaped unscathed, though the houses of our neighbors across the road were more or less damaged. The rear veranda of Dr. Everest's cottage was demolished by the blowing down of a tree, which fell across it. Brother Everest had sold his cottage to a resident of St. Louis, and it was unoccupied at the time. We regret that we are not to have Brother Everest and his good wife for neighbors during the coming summer. He was making an increasing number of friends here each year, and we are sure he will be missed from the goodly company of elect spirits who are wont to gather here.

In a little walk through the Park with Mrs. G. last evening, we counted a dozen new cottages which have been erected since we left last season; most of them very handsome and modern. Among these is one built by J. Z. Tyler on our Cedar Walk opposite that of J.J. Haley, which is nearly ready for occupancy. These brethren can hold theological discussions with each other without either leaving his own veranda, and if the versatile brother, who combines a Kentucky pastorate with the editorship of a Chicago weekly gets too far afield in his theology, we can rely upon the Cleveland pastor and manager of the Bethany C. E. Reading Circle to bring him back within the recognized lines of orthodoxy. Together they will be able to hold in check any radical movement that may originate in the neighborhoods of Cincinnati or Lexington.

Edgewood-on-the-Lake,
Macatawa, Mich.

A SUGGESTION FROM THE EDUCATIONAL POLICY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Thoughtful observers of present movements among the Disciples of Christ are pretty generally agreed that there is a great and growing interest in the cause of education. This interest is not so much in the mere training for the ministry in a superficial knowledge of the Scriptues and of some of the main features of our peculiar teaching, as in the equipment of colleges which can adequately give the broad foundations of a modern education to ministry and laity alike and in the higher education of our preachers and teachers in our own or better institutions for graduate instruction. Increased interest in the endowment of our colleges is indicated by the concession of increased time on our state and national programs for the presentation of educational interests, by the establishment of a regular "Educational Day," by the successful campaigns carried on in Ohio, Indiana, Illinois and other states in the interests of their respective colleges. Increased interest in higher professional and special training is manifested by such meetings as that held in St. Louis in April, and by the growing demand, in spite of the attempt to arouse prejudice against them, for our more highly educated men as pastors for our churches.

Encouragement for those who are leading the educational movement, as well as suggestion as to method, may be found in the recent history of the Cumberland Presbyterian Church. This church, like our own, began its work with an effort to evangelize a frontier section and found it necessary to employ relatively uneducated men in its ministry. Like ourselves, also, the Cumberland Presbyterians have found the ministerial qualifications of a generation ago inadequate for present needs. The recent general assembly held in Denver devoted more time to the consideration of education than to all other subjects. The most important report considered was that of the committee on education. This denomination has enjoyed great prosperity and now has a large membership. But the Disciples have had a much larger growth. Their membership is found chiefly in a much wealthier section of the country and possesses a fair share of that greater wealth. They are working, too, in a section where general education is further advanced and where modern problems are making greater demands. Under these circumstances, whatever need of educational advance the Cumberland Presbyterians feel, we must feel with greater force; and whatever advance they are able to make we are able to quadruple at least.

The Denver Assembly of the denomination under consideration resolved to enter upon a systematic campaign to raise a mil-

lion dollars for education. This resolution was adopted unanimously after the leaders of the church had declared that the scheme was perfectly practicable. Furthermore, this action was not to be a mere resolution. An educational commission was established and given large powers; the church was divided into six educational sections, each assigned to the central college of its territory, the authorities of each central college being requested to co-operate with the commission in its territory; the first Sunday of January was made "Educational Day," on which the pastors are urged to read the action of the assembly and preach on "Christian Education;" and, finally, the division of the general fund of $1,000,000 was pledged to seven principal institutions in sums ranging from $300,000 for Cumberland University and Seminary at Lebanon, Tenn., to $50,000 for the Cumberland Divinity House of the University of Chicago. The practical sense of the assembly is shown no less in the attempt to co-ordinate the various denominational institutions and the recognition of the strategic importance of certain leading ones. Then in the establishment of the commission with specific duties. Some of the smaller institutions are urged to cease to pretend to do college work and to articulate themselves with the larger colleges as preparatory schools, "there being much greater need for first-class training schools than for third-rate colleges." Like ourselves, the Cumberland brethren have a number of small institutions which might do admirable work as academies, or even carry students through the first year of college work, but which perpetrate an educational fraud and do their students a gross injustice by claiming to do full college work. The assembly proceeds on sound business and educational principles in proposing to give the bulk of its fund to five of its best managed and best situated institutions, at the same time recognizing the strategic importance of certain new points by pledging a portion to the Chicago work and a portion to a new college to be established on the Pacific Slope.

There is not a single item in the above plan which is not suggestive for us. None depends upon ecclesiastical machinery which we do not possess, nor upon an amount of wealth beyond our reasonable control. It is not too much to ask that our whole brotherhood should give our educational interests such a right of way as the Cumberland Presbyterians have given theirs, nor that our general interest should take in *all* of our really general institutions and lead to their substantial endowment and support. We, like the denomination above mentioned, must come to realize the primary place of education. In the words of the gentleman who introduced the subject in the Denver Assembly, "Education is the theme of themes, the problem of all problems; all other problems being a part of this. God's command, Go preach, was a command qualified by another, training for the ministry. Thought distinguishes man from the brute, and the thinker is the ruler. This is an age of wealth and of strong colleges, and ours must be endowed if they are to be successful competitors of the others."

J. D. FORREST.

Indianapolis, Ind.

Current Religious Thought

Max Nordan, the aggressive and indefatigable leader of the Zionist movement among the Jews, in an article in the June number of the North American Review, on "Israel Among the Nations," says:

I will not stop to consider the absurdity of the objection, that all Jews are liberal. It would be equivalent to the reproach, "All Jews strive to secure school education," or "All Jews avoid drunkenness." But the statement of Eduard von Hartmann is actually false. It is a matter of regret that the Jews do not deserve his reproach, which would in reality be the greatest compliment that could be paid them. The majority of wealthy Jews are not liberal, but conservative, and partly even reactionary; and Eduard von Hartmann knows full well that the two baptized Jews, Leo and Stahl, furnished the ultra-conservative feudal party of Prussia all the historical, philosophical and political thoughts and arguments upon which that party has lived for the past half century, and upon which it lives today. In the same way, it was the baptized Jew, Disraeli, who renewed the program of Tories in England, and secured for that conservative party a new lease of life.

The truth is, that the Jews—with a single exception, which I will presently consider—are nowhere active in Jewish politics. In no country where the Jews enjoy political rights, is there a Jewish vote, in the sense in which the United States has a German or an Irish vote. The Jews who exercise their voting privileges belong entirely to the second category of which I have spoken above, that is, to those who do not wish to be recognized as a distinctive group of the population. They therefore avoid anxiously everything that might call attention to their Judaism. They do not organize; they create no Jewish election committees; they seek to gain no control of campaigns. More than that. Whenever an election is actually in their own hands, they prefer to nominate a Christian, and only occasionally do they seek, in a shamefaced way, to obtain the concession from the party for which they vote, that a Jewish candidate be nominated in a non-Jewish precinct. The East End of London is the only example of which I know, where a Jewish majority has the courage to send a Jew to the House of Commons in a systematic fashion. It frequently happens on the Continent, that Jews vote openly for pronounced anti-Semitists."

The following from the New York Observer on "Thinking and Believing" will bear close reading:

The tuth of the matter is that these great matters of religion cannot be left for soulution to man alone, much less to simply one part of the man; as, for example, the rational faculty. Man alone, as a religionist, unaided by divine revelation, has always been a failure. "Spritual intuitions" have not retrieved large masses of mankind from paganism, conscience has never approved itself as an absolutely dependable guide in all cases. The human reason is greatly subject to prejudice and error, and at the best is beset with insuperable limitations in its search for truth. The faculty of faith, directed toward an authoritative divine revelation needs, then, to be brought into play, that the materials of religion may be found in that revelation, and the reason and conscience may be preserved from wandering off on foolish chases or along forbidden paths.

Between right thought and right belief there canot be a chasm or divergence. But, as man is imperfect in all his powers and processes, a conflict often results between thoughts and beliefs, as these are actually promulgated in the world. We need, then, more men who will think things through. In Christ's command to love the Lord with all the mind the literal translation would be with a thorough mind. The very word "mind" there used, in the Greek, denotes a "thinking through." When men think things through, and not superficially, they will be quite certain, if their spirit be that of humble inquiry after truth, to come out into the clear field and sunny atmosphere of a biblical, evangelical faith, where the wisdom of men is made of none effect, in order that it may be absorbed and glorified in a diviner wisdom. We are not, therefore, disturbed by the so-called antinomies of faith and reason. A self-sufficient human reason, that does not go far enough and does not go straight, may miss the simplicities of the Christian religion, and recoil upon itself at lenth in deepest despair. On the other hand, he who in humble faith accepts God's revelation of himself in the Scriptures, and in the person of his dear Son, will find nothing there that will stultify reason, but everything that conscience will approve.

The Religious World.

The General Assembly of the Cumberland Presbyterian Churches, at Denver, decided to raise an endowment fund of $1,000,000 for the endowment of five of their centrally located colleges, and to establish one on the Pacific Coast. This is going about the denominational educational problem in a wise way. The smaller schools will be made feeders to the larger ones.

One of the most interesting incidents in connection with the arranging of the supplies [at the Presbyterian Assembly in Minneapolis recently] was connected with the appointment of the Rev. Dr. C. J. Young, of the Church of the Puritans in New York. Dr. Young had intended to hear one of his brother commissioners preach, but on Saturday morning he heard his name announced as one of the supplies for the following day. He learned also that he was to preach in the Christian Church, or the Church of the Disciples, as it is called There is only one congregation in this city of this denomination, the one to which President Garfield belonged. Dr. Young knew Mr. Garfield well, saw him frequently during his last illness, and conducted his funeral services at Elberon, N. J. It seemed an unusual Providence that brought this warm friend of Garfield's to the church of Garfield's choice, and the sympathetic preacher did not lose the opportunity of the hour, but preached upon the Greatness of Service, using Lincoln and Garfield as illustrations. Without being invidious, it is fair to assume that in the estimation of one congregation in Minneapolis, the most important man in the General Assembly is not the retiring moderator nor the present moderator even, but the man who knew and loved James A. Garfield.—*New York Observer.*

In writing of religious conditions in Europe in The Illustrated Missionary News for April General Booth says:

We find in every city we occupy (except, perhaps, in some Swedish ones) a vast majority of the population, and we cannot but be struck with the apparent abandonment of these multitudes by the churches. No matter whether "the church of the majority" be Catholic or Protestant, we find its buildings closed as a rule at the hours when the working classes might, if they wished, attend their services. The people are left to the theatre, to the music hall and the cafe, where they find themselves generally in the company of those who worshiped at the church in the morning. And, upon inquiry, one finds that this abandonment of the masses to their indifference or unbelief is rendered the more inevitable by a general want of faith in the saving power of Jesus Christ. In Lent, and sometimes at other seasons, special preaching takes place at many churches, but few seem to hope that this preaching will affect many of those who are actually indifferent. There is a certain class who habitually visit such services annually, and adopt certain religious practices in connection with them; but nobody seems to dream of anything like those general efforts to evangelize the whole population of a city which are so common in this country and in America. The more I reflect upon it, the more this general indisposition to missionize Europe astounds me.

The Catholic Church has in every nation where it once predominated "made itself impossible" for the masses by its meddling with politics and its neglect of the poor. The "Catholic reaction," of which one sometimes hears in France, whatever it may signify, "certainly does not mean the gathering together of more people in the churches."

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD—IV.

An Important Crisis Reached.

W. T. MOORE.

WHAT THE PLEA INVOLVED.

This brings us to an important turning-point in our history. As has already been intimated, up to this period we were chiefly engaged in aggressive work with respect to the unconverted and the numerous religious denominations around us. Our plea involved at least three things:

(1) The proclamation of the pure, simple gospel for the conversion of sinners.

(2) The union of these converts (as well as all who acknowledge the one faith and the one baptism) upon the one foundation of apostles and prophets, Jesus Christ himself being the chief corner stone.

(3) The scriptural organization, edification and development of the churches of Christ.

During the earlier days of our movement we gave attention mainly to the first two of these divisions, and consequently our organic and spiritual growth was somewhat neglected. But we had now reached a period when this crowning part of our work must receive the most serious consideration. We had evidently come to the parting of the ways. We had advanced a little beyond the first two divisions, and now we must either go backward or forward. To stand still was impossible.

The war had not been an unmixed evil. It had made new conditions for nearly everything. The whole country had entered upon practically a new career. The old methods in either politics or religion would no longer work, and consequently it was a time of readjustment; a time when success could be assured only by recognizing the conditions of society and meeting courageously the obligations which these conditions imposed.

THE LAWS OF PROGRESS.

It is not too much to say that a crisis had been reached in our movement. It was impossible to make progress by many of the old methods, and yet some held on to the old with a tenacity worthy of a better cause. Nevertheless, it cannot be denied that these men were necessarily fighting a losing battle. The Disciples were simply following the course of all other movements of their kind, and these are more or less subject to certain laws which may be enumerated as follows:

(1) As soon as a movement becomes strong as an aggressive force, it at once begins to spend part of its strength upon itself rather than upon the world about it. Its aggressive power becomes sensibly weaker in the exact ratio of the intensity of its self-examination. Much of its force is turned inward, and introspection takes the place of the proselyting tendency, which is always characteristic of a new movement.

All religious movements have had to pass through this period, and that of the Disciples cannot claim to be an exception to what is really a general rule. Before the war the whole strength of our movement was largely expended in evangelistic efforts, and in making known the principles for which we contended. But when we came to the period of readjustment and progress, on the lines of new society which the war had produced, we found that we could not any longer work wholly upon the old lines with any hope of permanent success; and yet, there was great apparent danger that in our anxiety to set our house in order we would lose much of the evangelistic fervor which distinguished us during the earlier period of our movement. That there was danger at this point is abundantly proved by subsequent events.

(2) While authoritative definition always has its evils, it is equally true that no definition at all is sometimes not entirely free from difficulty. The anti-creed doctrine of the Disciples was, in some respects, a boomerang. Having no authoritative interpretation of the Scriptures, every man became his own interpreter, and consequently there were times when it was eminently true that in the movement there were "all kinds of doctrine, preached by all kinds of men."

This state of things would necessarily lead to considerable conflict within the body; but a conflict at this point would not likely be precipitated during a period of intensely aggressive work by the Disciples upon the world outside of their own churches. Nor was there much conflict with respect to matters of expediency, wherein definitions had to be considered during the earlier days of the movement.

But when the period of introspection dawned, and the Disciples became deeply interested in their own organization and development, then it was that some of the straightest among us began to feel the reflex force of the anti-creed doctrine which we had so earnestly preached. When brethren began to think for themselves, with respect to church organization, the public worship and missionary societies, then it was that the most intense preachers of the anti-creed crusade began to feel the need of some interpretation of the Bible that would help them to scotch the forward movement which had broken with the absolete methods of the past.

There was really nothing new in the course pursued by the men to whom I have referred. They were only repeating history. Nearly every man has at least three Bibles in his house. One is the printed Bible; another is the man's interpretation of this printed Bible for the regulation of his own conduct, and there is still another interpretation of the first Bible, which is for the regulation of his neighbor's conduct.

It is all very well to say that we take the Bible and the Bible alone as our rule of faith and practice; but in most cases it would help to a clearer understanding of our position if, when we say this, we would at the same time state which Bible it is to which we refer.

(3) Usually the period of a movement which brings with it introspection brings with it also the beginning of intellectual growth. It is the time which marks the dawn of culture and real, substantial progress; and at such a time there is sure to be considerable conflict between the past and the present. Ignorance is always the implacable enemy of legitimate progress. Hence there can be no real forward movement in any religious work without reaching a period where conflict will be surely developed between the two opposing forces to which I have called attention.

As has already been intimated, the war had settled several things. It had at any rate stimulated activity. It had also tended to turn the eyes of the Disciples from their religious neighbors to a careful consideration of their own faith and practice. This introspection, as I have called it, led to an earnest desire on the part of many to make progress somewhat commensurate with the demands of the new conditions of society which had been evolved out of the war. These were called the "progressives."

There were others, however, who refused to accept the changed conditions; or, if they were compelled to accept them, they utterly refused to adapt themselves to these conditions. These men were called the "anti-progressives." Thus, two opposing forces were definitely formed; still, notwithstanding the opposition between them has sometimes been even bitter, like the centripetal and centrifugal forces of nature, these parties have after all contributed to the vigor, growth and harmony of the movement.

It is a great mistake to suppose that opposing forces necessarily bring disaster. In commercial life we do not hesitate to say that competition is the life of trade. It is really the life of everything. Nature teaches us a great lesson on this subject. Where on the globe is it that we find the best developed men and women, both intellectually and physically? Do we look for them at the extreme north or the extreme south? Certainly not. They are found on a narrow belt of the earth, all the way round, just where the seasons are in eternal conflict, just where all the opposing forces of life are most active. The same is true with respect to the moral or religious world. Hence opposition, when legitimately met, is a means of progress.

MORE CASUISTICAL CONTROVERSY.

It is not strange, therefore, that our movement had to pass through the experiences I have indicated; nor is it strange that the conflict precipitated became a formative force in developing the churches in the direction of legitimate growth. It is true that for a time there was a certain amount of danger that the controversies of the period would lead to division. There is always danger in everything that makes for life. Death is the end of all danger. The war itself, as we have already seen, put a heavy strain upon the fellowship of the Disciples North and South, while the communion question affected for a while the convictions of the whole body. Meantime, the organ question was beginning to occupy considerable attention. It was dis-

cussed in the A. C. Review, the Millennial Harbinger, Lard's Quarterly and other periodicals of less influence. Such men as Moses E. Lard, A. S. Hayden, Benj. Franklin, John W. McGarvey and Isaac Errett participated more or less in the organ discussion during the period under consideration. These men for the most part wrote temperately, but there was evidently underneath what they said very positive convictions and deep feeling.

Those who opposed the organ discussion, during the period, did so on the ground that it was unscriptural, and consequently they could not worship where it was used. They held that those who advocated its use could have no conscience in the matter, and consequently by the law of love they ought to refuse to do that which wounded their brethren.

But the advocates of the organ contended that their plea was not contrary to Scripture, even if there was no precept or example for the use of the organ in worship. There were some, however, who contended that a legitimate interpretation of the Scriptures readily yields a support to the use of the organ. They also contended that they had a conscience in the matter just as much as their anti-organ brethren; and consequently they felt it to be their duty to contend for the use of it.

The question of the scripturalness of missionary societies had its origin about the same time. It cannot be denied that at the very beginning of the movement Mr. Campbell in his Christian Baptist had laid the foundation for much of the opposition which was now experienced with respect to organized missionary work. But Mr. Campell's writings in the Christian Baptist must be interpreted in the light of the times in which he wrote and the conditions of his environment. When this precaution is taken, Mr. Campbell never wrote anything in opposition to such missionary societies as were proposed by the Disciples. But, however this may have been, it is certain that some excellent and earnest men were bitterly opposed to any such societies as then existed among us and as still exist.

While it is not my purpose, nor does it come within the scope of my part of the work, to follow these discussions through the subsequent periods of the movement, nevertheless, I feel that it would be out of place to close this chapter without remarking that there never has been the slightest chance for anything like a real schism in the body. Of course, there have been individual alienations on account of several differences, but it is certainly a magnificent testimony to the plea for which the Disciples contend that through all the controversies of the past their churches have uniformly maintained their fellowship for one another, and this result is undoubtedly a great victory for intellectual freedom as well as for freedom of action within that whole territory of conduct bounded by what is called expediency.

There is a tradition of an Indian chief who with his tribe fled before the prairie fires till he had crossed a broad river, when he struck his tent-pole into the ground and cried, "Alabama!" (Here we may rest!) He was no prophet. Hostile tribes overpowered them, and they found only graves where they sought a home. This is a parable of the soul; for it earth has no Alabama.—*Selected.*

SOME PHASES OF THE CHRISTIAN UNION DISCUSSION.*

CHARLES M. SHARPE.

There is no topic of more vital interest among religious people in Protestant Christendom to-day than that of Christian union. The fundamental proposition of Christian politics—"One is your master, even Christ, and all ye are brethren"—is plainly seen to have been contradicted by the rancorous strife and acrimonious competition of past history. The Manchester theory of unrestrained competition, wherein the fittest survive to the highest interests of the social whole, is now quite generally denied within the sphere of economics, and much less can it be admitted within the sphere of religion. Christian thinkers, conceiving, as they do, that Christianity "hath promise of the life that now is as well as of that which is to come," are concerning themselves more and more with practical questions as to how the sad consequences of past error or misfortune are to be avoided in the present and discontinued for the future. Such a question is that of Christian union.

All Christians believe in union. So clearly and decidedly do the Scriptures condemn both the principle and the practice of division, that there is no mistaking their import. But, strange as it may appear, Christians are unable to agree as to what constitutes union in the scriptural sense. The bases of union that have been presented are many and various. The Catholic unionists will maintain as the scriptural basis the supremacy of the Papal See. The Anglican comes forward with his quadrilateral basis, of which the "Historic Episcapate" is the chief corner stone. These both mean by union, ecclesiastical oneness, under one visible authority. Others maintain that scriptural unity does not necessarily mean the consolidation of all religious bodies. It is sufficient that a unity of purpose and spirit shall prevail and shall manifest itself in loving-kindness and cooperation, while the various organizations shall pursue the even tenor of their ways, working out their several diverse destinies. Which of these is the correct view, and if neither, what other alternative presents itself?

In harmony with that most hopeful and decided tendency of modern Christian thought, described as Christo-centric, our appeal shall be to the source of all Chrstian doctrine—the mind of Christ. What did he mean by the union of his followers, and what did his accredited interpreters understand him to mean?

There is no more luminous Scripture upon this point than John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all my be one as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This is our Savior's prayer for all his followers—then and to the end of time. According to his utterance Christian union is the union of his individual followers in a relation similar to that which subsists between Christ and his Father. Without going into the useless and endless discussion of the constitution of the Godhead, suffice it to say that our Savior's language does not invite us to stint the meaning of the union between himself and his Father, but rather to extend it as far as our human conceptions will enable us to do. If any one desires our Savior's comment upon the text under consideration, let him consider the following Scriptures: John 14:10; 15:33; 16:15; 5:19. I feel sure that the intelligent student will discover, from these texts, the union of Christ and his Father to be exclusive of all autonomy of purpose or action as between the two. Independency is a term that has no application to their relation.

Let us now see what the Scriptures teach specifically concerning the union of Christ's disciples.

There is one figure used so frequently bp the Apostle Paul as to suggest that in his view, no better illustration is possible. I refer to all those passages which speak of the church of Christ's body. See 1 Cor. 12:12, 13, 26, 27; Eph. 1:22, 23; Eph. 4:11, 12; Eph. 4:16; Col. 3:15). These passages ought to mean more to us in this age of biological learning than they have meant to those of any former age. The reference is plainly to a living structure—an organism, if you please, in which every individual member is an organ. The union which is said to subsist between them is certainly *organic union.* To the Church of Christ, scripturally described as his body, biological conceptions will undoubtedly apply.

The figure of a building is also generally employed to describe the church. "Upon this rock," said Jesus, "I will build my church." "For other foundation can no man lay, than that is laid, which is Jesus Christ." Whatever is meant by architectural unity, then, may be ascribed to the Church of Christ scripturally described as a building. That the church is *one* appears from the fact that only one foundation is or can be laid.

Summarizing, now, our conclusions from the three classes of Scripture examined, we see that Christian union to the mind of Christ and his apostles meant the union of his individual disciples in a fellowship as complete as human thought can conceive. That union is *formally* described by the figure of a living organism, in which the impairment of one organ is to some extent the impairment of all, in which the individual organs perform special functions subservient to the interests of the whole, while they in turn are nourished by the common current of life coursing throughout the entire organism. This unity is further illustrated by a building, built upon one foundation, and in which all the parts are mutually related and interdependent.

How closely does the present condition of the church conform to the scriptural ideal? Are we as individual followers of Christ "one as he and his Father are one?" Is the Church of Christ as it exists in sectarian Christendom "one body," or many?

To the first query answer will be made, and justly, too, that such oneness as is indicated between Jesus and the Father must for us imperfect men be merely an ideal. We can only realize that oneness in proportion as we conquer the flesh and develop divine likeness. So said Paul to the Corinthians. Division is always evidence of carnality, and individual progress in divine things tends toward the completest union among those in whom spiritual life is dominant.

*Read before the Ministers' Union, at Lawrence, Kansas.

To the second question—"Is the Church of Christ one body?"—I suppose no one will venture an affirmative reply. Such a position is clearly indefensible in view of the Scriptures cited. The condition of the Christian world to-day is one of visible disunion. Says Dr. Amory H. Bradford (Biblical World Vol. XIII, p. 86), "Instead of clasping hands in common fellowship and moving as an army, united and resistless, we are divided into rival camps."

Our discussion has now developed the scriptural idea of union and has shown that the sectarian condition of the church does not answer to the demands of the scriptural ideal. We now inquire what may be done to alleviate the unfortunate condition that obtains. For purposes of discussion I will put forth two propositions.

First, the Scriptures do not contemplate a consolidation of denominations as such. All scriptural teaching concerning union refers to individuals and never to collectivities. Collectivities are never mentioned except, as in the one case of the Corinthian factions, to be immediately condemned and negated. A collectivity within, and *other than* the universal Christian brotherhood, is nowhere in the NewTestament Scriptures accorded any ligitimate status whatsoever. The organic unity of the body of Christ as indicate, in the Scriptures could not possibly be realized by a union of religious bodies in which the identity of those bodies should be preserved any more than the divisions of the Corinthian church could have been healed by a compromise in which the claims of Apollosites, Kephasites and Paulites should have been severally recognized. In the solution of that difficulty the only right accorded to the factions was the right of dissolution. As it seems plain that the Scriptures do not recognize the existence of sects, not even for purposes of union, so also does it seem clear that denominations could not, in virtue of origin or history, however honorable, acquire any indefeasible right of permanent existence. I cheerfully accord to the chief Protestant bodies, with possibly a single exception, an honorable origin and acknowledge, with certain reservations, that they have had an honorable history. The *origin* of Protestant denominations *was justified* by the corruption and tyranny of the Romish Church, which could not be reformed from within. Their *continuance was justified* so long as they had to fight for religious liberty and purity of faith as against the papal power or other oppressive ecclesiasticisms, and so long as their peculiar organization furnished the indespensable bulwarks against the foe. Their persistence is no longer justifiable unless it can be shown that the interests of Christ's kingdom are to be thereby promoted,and not only so, but more fully promoted than would otherwise be possible. Can this be shown? Not if we are to believe Richard Baxter, who wrote: "The gospel cannot accomplish its great triumph and collect the redeemed from every land until the law of Christ be fulfilled by these Protestant sects—until they become one." Not if we are to believe Dr. Howard Crosby's words, that "there can be no millennium for a divided church." Not if we are to credit the rising and increasing chorus of voices from all religious bodies, condemning in decisive terms the divided conditon of the Church of Christ and urging union as the indispensable preliminary of a successful evangelism.

At this point comes forward the advocate of spiritual unity and urges that such unity is not incompatible with separate and autonomous organizations. We will summon him to justify his position by the Scriptures. Under which of the scriptural illustrations will denominationalism find place? Is it a building, built upon one foundation, and do the various parts of denominational Christendom mutually support each other? What support does Methodism derive from the Baptist body? Does Presbyterianism regard Episcopacy as a necessary adjunct to its own prosperity and perpetuity? I beg that some one of vivid imagination and some skill in draughting will present to our eyes a form of architecture corresponding to denominationalism. Can denominationalism find place under the figure of one organic body, in which if one member suffers all the rest suffer with it? What paroxysms of pain would the Methodist body experience by the dissolution or atrophy of Presbyterianism? Merely to ask these questions is to expose the absurdity of the position which provokes them.

(CONCLUDED NEXT WEEK.)

"TO BE CONTINUED."

W. REMFREY HUNT.

The greatest sermon-story in the whole world of literature is the Acts of the Apostles. It is the continuation of Luke's history of the life and times of the Christ. It is the great missionary manual of the Christian Church. Its author was a missionary to the Gentiles. From the incidental references to himself in the Acts we find Luke as the companion to *the* great Asian missionary. Paul speaks of him as the "beloved physician." He was also traveler, preacher, author, teacher. His gospel declares what Jesus "*began* both to do and to teach." The Acts records what Christ—under the dispensation of the Holy Spirit—*continues* "to do and to teach" unto all nations.

This fundamental law of continuity must be maintained. The light-rays of revelation and inspiration are not yet gone out. We must continue our labors in the acquisitiom of truth. We shall become strong and influential in the respective ratio of our adaptation to the laws of growth and the needs of the age. Our name and character as an unsectarian body is "to be continued." Our great missionary enterprises demand that we write the twenty-ninth chapter of the Acts of the Apostles.

The eternal purpose is that the unsearchable riches of Christ is to be preached unto all nations. Anything less than this is a caricature on the Christian faith, a travesty on our commission and a burlesque on our destiny. In the wonderful purpose of God the manifold wisdom was to be made known to the sons of men "through the church." This is the revelation of the mystery which he purposed in Christ Jesus our Lord. This also is the interpretation, exposition and expansion of the great commision. Here is grace abounding. The Word is preached, not merely to the home races of Judea. The "other sheep" is now being sought. The "far-off" made nigh. The "alien" made a fellow heir. The "stranger" made a fellow citizen and the redeemed heathen made welcome in the household of God.

Mark the promise of Christ: "And ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and to the uttermost part of the earth." This was the text of the divine charter and commission of the church. The royal command like the beneficent promise of the presence always is given in perpetuity. The work and the Word is *to be continued.*

We are not satisfied with past achievements. It is but the index of the *other* chapter. We must go on, grow up and work out in the great mission entrusted to us. With an invincible plea, a clean record, free of the ivy growth of creedal accretions and with the vigor of youth on our side we shall yet surprise the labeled segments of Christendom with our strength, hopefulness and continual victories.

The tide of missionary interest in both the home and over-the-sea fields is steadily rising. It is overcoming the barriers which at one time seemed insuperable. At last the Christian Church is girding itself in earnest. The work of Carey, Morrison, Moffat, Judson, Nevins, Saw, Henderson, Biddle, Garst and others is "to be continued;" indeed, it *is being continued* all along the line.

The latest edition of our missionary history predicts a new era in the art of giving. We must continue to do even more than we did at the March offering. Surely, we have passed the line where our members give only a cent a month apiece. If we could enlist *this year* the 4,300 churches of our brotherhood who have *dis*-continued to discharge the obligations of their Christian name and faith, the society could redouble its energies, those churches would be abundantly blessed, their life enlarged and their future made to gleam bright with promise.

It is imperative that we "continue in the grace of God" in this outgrowth as a great missionary people. Never were our opportunities greater. We have more colleges and schools to meet the demands of our mission fields than ever before. Our youth are pouring out and into all parts of the newly created empires of the world. Christian nations are in the ascendant. The supremacy of our race is seen in the marvelous acquisition by our youth of the foreign languages, they can live in any climate, master any difficulties and laugh at impossibilities as they cry in the name of King Jesus, *Excelsior!*

It is paramount in importantance that we continue to supply men and means. It is supreme in urgency that we continue in prayer for those who have gone forth. It is vital that we remember the divine promise of the Holy Spirit was given conditionally and only as we continue to "go" or "send." Let us, therefore, see to it that the resolutions of Chattanooga become the achievements of the year.

The indomitable energy, self-sacrifice and whole-hearted service for the raising of the $150,000 for FOREIGN MISSIONS then is *to be continued!*

The persistent prayerfulness, untiring conservation and active faith for the raising of the collection for HOME MISSIONS *must be continued!!*

The co-operation, sympathies and well-directed canvassing for the fruitfulness of the CHILDREN'S DAY *shall be continued!!!*

The joyous, free and willing partnership in the helping of the success of the C. W. B. M. and the CHURCH EXTENSION DAYS, also, if we are Disciples indeed, WILL BE CONTINUED.

Our Budget.

—Are you having the heat *and the burden* of the day?

—Our reporter's report of the Plattsburg convention has not reached us in time for this paper.

—We give our readers a picture of our lamented brother, F. M. Bruner, this week and a tribute to his memory by W. S. Errett. As his life has been outlined by those who have written of him since his death, we need not add to what has been said now and here.

—Baxter Waters, the supply pastor of the Central Christian Church, this city, on last Sunday was honored by the presence of a distinguished visitor in his morning audience, Col. William Jennings Bryan. Col. Bryan had been at the funeral of Richard P. Bland, Lebanon, Mo., the previous day and spent Sunday in St. Louis.

—We acknowledge the receipt of a copy of a book entitled Experimental Study of Children, including Anthropometrical and Psycho-physical measurements of Washington school children in United States and Europe, description of instruments of precision in the laboratory of the Bureau of Education, child-study in the United States, and a bibliography, by Arthur MacDonald, specialist in the Bureau of Education. This book represents a vast amount of research and labor. It is published by the government printing office.

—Notwithstanding a rain at the marriage hour, the Mt. Cabanne Christian Church, this city, was crowded to witness the nuptials of Mr. Daniel Silver and Miss Daisy Call. The decorations, the music by Mr. Gettys, and the ceremony by the pastor, Dr. Dungan, were all in the happiest vein and a delight to the eye and ear of the splendid audience gathered in honor of the widely known and highly esteemed bride and bridegroom. On the same evening the bridal party started on to the lakes, the best wishes of all their friends, both present and absent, going with them. The CHRISTIAN-EVANGELIST joins in congratulations.

—The assistant editor of this paper recently enjoyed the pleasure of preaching on two Lord's days to the Fifth Christian Church of this city. The pastor, W. F. Hamann, his wife and son, were absent on a vacation of nearly three weeks. The church is a live one; good Bible-school, good Endeavor Society and good audiences. The Endeavorers of this church are supporting a mission Bible-school with an attendence of over 100 scholars. Ye assistant editor also preached two sermons to the Beulah Christian Church of this city, Sunday, June 11th, and found an excellent Bible-school and a good Endeavor Society. They are also good hearers of the Word. The Beulah Church is still without a pastor, but in correspondence with a preacher whom they hope to secure soon.

—A. J. Marshall, the evangelist of this city, made a fine report of his commencement in South St. Louis. He is getting the Carondelet Christian Church well organized for effectual work. There were eight additions for the first month with a marked growth in the attendance of the various activities of the church. The outlook is a very hopeful one for the permanency of the church. Steps will probably be taken soon to purchase a lot and in time to build a house. Bro. Marshall's family is now with him and he feels more comfortably situated and reinforced in his work. He is now assisting O. A. Bartholomew, the pastor of the West End Christian Church, this city, in a protracted meeting. There had been one confession on the third night of the meeting with indications of others accepting Christ. Bro. Marshall is making a good impresion upon the preachers of this city by his careful, practical way of going about a great work.

—The 42nd announcement of Christian University, Canton, Mo., breathes forth a spirit of hopefulness that is exceedingly pleasing to its friends. A strong faculty and full courses of study in the different departments of the University for the year 1899-1900 are announced.

—We received a telegram from John L. Brandt, pastor of the church at Valparaiso, Ind., on the 14th inst., announcing the death of their baby, Raymond Dewey, on the previous night. The message came too late for notice in our last issue. The child was 14 months old. The sorrowing parents have our sympathy.

—In speaking of those who are criticising Dr. Hillis, the new pastor of Plymouth Church, for finding his sermons, texts or themes from some of the world's great authors, the Cumberland Presbyterian asks the following pertinent question: "Is it not about as well to take a secular text and preach from it a religious sermon as to take a Bible text and, departing from it, as some do, as far as the east is from the west, preach a secular sermon?"

—The Journal and Messenger gently hints at error in the Baptist fold in the following statement: "Our church-succession brethren are very sure that 'John's baptism was Christian baptism,' but they do not stop to think how his practice harmonizes, or fails to harmonize, with their theory of the ordinance." And in case "his practice fails to harmonize with their theory of the ordinance" we wonder what will become of their theory of the origin of the Baptist Church?

—C. S. Medbury, pastor of the Christian Church at Angola, Ind., has published a tract of 20 pages, envelope size, paper cover, entitled "Fundamental Lessons in the Plan of Salvation," that has the promise of great usefulness. There are ten lessons on leading biblical topics arranged in questions and answers on each theme. The answers for the most part are simply the scriptural reference where the answer in scriptural language may be found. It is the kind of a catechism that if studied by our children would not only show them the way to Christ, but store their minds with useful knowledge on religious and biblical questions of the greatest moment. We anticipate a wide demand for this tract because of its simple-practical way of dealing with religious questions and responsibilities.

—Receipts to the American Christian Missionary Society for the week ending June 17, 1899, were $1,944.93, being a gain of $1,170.13 over the corresponding week last year. The number of new churches contributing this week is 46. It is thought that a large number of churches have delayed sending their offerings to secure larger amounts. The board urges that all churches send all or a part of their offerings at once if possible. They have obligations that are maturing that must be met and a large number of appeals for help that cannot be answered until they know certainly what the offering is going to be. Please remit promptly all money for Home Missions to Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, O.

—The New Voice for June 10th gives a new version of the motive leading John Wilkes Booth to assassinate President Lincoln. According to the story related in the Voice the assassination resulted from the failure of an effort on the part of Booth to secure from President Lincoln the pardon of his friend, John Young Beall, who was under sentence of death as a Confederate guerrilla and spy. John Yonng Beall had joined the Confederate navy, but operated upon the lakes and by raids in New York. After his capture he was tried and ably defended, but sentenced to be executed in February, 1865. Booth is said to have worked hard for the life and release of his friend, visiting the President in his behalf; but failing to secure his pardon he declared to avenge his blood by killing both Lincoln and Seward. The Voice gets this story from the late Dr. Geo. A. Foote, who recently died at Warrenton, N. C. The story is told in a very plausible way, but as yet seems to lack confirmation other than the guaranteed veracity of Dr. Foote. If true it removes the foundation for an opinion injurious to the South that has been generally accepted by the people who opposed the rebellion.

—Another indication of the dying condition of the sectarian spirit in the religious bodies of this age was made manifest in this city last week in the following incident: Rabbi Sale and the board tendered their temple, Shaare Emeth, free of charge, to the Church of the Redeemer, Episcopal, for an organ recital by Charles Galloway, for the benefit of the debt upon that church. This is said to be "the first time in the history of this city where a Hebrew congregation ever loaned its place of worship to make money for a Christian Church."

—The January and February number of Business in Christianity is largely occupied with an account of the saving of the church at Huntington, W. Va., which was saved from the sheriff's hammer by the Church Extension Board. In this we have a practical demonstration of the usefulness and efficiency of this arm of missionary activity in our work as a religious body. By the way, do you take this magazine? It is the organ of our Church Extension Board, and keeps its readers informed on Church Extension work.

—St. Louis now has "a new nonsectarian church." The failure of the church authorities to settle a difficulty in the Tyler Place M. E. Church, of this city, resulted in the withdrawal of its pastor, Rev. Abraham E. Nelson, and a portion of his flock, and the establishment of a so-called "nonsectarian church." We do not know what the articles of faith of this new church will be, but presume that Methodist characteristics in faith and practice will still prevail. Mr. Nelson is reported as saying that the movement was entirely orthodox in that its advocates do not desire either to defeat or defend denominational preponderance, laying stress only on the great essentials of the Christian religion. He also said that they believe in the unity of church and in the unification of orthodox Christianity. Whether the now two "nonsectarian" churches of this city will fraternize we know not, but predict in the negative. A truly nonsectarian church is a difficult thing to produce in the world, even yet.

—In an interesting article in a recent number of the American Tribune, Indianapolis, Ind., on "Dixie's Land," J. Fraise Richard, Washington, D. C., corrects the long-conceived and widespread error as to the origin of "Dixie." Instead of its being a Southern song in its origin he says it was composed April 5, 1859, in the city of New York for the Bryant Minstrels, by Daniel Decatur Emmett, a native and now a resident of Mount Vernon, Ohio. It originated, as will be seen by the dates, two years prior to the breaking out of the Civil War, in response to the request of Jerry Bryant, the senion member of the troupe, made on Saturday evening, that Mr. Emmett should present at the rehearsal on the Monday following a "hooray" for the public. Mr. Emmett responded that the time was short in which to compose such a production; but being urged he set earnestly at work, and on the Sunday intervening he composed both the words and the music of "Dixie," and presented them on Monday in the form in which they are now sung. In the same article the writer gives an interesting sketch of the author of Dixie, who still lives in a small house near Mt. Vernon, Ohio. He is 83 years old, has no children and is dependent upon charity for his subsistence. We agree with Bro. Richard, that "the writers of our sacred and patriotic songs should not be neglected nor forgotten."

—On last Sunday the assistant editor of this paper dedicated a new house of worship in Williamson County, Ill., known as the West Christian Chapel. This house is about eight miles east of Carbondale. It is a neat frame building, seating about 300 people, and by contract, would have cost from ten to twelve hundred dollars. But it was built largely by the members and friends of the congregation and cost much less. There was only $170 remaining to be paid at the time of dedication. The brethren of this church, anticipating a larger audience than could get in the house, many times over, had prepared seats in a beautiful grove near the church where all the services of the day were held. There were brethren and friends present from Carbondale, Carterville, Marion, Johnson City and all the intervening country. It was an old-fashioned enjoyable "basket meeting." The communion service in the afternoon was conducted by Bro. Page, pastor of the church at Carterville, and the Carterville choir furnished excellent music for the afternoon services. The West Christian Chapel church is small, there being but about 20 members, but they are active workers and mean to build up a strong church in that community. All enjoyed the day. The West Christian Chapel choir sang beautifully at the morning service besides leading the entire congregation in some of the "good old songs." One of the most widely known men of this community is Dr. Hayton, now in his 83rd year, and still in the practice of medicine. He is as agile as a man of 60 years, writes a fine, steady hand, and has the promise of becoming a centenarian. He is a remarkably well-preserved man for his years. The West Christian Chapel is in the midst of a good farming district and an intelligent, prosperous community. The writer enjoyed the hospitality of Bro. Clark, of Carbondale, Sunday night, and was back at his office at usual hour for work on Monday morning, having had a pleasant outing and the satisfaction of having tried to do some good for others while away.

—The St. Louis Christian Advocate reprints in full the recent editorial in this paper on "Union of Temperance Forces" and its editor, W. B. Palmore, one of the leading temperance workers of the country, adds the following comment:

We are very glad indeed that such able editors as Dr. Garrison are opening their eyes to the greatest enemy of our republic. Agitation and co-operation is the greatest need of the hour. For local organization we would suggest the Rochester (New York) movement: The Prohibition Union of Christian men, or the American Anti-saloon League. The former can be federated in the latter. The American Anti-saloon League will receive or co-operate with every and any one who is ready and practically opposed to the saloon, regardless of creed, color, politics or religion. Organized iniquity must be met by organized righteousness. And we would be very glad to have Dr. Garrison and all his great church to fall in with the American Anti-saloon League, or to suggest something better.

Will some one of our correspondents who is familiar with the aim and methods of "The American Anti-saloon League" tell us about it, and how those who are opposed to the saloon may co-operate in putting it down? From what we know of it, we can see no reason why all the friends of temperance may not unite in opposing the saloon. This need not hinder them from adopting or using any other method of opposing the liquor traffic. As to the "opening of eyes" to this great evil, the editor of this paper has been trying to open his for more than a quarter of a century, and he is ready to open them still wider. May he be able to bear the light.

—A special dispatch to the Globe-Democrat, this city, June 16th, from Richmond, Va., says that C. E. Morgan, pastor of the Christian Church, Minneapolis, Minn., has accepted the call extended to him from the Seventh St. Christian Church of that city, to become its pastor. The time of his departure from Minneapolis has not been fixed. Bro. Morgan had a call from the Central Christian Church of this city to succeed F. G. Tyrrell, and the impression went out that he would probably accept, but it seems that he has decided in favor of Richmond, Va. If Bro. Morgan goes to Richmond, St. Louis will not complain against him nor the Richmond church, but nevertheless would have been glad to have secured him for this field.

—The state convention of Texas, at Ft. Worth, appointed a committee of six preachers to canvass the state to raise the amount necessary to save Add-Ran University to our people. The time in which to make the canvass is limited to 30 days and if the amount necessary to meet certain debts be not raised in that time the school will pass to other hands. The brotherhood at large in general and of Texas in particular, are appealed to for assistance in saving the university to our people. Any donations may be sent to Chancellor Buxton, at Waco, Tex., who will remain at Waco to report the progress of the canvass authorized by the convention. The canvassers are preachers and their time will be donated by the churches for which they preach for 30 days for this work.

—We have received a number of addresses, all excellent in their literary caste, force of thought and grasp of essentials, which will be published as fast as our space will permit. They will make excellent summer reading for those who at this season have the time for more extended and intellectually invigorating articles even of the heavier sort.

—The yearbook of the Y. M. C. A. of North America for the year 1899 contains a lengthy report of their work in the army and navy and altogether makes a book about 250 pages. There are a goodly number of half tone pictures of different Y. M. C. A. buildings, gymnasiums, army scenes and Y. M. C. A. workers. This report is published by the international committee, New York City, N. Y., where copies may be obtained.

—The Chicago Record of recent date somewhat sharply rebukes the officials of the navy department at Washington for keeping alive the Schley-Sampson controversy. It thinks that the agitation of the things at issue between these two naval commanders is the result of partisans striving to increase the glory of their hero, each at the expense of the other, and blames the authorities at Washington for giving ear to their talk. On the merits of the controversy the Record well says:

No conceivable good could be secured now by a secret inquiry into Schley's instructions to officers of the Brooklyn during the engagement. The fact that Schley's ship was in the forefront of battle throughout answers all imputations that he had any reluctance to meet the enemy. The only result of an inquiry would be to stir up further recriminations into which not only the friends of the two rear-admirals, but the captains and other officers would be drawn. The controversy has been deplorable from the beginning, as the one blemish upon a great naval triumph. Let the matter be dropped now before it has attracted more of the world's attention and becomes a discredit and scandal.

And so we say with the Record, "Let the controversy cease."

—The increasing population of Seattle, Wash., among whom are many Disciples of Christ, has led the church there to undertake the establishment of one or two more churches at once in that city. To this end they have called R. E. Dunlap to return to them again from the East to undertake this work. They have also asked the co-operation of the churches east of the Rocky Mountains in this essentially important work. Brother and Sister Dunlap's work in Seattle and elsewhere in Washington has been so important and so satisfactory that these brethren feel that they must entrust this new movement to their wise management, and they therefore urge all other churches to "keep their hands off of them" for pastoral or evangelistic work; but to assist the work through them all that it is in their power to do. The former work of these two faithful servants of the Master is presented in the highest praise in a communication recently received at this office from John B. Gordon. We ourselves also have the utmost confidence in the consecrated heart and work of Bro. and Sister Dunlap and trust that this call is from the Lord and to a wider and greater work in this important part of his vineyard.

—We have a letter in our care for Emma D. Andrews, and one for T. Elmore Lucey. Will these parties please send post office address? and the letters will be forwarded.

—The catalogue of the University of Missouri for 1899 contains 218 pages of closely printed matter relating to its condition and outlook. One feature of this report worthy of special attention is the strong appeal made by ex-Gov. Stone and Gov. Stevens for a larger endowment and for increased revenues. It is desirable that the university of the great state of Missouri have every equipment and advantage possessed by the best university of any state in the Union.

—R. B. Neal, of Grayson, Ky., has issued tract number 4 of his anti-Mormon series. This tract is entitled "Smithianity, or Mormonism Refuted by Mormons," part second, and is accompanied with an introduction by Prof. I. B. Grubbs, of the Bible College, Lexington, Ky., strongly endorsing the tract. He also calls upon all to assist Bro. Neal in this work by profusly scattering his anti-Mormon tracts wherever they have a hold upon or in any community, or wherever persons are in danger of falling under the influence of "this miserable fraud and delusive invention." We published part of an article from Bro. Neal last week, the rest to follow soon, that greatly strengthens the positions taken in these tracts. There seems to be no doubt that his quotations from Mormon writers will stand the test, and our people need not fear to use them.

—In order to success as a preacher it is necessary to accentuate what might be termed the three vs—virtue, vision and voice. A man's virtuous character is at the foundation of all effective work as a preacher. A man can preach no better than he is. Vision, however, must supplement virtue if a man is broadly to influence his fellows for God and a higher life. The life that has no vista, the pulpiteer who is no seer, the orator who is not a prophet, can never open up the things of God so that men will be led to exclaim, We must see these things too, we must catch this spirit, we must have this heavenly blessing. But even the virtuous man of vision may fail of much practical influence as a speaker unless he has also voice, or the physical power to project his thoughts to the remotest part of the auditorium and to drive the meaning home to the innermost depts of the consciousness of the dullest hearer. The gift of a superb voice is not given to all, but the voice of almost any man can be trained by hard work to do far better work than is at present being accomplished. It is a pity that a good man with a bright heavenly vision should ever fail for want of vocal power from being a public force for righteousness among the men of his own generation.—*New York Observer.*

Dr. W. T. Moore in Texas.

The University of Texas turned over all the baccalaureate services this year to the Christian Church. Dr. Moore was selected to deliver the sermon. He attended our state convention at Ft. Worth and came with us to Austin. We were delighted to have Bro. Moore in our home and enjoyed his visit very much. His discourse was considered one of the very finest ever delivered at the University of Texas. Pres. Winston was much pleased with it. The Austin Statesman thus speaks of Dr. Moore's effort: "The sermon of Dr. W. T. Moore, Dean of the Bible College of Columbia, Mo., was a gem. It was listened to with rapt attention by every one in the large assemblage. Dr. Moore is a pleasing speaker and delivered his sermon with excellent elocutionary ability. He chose as his subject, 'Jesus as a Teacher,' and in addressing himself to this subject stated that in establishing his kingdom, Jesus practically slapped in the face all the methods of the world."

Austin, Tex. J. W. LOWBER.

Francis M. Bruner, LL. D.

Throughout the ages past tributes truly eloquent and just have been written to the memory of men who stood high among their fellows—trbutes to scholarship and statesmanship, to genius in the arts, in inventons, in scientific research and in warfare; but how inadequate are the powers of man truly and justly to estimate and express the inner life of his fellow—the purposes and workings of the heart rather than of the head; of that force which prompts to and manifests itself in a life of heroic struggle and self-denial for the moral uplift of humanity, the extension of the kingdom of truth and righteousness and the salvation of the race. Hence, while I feel that it is due to the memory of Pres. Bruner that something of the spirit and aim of his life work as I know is, but as it is not known to the brotherhood generally, should be written, I attempt to do so with much diffidence.

I write, therefore, not of the scholar, the teacher and preacher, as such, but of his work as it reveals the spirit of the man—his motives and aims, and as it became known to me in intimate association with him during some of the very laborious and trying years of his life.

I met him first in Bloomington, Ill., in 1880, I think, at a preacher's meeting. He was the choice of a committee sent from the church at Greenville, Ill., where I was preaching, to select a man to hold a meeting for them. He came, and for a month or more preached with great earnestness, clearness and force, and urged obedience to the commands of the Christ. The result was disappointing; the people did not come to hear him and the number added was small, dispite the powerful preaching. He felt keenly the lack of interest and the seemingly failure of his efforts, yet labored on uncomplaining and hopeful; the causes lay elsewhere. He was too manly to resort to sensational methods, either in the pulpit or among the people. He was too loyal to his Master and too conscientious in the discharge of duty to cater to the desire for mere entertainment, to serve up to perishing souls the froth of funny anecdote, of startling recital or a wishy-washy something called popular preaching instead of the clear, simple and convincing Word of Truth as it is in Jesus Christ.

Later on, at his solicitation, I removed my family to Abingdon and engaged with him in the work in Abingdon College. For sometime he had been struggling with the difficult problem of overcoming the unfavorable and obstructing influences and conditions resulting from an unfortunate trouble of years agone in the faculty and in the church, and which led to a division of the body. There was still prevalent (in the town) a feeling of distrust and indifference, and a lack of confidence and therefore of active interest on the part of the brotherhood and former patrons nonresident. Nevertheless, with unswerving purpose and untiring diligence he gave himself to the work of removing the obstructions, reorganizing the forces and unifying the influences by which she should become again what she once had been, an efficient factor in the cause of Christian education; opposed by some, cooly ignored by others, and heartily aided and encouraged by but a few, even among those whose material interests as well as their relation to the work would seem to have led them to give him support, he faltered not, and for three years more he continued the struggle. Doing a full measure of the work in the classroom through the sessions, traveling to preach, lecture and solicit patronage as opportunity came, getting for his labor and expenses a pro-rata portion of tuitions—a mere pittance, and getting nothing from the amount involved in the college property, and yet, moving steadily forward, uncomplaining, hopeful, prayerful, vigilant and untiring, although greatly afflicted in body, he sought to lift Abingdon College out of the wreck of an ugly and damaging strife of many years' duration and start her anew on a career of usefulness and honor. And yet, who can tell what all this truly involved—how much it measures of anxious thought, of doubts and questionings and heartaches, of sleepless nights, with throbbing brain and aching limb, and through it all, of a faith that though it wavered (and well it might) yielded not; how much it measures of all that goes to reveal a spirit of heroic self-sacrifice, of all that characterizes the man of lofty ideals, worthy aims, great gifts of mind and heart, and of noble and heroic endeavor.

Deeply impressed with the facts that the division in the church was a great barrier to successful work in the college and in the church, he hesitated not to assume the additional burden of an effort to bring about a reconciliation and a united church. Earnestly and persistently, yet with tact and kindness, he pressed the matter upon the thought and consciences of the brethren until the victory was won. With a few exceptions the entire membership of the church came together, determined to leave all past differences behind and live and labor together as brethren. To Pres. Bruner's faithful and self-sacrificing efforts was largely due the successful accomplishment of this reunited body—a work not the least in its importance among those to which the best efforts of his mind and heart were given in his loyal devotion to the Master. The church in Abingdom is a vigorous and growing body, but the college was closed in 1884, and merged in Eureka. It proved a forlorn hope to Pres. Bruner, but fhe seed he sowed and the infinence he exerted upon many young and plastic minds during those years will bear a rich fruitage whose value no man can estimate.

Of few men, I think, may it be more truly said, He sought not for glory from men, but he sought for the glcry that cometh from God. To most persons he seemed to have, in manner and method, less of the *suaviter in modo* and more of the *fortiter in re*. His aim was to help rather than to please. He relied upon truth as the corrector of error, and he did not combat wrong with gloved hands. He might have had a softer touch and a smoother method, perhaps, if he had been cast in a less rugged mold and of less stern stuff.

Many there are less profound in research, less able in scholarship, less loyal to the truth and in the service they have rendered to humanity less efficient, less worthy than he, who are more widely known and have a higher place in the public estimation than has he; but He whom he served and who alone knows what is in the heart of man, knows, and the reward is sure. Blessed are the dead who die in the Lord * * * * . W. S. Errett.

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Cincinnati, O., October 13-20, 1899.

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The Lord's Prayer.

Editor Christian-Evangelist:—In reply to your query concerning the the authorship of "The Lord's Prayer Illustrated," I can say nothing. But it appears in a Bible published in Lexington, Ky., by Huffman Publishing Co., No 24 Market St. I purchased the copy I have in 1886 or 1887. As this gives quotations or references I send you a copy.

Our Father.—Isa. 63:16.

1. By right of creation.—Mal. 2:10.
2. By bountiful provision.—Ps. 145:16.
3. By gracious adoption.—Eph. 1:5.

Who art in heaven.—1 Kings 8:43.

1. The throne of thy glory.—Isa. 66:1.
2. The portion of thy children.—1 Pet. 1:4.
3. The temple of thy angels.—Isa. 6:1.

Hollowed be thy name.—Ps. 115:1.

1. By the thoughts of our hearts.—Ps. 86:11.
2. By the words of our lips.—Ps. 51:15.
3. By the works of our hands.—1 Cor. 10:31.

Thy kingdom come.—Ps. 110:2.

1. Of providence to defend us.—Ps. 17:8.
2. Of grace to refine us.—1 Thes. 5:23.
3. Of glory to crown us.—Col. 3:4.

Thy will be done on earth as it is in heaven.—Acts 21:14.

1. Toward us without resistance.—1 Sam. 3:18.
2. By us without compulsion.—Ps. 119:36.
3. Universally, without exception.—Luke 1:6.
4. Eternally, without declension.—Ps. 119:93.

Give us this day our daily bread.

1. Of necessity for our bodies.—Prov. 30:8.
2. Of eternal life for our souls.—Jno. 6:34.

And forgive us our trespasses.—Ps. 25:11.

1. Against the commands of thy law.—1 Jno. 3:4.
2. Against the grace of thy gospel.—1 Tim. 1:13.

As we forgive them that trespass against us.—Matt. 6:15.

1. By defaming our character.—Matt. 5:11.
2. By embezzling our property.—Phil. 18.
3. By abusing our persons.—Acts 7:60.

And lead us not into temptation but deliver us from evil.—Matt. 26:41.

1. Of overwhelming afflictions.—Ps. 130:1.
2. Of worldly enticements.—1 Jno. 2:15.
3. Of Satan's devices.—1 Tim. 3:7.
4. Of error's seduction.—1 Tim. 6:10.
5. Of sinful affections.—Rom. 1:26.

For thine is the kingdom and the power and the glory forever.—Jude 25.

1. Thy kingdom governs all.—Ps. 103:19.
2. Thy power subdues all. Philippians 3:20, 21.
3. Thy glory is above all.—Ps. 148:13.

Amen.—Eph. 1:11.

1. As it is in thy purposes.—Isa. 14:27.
2. So it is in thy promises.—2 Cor. 1:20.
3. So be it in our prayers.—Rev. 22:20.
4. So shall it be to thy praise.—Rev. 19:4.

A. Sanders.

New Castle, Wyo., May 22, 1899.

The Helping Hand, by W. W. Dowling, is a manual of instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. It contains, in the most condensed form, full information concerning the Y. P. S. C. E. movement, with instructions and suggestions concerning every point. This work has had a more extensive circulation, and proved more helpful to Endeavor workers than any other hand-book published. 25 cents. Christian Pub. Co. St. Louis.

PERSONAL MENTION.

E. M. Norton, late pastor of the church at Rossville, Ill., is now located at Lynxville, Wis.

F. W. Multchler, of Footville, Wis., delivered the Memorial Day address for the people of that city.

Mrs. M. C. Springgate, of Wichita, Kan., writes us that her father, H. C. M. Keefer, departed this life in April last.

D. W. Hastings preached the memorial sermon at Drakeville, Ia., where he has entered upon his eighth year's ministry.

Prof. John Shackleford and wife, of Lexington, Ky., have gone to Tacoma, Wash., where they will remain indefinitely.

G. L. Wharton and family have reached home from India. Their present address is 202 Horton Ave., Detroit, Mich.

H. K. Coleson, manager of Our Plea, till it became defunct, is now located at New Albany, Miss., preaching for churches in that region.

F. D. Power, of Washington, D. C., delivered the baccalaureate sermon for Kentucky University. Theme: "The Mastery of Jesus."

Doctor A. C. Foster, of Blue Mound, Ill., wishes to know the address of J. B. Allen, once the pastor of the Christian Church in Springfield, Ill.

W. C. Morro, pastor of the Lygon Street Christian Church, Melbourne, Australia, reports the work there in an encouraging condition.

Dr. H. L. Willett, Dean Disciples' Divinity House, University of Chicago, recenely preached for his brother, A. F. Willett, the pastor of the church at Richland Center, Wis.

Bro. M. H. Armor, of Aberdeen, Miss., delivered the address of welcome on behalf of the honorary members of the sixteenth annual convention of the W. C. T. U., of Mississippi, recently in session in his own town.

A. M. Harral, formerly of Piedmont, but now at Farmington, Mo., recently called at this office. He is in a field where there is great need for more laborers, and we hope to hear of good success attending his ministry.

R. M. Marshall has closed his work at Belle Vernon, Pa. The brethren and many friends express regret at his departure and they recommend him to any church desiring "a fearless expounder of the gospel."

A preacher of more than twenty years' successful experience desires to hold a meeting in tent or otherwise, or permanent work. He can furnish highest testimonials. Address J. Grinstead, care C. L. Thurgood, 1931 Fifth Avenue, Pittsburg, Pa.

T. N. Kincaid, Hot Springs, Ark., wants a good singer to assist in a meeting in October and instruct in song music—one who wishes to spend a month in the Springs for health, and is willing to do so for entertainment and one-half of the freewill offering.

C. C. Davis, pastor of the church at Davenport, Ia., has added to his work the care of a local paper It is called the Harbinger and to appear weekly. Though small it is newsy. From it we learn that the pastor editor is to be honored with the presence of the High School graduating class and the preaching of the baccalaureate sermon in the Christian Church, June 25th.

E. M. Smith, late pastor Beulah Christian Church, this city, writes us that he is enjoying a rest at Vigor, Va., and hopes to be ready for vigorous work for some church by the close of the summer. Any church on the lookout for a good preacher would do well to write him at his summer resort in Virginia.

J. A, Harris, of Ft. Wayne, Ind., will soon close his work with the West Creighton Church, and desires evangelistic work for a season. He says that he can furnish a fine leader of song to assist, where desired, and also song books. Churches wanting a meeting are requested to address him at 46 Hurstis Ave., above city.

I. N. McCash delivered the memorial discourse to the Crocker Post, G. A. R. Relief Corps and Sons of Veterans, in University Place Church, May 28th. His theme was "The Voice of Heroes." The eloquent address was heard by a large audience.

C. W. Van Dolah has been unanimously called to the church at Hennessey, O. T., for another year. There were 45 additions last year; 15 by confession. The apportionment system of finance has been adopted by the church and $1,200 are now in sight toward a new church building. The church seems to be very much endeared to Bro. Van Dolah.

Bro. Battenfield, who has recently been called from Mattoon, Ill., to Eureka Springs, Ark., passed through this city last Friday on his way to his new field of labor, paying his respects to this office while in the city. We wish Bro. Battenfield success in his work with the church at Eureka Springs.

OFFER EXTRAORDINARY

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JULY 1st, 1899, To JANUARY 1st, 1900

FOR FIFTY CENTS

This amout just pays for the expense of mailing and handling, but we are so confident that those who read the CHRISTIAN-EVANGELIST for six months will continue as subscribers for the year 1900, that we are willing to make the offer.

All papers subscribed for under this offer will be discontinued promptly January 1st, 1900, unless otherwise ordered by the subscriber. Call the attention of your friends to this.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

T. A. Reynolds has resigned at Woodland Street Church, Nashville, Tenn., after nearly three years of successful labor at that place. The resignation will take effect Oct. 1st.

H. C. Patterson has gone to Webb City, Mo., to supply the pulpit until September. This is the scene of Bro. Patterson's operations for years, and he will be no stranger among them.

J. W. Coggins, who has been in N. C. for sometime, but now returning to Benton City, this state, called at this office on last Friday long enough to say good morning, and good-by! We are glad to see the improvement in his health and hope it may be permanent.

S. M. Jefferson, president Christian Bible College, Berkley, Cal., who has been visiting his brothers in Illinois since the loss of his wife, called at this office on Friday of last week. Bro. Jefferson speaks in the most hopeful way concerning the outlook for the Bible College at Berkley and of the churches in California. The recent rains and renewed business activities have put new life into the people. Bro. Jefferson expects to call on the editor of this paper at Macatawa on his way back to California via Chicago and the North.

Bro. Jeu Hawk, one of the missionaries to his own people under the auspices of the C. W. B. M. and who for awhile has been stationed at San Francisco, Cal., called at this office on last Monday. He came from Des Moines, where he attended the commencement exercises of Drake University. He will remain here until July, when he will go to Indianapolis to confer with the C. W. B. M. He says that the work on the coast is doing about as well as could be expected under the circumstances.

Dr. J. Harvey Moore, whose professional card appears in this paper, is an occulist of wide reputation, recently came from Atlanta, Ga., to this city. Dr. Moore is the occulist who successfully treated F. N. Calvin, now of Milwaukee, Wis., and J. M. Bovee, of Mozier, Ill. Bro. Calvin was rescued from the verge of total blindness and believes Dr. Moore to be one of the most skillful occulists in the United States. Others likewise speak of him in the highest praise. Dr. Moore recently called at this office and we are pleased with his acquaintance and glad to have him in our city and to make him known to our readers.

The article in a recent number of the CHRISTIAN-EVANGELIST entitled "Mongrel Protestantism," I have read, reread and studied. I have been preaching this for years and have been called heretical for so doing. I want to shake hands. I wish the CHRISTIAN-EVANGELIST was read by every Disciple and everybody else. F. M. CUMMINGS.

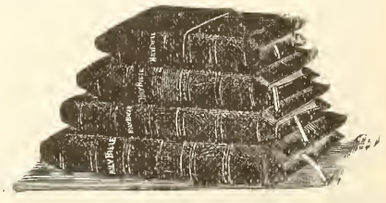
Marlboro, O., June 19.

CHANGES.

E. L. Poston, Exeter to Republican, Neb.
O. D. Maple, Madison, Ind., to Springneld, Ill.
C. E. Smith, Bethany, W. Va., to Tappan, O.
R. D. McCance, Oldham to Clark, S. Dak.
Thos. G. Nance, Throckmorton to Luardo, Tex.
D. W. Besaw, Cleveland to Columbiana, O.
J. M. Morris, Brooklyn to Lansingburg, N. Y.
Frank A. Powell, McMinnville, Ore., to Topeka, Kan.
J. J. Morgan, Warrensburg, Mo., to Woodland, Cal.
J. S. Hughes, Chicago to Macatawa, Mich.
H. S. Earl, Irvington, Ind., to Macatawa, Mich.
C. A. Donnelson, Bloomington to Orleans, Ind.
E. F. Leake, Presscott to Shenandoah, Ia.

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CHRISTIAN PUBLISHING COMPANY

Correspondence.

English Topics.

BEWITCHED AGAIN.

I regret to say that beautiful Edinburgh has now in its turn gone crazy over "The Sign of the Cross," that extraordinary and fascinating drama of which Mr. Wilson Barrett, the great American actor, is the author, and in which he is the leading performer. London has now fairly forgotten this religious and thrilling play, though about two years ago all this metropolis was under a spell excited by the stage presentation of the persecution of the early Christians. In the Scottish capital hundreds of the clergy from all parts of the North are flocking to see "The Sign of the Cross." Consequently, their congregations are being started in the practice of theatre-going. Many of them will never stop attendance when they have once commenced. Mr. Wilson Barrett is naturally delighted at this most liberal Christian favor for his drama. The churches have made the fortune of that clever stage-player. But the churches will have to pay dearly for their reckless aberration. The seductive serpent of the stage is turning many an English home from a paradise of the sweetest and most wholesome simplicity into a domestic gehenna. I am no enemy to the theatre, the stage, and the music hall, but I never in any way countenance them. I perceive that as they are they are not what they ought to be; and I see that they are not only altogether become abominable in the tendency of their influence, but that, even after all the talk of the cleansing reformation of the modern drama, the stage as an institution is hopelessly corrupt and is ever growing worse. The attempt to purify a sewer with a syringe of lavender water would be sensible compared with the enterprise which the deodorizers of the theater have set themselves. At last even the easy-going and half-worldly English bishops have been constrained to pour into the press and the public ear their disgust at the "Gay Lord Quex," and it is a fact that not a single voice has been lifted in defense of that play now running in London. And yet its author, Mr. Pinero, is not only a dramatist of the front rank, but he has always enjoyed a reputation for writing the purest of modern plays. A gentleman the other day assured me frankly that, though he is a constant patron of the London theater, his conviction is that nine out of every ten of the plays put on the English stage are unfit for presentation to people who have any regard for moral purity and propriety. I now and then in these English letters revert to this topic of the theater, because I consider that it is one of the most vital of all topics. It involves the issues on which will depend the salvation or the destruction of society. I believe with Mr. Spurgeon, that "either the church must kill the theater or the theater will kill the church." I think I could point to churches not a few out of which the love of the drama has taken all spiritual life. As for the Church of England, I do not see that its members are in any great danger from the influence of the stage or any other of the multitudinous frivolities of earth's vanity fair. For more and more the Anglican parsons are converting the churches into play-houses. I have seen in our Ritualistic churches every element except actual dancing which should go to make up a most entertaining play, and I have plainly perceived that the people for the most part were simply admirers of the spectacular and musical effects. It is this sort of thing which killed Spain.

PITY THE POOR MILLIONAIRE!

My heart will soon bleed for poor English and American millionaires unless something can be done to ameliorate their sad lot. We have heard the bitter cry of the London poor, the wail of woe from impoverished curates, and the painful lamentation of the half-starved victims of the sweating capitalists and the grasping landlords. But we are certainly taken by surprise at the sudden and piercing outcries of the possessors of vast fortunes. Two especially of this class of the overwhelmed millionaires have been pouring into the ears of the people of these islands the story of their troubles. One of them is a great British nobleman, the other is a famous American manufacturer. Lord Rosebery has at a public meeting been treating a fashionable audience to the feelings of distress which tear his soul in view of the happiness of the poor working man and the laborer. He himself has been prime minister and knows much of the carking and corroding cares of state. But these are as nothing to the burdens of immense wealth. After all a man, reflects his Lordship, can only eat one dinner a day; and can only wear one coat at a time. Mr. Andrew Carnegie, your big ironmaster, is again with us, and he is very much in evidence. He has arrived at his magnificent estate in Scotland. Passing on his way to his lordly new Highland home, he seems to have been profoundly impressed with the beauty and extent of his property. He told the tenants, who received him with a splendid ovation, that he had been driving for many miles through his vast estates before arriving to greet them, and he had been thinking sadly over the uselessness to one mortal individual of such enormous tracts of land, which it was impossible for one man to really own, in any actual sense of the word, or really to enjoy. Then this most paradoxical and provoking millionaire went on to observe how he envied the lot of the happy peasant or crofter, with his little plot of an acre or two, and his own little cabin in the midst of it! I think that in the whole literature of mocking and cruel satire I have never read anything more senseless and more insulting to struggling humanity than this stupid address. It would be hypocritical to write about it with any patience. Lord Rosebery is almost as bad as Carnegie. In fact, Rosebery would more than satisfy us. Why did you, American friends, send us Carnegie to slobber out on us on this side his envious admiration of poverty and his claims on our sympathy? We do not want to have to attend to the troubles of your poor, distressed millionaires as well as our own. We will try, perhaps, to comfort our earl by inviting him to be premier again, and giving Lord Salisbury a well-earned rest after all the mischief *he* has done. But we cannot undertake to comfort your Carnegie as well. Take, oh, take poor Carnegie back and leave us to our Rosebery! We will tell him that if a millionaire can only eat one dinner a day, unless he tries the old Roman feather of Vitellius in his throat—well, multitudes of the poor men whom he envies have not really one dinner a week! That is so, alas! in mighty, teeming London. And if a millionaire can only ride in one carriage at a time, the average poor man never in his life stepped into a carriage. There is one good thing to be said for Carnegie to which Rosebery can lay no claim. Your millionaire has really promised to scatter his millions. But they will take a lot of flinging about, and he will have to try hard to get rid of them. The story of how he got his millions has not made a very agreeable impression here. It is too redolent of the gunpowder fired at workers by Pinkerton's men. Some of us remember too much about that episode, and we are not convulsed with admiration at the new munificence. We want to see a millionaire change places for a year or two with a poor man. Then we should like to hear from him again and would listen to him with profound deference.

SPURGEON'S LIFE, VOL. III.

What man has ever lived in this world to be compared with the late Charles Haddon Spurgeon? How can we expect ever again to see the like of that marvelous man? Whom can we pronounce to have caught his mantle? The "Life of C. H. Spurgeon," written by his widow and his secretary, from his own voluminous memoranda, has now reached the third volume. This new installment ought to make an immense impression on the religious opinion of the age. Its frontispiece is exceedingly striking, for it consists of a large quarto page which contains displayed in great capital letters the great pastor's first words at the Tabernacle. These are worth quoting, for they show how very near Mr. Spurgeon was, even at the early stage of his ministry, to the very position which he yet always disputed as being impossibie, though ideal. He all through life clung to just the little shred of sectism which separated him from those with whom if he had only realized it he differed least and agreed the most. He fancied himself a genuine Calvinist, though he was only a very imaginary follower of Calvin.

SPURGEON'S FIRST WORDS IN THE TABERNACLE.

"I would propose that the subject of this ministry in this house, as long as this platform shall stand, and as long as this house shall be frequented by worshipers, shall be the Person of Jesus Christ. I am never ashamed to avow myself a Calvinist; I do not hesitate to take the name of Baptist; but if I am asked what my creed is, I reply, 'It is Jesus Christ.' My venerable predecessor, Dr. Gill, has left a body of divinity, admirable and excellent in its way; but the body of divinity to which I would pin and bind my faith forever, God helping me, is not his system, or any other human treatise; but Jesus Christ, who is the sum and substance of the gospel, who is in himself all theology, the incarnation of every precious truth, the all-glorious personal embodiment of the way, the truth and the life." I trust that very many of my American friends will be able to procure and to read this pathetic and romantic life of the greatest preacher England ever heard.

W. DURBAN.

43 *Park Rd., South Tottenham, London, June* 2, 1899.



Thousands of sick and suffering people are like the poor cripple in the Bible, who had no one to help him down to the life-giving pool before some one else slipped in ahead of him. So many sufferers feel that if they could only get a little help to overcome their extreme weakness they would then be able to regain their coveted health and strength.

It is just these people that Dr. Pierce's Golden Medical Discovery is designed to aid. It is the strong, helping hand for those who are in the extreme of bodily weakness and nervous exhaustion. It promptly tones, nourishes and builds up the entire system. It gives keen appetite, good digestion, pure blood, muscular strength, nerve-force and renewed activity.

"When I first wrote you I was completely discouraged," says Mrs. W. M. Satterly, living at Richford, Tioga Co., N. Y. (P. O. Box 40), in a letter to Dr. Pierce. "I was in pain all the time, could not lie in bed on account of severe, sharp cutting pains in my back and right hip. Had pain all through the lower part of my body and my elbows hurt me so much I could scarcely lift my baby. My skin was dry, harsh and scaly and hung like sacks on my arms. My husband called the doctor, and he said it was weakness, and my age. His medicine did me no good. I kept getting worse and weaker. It seemed I should go crazy. One day I wrote you and received advice. I have taken Dr. Pierce's Golden Medical Discovery, his 'Favorite Prescription' and 'Pleasant Pellets,' and now I can lie in bed with some comfort and can do a good day's work."



The most valuable book for both men and women is Dr. Pierce's Common Sense Medical Adviser. A splendid 1008-page volume, with engravings and colored plates. A copy, paper-covered, will be sent to anyone sending twenty-one cents in one-cent stamps, to pay the cost of mailing *only*, to Dr. R. V. Pierce, Buffalo, N. Y. Cloth-bound, 31 stamps.

New York Letter.

It was my privilege to attend the annual Sunday-school convention of New York state at Poughkeepsie last week and, notwithstanding the extremely hot weather, it was an inspiring, helpful meeting, in which many of the best Sunday-school workers in the country took part. Mr. E. W. Hawley, secretary of the State S. S. Association, says there are more than 400,000 children in Protestant families in this state who do not attend Sunday-school anywhere. And more than 2,000,000 children, Protestant and Catholic, are found in the enlightened, progressive, wide-awake Empire State, who never attend the sessions of a Bible-school. For every 68 children in the state in the Sunday-school there are 32 without—almost one-third. Is not New York a great mission field? Is not the call presented by these facts and figures in behalf of this great army of little children, destitute of religious training, an urgent one? We ought to be planting Sunday-school missions within reach of these children, for the hope of the church and the welfare of human society in the coming generations depend upon the training of the children now in our care. The themes of the convention were (1) THE PEOPLE: (*a*) In Abraham's Time, by Dr. J. L. Hurlburt; (*b*) The Israelites, by Dr. A. F. Schauffler; (*c*) In Christ's Time, by Rev. A. H. McKinney. (2) THE BOOK: (*a*) The Old Testament, by Rev. C. N. Sims; (*b*) The New Testament, by Geo. F. Pentecost. (3) THE PROPHETS OF THE OLD TESTAMENT: (*a*) Moses, by Dr. D. J. Burrell; (*b*) Elijah, Rev. E. N. Packard; (*c*) Isaiah, Rev. J. Wilbur Chapman. (4) APOSTLES OF THE NEW TESTAMENT: (*a*) John, Rev. W. H. Van Allen; (*b*) Paul, Rev. G. M. Colville; (*c*) Peter, Rev. C. A. Barbour. (5) THE MESSIAH: (*a*) Humiliated, Rev. J. D. Phelps; (*b*) Exalted, Rev. R. S. MacArthur. The Rev. Theo. L. Cuyler gave one of his redhot temperance lectures to the delight of all. And many other matters of practical importance were considered. Outside the four delegates representing the two schools of the 169th St. Church I could not find a single other delegate from any of our schools in the state. Need we be surprised that we are not recognized on the programs of these conventions?

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One object of the visit to Poughkeepsie was to look into the possibility of organizing the few Disciples there for a forward aggressive work. I called on Sister Amanda F. Waite and Bro. James Abercrombie and counseled with them concerning the inauguration of the movement. I found them both anxious that the cause of Christ as conceived and preached by the Disciples should be represented in that city. Sister Waite and her husband who, though himself not a Christian, said they were ready to give the work strong financial backing if only it were started aright. Mr. Waite made me a liberal offer toward this end if I would see to it that a Church of the Disciples of Christ were organized and wisely fostered for three years in that city. I am told that many of the people of Poughkeepsie were dissatisfied with human creeds and were seeking to know the will of God in his Word. Several circles for Bible study have been organized with this object in view. It seems that the conditions are favorable for the beginning of the work in Poughkeepsie.

***

A strong movement is just now being made under the leadership of Controller Bird S. Coller, to purchase Coney Island, the notorious seaside resort and turn it into a park. Many ministers and churches are advocating the adoption of the proposition, and urging the aldermanic council to condemn Coney Island and take possession of it to be made into a city park. For many years this world-famed resort has bsen one of the plague-spots of Greater New York. Now the people are making up their minds to cleanse it and make of it a wholesome resort, especially for the poor. The rich can and do go to any resort they choose, those of moderate means go the mountains, while the poorest wage-earners and their families are compelled to stay in the city all the long, hot summer through, and if they go away to the beach for a day, the nearest place and cheapest trip is to Coney Island. And there they encounter all kinds of debasing and contaminating influences. To go there with one's children is to endanger their moral health. It should be made a clean, healthful seaside park for the poor.

***

Dr. Faunce, of the Fifth Ave. Baptist Church, has accepted a call to the presidency of Brown University.——The season of the vacation school of New York is almost here, and through its medium thousands of poor little children will be benefited in many ways. ——The New England Convention of the Disciples of Christ has just closed its annual session at Haverhill.——We rejoice in the prospect of a fourth church in Washington City, where our Brethren Power, Bagby and Wright are doing such an excellent work.——B. Q. Denham, of North Tonawanda, is at 56th St. Church, prospecting.——J. M. Morris, state evangelist, addressed the 169th St. Church recently on state work.——The Church Federation of Christian Workers in our district is arranging to have preaching in the parks this summer.——When the church members scatter abroad on their vacations this summer, let them go everywhere preaching the Word.

S. T. WILLIS.

1281 *Union Ave.*

In the Land of the Turks.

MARCH 22, '99.

EDITOR CHRISTIAN-EVANGELIST:—On the 10th inst., Friday morning, I landed at Alexandretta, and after I mailed my last letter to you, I purposed to start at once for Antioch, aiming to go to the church in Bithias on the following day that I might be with Bro. M. Filian and his little flock on Lord's day. But the Turkish officers who had taken my teskerah at the landing for examination would not return it to me until the U. S. Consul, Mr. H. L. Washington, very kindly consented to send his dragoman and demand it. But considerable time was lost, and when my teskerah came to my hands it was too late, and I was obliged to stay at Alexandretta until the next morning. The recent rains had made great mud pools all along the road, through which, after ten hours' hard drive and an ugly break-down at last, we safely crossed the old stone bridge over the Orontes with our four-abreast horses, and put up in the "New Hotel" built over the river. Soon several friends came to welcome me, some of whom I had met here and at Bithias years ago. I spent the Lord's day in the city more profitably than I expected. Over twenty persons called in my room at different times during the day, most of whom had questions to ask about our preaching, baptism, our differences with other denominations, about Mormon and Sabbatarian doctrines, both of which had recently come into this field and had created a religious interest among the people. Among those who came to see me was a middle-sized fat man with rosy cheeks and pleasant countenance, of apparently 70 years of age, entered my room following a man who was known to me, and while I was looking for an introduction he threw his fat arms round my neck and kissing me twice triumphantly said, "Such is the exhortation of our beloved Bro. Paul. This is the holy kiss of our brotherhood." Though a Greek by nationality, he speaks in Arabic and knows a little Turkish. He was baptized by Bro. Filian some three years ago in this city, and is quite familiar with the Scriptures, which he quotes with ease. His name is Hannak Kara Eusuff Oghloo. The chief of the police, under feigned friendship, caused me to put off my going to Bithias until Friday morning, assuring me that he would send a mounted guard with me for my safety. But as no one was sent until 9:30 A. M. I started alone with my muleteer I had already hired. I spent a whole week with the church in Bithias, and they were greatly encouraged and the Lord added a precious soul to their number. The chief of the police, finding out that I was gone, had telegraphed to the Turkish officers to watch my movements. Two of them came into the town at different times with their armed attendants, and very politely asked me to see my teskerah, at the same time urging me not to remain long in the place. I return to Antioch to-day, and expect to leave for Aleppo to-morrow morning.

FRIDAY, March 24, '99.

I have been compelled to postpone leaving this city until next Monday, and I am glad to say that I have been fully convinced that the Lord has a great work prepared for us to do in this historic city. The labors of both the Presbyterian and Congregationalist missions who have done so much for this people by their schools and preaching, well prepared them to hunger for the apostolic Christianity which was preached by the apostles in Antioch. It is a sad sight to see that their work has come to a standstill, and they are not able to satisfy the longings of the people any longer whom they led from error and superstition to the light of the gospel by their faithful labors of many years. I have been told by many who have come to see me that if we would send here a faithful preacher to labor in this city, many of the people would gladly obey the gospel. Two well-known men of families, desiring to be buried with Christ, gladly confessed the Savior yesterday, and I immersed them in the Orontes. An indescribable feeling of joy and gratitude came over me as we stood by the swift-running waters. I felt that Paul and Barnabas and the whole church of Antioch had come down to encourage us by their presence and approval.

As a people we started to do a work worthy of our "Jubilee Year." This one good resolution has evidently met the gracious approval of our Father in heaven who is leading us to victory. Then let us humbly follow his guidance and enlist the city of Antioch as one of our mission fields in this country. To do this we only need at least one thousand dollars a year for the support of a preacher and a school-teacher, and for the rent of a suitable building. All that is necessary for the grand undertaking is already prepared and can be brought in by a judicious and careful management, if we act promptly. If ten churches will contribute one hundred dollars each, or twenty churches fifty dollars each per year, we will soon have a successful mission in the city of Antioch, the birthplace of our most holy name "Christian." During my visit to the church in Bithias I received urgent letters from Anitah, Masark, Albooston, Deinbekis and Hainak, from our neglected brethren, to hasten and to go to visit them. They say they are left "like sheep without a shepherd." I feel anxious to go to them as soon as possible. I do not expect to write bright reports, for I know I shall see much misery, destitution and want amongst them. Yours in hope,

G. N. SHISHMANIAN.

Antioch, Syria.

[This letter should have appeared between the two letters from Brother S. in our issue of June 8th.—EDITOR.]

A Large Percentage of the present generation are scrofulous. The best medicine to expel the poison from the system and at the same time to invigorate the body is Dr. Peter's Blood Vitalizer, as it makes new, rich blood. Only sold by special agents. Is no drug store medicine. If not obtainable in your locality write to Dr. Peter Fahrney, Chicago, Ill.

Honolulu Letter.

Twelve years ago the leading business men of these islands scoffed at the idea of a railroad being built here that would be a paying investment, but Mr. B. F. Dillingham, whose capital consisted wholly in brains, thought otherwise. By his constant labor and marvelous perseverance under the most discouraging circumstances, he succeeded in organizing the Oahu Railroad and Land Company, and in 1898 completing the road to Kahuka, 71 miles from this city. In 1890 18 miles of the road was completed, and since then it has been a success in every way.

Mr. Dillingham's wife is the daughter of Rev. Smith, one of the pioneer missionaries, and for 30 years pastor of Kaumakapili church, the second native church of this city. His daughter is now the successful Sunday-school superintendent of the same church.

On the 10th of this month Mrs. Dillingham invited about 30 people to be her guests for the day and take a trip on the railroad to Waialua, 55 miles from this city. The company consisted of ministers, missionaries, the wives of missionaries and two whose deceased parents were missionaries. Among them were the following who had been 25 years or more in Japan: Rev. John Gulick and wife, Rev. O. H. Gulick and wife, Dr. M. L. Gordon and wife and Dr. Harris. The latter now lives in San Francisco and is superintendent of all the M. E. Japanese missions on the Pacific Coast and these islands. There were also with us our W. K. Azbill and wife, Rev. G. L. Pearson and wife of the M. E. Church, Rev. H. J. Bruce, 40 years a missionary in Satara, India, Rev. O. P. Emerson, president of the Hawaiian Board of Missions, H. E. Coleman, of the elders of the Christian Church, and general secretary of the Y. M. C. A., Prof. Frank Damon, principal of Mills Institute for Chinese boys, the writer's wife and a number of others whose names I do not now recall. I am sure I never enjoyed the association of a more congenial, sociable and enjoyable company.

The day was one of Hawaii's best. We rode in an elegant palace car and every possible attention was given us for our comfort and happiness.

The railroad runs through many of the largest rice and sugar plantations on these islands, is scarcely ever out of sight of the sea on one side and the mountains on the other. The scenery is unusually attractive and impressive, also of great variety.

We left this city at 9:15 A. M. and at 10:30 A. M. we were served with an elegant lunch. At 12 M. we reached our destination.

Nature, so lavish with her gifts on these islands, could hardly have done more to prepare a place for pleasure, recreation and health, and the brains of Mr. Dillingham are fast supplying all that man can do to make it what it certainly will be, one of the most desirable resorts in the world. A beautiful and commodious hotel with several cottages have recently been completed with all modern conveniences, a few rods from which glides a large mountain stream which with the ocean cove into which it empties a little farther on, form most excellent opportunity for fishing and bathing.

A sandy beach abounding in shells stretches up and down the coast. A six miles ride over a picturesque mountain road overlooking the sea brings the hunter to one of the hotel annexes, where wild turkeys and other game abound.

The hotel not yet being open for guests, at 1 P. M. we were treated to a bountiful repast of chicken, pie, tropical fruits and other good things that make a preacher happy, in the lanai (veranda) belonging to ex-Queen Liliuokalani.

Among other places of interest we visited the old home of the Rev. Mr. Emerson, built by him in 1832 and for many years occupied by that eminent pioneer missionary. Two of his sons were of our company and seemed to greatly enjoy looking at the places were they had played with the little Kanakas 40 years ago.

At 2:50 P. M. we hurried from the beach, where we had gathered some very fine specimens of shells, and took the train for home, all being very earnest in our praises of Mr. and Mrs. Dillingham for making it possible for us to enjoy one of the most delightful days that ever falls to the lot of a fortunate preacher.

W. A. GARDNER.

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Can the English-born Talk Chinese?

I recently heard one of our leading men say he would rather undertake to scale the most impossible wall than try to learn an Oriental language. He implied that the effort would inevitably be doomed to failure and that no one of English or American birth could expect success—that they could not talk so a Chinaman could understand.

"*Uncle Will can!*" whispered my seven-year-old Morrison to his sister. He has been in China and knows the ability of Dr. Macklin to make himself thoroughly intelligible to the Chinese through their own tongue. As a matter of fact our missionaries *do learn* Japanese and Chinese so the people are delighted to listen to them talk and ask for more. By inheritance and education they have so rich a store of truths to bring before their hearers that they are frequently more popular than the native preachers. One of our men has talked two hours of an evening and been asked by the intensely interested audience to rest awhile and give them more. It is frequently remarked by Japanese that Dr. Verbeck was more eagerly listened to than Japanese scholars. He was one of Japan's grandest missionaries, laboring there some thirty years. He was decorated by the emperor because of his invaluable services to the government, and had military burial, the emperor presenting his widow with five hundred yen. He died only a little over a year ago. Our own beloved Charles E. Garst sleeps by his side. It was in the early day that Dr. Verbeck did such exceptional service. The same would be impossible now, no matter how efficient the missionary, because the times are so different. I thing we forget, sometimes, what it is to have always had the Bible, sweet Christian hymns, family worship, a praying mother!

In coming generations our beloved Oriental brethren will count among their ancestry many a sainted Eunice and Lois, and then they will not need so much as now the loving helpers in whose viens flows the sacred blood of Christian centuries. Why did our Japanese brethren, in convention assembled, ask Bros. Garst and Guy to take the evangelistic field and preach Christ throughout Japan? Experience has proved that the foreigner gets the largest audiences and best attention. In Japan this is not due to curiosity. The foreigner gives his hearers the greatest treat and most valuable help. A member of Parliament said of Mr. Garst, "He loved Japan more than we!" This love, that has brought the message from afar, powerfully backs the message and makes it easier to prove the infinite love of Jesus.

Are not these formidable Oriental languages some of the *mountains* we are promised strength to remove if only we have faith as a mustard seed? Our brother not only thought the languages were unconquerable, but stated that the miasmas and deadly fevers mowed our workers down, and that death was the reward for going to these countries. He that is willing to lose his life for Christ's sake knows he shall surely find it. In urging the importance of Home Missions our brother made some careless statements about Foreign. When the world has grown so very small, does it not seem the terms home and foreign have become misnomers? Manila seems a part, a precious part of home when our darling boy is there! The frightfully corrupt society of the rient calls trumpet-tongued to the Christian world for godly men and women to bring the light. *Our own children* must suffer if we do not respond to the call.

LAURA DELANY GARST.

Corn Rapids, Ia., May 21, 1899.

Our Colored Preachers.

Many of our brethren and sisters are doubtless ignorant of the fact that we are making an effort to evangelize the negro population of this country, and this article is written with the view of opening the eyes of many on this subject. The American Christian Missionary Society has established a training school, known as the Louisville Christian Bible School. It is located at 1820-1822 Duncan St., in our delightful city. On Thursday night, June 8, the writer laid aside his usual pastoral work, took a street car to the Central Christian Church (colored) and there attended the anniversary exercises of the school. There were only three white persons in the house: Prof. A. J. Thomson, the efficient principal, Dr. M. K. Allen, and myself.

The school, numbering about 25, took seats upon the platform and the exercises began. The program consisted of stirring hymns, well-delivered declamations andeloquent seven-minute sermons. The subject-matter of these addresses was fine, showing considerable thought and indicating to my mind that these men would be more than able to hold their own with colored sectarian preachers. These young men work during leisure hours and thus pay their way through school. It occurs to the writer that our home board is making a splendid investment when it spends a little of its money in educating colored men at this institution to go out into the world and proclaim Jesus to their people. Give the negro of the South an intelligent faith in Jesus Christ and that will solve the race problem.

SAMUEL M. BERNARD.

Parkland, Louisville, Ky.

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June Meeting at Buffalo.

The "June meeting" is a convention of Disciples peculiar to Western New York. It corresponds in character to the yearly meeting, or grove meeting, of Northern Ohio. The isolated condition of many of the Disciples within the district, in the past, made such a meeting very dssirable, if not quite necessary. They, therefore, came together annually, at a stated time, to engage in such services as would naturally result in a spiritual uplift—to hear the gospel, to pray and praise together, to renew old associations and to enjoy Christian fellowship. The first June meeting was held thirty two years ago, when A. N. Gilbert, of saintly memory, occupied the platform. At the next meeting, J. S. Sweeney, of Paris, Ky., was the principal speaker.

At the June meeting just held in the Richmond Avenue Church of Christ, Buffalo, Bro. Sweeney was again called to the front. It need hardly be said that he brought many pleasant memories to some and great joy to all. His presence was like the construction of a bridge from 1866 to 1899. It is a noteworthy fact that when the Buffalo meeting was called to order, at its very first session every one of our preachers in Western New York was present. The following brethren took part in the exercises appointed for the various sessions: Norton, of Niagara Falls; Benham and Hootman, of North Tonawanda; Powell, of Williamsville; Lutton, of North Lancaster; Woodell, of Clarence; Hayden, of Pembroke; Bell, of Pekin; Muckley, of Waterloo; Bower, of East Aurora; Bolton, of Fredonia, and McPherson, Egbert and Rice, of Buffalo.

Bro. W. F. Cowden came all the way from Tacoma, Wash., to make an eloquent and rousing plea for the evangelization of America; and Sister Julia Gerould laid down her chosen work in Cleveland for a little space that she might come and electrify the convention at the C. W. B. M. session with an address on "Threescore and Ten." These, with Bro. Sweeney, constituted the more remote speaking force of the meeting.

At the Bible-school session on Friday afternoon, Bro. Egbert spoke upon the influence and Bro. Hootman upon the power of the teacher. These addresses were followed by a most interesting and impressive demonstration of primary methods, under the direction of Mrs. Piers and Mrs. G. H. Dunston. At the Saturday morning session Bro. McPherson spoke on "The Balance-wheel of the Christian Life;" Bro. Powell, on "Church Development;" Bro. Denham, on "The Message of the Preacher," and Bro. Norton on "The Leak in the Churches." These were strong, masterly efforts, which are sure to be remembered. Sister Laura Gerould Craig, of Buffalo, teacher of the normal class in the Richmond Avenue Church, presided at the C. W. B. M. session on Saturday afternoon, when there was a roll call, followed by the presentation of the prize banner; a discussion relative to "Taking a Vacation," in which the wives of various clergymen participated and a good many bright things were said; also an elaborate paper by Miss Ida C. Darsie on the "Local Work of the Auxiliary." The exercises culminated in Mrs. Gerould's splendid address. The Saturday evening session began with a most interesting "Illustrated Song Service." A unique feature consisted of stereopticon views of buildings and scenes conneted with Mahoba (India) Mission, in charge of that glorious woman, Miss Mary Graybiel, a member of the Richmond Avenue Church. Lord's day was, most fittingly, the crowning day of the convention. The church was filled to overflowing with Disciples who gathered from all the churches in the city and from surrounding towns. The Lord's Supper was served by deacons representing the various churches of Western New York. The six o'clock Endeavor service was largely attended and very interesing. At the preliminary service, beginning at seven o'clock, impromptu speeches, which were especially enjoyed, were made by Dr. Anson G. Chester, of Richmond Avenue Church; Dr. Gerould and Sister Gerould, of Cleveland; Bro. Hayden, of Pembroke; Bro. Sinclair, of Toronto, Canada, and others. The singing of the chorus choir, under the enthusiastic leadership of Bro. A. B. Kellogg, was especially inspiring. The several sermons by Bro. Sweeney were worthy of himself and of his pedigree, which is all that need be said. The convention throughout was marked by great enthusiasm and cannot fail to be the means of great good to all our churches. The superb entertainment provided by the ladies of the church on Saturday deserves special mention. It seems to have been the unanimous opinion that this was the best June meeting ever held.

LLOYD DARSIE.

"Is There Not a Better Way?"

Under the head, "Union of Temperance Forces," we have a telling editorial in the CHRISTIAN-EVANGELIST, June 8. It surely will put many to thinking seriously. And that is what we need to do—get the people to thinking.

If we only could bring out and combine the sentiment against the saloon we could at once smite the evil to the ground.

After saying some of us have been voting the prohibition ticket for years because there was nothing else we could conscientiously do; that is to say, we could not conscientiously vote with a party which licenses and protects and perpetuates the saloon, the editor then says, "But many are asking, Is there not a better way?" Then very easily and naturally drifts into the channel which thousands for years have been in until it has become a rut.

The vain imagination that it must be some other than a political remedy. Somehow, in some way, at some time, all vague and indefinite (and delusive, too), all of the sentiment in the hearts of all of the people of all political parties is to be brought together and unified and concentrated and brought to bear upon the then doomed saloon. The Democrats will still be Democrats, and the Republicans still Republicans, and on all matters and issues save that of the saloon they will vote for Democratic and Republican measures.

Very beautiful theory, and if there were no men in politics interested in keeping the saloon open it would work like a charm.

Why don't we do something of this kind? Why has it not been done long ago?

Why did not Pilate release Jesus and let him go? Why did not our Christian President abolish the army canteen? For the reason that politics said, Don't!

Politics says, Don't bring this matter of the saloon before the people as a separate issue and solely on its merits.

Let us look this theory squarely in the face. The saloon element says to the Democract and Republican parties, Don't, and they don't. Why don't they? Their master says don't.

The fact, the naked fact, is that the saloon has so much influence over the political parties that they are able to defeat every effort to get this matter before the people as a separate issue.

This utopian dream will be but a dream until Christian men and all who fear and hate the saloon bring the saloon question into their politics as the first and greatest political question, which in very truth it is.

No. There is not a better way. God gave us the ballot, and he means that we shall use it right.

It is the *best* way and the *only* way.

E. L. FRAZIER.

Marion, Ind.

[Certainly, the "best way" for Christian voters is to use the ballot against the saloon. This is not now being done to any large extent. Can we get more of them to do it by allowing them to do so in their own parties? That was our inquiry.—EDITOR.]

The Temperance Question.

BROTHER EDITOR:—I am greatly pleased with your editorial suggestions along the line of temperance reform. And as you have opened the way for suggestions I wish to make a few.

And first of all I wish to say that it is a mistake to expect to get rid of the saloons immediately. It is a fixture of our civilization, and according, to the best statisticians 80 per cent. of the drunkenness of our age is hereditary. These two facts are alarming, and at once suggest the awful proportions of the problem that confronts us. In my judgment there are three lines of work that can be accepted *by all* who are at all in favor of reform, to wit, agitation of conditions, reformation of character and formation of character. And as a movement of any kind must have a sharply defined central idea around which to rally, I wish to suggest the following:

1. Alcohol, while having its legitimate field of operation, is acknowledged by all to be a powerful poison and unfit for use as a beverage.

2. Alcohol being a poison it is not unreasonable to ask that it be placed under the same restrictions and regulations that morphine and other poisons are placed.

3. In order to accomplish the foregoing it is necessary (1) to abolish the government revenue. We must show the people that the traffic could not live were it not for the strong arms of our government thrown about it. (2) No man shall be charged anything for the privilege of selling, for the reasons that if the sale of the stuff is wrong a license can not make it right; and if it be right to sell it, no man should be charged for doing that which is right. (3) The man who handles it shall be placed under a heavy bond, with the law fixing his duty to keep a record when, the amount, to whom and for what purpose it is sold. It would be well to make a nonpartisan campaign in order to get the ears and eyes of the people. It might be well for temperance agitators to circulate a petition to our state legislators and our national Congress to enact such laws. By this method we could both create and register sentiment.

Lastly, we should be more concerned in agitating the conditions than in offering plans. The first thing in order, as I view it, is to get the people *to want to get rid* of the saloon, and where there is a will, wisdom will make a way. Let us get together and go to work in the name of Him who hath said that "no drunkard shall enter the kingdom of God," and if we are active and faithful I *fully* believe, for I am *compelled* to believe, that he will lead us aright.

H. M. BROOKS.

Paris, Ill.

Ministerial Relief.

EDITOR CHRISTIAN-EVANGELIST:—I wish to state through your paper that district No. 3 in its last convention appointed a superintendent of Ministerial Relief, and I wish to ask the preachers and elders in the district for a collection on the first Lord's day in July. Will you not aid in the matter? While we are in sympathy with the work, yet very little is being done for the cause, and while we think, sing, pray and preach about missions let us do something for the old soldiers who fought our first battles in the mission fields. Many cases of charity now exist with no means provided for their wants. We talk about being apostolic; if we are we will do something for their relief.

Brethren, do your duty and urge a liberal offering and forward to me, and you will be receipted for it, and I will send it to the national superintendent.

J. W. JEWITT,
Superintendent Ministerial Relief, 3rd Dist.

Western Park, Kan.

"'Tis worth a bag of gold." This applies with special force to Hood's Sarsaparilla, America's Greatest Medicine.

Arkansas State Convention.

The convention at Hot Springs was decidedly the best, all things considered, that we have had since the writer has been associated with the mission work in this state. It opened with a characteristic and very effective sermon on "Our Plea," by S. W. Crutcher, of Pine Bluff. This was followed by a practical address by John Fletcher, of Little Rock, president of the convention, on the state work and its importance. These addresses sounded the keynote of the convention.

The following have labored a part or all the time under the auspices of our mission boards during the year: S. W. Crutcher, Pine Bluff; T. N. Kincaid, Hot Springs; G. P. Young, Mena and DeQueen; Frederic Wyatt, Mena; E. S. Allhands, Arkadephia; Geo. Clark, Southwest district; J. H. Jones, Caddo Gap district; Henry Martin, Colorado evangelist, besides others who have done missionary work in many fields and been helped directly and indirectly by our co-operative methods.

Those mentioned, with the corresponding secretary, have done work amounting to about seven years of one man, in fields that could not have been reached without help, and at an outlay of mission funds of $1293.45.

The fields been among the most important in the state. Too much praise cannot be given to the faithful evangelists whose names are mentioned above, and others equally faithful whose names must be ommitted for want of space. The report of the board was read by the corresponding secretary.

Bro. Jessup, of Little Rock, preached an excellent discourse at 11 A. M., keeping up the spirit of the meeting. Wednesday afternoon and night were occupied by the ladies. Seven new auxiliaries were organized during the year, and others strengthened.

Bible Chairs at the University occupied a considerable portion of the time, and elicited much interest.

Thursday forenoon N. M. Ragland gave a very encouraging report on the Christian Endeavor interests among the churches. G. R. Stainer, of Argenta, gave a splendid talk on city missions in which field he is a specialist, having spent several years in city work in London. He is doing good work in Argenta, and if he can be kept in Arkansas will be quite an addition to the preaching forces of the state. S. W. Crutcher, of Rine Bluff, presented the claims of the A. C. M. S. Educational matters, including schools and literature, by N. M. Ragland, L. C. Wilson and Dr. Shibley. B. F. Clay, of Kansas City, presented the claims of Ministerial Aid in a very pathetic speech, in response to which $51.91 cash and $14.50 pledges were given to that fund.

Church Extension claims were ably presented by J. T. Ogle, of Carrollton, Mo. Church Extension has done much for Arkansas and we ought to contribute according to our ability to the fund. In the afternoon Foreign Missions was presented in a very good address by B. F. Clay. The principal part of the afternoon was consumed in the consideration of Arkansas missions, closing with a model sermon by N. M. Ragland, whose influence for good will not be known this side of eternity. This was followed by most liberal pledges. Every preacher present as far as now recalled, made personal pledges of from $10 to $50. It may be hard on the preachers, but no missions will ever be a marked success until the preachers come to the work with liberal contributions. This is an encouraging feature of the Hot Spings convention.

Another noticeable and encouraging feature of the convention was in the *personnel*, consisting of a number of business and and professional men, laboring men and intelligent and cultured ladies, who were there in the interest of the "Father's business." It is very necessary that preachers should attend, but a missionary meeting composed mainly of of preachers is discouraging.

Among many in other walks of life, it will not be thought invidious to mention B. R. Davidson, the overworked attorney of the "Frisco Road," the largest contributor to missions among the Disciples in the state of Arkansas, John Fletcher, of Little Rock, whose law business calls for his entire time. Drs. Shibley and Connell, physicians of large practice, Alex. C. Hull, secretary of state, one of the busiest men in the state, and one of the liberal contributors to our mission work, etc., etc. When such men leave their offices to attend, it means success. The financial outlook is better than it has ever been before. Churches were represented that have all along stood aloof from co-operation. Mention ought to be made of the heroic and telling work being done by Bro. Kincaid and his faithful colaborers in Hot Springs, one of the most strategic points in the state for our work.

Bro. Wilson, editor of Christian Work, is getting the paper apparently on a sound financial basis.

The common expressions heard as the meeting was brought to a close was that the memory of the Hot Springs convention will be a source of inspiration and encouragement in the labors for the Master. "It will be a green day in my memory." "It will be a red-letter day," etc. Bro. Clay and Bro. Ogle, the only visitors from without the state, were much help to us. Pray God's blessing upon the Arkansas work, with all other missionary interests.

E. C. BROWNING.

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The author of this book has looked reverently and thoughtfully into this olded volume of God's Revelation and states in a clear and eloquent way some of the facts and truths which he has learned in this charming little book.—*Extract from Introduction by J. H. Garrison.*

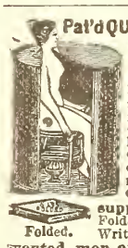
One good feature about this book is that it is brief, yet its pages are crammed full of interesting information and inspiring thoughts.—PROF. G. P. COLER, Ann Arbor, Mich.

W. J. Russell is thoroughly conversant with astronomical literature, yet the magnitude of the study has been cleverly constructed by the author into simple, earnest language that cannot fail to entertain as well as instruct.—*Daily Telegraph*, Kalamazoo, Mich.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

Notes and News.

Commencement week at Hiram College begins on Saturday night, June 17th, and closes on Thursday night, June 22nd.

The Mississippi Christian Endeavor Union Convention was held at Meridian, June 1-4, and is said to have been "the best of all."

Bro. Mutchler reports that a fraud preacher has been circulating in the neighborhood of Footeville, Wis., and swindled several brethren out of small sums of money.

C. G. McNeill,
Wisconsin State Missionary.

The First Christian Church, Marion, Ind., will celebrate its 22nd anniversary, with appropriate services, July 22. All former pastors and evangelists who may read this are requested to write short letters to be read that day.

E. L. Frazier, Pastor.

There were 537 at our Bible-school yesterday. Our Children's Day offering amounted to $236.62, and others are yet to be heard from. This is an increase of over $106 over last year. W. J. M.

Bellaire, O.

James H. Brooks, of Corinth, Miss., says that there are too many pastorless churches in that state. Five preachers were added to their force during the last convention year and some have gone in since, but still there is room for many more. He speaks in the highest praise of Bro. Johnson and his work at Kimberlin Heights, Tenn. Also of Bro. Stevens, the state evangelist of Mississippi.

A postal card from E. C. states that the church at Waterloo, Ia., recently took up its first missionary collection, $23.70, which it will divide with five mission boards. Also, in answer to an appeal from Joel Brown, it gave $6.05 for the Christian Orphans' Home, this city. We are glad to see new churches enlisting in missionary and benevolent activities.

Alfred Brunk, pastor of the Gethsemane Church, Newmans, Va., writes that he is encouraged with indications of success at that point. He reports larger audiences for the season than he has yet known and other evidences of prosperity. He commends C. W. Huffer, pastor of the Christian Church in Toledo, O., for voting against a resolution brought up at a meeting of the pastors' union of that city urging the city of Toledo to take charge of her saloons. What we need, he says, is not control of the saloon, but its abolition, and so think we.

The annual report of the Central Christian Church, San Diego, Cal., for the year ending June first, shows a healthful condition of the church. All of the activities of the church are represented in the report with good results. Four Bethany Reading Circles were organized this year engaging forty persons in the work. The Middletown Mission, another work of the Central Church, is prospering and the report says that every indication points to its permanency. W. E. Crabtree is the pastor.

Mary Stade writes encouragingly of the work in Western Kansas. There are four organized churches in Rooks County, to wit, Stockton, 115 members; Plainville, 160; Green Mound, 25 and Webster. These churches are organized for work with Dr. B. Hill, of Stockton, president. Their first convention was held May 24th at Plainville. W. H. Vallette preaches at Stockton, Green Mound, Webster and Elm Creek. During Mrs. Clara H. Hazelrigg's pastorate of the Plainville Church, including a previous meeting, 170 members have been added. At the close of her year's engagement with this church she will respond to calls in other fields although the Plainville Church has entreated her to remain with them another year. There is a Bible-school at Stockton, Plainville, Green Mound and Elm Creek, and two Christian Endeavor Societies in the county. The C. E. Society at Stockton has taken up the Bethany Reading Course. Stockton and Plainville have also a C. W. B. M. auxiliary. We are glad to note these evidences of Christian work in Western Kansas.

Dedication.

I dedicated the church at New Richmond, O., June 4, 1899. It is a frame building, has a seating capacity of 300 and is a gem. Many of the best preachers of the brotherhood have preached in the old building. I stayed over and preached a few sermons for them, and had one baptism. They are in need of a young pastor. Those corresponding should address J. W. Moss. I stayed at the home of F. M. Pursell, a man who fears God with all his house. I begin at Temple, Texas, June 21st. H. W. Laye is the pastor there.

James Small.

Wisconsin News.

I recently baptized one convert in Lake Michigan, at Manitosooc, where the little band continues to meet faithfully under the leadership of F. J. Ives.

***

H. F. Barstow is doing occasional preaching at Bloom City, Berea and West Lima.

***

Through the great generosity of Bro. John Robertson, of Colorado Springs, Col., who formerly resided at Plattsville, this state, the church at the latter place is enabled to pay off the indebtedness on their house. One pledge on this debt was made by one of Uncle Sam's soldier boys in Cuba, Lieut. Harry Gilmore, son of Bro. Hiram Gilmore, of Whitewater.

***

I have been assisting in changing our Norwegian church at Chippewa Falls into an American church. Since dedication day Bro. Julius Stone has baptized eight and received four others into the church. Their English Sunday-school will soon be a very important factor in their work. We organized an English prayer-meeting also, and a Woman's Missionary Society, auxiliary to the C. W. B. M., which will conduct its meetings in English. There are twelve members, and eight copies of the Tidings were subscribed for.

C. G. McNeill,
State Missionary.

Jubilee Convention Notes.

Our first bulletin of information about the Jubilee Convention has been issued and is being sent out rapidly. Promises of a large convention continue to pour in. Bro. E. B. Bagby writes us that great enthusiasm was manifest in the Philadelphia convention for the Jubilee and that Cincinnati may expect at least a train load from the East in October. Bro. J. B. Sweeney thinks that Texas will send five hundred. One C. E. Society in Kentucky has already arranged to send fifteen. Let the good news continue.

The enlarged Children's Day offering is a sure promise of a large convention. Sunday-schools should begin at once to raise money to send their superintendent or some one to represent them at the convention.

Anxious that our educational institutions should be well represented, we have appointed the following local committee to represent their respective colleges and to co-operate with their alumni associations in arranging for the usual college banquet or any other meeting desired:

Lexington, E. K. VanWinkle, Madisonville, O.; Bethany, H. G. Hill, North Side, Cincinnati, O.; Eureka, G. A. Miller, P. O. Box 304, Cincinnati, O.; Drake, A. W. Taylor, Norwood, O.; Hiram, J. N. Green, 611 Richmond St., Cincinnati, O.

If other colleges desire any special arrangements, let them write us.

A. M. Harvuot.
Chm'n Jubilee Committee.
617 *Richmond St., Cincinnati, Ohio.*

The Hiram Jubilee.

We have one more year ahead of us before our Jubilee Commencement comes off. In June, 1900, our institution will be fifty years old. We have chosen this conspicuous date as the time for adequately endowing our institution.

Dear Brother, Friend:—Will you not join us in this movement? Do you not want to put a little money where it will work perpetually for the cause we love? Then send the donation to the Hiram College Endowment Fund. There is nothing so enduring as a well-endowed college. Harvard was founded soon after the landing of the Pilgrim fathers. Money put into Harvard College two hundred and fifty years ago is at work there still. Cambridge and Oxford are older than all the dynasties of the English throne. Money put into these colleges five hundred years ago is at work still, and for aught we can see will be at work, for thousands of years to come. If you put money into buildings they may be destroyed by fire, and if not they will inevitably decay; a few years and they are gone. Money put into college endowment will remain and continue to work in the most efficient way for the accomplishment of good for centuries and millenniums. College endowment is by all means the very best benevolent investment that can be made.

Let fifty thousand persons unite for the endowment of Hiram College. Send your name.

Hiram, Ohio. E. V. Zollars.

Illinois Encampment.

Illinois Encampment will be held at Eureka July 24-30, 1899. The committee have prepared one of the best programs ever given. Such men and women as T. W. Grafton, C. J. Scofield, J. H. Gilliland, H. L. Willett, Burris A. Jenkins, Hon. Champ Clark, Miss Anna Hale and Mrs. Helen Moses will be heard at this meeting.

H. N. Herrick, railroad secretary, has secured the usual rate of one and one-third fare on the certificate plan from all points in Illinois and from St. Louis, provided that 100 tickets are purchased.

Lyda's Wood, so well and favorably known to all, will be open as usual and on the same terms for entertainment. Prof. O. B. Clark, of Eureka, will act as chairman of the entertainment committee. See next week's issue of our papers for the complete program.

Each church in the state will also receive a number of programs. We earnestly ask that the preachers, or those to whom they are sent, see that the people know of the encampment, how to get there, the probable cost and the advantage of being there. Will you make a public announcement of the program as soon as you receive it?

The special days will represent the C. W. B. M. work, I. C. M. C., Eureka College, state Sunday-school work and Christian Endeavor.

Special features are such as "Bible Reading," by Burris A. Jenkins, of Indianapolis, also popular lecture by Hon. Champ Clark, of Missouri. For further announcements see our religious papers and carefully read the programs that will be sent to all the churches in the state. A. R. Spicer,
Member of Executive Com.

"To Throw Good Money After Bad will but increase my pain." If you have thrown away money for medicines that did not cure, now begin taking Hood's Sarsaparilla, the medicine that never disappoints.

Hood's Pills cure sick headache, indigestion.

Mississippi Notes.

J. H. McQuerry has gone from Columbus to the Far West.

Mrs. J. C. Stanley, our deaconess of Booneville, and her husband, a Baptist-Christian, entertained us nicely during a week's meeting recently conducted in their town.

Bro. J. H. Steinberger and his wife are recent gains to the faithful at Iuka. They were true fellowworkers in the meeting of a few weeks ago. They are ready for any good work. This small congregation is trying now to raise the last payment due the Church Extension Board. "Debt is the devil."

The church at Guntown is one of the best of small congregations. They rejoce in the coming to them of Bro. Stubblefield and his excellent family.

G. A. Reynolds is comfortably housed in the new parsonage at McComb City. He preaches there and at other points.

The writer was sent as a delegate to the C. E. convention at Meridian. He stopped on the way and preached two sermons at West Point. Prof. G. A. Macon, our Sunday-school superintendent, entertained royally. The West Point congregation has recently sustained the loss of two of the very best and most active members. "God buries his workmen, but his work goes on."

About the middle of July our preachers all over the Southland will begin their midsummer campaign in the small towns and in the country of revival meetings. Readers of the CHRISTIAN-EVANGELIST, pray for the success of these men who go forth bearing the Word of truth, "and on my behalf, that uttterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel." I say with you, "Lift up your eyes, and look on the fields, that they are white already unto harvest." "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest." Let him that soweth and him that reapeth rejoice together. Let us not grow weary in well-doing, fo in *due* season we SHALL REAP. JAMES H. BROOKS.

Corinth, Miss., June 7, 1899.

From the Iowa Secretary.

THE I. C. C. CAMPAIGN.

DEAR BRETHREN:—The summer campaign is pon us. Believing thot the brotherhood of Iowa will support us, we are planning an advance all along the line. The summer is the only time we can hold meetings in some of our most promising fields. In Northern Iowa we have arranged to hold meetings at Vinton, Oelwein, Garrison and Iowa Falls in the northeast district, and Fort Dodge, Kamrar and other points in the northwest district, and Greenfield in the southwest district. All but Oelwein are new points and at each place a tabernacle must be erected. These are open doors and we are laying our plans to enter four of them between now and July 15.

The northeast and northwest districts will have an evangelist. While the southeast and southwest districts have not arranged to employ district evangelists, they will not fall behind in this campaign.

We are arranging now. for a successful evangelist to open up a new field in the southwest district. We will have five evangelists at work in as many new fields before July 20.

We look to the preachers for help to sustain this work. Without it this campaign must fail. Our faith in you has led us to make this advance move and we feel confident that you will not fail us. We earnestly covet your prayers and co-operation. Do not hesitate to ask your people for money for Iowa. We have 15 counties, 38 county-seats, 1,500 towns and almost one thousand struggling congregations that appeal to us for sympathy and help. Many of these are important centers and promise us great results for the money and labor expended.

Tell your church of the golden harvest that awaits us. Preach a sermon on "Iowa as a Mission Field." Make a personal canvass of the membership. Do not be satisfied with you apportionment. Send it and as much more as you can to W. W. Williams, Treas.

If you know of a promising new field or church wanting a meeting, report it to me. Give all the information you can concerning each. Report all vacant pulpits in your vicinity.

Fill out and return statistic blanks as soon after receiving them as you can. Send any information at your command that will advance the cause of Christ in Iowa. We have only two and one-half months of the missionary year left. We have no time to lose. Let us work and pray for increased faith, courage and liberal ability. B. S. DENNY,

Sec. I. C. C.

232 *Fourth St., Des Moines, Ia.*

Washington Convention.

The Western Washington Christian Convention, held in Seattle, May 30, 31 and June 1, was an unqualified success. The attendance was not large, but the addresses were of a high order and the utmost unanimity and good will prevailed. B. H. Lingenfelter, of Tacoma, presided over the sessions with ease and impartiality. The feature of the opening session Tuesday evening was a splendid address by W. S. Crockett, of New Whatcom, on the subject, "A Jubilee in Missions."

Wednesday morning's session was opened with a symposium on "Strategic Points in Western Washington;" J. S. McCallom, on Olympia; John Young, on Everett; R. M. Messick, on Kelsoe; W. S. Crockett, on New Whatcom; J. N. Smith, on Seattle; G. D. King, on Montezuma; B. H. Lingenfelter, on Tacoma. The burden of these addreses was a hard work a hopeful outlook for great growth. The subject, "Supreme Needs of Western Washington," was then treated by R. M. Messick and H. W. Powers. The need of personal consecration and loyalty to the truth was given special emphasis. The business session of the C. W. B. M. occupied the rest of the morning session. Mrs. Goble presided. Mrs. M. K. Sackett, of Seattle, gave a very appropriate opening address which was followed by a timely response from Mrs. N. E. Ebert, of Tacoma.

After some miscellaneous business and the appointment of committees the convention repaired for lunch.

The afternoon session was opened with a discussion on "Revivals," led by D. B. Garrison, of Olymyia, followed bo Bros. King, Kimmel, Sapp, Kinney, Fletcher, Crockett and Messick, perseenting in a forcible manner the various qualifications for a good revival. This was followed by a very interesting and helpful address on the theme, "The Sunday-school as an Evangelizing Agency," by W. C. Merrett, superintendent of the State Sunday-school Union. State Evangelist Sapp then presented briefly the claims of the Pacific Christian and urgad upon the brethren the obligation of its support.

The evening session was taken up by an address from Ira W. Kimmel, of North Yokima, on the subject, "The C. E. as an Evangelizing Agency." He spoke from personal experience in C. E. work, emphasizing the mutual and helpful relation between pastor and society. The address was good.

The session Thursday morning was opened with the reports of committees and brief business session, and was followed by the closing number of the program, "Our Missionary Days." "The Day for Foreign Missions," by Ira W. Kimmel; "The Day for Home Missions," by W. S. Crockett; "The Day for Church Extension," by D. B. Garrison; "Forefathers' Day," by M. C. Lane; "Day for Ministerial Relief, by W. M. Kinney; "Day for State Work," by F. B. Sapp. This discussion was among the best features of the program.

J. S. McCallom, of Olympia, was unable to fill his places on the program, on account of throat trouble, to the regret of all present.

Prof. A. C. Schobs, of New Whatcom, conducted the song service of the convention with great credit to himself and to the entire satisfaction of all. A rising vote of thanks was given chairman Lingenfelter for the able and impartial manner in which he had presided over the sessions. Bro. R. M. Messick pronounced the benediction, and thus closed a season of soul-refreshing and spiritual feasting never to be forgotten.

JOHN YOUNG.

Everett, Wash.

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I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, **FREE** and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,

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Sunday-School Literature

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

Evangelistic.

KANSAS.

Bouner Springs, June 19.—Six baptized at Edwardsville on the 11th inst., and two by statement.—J. M. MICHAEL.

FLORIDA.

Jacksonville, June 12.—There were seven confessions yesterday; six young men and one young lady.—J. T. BOONE.

MISSOURI.

Joplin, June 11.—Six additions by letter today; eight since last report; 50 since Jan. 1. Our Bible-school had 226 present this morning and authorized me to pledge $25 at Plattsburg for state work. This has been the greatest day in the church since we came to Joplin.—W. F. TURNER

Rockport, June 17. — A few days since I closed a short meeting at North Star, which resulted in two additions. My work all continues nicely.—S. W. GLASCOCK.

MINNESOTA.

Worthington, June 11.—Our meeting has just closed by smallpox scare. Was doing finely. Six additions the last night. We have added quite a number here by letter, statement and confession, and from other churches. The sects have fought us bitterly. This and the continued rainy weather have given us a hard pull, yet our work was a success here. Eld. Atwood did practical work. We spend a few days in service at Dundee before our next meeting.—F. HOWARD SWEETMAN.

CALIFORNIA.

Eureka, June 7.—Preached the memorial sermon; subject, "The Hero of Heroes." Recently delivered a series of sermons to young men. Six have been added. One a lawyer, by obidence.—S. A. NESBIT.

Marysville, June 12.—Two accessions here yesterday at the regular services. In the morning a Baptist lady united with us. In the evening a little boy confessed the Savior, and was baptize this afternoon. Our attendance is speedily increasing, notwithstanding the hot weather.—L. B. COGGINS.

ILLINOIS.

Clinton, June 16. — Fourteen confessions, two otherwise, in a nine days' meeting in a country schoolhouse.—E. A. GILLILAND.

Rossville, June 8.—Two were baptized at West Liberty on last Lord's day.—T. L. STIPP.

Normal, June 13.—Five added recently.—E. B. BARNES.

Center Point, June 18.—Two confessions today and expecting others soon.—C. F. GARNAR.

Sangamon, June 19.—The meeting still continues; 17 additions up to date; 15 by baptism.—JOHN G. M. LUTTENBERGER.

Sullivan, June 19.—Large increase in the Sunday-school yesterday also in church attendance, and three accessions.—E. W. BRECHERT, pastor.

INDIANA.

Franklin, June 12.—Three added at Hartsville at our regular meeting; one by letter, one reclaimed and one by baptism.—WILLIS M. CUNNINGHAM.

Zionsville, June 14. — One confession at Omega last Sunday. Will preach two funerals and deliver a class address to Township graduates this week.—WM. H. KNOTTS.

The Combs-Hunsaker meeting at Monroe City is nearly two weeks old, with 36 added. They dedicated the new house of worship Sunday, June 4th, free from debt, with money to spare. They go to their homes for a few weeks' vacation at the close of their present engagement.

Corunna, June 19.—One addition by baptism at the Cedar Lake Church of Christ.—JOHN J. HIGGS, pastor.

It is the duty of parents to place good literature before the young of their families. The following books are well adapted for use by the young people of the present time. Any one of these will exert a grand and noble influence on the minds of the careful readers:

"Plain Talks to Young Men on Vital Issues," by Peter Ainslie. Price, 60 cents.

"King Saul," by J. Breckenridge Ellis. Price, $1.00.

"Queen Esther," by M. M. Davis. Price, 75 cents.

"In the Days of Jehu," by J. Breckenridge Ellis. Price, 75 cents.

"Mary Ardmore, or A Test of Faith," by J. H. Stark. Price, $1.00.

"Wonders of the Sky, or God's Glory Exhibited in the Heavens," by W. J. Russell. Price, 50 cents.

ATTENTION SUNDAY SCHOOL OFFICERS

Make up your orders for Third Quarter and send in early.

The Supplies Are Now Ready.

All orders filled in the order received. During the latter part of June we will be overwhelmed with orders—all anxious for supplies by next mail. We will do the best we can to comply with these urgent requests, but judging by the past it will be impossible to comply with all.

Send your order early to avoid confusion and possible mistakes, and thus insure prompt delivery of all supplies. Send all orders to

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"The men mentioned in 'Men of Yesterday' are worthy of these sketches and the sketches are worthy of the men. Their histories will inspire noble lives in others. These sketches are not long enough to be wearisome, and not so brief as to be unsatisfactory. The author is happy in his chosen field, happy in the title of the book and happy in the treatment of his subject."—*M. M. Davis, Dallas, Tex.*

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FORM AND PRICE.

THE EVANGELIST is a large **Four-Page Weekly** printed from electrotype plates on fine paper, and is sent postpaid at the extremely low price of **30 cents** a copy per year, in clubs of not less than 10 to one address. No single subscribers are received for the Weekly, but a monthly edition, make up of the current numbers of the Weekly, bound in a handsome cover, is furnished at **50** cents a copy per year.

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Family Circle.

The Christian's Wish.

[The following Bible poem was sent to us by Sister N. M. Adams, of Rutland, Mass. Her father copied it in the year 1824.]

Daniel's wisdom may I know,
Stephen's faith and spirit show;
John's divine communion feel,
Moses' meekness, Joshua's zeal;
Run like the unwearied Paul—
Win the day and conquer all.

Mary's love may I posses,
Lydia's tender-heartedness,
Peter's ardent spirit feel;
James' faith by works reveal;
Like young Timothy, may I
Every sinful passion fly.

Job's submission let me show,
David's true devotion know,
Samuel's call, O may I hear,
Lazarus' happy portion share;
Let Isaiah's hallowed fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant steadfast care;
Joseph's purity impart,
Isaac's meditative heart,
Abraham's friendship let me prove,
Faithful to the God of love.

Most of all, may I pursue
That example Jesus drew;
In my life and conduct show
How He lived and walked below;
Day by day His grace restored,
Imitate my perfect Lord.

—*The Searchlight.*

Lottie.

[The following tribute to an only child, written by the father, one of our faithful, industrious preachers, will touch the hearts of many of our Family Circle readers, because of fellow feelings that we have for one another in these deep sorrows.—EDITOR.]

It is the old, old story. You are with your wife in the dark and trying hour; and out of the deep thou comest, darling child. A new voice is heard, a new life is thrown upon the shore of life's sea. You are a father now, your wife a mother, you have a new revelation, you are bound by a new tie. You call your darling Charlotte May, or Lottie. "And the child grew and waxed strong in spirit, and the grace of God was upon it;" and love has a new purpose, life a new meaning.

A year passes, and a year is passing, and your baby runs about in its play and calls your name and fills the house with its laugh and prattle. At night it says its little prayer, "Now I lay me down to sleep." Again, your little one can read, and it loves stories and it can sing, and it sings the "Rock of Ages." It goes to Sunday-school and church and sings with its mother, and after service you lead or carry your little one home.

Lottie is eight now, and she goes to school and learns many things; she is ten, and plays the piano and writes pieces for the paper, and you are proud to see her name. Again, you are preaching, and when you give the invitation, Lottie comes forward, and leads the way, and others follow, and they all make the good confession, "I believe," and you baptize them, a dozen little children, and the people are standing around, and some have happy faces, and some seem to cry. It is your only child and you say, "Lottie, I baptize you." Then you receive them, those little children, into the church. "Let the little ones come unto me, for of such is the kingdom of heaven."

Your daughter is fifteen, and you look upon her with pride. With her you have traveled; you have been in different states; you have taken her to the city; her mother has taken her to the mountains; you have talked, played, prayed, sung and cried together many times. She is in the high school; she has studied the sciences; she is reading German; she has studied music under excellent teachers, and the piano is learning to yield up to her its sweetest notes.

And now you are going from home for a time. At night you all pray for one another—you three—and you sing sweet songs and say, "Goodnight." The next morning you walk with her part of the way to school. She is past fifteen; she is almost a woman, with a woman's ways, and is modest, hopeful, beautiful. She is standing in life's early morning; her feet brush the dews, and her face is like the morning. Strange fancies play over her mind; she is where the brook meets the river. You look down upon her hopeful face, and blue eyes and golden hair and say, "God bless you," and kiss her farewell.

You are gone six weeks; in two more you will return. The winter is past, the warm spring has come, and with it the voice of birds. So, too, your greatest trials now are past and brighter days seem in store for you and yours. You hear that your daughter has had a visit to her grandma's, and such a good time, and that she has had a beautiful dream of the better land, and seen angels and white waters and fair flowers. You are at rest in a stranger's home, and at midnight you hear a knock at the door, and a voice, and you are called; it is the fatal messenger boy with his telegram, "Lottie is very sick; come at once." The arrow has entered your soul. In half an hour you are on the train, but the distance is long, and you must wait some hours at the connection of the trains, and you feel that the waiting time, my brother, is the saddest time of all.

At length you are at home and your wife is weeping. "What ails the child?" you ask. "It is the cerebro-spinal meningetis, or spotted fever, and there is little hope!" Then you sit down by your dear one; soon she awakes and sees you: "Oh, papa, I am so glad you are come," and she throws her fevered arms around you. She sleeps the fitful sleep of the dying. Again she awakes and says, "Oh papa, ain't you sorry for me? Mamma, ain't you sorry for me?" "Yes, darling, and we are right here by you and will be with you all the time." Earlier, she had counted up all her dear friends, and calling their names said, "I have so many darlings." Again, she had said, "Jesus is the same, yesterday, to-day and forever; why don't he take me to his home on high?"

She is now all unconscious; she is fording the river and struggling with the breakers. For hours you hold her dying hand and watch the fleeting breath. Darkness has sealed her vision, her senses are stealing away. Still you are by her, you and her mother. Others are near at hand, but you two are by her. She is crossing the bar; she is going far out to see. What angels hover around her, God only knows; what a light appears to her in the dark valley falls not upon our eyes, blinded with tears. Did she hear a voice saying, "I will never leave thee, nor forsake thee"—the voice of the Shepherd who carries the lambs in his bosom—and who said, "Let the little ones come unto me?"

She came and went in the night, the earliest hours of the new day. For fifteen years, three months and eight days she journeyed with us and then she passed to where, beyond these voices, there is peace. Our darling was gone—our only child—and we were alone, and the silent stars looked down upon us. The third day we buried Lottie. From friends at home and in distant states came messages of love and floral offerings. She had many friends, and kindly they remembered her. We placed her in a beautiful casket, white like her soul, and on its silver plate inscribed her name "Lottie." Then a grave was made among the graves, and we placed her in her "low green tent, whose curtains never outward swing." The flowers she loved covered her grave, and we went our lonely way without her.

"The old, old fashion. The fashion that came in with our first parents, and will last, unchanged, until our race has run its course, and the wide firmament is rolled up like a scroll; the old, old fashion—death. Oh, thank God, all who see it, for the older fashion yet of immortality, and look upon us as angels of young children, with regards not quite estranged, when the swift current bears us to the ocean."

When Lottie was a little past four, we taught her some lines from Wordsworth's "Intimations of Immortality," and she spoke them in an exhibition at Carbondale, Ill. From time to time, as she grew older, we had her repeat them until at length she came to see their beauty:

"Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment journey thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

Let us believe that she sports upon the shore and plays upon a harp and has her high place in the kingdom of glory.

J. P. DAVIS.

Le Roy, Ill.

The Dignity of Labor.

To say that "genius is the capacity for taking infinite pains" is to go far wide of the truth. Nevertheless, it has been proved a thousand times and more that genius is worth little in the world unless the capacity for work goes with it. The autobiography of every man who has won fame and fortune might be written as a mere variation of the word labor. One of the lessons that the cheerful and courageous Stevenson has handed down to us is the joy and the holiness of labor. To the last his pen was in his hand. Sickness could not make him falter: death only could drive him from his task. And the burden of his song always was, "Do something!"

Infinite pains! Success of any kind demands that penalty. And the reward of success itself lies rather in the doing than in any compensation the world can give.—*Denver Republican.*

Mother.

We had the funniest story
In our paper t'other day,
About a mule and buggy
That scared and run away.
I liked to die a-laughin',
And so did pa and Josh,
But mother couldn't stop to hear—
She was busy with the wash.

Last week we had a picnic
Out to Mechanicsville;
I went with 'Lizy Fergus,
And pa took Jen and Bill;
The time we had a-funnin'
Would beat a story-book,
But mother couldn't go along—
She had preserves to cook.

On Monday was the m'nag'ry;
We had a glorious time
A-seein' beasts and serpents
And birds of every clime;
We went in bright and early
To see the show go round,
But mother stayed at home to sew
On Jen's alpacky gownd.

Last fall when all the Rankins
Came down to stay a week,
We went one day for walnuts
'Way out on Sugar Creek:
We took our dinner with us
And stayed the whole day through,
But mother couldn't get away—
The scrubbin' was to do.

To-morrow night's the concert;
I said I'd go with Jen
And Bill and 'Lizy Fergus
And Sairey True, but then
After I'd done and said it
The thought of mother came;
She never gets a holiday
That's halfway worth the name.

She's lookin' worn and weary,
And it occurred to me
To send her to the concert,
If only she'll agree;
I'll stay and do the dishes,
No odds if Jen does coax,
For mother needs a little fun,
The same as other folks.

—*Exchange.*

Rights of the People Who Don't Like Us.

People who do not like us have doubtless missed a great opportunity—so, at least, it is perfectly natural for us to feel. Whether they ever realize how much they have lost depends a great deal, however, on our manner of treating the situation, and it can hardly be said that our natural method of dealing with it is very likely to better things. We may suspect that the only way to have such people ever come to like us is to cordially recognize their right not to. It is one thing to like to be liked, a quite natural and proper feeling; but, unless we watch ourselves, we soon find that we are demanding that people shall like us as one of our birthrights in this world, which is quite a different matter. One of the wisdoms which comes latest in life is the discovery that there is nothing fundamentally wrong in people's not liking us.

What entirely different attitudes different men assume when they discover dislike toward themselves! One man gets angry, and proposes to retaliate; he will return dislike with worse dislike. Sometimes he will preposterously go to work to *make* people like him. Another sees that this is not a matter about which he can properly do anything, or, if there is anything to be done, he goes at it by the short cut of doing it to himself. It is told of Jowett, Master of Balliol, who was very slow to let people know whether he liked them, that he was once talking with a nephew who was something of a stranger to him, and trying the meanwhile to make out what was in the fellow. In the course of conversation, the nephew made the casual remark that, when a man insulted him, he always made it a point to ask him to dinner. "You'll do, you'll do!" joyously shouted the master, who felt that, after this evidence of social maturity, he need not worry about his nephew. While most of us may find it inconvenient to go as far as the dinner point with antagonistic people, we can at least recognize that many of them are thoroughly worthy of a good dinner, and give them the next best thing, which is a little extra politeness.

It is to be feared that many people are making like and dislike the whole story of their life. Hence they never see anything as it is. It was never put into the structure of the world that everybody should like us, or, for that matter, that any one man should have an unlimited share of the favor of others. And so the man who sees in dislike nothing but a personal misfortune misses the fact that repulsion, as well as attraction, is a great institute of nature. The world is chemical, not mechanical; and it is not for us to dovetail all sorts of things together, but to learn to respect the repulsions, distances and aversions which have a beneficent place in it. One of the greatest tyrannies in the world is to see life and everything in it in the purely personal way, as it happens to be related to us, and so gradually lose sight of great principles because of little personalities. That another man's tastes and temper keep him separate from us is not in itself a thing to be quarreled with. The point is to know how to be separate and sin not.

Never was there a more wholesome recognition of this beneficent ordinance of dislike than that accorded it by Charles Lamb. He, for one, though he confessed that he immensely liked to be liked, seems never to have been in doubt as to the full rights of the people who did not like him. He was generous enough to suspect that it was no particular fault of theirs, and that forces over which they had no control had a hand in it. His action the night his play was first produced, when he, who loved his work more than most men, joined gleefully in the demonstration by which the audience rejected it, might well have kept many a fit of madness from doing its worst. Trying at different times to like Scotchmen and finally giving it up as something not to be, he rendered his dislike classical by the sweetness of his acknowledgment that no Scotchman ever liked him, or, so far as he knew, had ever made the attempt to.

No, the man who works only on the basis of being liked has chosen the impossible. Whether the world likes us or not, it is, as a rule, quite willing that we go on and do our work, and it can hardly be blamed for not quite knowing whether it likes us till we have shown what sort of workmen we are. "What do we want to be liked for?" ought to be a main question with us all.

We become more rationally and quietly disposed to the people who don't like us when we come to know a little better some of those who do. When we find how prone some of our admirers are to take up with a poor article in other directions, that it is not wholly on account of their sanity or clearness that they took up with us and that they often admire us for the worst there is in us, there begins to dawn on us a slow respect for the excellent judgment of some of those who kept away from us till we should bring forth something better. Far more humiliating oftentimes are the self-discoveries we make through some of our admirers than those made through folks who stand off from us. He has lived to little purpose who has taken no warning from some of the favor that has come to him.

The farther we go into this matter the more we shall realize that to those who do not take to us belong not only "rights" and tolerance, but also a good degree of gratitude; for there are some virtues which are hardly to be gotten into us save through just these people. For the average run of mankind it would seem that about the only chance for them to ever get themselves into any perspective is to have some one dislike them. They may, at the first, smart under the experience, and purpose many foolish retaliations; but their minds will gradually cool off into curiosity as to the dislike, until there dawns on them what others have been seeing in them for years, and, seeing this, they wonder, with a silent gratitude, how people ever put up with them as long as they have.

There are many souls on whose horizon this cloud fearing dislike needs to be reduced to about the size of a man's hand before they can ever do any good work. It is an incident of life, and never the whole story, though living as we do in a time of crowds, with the word "social" so constantly in our ears, it is no wonder that we are all unduly sensitive of what people think of us. Never was there a greater need to practice the arts of loneliness. When we hear of such a man as Dean Church saying of so great a man as Archbishop Tait, "I never could like him, but, take him all in all, I think he was the fittest man in the church to occupy the position he did," we get the right proportions of the whole matter. Dean Church had rights, and Tait would have been the first to recognize them. Great souls always have this quality of freedom from vindictiveness, and of loving their work more than they do themselves. They are not only reconciled to the spaces that are set between the temperaments, but they see the beneficence of the arrangement. The great soul of Lincoln seemed to have a certain pleasure in the variety which came from having counselors who did not like him. Could we organize our own world, all this variety and richness would be gone. The world is well planned. Let us fall in with it more cordially, and annex more of that rich but rejected territory of the excellent people who do not like us.—*Sunday-school Times.*

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Danger.

Write it on the workhouse gate,
Write it on the schoolboy's slate,
Write on the copy book,
That the young may often look,
"Where there's drink, there's danger."

Write it on the churchyard mound,
Where the rum-slain dead are found,
Write it on the gallows high,
Write for all the passers-by,
"Where there's drink, there's danger."

Write it in the nation's laws,
Blotting out the license clause,
Write it on each ballot white,
So it can be read aright,
"Where there's drink, there's danger."

Write it on our ships that sail,
Borne along by storm and gale,
Write it large in letters plain,
Over every land and main,
"Where there's drink, there's danger."

Write it over every gate,
On the church and halls of state,
In the heart of every band,
On the laws of every land,
"*Where there's drink, there's danger.*"

—*Frances E. Willard.*

Happy Marriages.

EFFIE BARTLEY HOWARD.

Are there any things in life more real than love and marriage? Can there be anything more sacred than these divinely appointed ordinances?

Yet, so few understand it that we are daily hearing of unhappy marriages where there need be no cause for sorrow. A husband and wife, to enjoy real love, should be all in all to each other; they should have no secrets, but trust and confidence in each other to the fullest extent. So many young married people look upon marriage too lightly and keep as much apart in confidences as if they were mere acquaintances. They fail to view it as the most sacred and solemn thought of their lives; for what can be greater or higher than giving one's self to another? It should be our highest aim, for it is from God, and all we that enter should do so with our hearts full and running over with love for each other. Our hearts and lives should be like an open book for each to read and understand. Too many husbands and wives are unacquainted with each other, and this should not be.

As the acquaintance with a friend should begin to grow with the first meeting, so should it be with young married people. It is one of their first duties to know each other thoroughly; the faults as well as the good qualities. They should love each other so strongly that they only see the good side of the other and not expect too much, far with patience and years of experience they will grow more fitted for their life work and the responsible duties they hold as husband and wife.

Their lives should not be selfish ones, for they should try to build up and encourage those about them, who are less fortunate than themselves. They should forget themselves in the one thought of doing good and giving help and cheer to the unfortunate of all classes.

It is that "perfect love that casteth out fear," that charity that "seeketh not her own," which brings the blessing unsought and unexpected.

Those who only see the dark side of life are never happy, nor do they enjoy perfect love for each other.

Among our neighbors and friends we can find one happy couple in ten if we try, but should not seek out those who are unhappy and listen to their dark portrayal of married life. Rather try to help them, if in our power, to make their lives lighter, and we will thus find our own life brighter. It takes so little exertion to cast forth a ray of brightness for others. A cheery word or a smile, some kind act willingly done, will make many a heart happier. The love of wife for husband or husband for wife should be the same. A wife or husband in speaking of their love for each other should be able to say: "It is real, it is true, pure and divine. We are entirely one, and live for each other." Why cannot all married people possess such love? If they did, how happy the world would be! Why did God give us such divine love for each other, but that we might help others to realize the secret of marital happiness?

We know we fall short in many duties; try every day to do better. Our love for each other grows stronger every day, and we are happier as we progress in life.

"Life is what we make it," but it seems as if we did not try hard enough to make life as happy as we might, although we are so happy together. Why are we happy when so many couples are around us are apparently miserable? Is it that we are blind or selfish and cannot see or feel how unhappy some people are? Every day of our lives we should be more thankful that God has given each to the other.

The little cares and worries of life when we are unwell fade away in each other's company. Oh for more of such marriages, such heaven-sent blessings, that the world might grow less despondent and human nature be lifted to the pleasure that an all-wise Creator intended.

Then would there be less selfishness and cynicism in the world and the days of the millennium be near—even at the door.

Giving and Getting.

One of life's paradoxes is that he who gives gets. The way to success is by surrender. They who are most lavish of their own life are the ones into whose lap the world pours the richest treasures. Thousands of hearts are starving to-day simply because they are stingy. They have withheld themselves, and in the withholding have grown lean and poor. The fat and prosperous soul is the one which is liberal with itself; which offers itself as food and strength to every needy man and cause. There is no secret for greatness like the secret of giving—constant and unsparing giving of self's best.

Not they who seek to get—to gather to themselves the world's best things and thus find satisfaction—but they who bountifully offer themselves in sympathy and service to the world, learn life's deepest joy.

How shall young men and young women secure greatest success? Simply by offering themselves on the altar of the world's every-day needs. Largeness of life, fineness of character, honor of the honorable, love of all, will crowd toward the young person who unselfishly labors to serve men through commonplace days and weary nights. In ways humble and high, by means insignificant and great, give up your best talents and to all whom you can by any means help, and reward in time and eternity is certain.—*Forward.*

Rheumatic Pains

with their excruciating torment need no longer be endured, since an effective, prompt and sure remedy can be secured. The majority of cases are due to the impurity of the blood. Take

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the Swiss-German remedy which was discovered by an old German physician over a hundred years ago, but advertised only within recent years.

It restores purity and life to the blood, strengthens the entire system and builds up the general health. Seldom fails to cure all diseases caused by impoverished blood or disordered stomach.

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Write to DR. PETER FAHRNEY,
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A Christian Fourth of July.

The birthday of a Christian nation of more than seventy millions deserves a worthy celebration. The present method of celebrating it is almost barbarous, not to say heathenish. It seems to be going from bad to worse—noise and confusion of all sorts all the night preceding, and more noise and confusion all through the day and evening. It takes about thirty hours of continuous bedlem to celebrate the day. Besides, it is a day devoted to games, shows, sports, theatricals and all sorts of foolish amusements. It may well be asked, Are we, as a people, losing our heads? Is real, genuine patriotism a thing of the past? Have we no care that the young should be reminded of the great facts of our history, of the priceless cost of our institutions, of the perils involved in frivolity, of the duty of each to know the full significance of the times in which we live?

We need, we must have, a reform in the method of observing our nation's birthday. Is it not possible for Christian people, for all good people, to unite in consecrating this day to the promotion of the temperance reform? There never was a time when there was more need of forming and encouraging a right moral sentiment in regard to the sale and use of intoxicants than now. We are coming to find that no law, however good and beneficial, can be enforced unless it is supported by the moral sentiment of a considerable majority of the people. How shall the moral sentiment be secured so that laws may be enacted and executed for the suppression of the saloon? Certainly by training our young people to be total abstainers, and also to be the relentless enemies of the saloon.

Why, then, should we not set apart the Fourth of July to instruct all our people, and especially our children and youth, in lessons of Christian patriotism? Why not show them that the most dreadful enemy of our homes and our native land is the saloon? Why not use all suitable means to enlist them for life in the supreme effort to destroy the saloon?—*Selected.*

Tobacco.

Tobacco is an evil weed, though many people
choose it;
They roll it into plug and snuff, and then pro-
ceed to use it.
They cut it, hang it, bulk it down,
Whenever it is ripe, sir,
And make it into cut-and-dried,
And smoke it in their pipe, sir.
They make it into cigarette and stogies and
cigars, sir,
And when a boy begins to smoke, he'll surely
see the stars, sir.
But when he learns to chew and spit, and smoke
the cigarette, sir,
He thinks he is quite a man, and that you well
may bet, sir.
The ladies, too, will soil their teeth by using
up the snuff, sir,
Or take their pipe and cut-and-dried, and sure-
ly make it puff, sir.
When you go out to see your friends, unless
you surely quit, sir,
They have to make you room to spit as well as
room to sit, sir.
If you go on the train to ride, they'll make you
take the smoker,
Where men can chew, and smoke, and drink,
play seven-up and poker.
It spoils the breath and dulls the mind,
Brings heart disease and cancer,
Destroys the nerves, infects the lungs,
And ruins any man, sir.
Then cleanse yourself, as God hath said,
From filthiness of flesh, sir,
And let the blessed sunshine in
To bloom your soul afresh, sir.
Your heart will then be purified,
According to his Word, sir,
And you will have a cleaner mouth
To glorify the Lord, sir.

—*J. B. Phelps, in The Religious Telescope.*

The Automobile as a Reformer.

There is one point in the introduction of the automobile which is not generally noted, and that is the effect of the vehicle upon the human character. The automobile as a moral agent is not recognized, yet it is easy to see the influence it will exert upon one of the most evil tendencies in human nature—cruelty.

Any one who has ever ridden and suffered in a horse car, a horse car going uphill in bad weather, has appreciated the change to an electric motor. The driver of the horse car has always before him two living creatures, captives to his bow and spear, as it were—at least to his bit and rein; and the only means whereby his own energy can affect the chariot he is driving is through the brake that checks and the beasts that draw.

Thwarted energy always irritates—which is only another way of saying that friction produces heat; and where the means of promoting the activity of your motive power is by hurting it, there is a constant temptation to turn pain to speed. The motorman has no whip. It does no good to his battery to kick it. If his machinery does not work to suit him, he has to use a more complex tool than a club and more patience than profanity. He may be at the start no gentler man than was the driver when he started; but the process of running an engine develops different qualities from the process of driving a horse, and they differ most in this—that there is no room for cruelty.

The cab-driver is as good an instance as the car-driver. He "sits up aloft" in most uncherubic guise; and far below is his four-legged motor, whose own desires lead him to seek much-needed rest rather than prolonged exercise. But the "fare" desires speed, the driver desires pay, and the mechanical connection between desire and execution is a long, stinging whip. The horse, being smitten smartly in his tenderer parts, responds with increased speed, and the daily habit of using pain as a motive power naturally develops that indifference to pain in others, even pleasure in inflicting it. This we call cruelty.

Not so the director of an automobile. He may not smite his motor. If he does, it has no result in speed, and may cost money in repairs. His own desire to produce speed that his patrons may reward him now tends to develop skill and accuracy in managing his motor and patience in adjusting his own uncertain forces to the steady power beneath him. He is dealing with the law of physics now, not seeking to coerce an intervening will.

The use of mechanical motors for our city traffic will raise the moral standard of the whole community. We shall all be nobler when the whip is utterly outgrown. —*Charlotte Perkins Stetson, in the Saturday Evening Post.*

Lessons of the Flowers.

"Nothing teaches us so much in this world as flowers, if we will only watch them, understand the messages they exhalt, and profit by them," writes Edward W. Bok, in the April Ladies' Home Journal. "I wish every body on this earth might love flowers. Flowers can do so much for a man or a woman. No one can raise flowers, live among them, love them and not be better for their influence. By their birth they show us how; out of things hard, out of disappointment and failure, by the overcoming of obstacles and the bending to difficult tasks, creep forth the most beautiful results. By their cultivation they show how different natures need different treatments. By the manner in which they refuse to thrive near weeds they teach the clearest lesson of human association, and show that sin is an intrusion in this world. We learn the great lesson that while the most gorgeous flowers appeal to our admiration, we love the fragrant ones the best. Every lesson, every pleasure, we can learn and derive from these silent messengers of the earth. The flowers speak a universal language; they adapt themselves to grave or gay. A flower is never misunderstood. We associate flowers with all the joyous seasons of our lives as well. Flowers often speak to us when our own words seem powerless to express what we really mean. They are the daintiest bits of God's handiwork. They call to us to care for them; to love them, rewarding us with prodigality when we respond to their beckoning. The message is divine. Like an April day, 'shadow and sunshine is life.' But so the flowers grow, and 'we come to June by the way of March.'"—*Exchange.*

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How the Fourth of July Should be Celebrated.

BY THE LATE JOHN HALL, D. D.

It is very natural that the people should recall the Declaration of Independence, for it is in that document that the words "United States" first appear. It is true that they appeared in a document drawn up at a meeting of my countrymen, chiefly Presbyterians, a year before in North Carolina, but it was not until 1776 that the Declaration was accepted.

The 121 years [spoken in 1897] through which we have passed since the promulgation of the Declaration of Independence have been marked by steady advancement in religion, science, literature and the general good, and it is eminently fitting that the day should be celebrated in a manner which gives ready acknowledgment of God's goodness to this nation.

I could wish that the day was celebrated in a manner somewhat different from what it is. I think the money spent in buying firecrackers in all parts of the country, which go to the making of useless noise, could be expended in a way that would do a far greater amount of good. It might be employed in the education of those who come to our shores ignorant of the principles of our government and unable to gain that knowledge requisite for good citizens. If the money were spent in this way, I think it would be a more appropriate way of recalling the day.

As Christian citizens there are certain duties incumbent upon us which have to do with the promotion of comfort and prosperity among our fellowbeings. In doing these we should see to it that we are not working in the interest of one or the other of the political parties. All those who have made their homes among us should be taught the value of those principles which go to make up good citizenship, and to use wisely the privileges that are given them. It is the duty of every foreigner coming to this country to become a citizen as soon as practicable. As soon as I could become a citizen of this nation, I availed myself of the opportunity, and never once since I took out my papers have I on election day failed to cast my vote for the candidate for national, state or municipal office who, in my opinion, was best qualified to perform the duties of that office.

Foreigners should be taught to vote for men and principles which conscience declare to be the right, and in this way we can be true to the principles of those who made the celebration of Independence Day possible.—*The Preacher's Magazine.*

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

The Advance Society.

Bettie Fowler, Battlefield, Miss., writes: "Please send me full particulars of the Advance Society." I have received the same request several times, and I suspect they are from new subscribers of this paper, who did not read about us at the beginning. It won't hurt to tell it over in a few words. Any one can become a member who makes five resolutions: to read thirty lines of poetry a week; to read five pages of history; to memorize a good quotation every week; to read a verse in the Bible every day, and to keep an account of this work in a notebook. When you have kept all of these resolutions for twelve weeks, send me your name and a report of what you have done, naming books and authors. Then your name will be printed on our Honor List, as many times as you are faithful during a quarter. Books yon are studying in school do not count (but, hurrah! we are not in school, now). You will see, this society is different from others. We don't name particular books and say they have to be read. Just so it's poetry, history and Bible, you are free. There are several advantages in this course. You can make your own choice, and you don't have to buy new books. You know, when times are hard (as they always are), a book is the last thing most people buy, or read, either. When a man begins to economize, he begins on his brains and starves them down to newspaper diet. He saves his stomach for the last resort. And then there's no fee to be paid in this society. What I hate about societies in general are fees. Another feature about the Advance Society is this page, where the children write on various subjects. Here is good news from Cora Scribner, Billfry, Minn.: "We have started a branch society here with nine members: Hazel Pulver (10), Arthur Crandel (14), Mina Spencer (10), Sadie Davidson (12), Grace Scribner (9), and the other names have been printed before. We are going to appoint an officer to read the story in the CHRISTIAN-EVANGELIST. I have a camera and will send you our pictures after awhile." Good!

Madie Hill, Joplin, Mo.: "I would like to start a band of members in our town. I am reading Dombey and Son. Last winter I won a prize of five dollars by writing a story for a daily newspaper. I fell in love, head first, with the Weston family. I hope to be on the Honor List." Children, there is a moral to that letter. Anybody can write for a paper, and some can get their pieces printed, but it takes genius to get five dollars. And notice the sort of book this young author is reading—one of the best to be had. Ulie H. Stewart, Santa Paula, Cal.: "Our vacation has begun and I am working in the beet fields. The best time I had, last vacation, was when I went to Los Angeles, after the fruit season, and bought me a suit with the money I had made." With best love and wishes to all members." Isn't that pretty good for a boy only twelve years old? Floyd C. Reid, Santiago, Mo.: "School is out. I will put in my vacation helping papa and mamma, and in reading"—three of the very best ways, surely. Mary M. Fitzgerald, Geranium, Neb.: "My brother, Benjamin (11), Freida Rhodes (12) and I (13) ask for admittance. My favorites are the five Leatherstocking Tales, Ivanhoe, Uncle Tom's Cabin, Black Beauty, Oliver Twist, David Copperfield." Ethel M. Taylor, Harlan, Ia.: "I cannot tell how much I enjoy our corner in the CHRISTIAN-EVANGELIST. I have made me a badge of royal purple ribbon, worked with 'Av. S.' in old gold thread and wear it every place I go." Zela Belle Home, Beloit, Kan.: "Twice I forgot to read my Bible, and I woke up and happened to remember about my verse. Each time I got up and saw the electric lights burning in the streets; so I knew it was not twelve, as they are put out at twelve. I take Our Young Folks and am deeply interested in your continued story, 'A Lost Memory.'" Zela names Enoch Arden, as one of her favorites.

Nelle Campbell, Escondido, Cal.: "I have just finished Old-Fashioned Girl, and think it fine. I have recently read Dombey and Son, and I believe that is the best book I ever read. I am in the eighth grade. We spent a week at the coast last summer and we had a fine time. We had two tents and lived outdoors. I went in bathing every day and had lots of fun. There were a great many people, and they had Sunday-school. It is fine to see the big breakers come rolling in, and it is lots of fun to jump the breakers and the swells. We expect to spend part of this summer at the seaside, and I wish some of the Advance Society who never saw the ocean could go with us." Here are just a few new names: Marvin E. Eaton, Mt. Hope, Wash.; Delta Rosencrans (13), Florence City, Ill.; Clara Wilkins (11), Blue Springs, Neb.; Crystabel Rogers (11), Millie Hanson (12), Cecil, O. Armstrong, La Crosse, Wis.; Inez Elliott, Gower, Mo.; Cora I. (11) and Lydia E. Knox (10), Mission Hill, S. D.; Roy Short (10), Salina, Kan.; Bessie Hopkins (14), Edgerton, Mo.

It has pleased me very much to hear from so many members who like my continued story. Those who have been bored by it will rejoice to learn that there are only two more chapters to appear; and those who like it will please remember that strawberries don't last all the year. You always write as if Jennie and George Weston, and the robber, and little Delight were real persons; and that is the way they seem to me—perhaps, they are. Who can say that they are not living somewhere in this big world which we have the honor, and I think I may add, the pleasure of inhabiting? It may be that at some time—a distant one It hink—I will write another story, about Tattie and the Westons and Delight and all the others. I might put some narrow escapes in it and a few dark nights, and may be a runaway horse and a house on fire. You will please remember that the wicked old woman who made Delight beg for her and her husband was not caught and put in jail. She might steal to the Weston's some night when the moon was nowhere and kidnap the sleeping child. Well, I don't know what the next story will be about. Anyway, as I said, there are only two more chapters of the present tale to be unfolded. They will come next week and the week after, and they will tell how everything "turned out."



But what subject would you like to write about next time? I'd like to have some stories of narrow escapes, that are true. Who will write me an account of a Narrow Escape? I mean an escape from some kind of danger. You must all know or have heard of an occasion when somebody came pretty near having a serious accident. Novels are full of narrow escapes; but is real life? I don't believe it. People in real life don't go out and have a narrow escape, a thrilling adventure, every day and then come to dinner. But in every life there are at least a *few* thrilling moments, when it looked like something was going to happen, only generally it didn't. Write to me about it, and let us see if we cannot get up an exciting page. But if this subject don't suit you, write on any other you have not yet written on; as, Pets, Favorite Books, Funny True Stories, Best Vacations, etc. But I'd rather have a narrow escape.

If any of you think this Advance Society is failing in interest, please observe the new names of our HONOR LIST: Virginia Winn, Dover, Mo.; Zela B. Home, Ulie H. Stewart (second quarter), Della E. Durham, Arbela, Mo.; Nelle Campbell, Floyd C. Reid (second quarter), Ethel M. Taylor (second quarter), Cora Scribner, Madge Master, Ozark, Ark., (second quarter); Emily Rice, Enfield, Ill.; Vetura Blanche Collings, Raytown, Mo.; Helen Ross, Independence, Mo.; Carl C. Taylor, Harlan, Ia.

"I see that Russia has completed plans for a railroad in China," remarked the morose citizen.

"Well, that doesn't affect our personal interests," replied the personal friend.

"No. But I can't help sympathizing with other people when they get into trouble. I'd certainly hate to be the man whose business it is to stand on the platform and call off the stations."

Sunday School.

HERBERT L. WILLETT.

SEEN IN RETROSPECT*

In the lessons of the past quarter three distinct phases of Jesus' work appear. There was first the closing portion of that public ministry in which he had sought to teach men his own nature and that of the kingdom he proclaimed, and which may be called the work of the greater part of his life. In this period of his ministry there is first in this quarter the story of Lazarus' rising from the dead. It was a work of sympathy and love on the part of Jesus. He purposely waited the issue of his friend's sickness, and then came that he might minister comfort to the grieving sisters and then bring to them the consolation of restored life. The influence of Jesus always lightens the dread and despair which death brings, and changes the customs which under paganism only increased the gloom of bereavement, to the deep satisfaction of those whose sorrow is lightened and transfigured by a glorious hope. The voice of Jesns brought Lazarus to life, and evermore that voice is calling the dead world to a new life, a new power and a new happiness. Less public, though still somewhat in the circle of the outer world, was the supper at Bethany—a feast of joy for the restored life of Lazarus. Jesus sat as the guest of honor with his friend at his side. It was this occasion which Mary siezed to pour forth, not only the ointment from the alabaster box, but the still richer treasure of her devotion regardless of criticisms as to the waste. She had but one thought and that was gratitude. Even here, however, there was a plot, not against Jesus directly, but against Lazarus. Even those around the Master were in danger. At last, therefore, as is seen in the third lesson, Jesus withdrew entirely into the circle of the twelve. In this course of events John has shown us what was the true character of Jesus' ministry; first to the world, and then, when rejected, wholly to the disciples, to prepare them for that work which should outlast his own. But even in this inner circle there were disturbing elements, and not until Judas had gone out was it possible to speak the real message of the hour, for humility was a term not to be understood by that man who had bartered his Master for silver. That humility which Jesus taught his disciples by his significant action that night was to be their truest characteristic; no professional virtue, but a vital and essential feature in the lives of all who would be his followers.

Then came that series of teachings which are the most cherished portion of the gospel. It was a delightful and confidential talk which Jesus had with his friends. He had no longer any reservation save those imposed by the limits of their minds. He taught them that the way to God was no longer obscure, as always hitherto. Judaism had beset it with numberless forms which only served to deepen the impression that it was difficult to reach the presence of God. With Jesus this condition passed away. He was himself the way to God. To be near him was to be in the circle of divine life. He told them that he was the truth and that by the truth they were to be made free. He did not mean that he was a body of doctrine, or that he wished for them the mere possession of a creed. But he would have them see things in their right proportions and thus be freed from that slavery which is the result of wrong perspective. When men put important things second, life can never be free. He told them, moreover, that he was life—eternal life. He meant that to possess him, to have his mind, to see things as he saw them, to be saturated with his Spirit, was to live already a life whose quality was eternal. On such a life the smell of death could never come. He came to bring such life to the world. It was his deepest joy to have men receive it. Again, he told them, in the fifth lesson, that he was going away, by which he meant that it was necessary that he should disappear from them in bodily form. While he stayed, they watched him and followed only when he led in the narrow circle of his earthly ministry. When he was no longer visible, but was present in his spirit, they became filled with enthusiasm for his work, which took them to the ends of the earth. He told themin the parable of the vine and branches that the secret of life is contact with him. It is also the secret of power. Some speak of "the enduement of power," the "baptism of power" and similar things, as though it came down upon a man and sent him forth with a tireless energy for the accomplishment of the divine will. Power does not come in this way. It is the result of keeping the channel open to the reservoir; of keeping the branch in vital union with the vine. Power comes naturally when sought in the proper way. It is not to be found in spiritual emotion, nor in spasmodic enthusiasm, but in continuous union with Christ which sends men forth full of divine enthusiasm to do his will.

Having finished his instructions to his friends, Jesus felt that the time had come for his final manifestation to the world in an experience which seemed to be the overthrow of every hope, but was in reality the open door to triumph. In the seventh lesson Judas accomplished his purpose of handing Jesus over to the Jewish court. It is hardly possible that Judas hated Jesus or sought his overthrow. Men do not hate Jesus, but they sell him. In the next lesson the story of the Jewish trial is told. Jesus came unto his own and they received him not. That people which should have been a wall of fire to protect their Messiah from harm, complacently turned their back upon him. Before the governor, Jesus stood as judge, the real master of the situation, while the Roman, between fear and duty, washed his hands and went his way in silence, and all the years point at him with accusing finger. In the supreme moments of his suffering on the cross, in the consummation of that ministry of sacrifice which wrought the world's redemption, Jesus remembered the tender ministries of his own home, and appointed to his best loved disciple the duty of a son to that mother whom he had ever loved. And then came the victory of the first day of the week. Mary, whose whole soul was one emotion of love, came upon the Master, and knowing him at last sped away to tell the others of his rising. To them he came to assure them that he was theirs as never before; that although he went from their side, he remained as their abiding Master to the end. Thus, as one discovers in the last lesson of the quarter, the triumph of Christ was completed, not alone in his resurrection conquest of death, but in his victory over the powers of sin which had held the world in bondage. The triumph of Christ is repeated in every life when in it the Master rises again from the dead and the manifestation of his nature in the soul appears.

Thus again we finish the great theme of the life of Christ—ever fresh, ever new, ever the same, yet ever changing. We finish it that we may again begin. It is with satisfaction as we close these studies of our Savior's life set forth in the Gospel of John, that we look forward to the renewal of this theme in the International Lessons of next year, which are devoted through the whole twelve months to this great subject as presented by all the Gospels. Meantime, shall not the Christ be with us, in even truer presence than that seen by his disciples on the shores of Galilee twenty centuries ago?

The University of Chicago.

*Sunday-school Lesson for June 25, 1899—Second Quarterly Review. Golden Text—This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. Lesson Outline—1. The Manifestation of Christ (Lessons 1-3); 2. The Final Words to the Disciples (Lessons 4-6); 3. Final Manifestation for Humiliation and Victory (Lessons 7-12).

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JULY 2.

OUR COUNTRY FOR CHRIST.

(Ps. 33:10-22.)

When Paul passed through Athens with all its idolatry and all its philosophy, with all its getting and all its spending, with all its questioning and all its sinning, he nevertheless said: "I perceive that in all things ye are a very religious people." He could say the same thing of America. Some one said recently of Kentuckians, "They are very fast and religious." He could have said it of all our nation, in some respects. With all our rapidity, all our sordidness, all our lust of wealth and power—with all our faults we are a very religious people.

When our war with Spain broke out, we went into it religiously. We were like our fathers of the Revolutionary War—we prayed before we went to battle.

"The earth is full of anger,
The seas are dark with wrath,
The nations in their harness
Go up against our path.
Ere yet we lose the legions,
Ere yet we draw the blade,
Jehovah of the thunders,
Lord God of battles aid!"

Such was the spirit before Bunker Hill and Manila. Whether we erred in either case is not the point. We most of us believe we were right. But right or wrong, we were and are religious. The "In God we trust," which encircles our coins is not a blasphemy. "God reigns and the Government at Washington still lives" is not an empty bit of rhetoric, but is the American spirit speaking through our beloved Garfield.

But further than this, our nation is also a moral people. It would ill become us to talk so of ourselves, but it is the verdict of other nations that America is the most moral nation on earth. We are a temperate nation, so temperate as to be wondered and even laughed at abroad. Long live the cause of such laughter! We are a truthful nation. Witness the shirt-sleeved diplomacy. We are a nation of sacred home-life. It is the family which is the unit of democracy, the safeguard of civilization. And so our virtues are enumerated, not by ourselves, but first of all by foreigners.

Let us only see to it that we are worthy of our traditions, worthy of our ancestors, worthy of ourselves. If we are moral, remember that so were the Romans in their better days. If we are religious, remember that so were the Greeks before they lost all religion and then all place in the world. Forbid that we forget God or trust in the strength of our own arm!

"For heathen heart that puts its trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding calls not thee to guard,
For frantic boast and foolish word,
Thy mercy on thy people Lord!"

It is the part of Endeavorers to keep the scutcheon clean, to live such lives, to vote such votes, to work in such politics and business as will not merely preserve, but elevate the standards of our national life. "Clear the land of evil; make ye sure to each his own, that he reaps what he hath sown." Enter heartily into the municipal, county, state and national life. Read the Bible, but read the newspapers, too. Be familiar with the life of Israel, but be familiar with the life of America to-day as well. Glory in the past, but live in the present, and "whatsoever ye do, work heartily *as unto the Lord, and not as unto men.*"

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21 Chapters, 386 Pages, $1.50

This work is a very thorough and scholarly discussion of evolution by one who has had many years' experience as a teacher of science in Kentucky University at Lexington, Ky.

TABLE OF CONTENTS.

Introduction, Matter, Force, Method of Creation, Spontaneous Generation, Natural Selection, Paleontology, Embryology, Special Objections to the Theory of Evolution, Rudimentary Organs, Secondary Sexual Differences, Instinct, The Origin of Man, A Future Life, Design in Nature, Evil and Altruism in Nature, Agnosticism, Recapitulation, Genesis and Geology, Appendix.

Having been for many years a teacher of various branches of natural science, it has been my duty to discuss the subject of organic evolution. This volume contains some of the objections which I have from time to time presented againt the acceptance of that theory, together with several chapters on other subjects.—*Author's Preface.*

It seems to me that any candid person who reads the book must close it with the conviction that the hypothesis of the origin of organic species by the process of evolution is not only an unproved hypothesis, as its ablest advocates admit, but one that is essentially false. In addition to what the author says on the subject of evolution, he furnishes the unscientific reader with a large amount of information about matter in its various forms and about organized beings that is both interesting and valuable.—*J. W. McGarvey,* Lexington, Ky.

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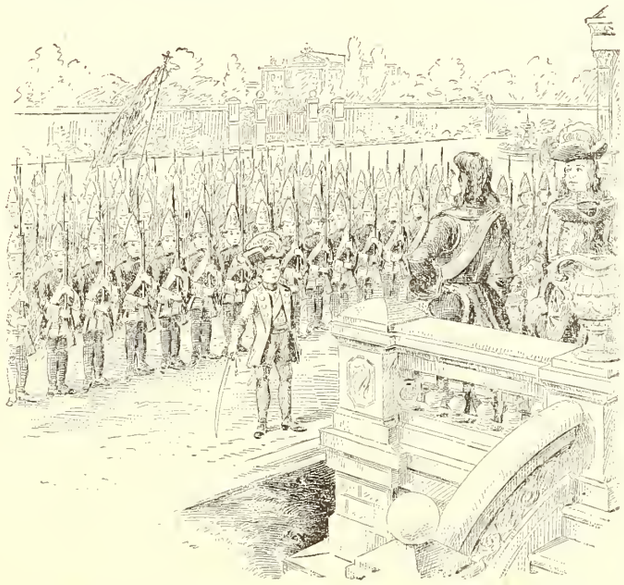
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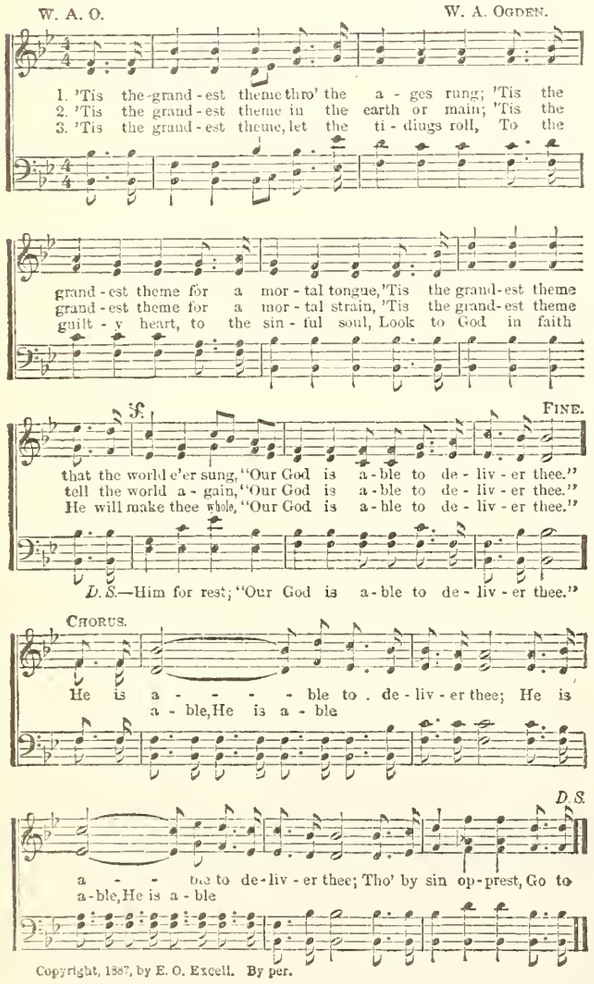
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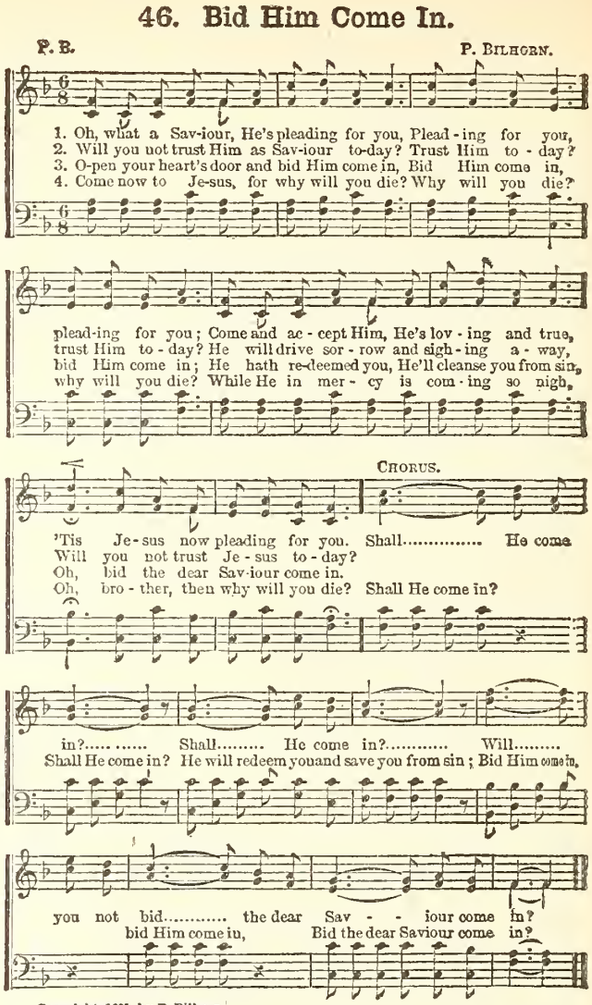


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"Why, Willie, where is your own?"

"Please, mamma told me to keep mine clean."

* * *

"Well, I want to go to the aquarium," said little Susan Staybolt. "and I think you ought to take me, too. I never saw any fishes in my life 'cept sardines and mackerel, and I want to see some."

His Mother. Willie Jones, what do you mean by telling your little sister all those fibs?

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* * *

An artist gave his last work to a porter to convey to the academy.

"Be careful," said he, "the picture is scarcely dry."

"Oh, never mind," exclaimed the porter, "my clothes are old."

* * *

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"Did she like it?"

"Like it? I found out that she would never have gone at all but for the impression she had that 'revival' meant something religious."

Marriages.

ALEXANDER—HILL. — At Linden, Pa., Mr. Alfred Alexander and Miss Alice Hill were united in marriage; Geo. C. Zeigler, of Cogan House, Pa., officiating.

BRIDGMAN—JORDON.—June 10, at the home of the bride's mother, in Charles City, Ia., Mr. Henry Bridgman and Miss Sarah Jordon, both of Charles City; F. L. Davis, pastor Christian Church, officiating.

CAMPBELL—LEWTON.—June 15, 1899, in Paris, Mo., by C. H. Strawn, Mr. Theodore G. Campbell was married to Miss Jessie Lewton.

COLE—BLUNT.—On May 30, '99, at 2 P. M., at the home of the pastor, Mr. Thomas Cole and Miss Lydia E. Blunt, both of Charles City, Ia.; F. L. Davis officiating.

CUSHMAN — FORD. — May 28, 1899, at Maxwell, Cal., Wilfred L. Cushman to Miss Lovey G. Ford; Evangelist Glen McWilliams officiating.

McGEE—YEAGER —At Poplar Bluff, Mo., June 14, '99, Elder G. F. McGee and Miss Dona Yaeger were married; Elder T. S. Moore officiating.

OLIVER—HANDLEY.—At Edgarton, Mo., June 7, 1899, by J. W. Perkins, John W. Oliver and Miss Vida Handley, both of Platte county, Mo.

PALMER—WILSON.—At the home of the bride's parents, June 10, '99, Mr. Elmer Palmer and Miss Claudia E. Wilson were united in marriage; F. L. Davis, pastor of the Christian Church, officiating.

REYNOLDS—NOONAN.—Jesse W. Reynolds to Miss Cora F. Noonan, at the residence of the bride in Miami, Mo.; J. W. Strawn officiating, May 31, 1899.

SIMPSON — BARNER. — At Joplin, Mo., June 7, 1899, Mr. J. M. Simpson and Miss Judith Barner; R. A. Thompson officiating.

SNYDER—McDONALD.—Sunday evening, June 11, at the home of the bride in Hindsboro, Ill., occurred the wedding of Mr. Marion O. Snyder, of Charleston, Ill., to Miss Susie McDonald, daughter of a prominent member of the Christian Church of Hindsboro, Mr. James McDonald, Sr. J. A. Clemens, of the Christian Church, Arcola, Ill., solemnized the union.

TUPPER—LEWIS.—F. L. Davis joined in marriage, at the home of the bride's daughter, Mr. C. C. Tupper, of Nora Springs, and Mrs. C. A. Lewis, of Greeley, Ia., on the 3rd day of June, 1899.

UPTEGRAVE—KIME.—At the home of the bride's parents at Unadilla, Neb., Edward L. Uptegrave, of Weston, Neb., and Miss Laurie M. Kime were united in marriage June 1, '99; Oscar Sweeney officiating.

WILKINS—SEITZ. — Wednesday evening, June 7th, at the home of the bride, in Arcola, Ill., Miss Lena Seitz was married to Mr. Gus Wilkins, also of Arcola; J. A. Clemens officiating.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

CORTER.

Hattie E. Corter, wife of Eld. W. R. Corter, was born in Rush County, Ind., May 5, 1871, died in Lawrenceville, Ill., June 12, 1899. She was an exemplary member of the Christian Church from the age of 13 until her death. Bro. and Sister Corter were married April 4, 1889. Our dear pastor has the sympathy of the entire community in this dark hour of his bereavement. J. W. McCLEURE.

Lawrenceville, Ill., June 14, 1899.

PETERSON.

Iona Belle, oldest daughter of Eld. J. E. Harris, of Talmage, Neb., was born at Williams Center, Ohio, May 8, 1867. She obeyed the gospel when 12 years old, and was married to George Peterson, Feb. 3, 1889. For the last few years she had been a great sufferer, from heart trouble and although everything was done for her that loving hearts could devise, or money procure, she grew worse until the morning of May 29, she closed her eyes to things of earth. By her special request the funeral services were conducted by the writer, after which the body was laid to rest in Grant Cemetery, near what had been her beautiful home near Talmage. To her loved ones this would be, indeed, a crushing blow, were it not for the hope of the gospel which enables them ts say; "Thanks be to the God and Father of our Lord Jesus Christ, who has begotten us to a lively hope hy the resurrection of his Son, Jesus Christ, from the dead."

CYRUS ALTON.

Elmwood, Neb., June 3, 1899.

ROUTH.

Daniel B. Routh was born in Clinton county, Ohio, May 6, 1819, and died June 3, 1899, at his home near Herman, Ill., where he nas lived for the last 48 years, aged 80 years and 28 days. In February, 1842, he was married to Jane A. Smith, who passed over several years ago. Two sons were given them, one of whom survives. He became a Christian in 1840 He has since been a consistent member of the body of Christ and an earnest worker.

C. B. DABNEY.

SWEENEY.

Mary S. Bailey was born in Casey county, Ky., May 8, 1832. She came to Augusta, Kan., in June, 1892, where she died May 26, 1899, aged 67 years and 18 days. She was married to Maj. G. W. Sweeney, Aug. 26, 1849. To them 10 children were born, six of whom, with her husband, survive her. She was a mother to stepchildren, adopted children and grand children. A member of the Christian Church for 58 years. Her stepson said, "She was a mother to me." Surely, she will receive her reward. R. W. WOODSIDE.

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Commencement at Eureka College.

The 45th annual commencement of Eureka College is now of the past. The exercises in connection with the event were held in the Mission Tabernacle, beginning Sunday morning, June 11. This was baccalaureate day, and nature furnished one rarely propitious. The sermon was by Pastor J. E. Lynn, of Springfield, and was full of the inspiration of faith. His theme was "The Immanence of God: Its Realization as an Influence on Human Character." Pastor Lynn will find a welcome when he comes again.

On Monday evening was held the annual contest and exhibition of the three literary societies. A splendid program was given, consisting of music, instrumental and vocal, orations, declamations and debate. When the markings of the judges were summed up the honors proved to be evenly divided. Though emulation had been keen, envy had no footing. But not so the next day.

Tuesday was Annual Field Day, and the contest for the silver cup was a sharp one between the Freshmen and the Juniors, the latter winning by seventy points to sixty-four. This being the third winning in succession for the Junior class, the cup remains the permanent property of that class in college. The day was closed by a play, the "Rivals," rendered by the Senior class in lieu of the regulation class-day exercises.

Wednesday afternoon and evening were given over to Alumni reunion. A banquet at Lida's Wood was spread for about sixty of Eureka's sons and daughters, young and old, and at 8 P. M. Geo. A. Miller, of Covington, Ky., of the class of '90, delivered the annual Alumni address. His theme was "Our Great Inheritance." The man was worthy of the occasion, and the address was worthy of the man. Prof. H. N. Herrick, of Chicago, was recommended by the Alumni Association for trustee, vice W. H. Cannon, whose time had expired.

Thursday morning, *Commencement Day*. The day was fresh and bright—a perfect day. A splendid audience greeted the occasion. A great variety of sweet music was furnished by the Plowe Quartette, of Peoria. But there was one discord among all the harmonies—the non-arrival of Dr. Tyrrell, the speaker of the day. However, at the last moment, Dr. Hardin and the Senior class called out Prof. B. J. Radford to meet the emergency. He responded heartily in one of his characteristic educational addresses, and the emergency was met; or, rather, the emergency seemed to have disappeared. After the address, which was very highly appreciated, the degree of Bachelor of Arts was conferred upon eight young men by Pres. Hardin, also a number of certificates of proficiency were bestowed in various subordinate departments. Another pleasant feature of the hour was the unveiling of a splendid picture of T. E. Bondurant, Eureka College's most liberal patron, which was presented to the college by Pres. Hardin in the name of Miss Mary Bondurant, of Deland, Ill. Tender mention was made also of the late Miss Marcia Waughop, who for more than a year and a half occupied the chair of English. As her dying blessing she sends two hundred dollars to the library fund. The purchased books will be "for a memorial of her."

The day and the week were closed by the rendering of an Oratorio, "The Nazarene," by the School of Music under the direction of Prof. Thomas. It was a fitting close to a splendid commencement week, and helps us all to turn our faces to the future with hopes and prayers for better things to come.

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In 1896 members of the Church of Christ and others in Alma, Marion county, Ill., erected a substantial college building with six recitation rooms and a chapel. School has been maintained in the building three years.

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THE CHRISTIAN-EVANGELIST

"In faith, Unity; in opinion and methods, Liberty; in all things, Charity."

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CURRENT EVENTS.

Mayor Jones, of Toledo, takes an optimistic view of trusts. In a communication to the Chicago Record he says: "I believe in a large program for society. I believe it to be our duty and privilege in this republic to find a plan big enough to provide for all of the people, and I see in the growth of the trust an indication of the growing social movement toward collectivism. I believe in brotherhood; so do the makers of the trust. They believe in brotherhood for the fellows that are in the trusts; I believe in the brotherhood of all men. The trust is the great American Brotherhood (Limited). We will yet learn to utilize the trust by amending the title, leaving off the last word." In other words, Mayor Jones, with many other believers in social reform, regards the trust as a preliminary step in the direction of Christian socialism. He looks upon the trust as in the nature of a labor-saving institution, and believes it, like all other labor-saving devices, should be used for the public good instead of for the enrichment of a few. The trust, he says, is to be operated for the benefit of the people "as we now own and operate the post office trust." He can see "neither sense nor reason in the attempts to destroy the labor-saving machines by legislation," but he sees both reason and hope for the American people in the movement that will utilize all kinds of labor-saving machines, including the trusts, for the benefit of the whole people." "The movement toward municipal ownership, toward public ownership, toward co-operation of every sort, indicates the channel through which the people are to come into possession of their own." This is far from the motive that is actuating those who are actively engaged in forming trusts, but who knows but that the tendency toward trust-formation is a necessary step in the establishment of a more equitable and satisfactory industrial system?

The American people are not more unanimous in anything, perhaps, than in ascribing great honor to Admiral Dewey for his decisive victory over the Spanish fleet at Manila. Not many, however, could tell the precise points where the Admiral displayed his ability. We are helped in our understanding of this matter by Lord Brassey's "Navy Annual," an authoritative work, which enters into an analysis of the battle of Manila Bay. The Annual says:

"While the action in Manila Bay was thus a foregone conclusion, conveying only lessons of an obvious character, Commodore Dewey's proceedings on May 1 merit the highest commendation. The entrance channel leading into Manila Bay, south of Caballo Island, is 8,000 yards wide and the navigation is easy. Such a channel could not be effectively defended at night by artillery fire; but there were mines which are popularly credited with great moral effect. In ignoring all risks and making straight for his objective—the enemy's squadron—Commodore Dewey followed the best naval traditions and fully deserved his success. . . . The naval weapon of the United States in the Far East, ready for war as that weapon can and should always be, was able to strike hard within a week of the receipt of orders, although the nearest national port lay 7,000 miles away."

In other words Admiral, then Commodore Dewey, was ready to act instantaneously when the crisis arose, knew exactly what to do and how to do it, and went at it without any hesitation or delay, assuming all the risks involved, and accomplishing the purpose he had in view. These are qualities that enter into every great commander.

Our readers who keep posted as to the movements of our troops in the Philippines, while admiring the pluck and dauntless heroism of our troops, cannot fail to be impressed with the perseverance and recuperative energy of the Filipinos. Several times have they been reported in our press dispatches as completely scattered and demoralized, and as often has it happened they have rallied their forces and been able to give battle to our troops at another point. During the past week Gen. Wheaton has continued his advance into the territory south of Manila, capturing the new Filipino headquarters, Perez das Marinas. At this writing he is pressing on toward Buena Vista, which he will, no doubt, occupy before this appears in print. The treachery of the Fillpino character is brought out in the fact that the people who received our troops in the Cavite Province with demonstrations of joy, subsequently made an attack upon them, inflicting considerable loss. It is reported that steps will be taken at once to strengthen the army in the Philippines so as to enable them to occupy the places captured, and to more speedily end the insurrection. Most of the American people will certainly agree that if the United States must subdue the insurgents in the Island of Luzon, the sooner and the more effectually it is done the better it will be, both for this country and for the Philippines.

After a period of chaos in French politics, which endured about as long as the safety of the republic would permit, Senator Waldeck-Rousseau has accepted the premiership, and has succeeded at last in forming a Cabinet. The announcement as to who the Cabinet ministers are has caused a good deal of surprise in Paris, as it represents a combination of different shades of political beliefs not hitherto attempted in a French Cabinet. The new Cabinet announced is as follows: Senator Waldeck-Rousseau, president of the council of ministers and minister of the interior; M. Delcasse, minister of foreign affairs; Gen. Marquis de Gallifet, minister of war; M. De Lanessan, minister of marine; M. Monis, minister of justice; M. Pierre Daudin, minister of public works; M. Caillaux, minister of finance; M. Millerand, minister of commerce; M. Leygues, minister of public instruction; M. Decrais, minister of the colonies; M. Jean Dupuy, minister of agriculture. It is said that the new ministry will be marked by two characteristics—the defense of the republic and justice to Dreyfus. These we take it are very essential features for a French Cabinet at the present time. It remains to be seen, of course, how long this combination of different political parties will stand. Its early fall is predicted by some, but it is probable that under the pressure of the present political situation in France, the coalition will stand until at least the present political situation in France, the coalition will stand until at least the present crisis is past.

The situation in South Africa has not materially changed within the last week, although there is more hope expressed that diplomacy will solve the problem without war. Some of the leading statesmen and members of the Cabinet of Great Britain have recently given forth pacific statements which are having a quieting effect upon the British public. While the British Government is reinforcing its troops at Cape Town and is putting itself in a condition of readiness for war, if war comes, there is a disposition at the same time to exhaust all the resources of diplomacy before an appeal to arms is made. The Rt. Hon. Chas. T. Richie, president of the Board of Trade, and a member of the British Cabinet, has expressed the sentiment that "two virtues only are necessary for the pacific solution of the crisis—patience and firmness." By firmness is meant, no doubt, that Great Britain is to insist on the rights of her subjects in South Africa and eventually it is believed the necessary concessions will be granted and a conflict avoided.

Admiral Dewey, on his homeward journey, has reached Colombo, Ceylon, and has had a foretaste there of what he will receive in increasing proportion as he nears his native land. The Admiral was received at the jetty by a guard of honor, and was driven in the governor's carriage, amid cheers, to breakfast with Col. Savage. After his return to the Olympia he received a deputation representing the Planters' Association and the Chamber of Commerce, who presented him with a silver casket and an address as a memento of his visit. The delegation also presented a thousand pounds of tea to the crew of the Olympia. In replying to the address of welcome, Admiral Dewey said he wished

he could reply in adequate terms, reciprocating the sentiments expressed in the address, but that he spoke from his heart when he said he deeply appreciated the welcome. Referring to the guard that met him at the jetty, he said: "That cheer raised on the jetty, when I landed, which went to the hearts of all of us. We are 14,000 miles from home, but that cheer will be heard in America, although the way in which it has touched me I shall never be able to fully express. The two nations were never so closely allied by mutual sympathy and appreciation as now. The American people realized this during the late war, and you can imagine how all those who were at Manila and met Sir Edward Chichester (commander of the British first-class cruiser, Immortalite) and his gallant comrades, hold that feeling very deeply." Admiral Dewey will remain at Colombo about a week before continuing his journey.

The hearty reception which Duc d'Arcos, Spain's new minister to the United States, has received in Washington illustrates how soon the feelings engendered by war are dissipated by the return of peace. Special efforts were made to convince the Spanish minister that the people of this country entertain no resentment to Spain, or to any Spaniard in this country. The Duke appreciated highly the spirit in which he has been received, and had communicated the same to his government at Madrid, and to his personal friends in Spain. The incident will have a good effect in healing the wounds of the late war, and in convincing Spain of the good will of this country. Our war with Spain was the result of conflicting policies growing out of fundamental difference in ideas of government, and now that the cause of conflict has been removed, there is no reason why the two nations should not get on amicably together, as indeed there is every prospect that they will.

It is remarkable how the country has settled down on the idea that General Henderson, of Iowa, is to be the next speaker of the House to succeed Mr. Reed. The matter seems to be about as securely settled as if Congress had convened and an election had been held. The newspapers have been the medium through which public opinion has voiced itself, and especially the opinion of the people's representatives in Congress. They have decided that Mr. Henderson is to be the speaker, and this ends the matter. There is a good deal of speculation already as to the committee appointments which the new speaker will make. It is not likely, however, that he will make any very radical changes in the committees. It has been suggested that a new committee will be needed on insular affairs, to which is to be referred all matters pertaining to Porto Rico, Hawaii and the Philippines. It has been given out, not by Mr. Henderson himself, but by those who are close to him, that he will not follow the example of Mr. Reed in reference to the government of the House, but that he will entrust to the committee on rules the power of regulating the business of the House. Mr. Reed had the reputation of being autocratic, recognizing whom he chose, and forwarding such measures as he pleased. The new speaker will hardly assume so much responsibility, but will rely more upon the action of the committee on rules, of which he may not himself be a member.

THE TWO EXTREMES AND THE REMEDY.

Every intelligent student and observer of our history knows that from the beginning there have been two extreme tendencies among us. The same, however, is true, probably, of all religious bodies. We have had an extreme conservatism on the one hand, and an extreme liberalism on the other. Douglas Jerrold once wittily described an extreme conservative as "one who had such respect for the old moon that he would not look at the new." We have never been without this class of men, certainly not within the last half century of our movement. They have been opposed to every enlargement of the work, or to every new agent for its enlargement, on the ground that it was breaking with the past and was without scriptural warrant. They have seemed, to many of us at least, to be in bondage to the letter of the law and the gospel, and often to neglect its spirit. They have caused no little friction in our local church organization and management, and kept us discussing plans of mission work for a quarter of a century or more. They have been alarmed at every new idea that has been advanced, lest it should exert a revolutionary influence. They have steadily refused to go forward, although in spite of themselves they have gone forward, walking backward, however, with their faces turned longingly to the past. We would not say that this class of persons have served no good purpose among us. They have, at least, taught us patience, and have emphasized the necessity of caution.

On the other hand, there has always been another class, not so numerous as the first, who have been impatient with what they regarded as our slow progress, and who have wished to advance at a gait altogether too rapid for the main body. As relates to matters of faith and doctrine, they have manifested a more or less rationalistic tendency. They represent a type of mind that sees truth, not in its relations, but in its disconnected parts, and who are given to indiscreet and unsafe utterances. They are frequently led astray by an overdose of reading of a certain class of books, without any sufficient antidote from another class, and especially from the Scriptures. Their impulse toward progress is right enough, but their progress is not always in the right direction, and their method is frequently ill-advised. They are too ready to accept any new theory, simply because it is new. They lay too great emphasis upon what is new, and too little upon what is old and fundamental.

Neither one of these classes, happily, has exerted a controlling influence upon our movement. The great body of those who have been associated with this religious reformation has never belonged to either of these classes. This third class, which represents the main body, may be said to be conservatively progressive. They believe in progress, both in religious thought and in the methods and measure of religious activity. They believe in advancing, but by following faithfully in the footsteps of Christ. They believe that any diminution of emphasis upon His divine character and supreme authority is not progress, but retrogression. They are not opposed to biblical criticism. They believe that a thorough investigation of all the historical questions connected with the Bible is not only inevitable, but is quite important to a full understanding of that inspired literature, which has changed the course of human history and is revolutionizing the world. They discriminate between theories of inspiration and revelation, and the great facts themselves. They believe that many of our theories concerning the Bible must undergo change and modification, but that the Old Book itself will come out of the ordeal of criticism, not only unharmed, but occupying a higher place in the thought and life of intelligent men than ever before, because it will be better understood. They discountenance all rash criticisms or utterances that would undermine the faith of the people in the essential truth and authority of the Bible. Of course, there are gradations in each of the three classes which we have mentioned, but we believe we have faithfully characterized them in their distinguishing features.

It will be readily conceded, by the readers of the CHRISTIAN-EVANGELIST at least, that the two extremes of ultra-conservatism and ultra-liberalism are to be avoided. But what is the remedy for these two opposite evils? We believe it is to be found in a good, old-fashioned revival of religion. When a boy we used to hear a song with the refrain, "Lord, I want more religion." This, it seems to us, might well be the cry of the whole church of God to-day. The deepening of the spiritual life is the only adequate remedy for the perils which threaten the church from without and from within. Throwing stones at conservatives and liberals will accomplish but little. Let the tide of spiritual life flow deeply and steadily within the church, filling all the channels of its activities to the brim, and little harm will come from either of these extremes. The man who rejoices daily in the knowledge of sins forgiven, and who is experiencing the sweetness of personal fellowship with Jesus Christ, is not going to be found opposing all the methods devised for giving expression to this life in the larger activities of the church. Nor will he be continually alarmed at the presentation of new thoughts and new interpretations, seeing that his own growth in the divine life is continually giving him new and enlarged views of divine things. Nor will he, on the other hand, be drawn away from the simplicity which is in Christ Jesus to a practical denial of his Lord, nor find a stumbling-block in the way of his faith in the interposition of the divine in human affairs, seeing that God is in his daily life, strengthening him, comforting him and guiding him on his way.

Here, then, is our remedy for the mechanical, legalistic conception of Christianity which refuses to grow, on the one hand, and for that erratic liberalism, on the other, which refuses to be subject to the law of Christ. The hope of our future success and triumph is in our growth in spiritual life and power. If only the roots of our faith shall reach down and take firmly hold of the eternal verities, if we shall seek close and vital fellowship with Jesus Christ, rejoicing in a present salvation while looking forward to a future one, we shall neither be seriously delayed by obstinate conservatism nor turned out of the true path of our progress by a false and

misnamed liberalism. So shall we accomplish the great mission to which we have been called in the providence of God.

A BELATED COMMENT.

The Interior, of Chicago, indulges in the following comment upon the Congress held in St. Louis in April last. One would hardly expect so belated a notice, and one containing so much misinformation, from so wide-awake a religious journal as the Interior. It says:

Just why the denomination calling itself The Disciples of Christ should have chosen for the name of its first annual convention the designation "Congress" is past finding out, since a congress is a distinctively legislative body and this denomination repudiates both creeds and (ecclesiastical) laws. It is indeed significant of its strict independency, that while now ninety-five years old this is the first general meeting in which the interests of the denomination, as a whole, have been considered. Of course, no attempt was made to come to any consensus of doctrine or policy in this rally, held at St. Louis, but a good deal of denominational enthusiasm was aroused and questions of vital importance were discussed. The first paper presented was curiously upon "The History of Doctrine," the somewhat singular ground being taken that doctrine is essential to the life of the individual, but impossible in the corporate life of a church. As a matter of fact, the papers read all drifted toward the historic positions of the churches from which the founders seceded in the early part of the present century. Even upon the question of "Enrichment of Public Worship" the position taken was essentially that of the older denominations, that public worship should be free in spirit, but scriptural in form. Despite the disintegrating theory upon which this church is based, it is slowly crystallizing into a formal organization not unlike those bodies from which it originally withdrew. There is in Christian life itself an attraction toward unity which independency can not satisfy and even prelacy can not wholly destroy.

What sort of a Rip Vanwinkle nap has the Interior been taking, any way, that it should demur, at this late day, against such a use of the term "Congress," as if it were a recent innovation. Has it not heard of church congresses, without number, both in the Old World and in the New, which have no legislative functions? There is nothing in the meaning of the word "congress" to signify legislation.

The Interior thinks it "significant of our strict independency," that while we are "ninety-five years old, this is the first general meeting in which the interests of the denomination, as a whole, have been considered." Here is evidence of another long nap, for the Disciples of Christ have been holding general meetings to consider their general interests for fifty years. Has the Interior never heard of our great annual missionary gatherings, in which our missionary, educational and benevolent interests are considered? Did it never read of the communion service in Tomlinson's Hall, Indianapolis, at which five thousand Disciples sat down together to celebrate the Lord's death in one of their great national conventions? Governor Mount, who sat upon the platform at the side of the writer, said that while he had been a delegate to the General Assemblies of the Presbyterian Church, he had never witnessed a communion service of such magnitude and impressiveness as that.

Again, we are told that "the papers read all drifted toward the historic positions of the churches from which the founders seceded in the early part of the present century." This is good! If there was one truth that received emphasis above another in the Congress, it was the inutility and mischievous character of human creeds, against which our fathers made their protest "in the early part of the present century." Time and again it was stated and emphasized that the Deity and Lordship of Jesus Christ was the alone and sufficient creed of the church which Christ built. Our fathers never "seceded" from the churches to which they had severally belonged, because of any fundamental doctrine of Christian faith and practice which received emphasis at this Congress, but because of what they believed to be divisive and unscriptural practices.

Once more: The Interior refers to "the disintegrating theory upon which this church is based." Well, the "theory," or faith as we call it, upon which the reilgious movement of the Disciples is based, is the Divinity and Lordship of Jesus Christ, as the central truth of the Christian system; that faith in Him is the evangelical, saving faith of the gospel; that obedience to Him is the sole test of fellowship. If this is a "disintegrating theory" will the Interior have the kindness to point out a *unifying* theory, in order that we may accept it? for we are seeking to promote the unity of the followers of Christ according to his prayer. The "attraction toward unity" which neither independency, nor prelacy, nor presbyterianism can wholly destroy, is found in Jesus Christ, the divine Magnet, who said, "And I, if I be lifted up from the earth, will draw all men unto me."

"ECCLESIASTICAL LIBELERS."

At a recent meeting of the Chicago Presbytery the Rev. Dr. John H. Boyd, moderator, according to the press dispatches, strongly condemed ecclesiastical libelers and demanded, so it is said, their punishment according to the laws governing the Presbyterian denomination. The hearty applause which greeted the utterances of Dr. Boyd indicated that he had touched a sympathetic chord.

Among other things reported as coming from the lips of Dr. Boyd is the following:

"In civil life, if one man libels or slanders another the injured citizen has recourse to the courts. The church law provides a penalty for this character of offence, and it should be applied. I do not care to mention any names in this connection. I refer particularly to the class of ministers who libel their brothers, either in letters or by word of mouth."

The following pertinent words are found on the editorial page of the Christian Oracle:

"Just now there is need for forbearance and exemplification of the true Christian spirit of toleration, and a firm endeavor to seek to understand before condemnation is pronounced.

"Logic is sometimes a tyrant. To conclude because a person takes one position he must necessarily take another, has always been ruinous to the spirit of love, and will be now if insisted upon. What may appear to one as a logical conclusion may not so appear to another. Honesty demands that we show the spirit of toleration to those who differ from us, not only to those who agree with us.

"Let us hold every brother innocent till he is proved guilty. And by all means refuse to condemn him before the brotherhood, till he has had an opportunity to explain his position."

In discussion the cause of truth is not advanced by an indulgence in personalities, but rather suffers injury. Truth is not elicited by slanderous misrepresentations. To call a man a heretic now does not necessarily doom him in the estimation of intelligent persons. To hurl this erstwhile ugly epithet is often helpful to a man. Injury is sustained usually by the man or the paper indulging in the exercise.

Differences of oppinion have always existed, and it is safe to say will continue as long as men think. They existed in the apostolic age as in our time. The Spirit of the Christ was and is tolerant. "Forbear one another in love" is a maxim of the New Testament.

The Disciples of Christ are the last people on earth to permit a difference of understanding, a difference of interpretation, difference of opini on, to disturb Christian fellowship. Faith in Christ and obedience to him is the true bond of fellowship, and not oneness of understanding nor a hundred things that could easily be mentioned. This is fundamental to "our plea" as presented by "the fathers."

Let discussion continue, but let personalities be omitted. Let there be the purest thought and the fullest and frankest expression of the same. Let us in the midst of this ferment "hold every brother innocent till he is proved guilty." Let there be such an atmosphere of mutual trust and affection among the Disciples of Christ that the "ecclesiastic libeler" cannot live in it.

Hour of Prayer.

AS LIGHTS IN THE WORLD.

(Uniform Midweek Prayer-meeting Topic, July 5th.)

(Phil. 8:12-16; Eph. 5:8-14.)

CENTRAL TRUTH: *It is God's plan to enlighten the world by shining upon it through the medium of believers who have themselves been enlightened by Him.*

This is again the monthly concert of prayer for missions. The object of all true missionary work is to disseminate the light and drive away the darkness of the world. This was God's purpose in sending Jesus Christ into the world. He was the "true light" because in him dwelt "the fullness of the Godhead bodily." He was "the effulgence of his glory, and the very image of his his substance" (Hebrews 1:3). God is shining upon the world through his Son Jesus Christ, "who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4-6).

Those in whose hearts God has shined through the face of Jesus Christ become light-bearers to the world. In the passage cited from the Philippian letter Paul is exhorting the brethren at Philippi to so live as becometh those who are set "as lights in the world, holding forth the Word of life." In order to this they are to be obedient unto God, who is working in them "both to will and to work, for his good pleasure;" to "do all things without mur-

murings and questionings;" to be "both blameless and harmeless, children of God without blemish, in the midst of a crooked and perverse generation." The contrast between such lives and those of the world round about them would be such as to commend the religion which had worked this transformation in them. In this way they would be "holding forth the Word of life." By living more than by preaching are we "holding forth the Word of life" to others. The steady outraying light of a pure Christian life is more potent in commending Christ to others than all the sermons in the world would be without such a life to back them up.

The missionaries in foreign lands exert as much influence, perhaps, by their blameless lives and by the influence of their Christian homes, as by their preaching. The heathen sees in them and in their home life something higher and purer than they have ever known, and they are led to inquire into the secret of it. How important it is, therefore, that we send as missionaries to the heathen world those only whose lives will be a suitable commentary on the religion which they are to teach. The same principle, however, applies in our own country.

In the second passage, cited above, the Ephesians are reminded that they were "once darkness, but are now light in the Lord;" they are exhorted, therefore, to "walk as children of light, proving what is well-pleasing unto the Lord." Not only are they to personally abstain from evil works, but they are exhorted to "have no fellowship with the unfruitful works of darkness, but rather even reprove them." Christians must make their influence felt against every form of wickedness. Light is itself a protest against darkness, but we too often fail to let our light shine by way of reproof. There should be about the life of every Christian such a positive influence in favor of righteousness and against wickedness, as to make it a constant rebuke to every form of iniquity. A man who can live in a community any length of time without the people learning that he is a follower of Christ is not the type of a Christian that is to convert the world. He is not shining as a light in the world.

Let us, at this meeting, and continually, think of our obligations as children of light to those who sit in the regions of darkness. Let us understand that God has laid upon us the duty of sending the light to those who have it not. Let us remember the faithful missionaries who, in far-away fields of labor, are seeking to give the light of life to those who are perishing in darkness. Let us resolve that we, individually, will so live henceforth that our lives may reflect the light of the life of Christ to those with whom we come in contact.

PRAYER.

O Thou who art the source of light and life, we thank Thee that Thou hast shined upon this dark world in the face of Jesus Christ, Thy Son. We thank Thee that that light has shined into our hearts until we know something of Thy glory, of Thy character and of Thy will. Help us, we beseech Thee, to recognize our obligations to send the light to others who are yet in the midst of moral darkness. Bless our missionaries, we pray Thee, who, at the sacrifice of home and kindred and native-land, are "holding forth the Word of life" in distant lands to those who know Thee not nor Jesus Christ whom Thou hast sent. Do Thou richly endow them with Thy grace and wisdom and crown their labors with success. And bless those, too, who, in the dark places of our own country, are seeking to scatter the light. And we pray Thee, our Father, that each of us may be so endowed with Thy Spirit that our daily lives may reflect the light of life upon the paths of men. We ask it in Christ's name. Amen!

Editor's Easy Chair.

OR

MACATAWA MUSINGS.

The difference between life here on the lakeside and that in the city is not chiefly a difference in temperature, though that is by no means inconsiderable. A serious problem in the city life, with one who feels the necessity of a little rest and recreation each day from the labors and cares which weigh upon him, is what to do with a leisure hour or two. He wants air, outdoor exercise and something to amuse or interest him, and that will be a change from his daily toil. Few men can sit down and play with their fingers and do nothing and be content. We have found it, therefore, exceedingly difficult to rest in the city. Here on the lakeside, it is very different. The hours of the day not employed in study or writing can be interestingly employed in any one of a dozen modes of recreation. If one is in a mood for solitude and meditation, he can, in a five minutes' walk, be in the midst of primeval woods, where the only noise that reaches him is the gentle sighing of the wind through the trees, the notes of birds and those other gentle sounds which make the very stillness audible. If he is prompted, either by his appetite or love of the sport to angle for the finny tribe, here is every facility and opportunity for that sort of sport. If he prefers to play the mariner and ride the waves, here is Lake Michigan with its wide stretch of blue waters, or landlocked Black Lake, quiet, placid; and here are steam launches, sailboats and rowboats, and he can take his choice according to his fancy. In these and other ways, every hour not needed for actual work can be utilized for actual rest and recreation.

Take a single day as an illustration of the variety of occupations which the place offers. An hour's reading in the cool and quiet of the morning, with the gentle ripple of the lake, and the twittering of birds in the trees. Then a crowd on the pier indicates that the perch are in. Our good, faithful rowboat, "Judith," is soon carrying us through the channel out into Lake Michigan, where we have a lively time for an hour or two with the perch, securing all we need for domestic use. Then we row down the lake opposite Edgewood-on-the-Lake, land and pull our boat ashore. We are now in good trim for editorial work, and a few hours of dictation supplies the necessary "copy" for the day, and attends to the necessary correspondence. Dinner and the noon rest. Then we organize a family expedition down the lake-shore for wood. We noticed on a recent walk that the storms during the past winter had brought in a large amount of fragments of broken timber, which had dried on the beach. The boat was filled with the family and we rowed down to where the wood was plenty, landed and soon had the boat ladened with choice fuel. One of the number then rowed the boat back opposite the cottage, favored by a friendly south breeze, the rest walking on the beach. This might have been work, but we made it fun. How different it was from the hauling of wood, which we knew in our boyhood days! It was an economic measure, too, because wood comes high here when bought of the Park Association. After supper we took the boat around through the channel to the boathouse on Black Lake, enjoying a quiet evening hour on the water, secured the evening mail, made inquiries for some cottages for friends, and closed a day scarcely less monotonous than the average day at the Park.

Macatawa Park presents a scene of considerable activity at present. The government dredgeboat is at work deepening the channel, and as we write, we see in the distance the long sandbarge being towed out into the lake to empty its contents in the deep. This must be done each year, as the sand drifts in during the storms of the winter season. In addition to that, new walks are being laid in many places, a large number of cottages are in process of erection and repair, so that a large corps of men is employed about the Park each day. All the indications point to a season of unusual activity and prosperity. There is great demand for cottages, and desirable locations are becoming scarcer each day. Additional facilities, however, are being continually provided, so that a larger number can be accommodated. The leading hotels, the one at Macatawa Park, and the other across the channel at Ottawa Beach, will open on Saturday of this week, and the season is expected to be opened fully by the first of July. A restaurant and lunch counter is being built in connection with Macatawa Hotel at which cheap meals can be secured by those who may wish to take rooms elsewhere and secure their meals there.

We had a very delightful day with the Dutch brethren in Holland on last Lord's day, on the occasion of the baccalaureate sermon to the graduating class of the High School. It was our first opportunity to address an audience in Holland. The audience in Hope Church was very large, and seemed to be composed of an intelligent and appreciative class of people. There were fourteen graduates of the High School who, together with the teachers and the Board of Education of the city, occupied pews in front. The music for the occasion was special and very good. We have previously, in this column, related how the city of Holland was founded by refugees from the ecclesiastical oppression of the Old World, who sought religious liberty in the wilds of Michigan, and located this town here at the head of Black Lake, which they called Holland, after their native country. They represent the Dutch Reformed Church, and are thoroughly evengelical in their faith, and seem to be a devoted and united people. They extended us, on this occasion, a very cordial welcome, and gave many hearty expressions of appreciation of the discourse. The annual banquet of the Holland High School Alumni Association was held at Macatawa Park Hotel, on Friday evening of this week, at which the editor and his wife were invited guests.

It was a very enjoyable occasion, and manifested a great deal of interest in education and in their High School in particular.

The weather has been almost ideal during the past week. The mornings have been beautiful in their quietude and coolness,and the evenings have been glorious with radiant sunsets and moonlit lakes and woods. The cottagers are coming in now and cottages that are for rent are being rapidly taken. Brother Tyrrell came over with his family this week and locating them in a cottage near us, returned to his work in Chicago. He will spend a few weeks here later in the season. The families of J. J. Haley and J. Z. Tyler are expected next week. St. Louis, as usual, is having a liberal representation here. The families of Thomson, Young and Everet are already on the ground, and others from there will be here before this is printed. We have to-day secured a cottage for Brother A. M. Atkinson and family, who will be here about the first of July. The Holland and Chicago Line of steamers are now running regularly between these two places, leaving Chicago (No. 1, State Street) at 7 o'clock each evening except Friday and Saturday. On Friday the boat leaves at 4 P. M., and Saturday at 9 A. M. This is the cheaper and pleasanter route if one has no dread of the water. The boats leaving Chicago at 7 reach here at 3 or 4 in the morning, and passengers for this place generally go on to Holland and return from there by electric car. The boat leaving Chicago at 4 P. M. reaches here at 11 P. M. This information is given to answer a number of inquiries concerning how to reach here.

We have been pondering much of late over the future of our educational institutions. Few of us seem to realize how dependent we are upon them to supply the educated men and women upon whom the future of our cause depends. "Educational Day" ought to mean more to our churches this year than ever before. Let the preachers see to it that their congregations are made acquainted, next Lord's day, with our educational needs, and especially with the needs of the particular school in the state where the churches to which they preach are located. If Educational Day does not result in preparing the minds of the people to help our colleges financially, and in increasing their patronage, in vain will the day have been set apart to this high purpose. We have been thwarted in doing all that we had hoped to do in this our educational number, but we hope that enough will be found herein to at least remind preachers and brethren of the day and its significance. It will be discharging tardily a duty we owe our colleges if every pulpit, on next Lord's day, rings with a message to the brethren as to their obligations to these institutions, and if, as the result of such message, there shall be a revival of interest in them, resulting in a large increase to their endowment.

Macatawa, Mich.

Kindred passions and pursuits are the natural groundwork of friendship. Real friendship is of slow growth, and never thrives unless grafted upon a stock of known and reciprocal merit.—*Chesterfield*

Questions and Answers.

A person believes in Christ with all his heart, repents of his sins and, fully desiring to obey Christ in baptism at once, accompanied by an administrator he starts for the water. Now, since God must see the overt act of obedience, and since he knows that the man's heart is all right, is it not just, as well as in harmony with God's revealed will in the Bible, to conclude that the moment God knows these things he absolves the man from all sin without waiting for the literal act of immersion? J.

As for that matter it would, perhaps, not be necessary for God to wait until the person became a penitent believer in order for Him to know that he would become such. It is useless for us to speculate as to when the act of pardon takes place in the mind of God. Enough for us that through faith in Christ, and self-surrender to him, we have the promise of remission of sins, and that when we have complied with these conditions we have the assurance of remission. Should anything prevent a penitent believer from carrying out the purpose of his heart in obeying Christ in baptism, we are justified by the spirit and teaching of the New Testament in regarding such an one as accepted of God. It is the condition of the heart in relation to God that decides one's destiny.

In your answer to the first question of A. Anthony, Sr., in the CHRISTIAN-EVANGELIST *of March 16, you concluded by saying: "The churches we have established are indeed churches of Christ, but they do not constitute, collectively, the Church of Christ, but only a part of it." Will you please tell us what you consider the Church of Christ in its entirety to be?*

Horace Siberell.

Pickering, Mo.

The Church of Christ in its largest New Testament sense, and in the sense in which we used the term in the quotation above, is composed of all who have been brought into fellowship with God through Christ; all the saved; all who are truly followers of Christ. These belong to no one religious body, but are scattered through all of them.

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1. Did nte events propnesied of, mentioned in the Bible, occur to fulfill the prophecy, or did the prophet foretell events because he foresaw them?

2. Did those who were instrumental in the fulfillment of the prophecy have any choice to do or not to do what they did?

J. P. Perkins.

1. Events transpire as the result of preceding causes. One of these causes may be the very prophecy which fortells the event, but we are not to conceive of an event as transpiring for the sole purpose of fulfilling a prophecy.

2. It is neither the design nor the effect of prophecy, even as conceived of in the question, as foretelling future events, to deprive any one of his free agency. The men who fulfilled the prophecy concerning the crucifixion of Christ, for instance, did it of their own free will and, therefore, with "wicked hands."

There are some who strongly deny that any prophecy relates to a future return of the Jews to Jerusalem, but claim that all prophecies refer to the return from Babylon during the Babylonian captivity. Will you please give as full and definite an answer on this subject as your space will allow? P. H. C.

Virden, Ill.

We have never made a special study of the prophecies relating to the Jews. We think the best opinion of Bible scholars, however, incline to the view that the prophecies which some interpret as referring to the return of the Jews to Jerusalem or Palestine, either refer to their return from Babylonish captivity or to their conversion to Christ at some future time. There is, however, difference of opinion among Bible scholars on this question.

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1. What was the cup which Jesus besought the Father to remove? Was it the physical suffering on the cross? If so, would he have rebuked Peter for attempting to snatch it from him? See Matt. 16:21-26.

2. What death is referred to in Heb. 5:7, concerning which Jesus "in the [days of his flesh offered up strong crying and tears unto him who was able to deliver him?" If it refers to physical death, in what sense did Jesus "taste death for every man," since men have continued to suffer physical death since as well as before the death of Christ?

E. H. James.

Milo, Franklin County, Ohio.

1. The cup to which Jesus referred in the garden was the whole cup of suffering, including the physical agony, we should say, but having as its chief ingredient the mental anguish which he bore in suffering, the just for the unjust. Peter was rebuked because he did not understand that the fulfillment of Christ's mission involved his suffering and death.

2. The death which Jesus died is the one referred to, we suppose, in Heb. 5:7. He tasted death for every man in the sense that his death had for its object the salvation of all men, not from physical death, but from sin.

The Religious World.

The First Presbyterian Church at Yonkers, in answer to an appeal from its pastor, Dr. Pentecost, has raised and forwarded to the Presbyterian Board the second $1,000 for the support of Mr. Rodger, at Manila. The Presbyterian Board has raised $10,000 for missionary work in Manila.

In a missionary number of the Cleveland Union Gospel News, Dr. L. Leonard, one of the best known missionary statisticians in the country, shows the missionary work of all societies and denominations in each of the different lands. The article is entitled "Foreign Missions in a Nutshell." The following summary of the article shows that there is much to be done before the gospel is even preached in all the world:

The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, say 800,000,000 heathen and 200,000,000 Mohammedan; 200,000,000 are Roman Catholic and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about $15,000,000; sustain a missionary force of 14,200, of whom 4,300 are ordained and 3,380 are unmarried woman; associated with them are 4,200 ordained natives; about 80,000 toilers in all. The stations and outstations occupied exceed 25,000; the communicants are upwards of 1,300,000 and increase at the rate of 75,000 annually; the adherents are estimated at 3,500,000, while almost 1,000,000 children and youth are being educated in the more than 20,000 schools.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE TURBULENT PERIOD—VII.

W. T. MOORE.

The Dawn of Literature Among the Disciples.

THE OLD AND THE NEW.

Before the close of the war the Disciples made little or no progress in producing a literature commensurate with the needs of a great and growing religious body. The prolific pen of Mr. Campbell had been busy all the while, but most of his writings were controversial, and, therefore, not suitable to meet the wants of the period of development, wherein spiritual growth was the great need. While the Disciples were conducting their work objectively, so to speak, the polemics of Mr. Campbell and others were incomparably valuable; but when the work which had to be done was largely subjective, as was the case at the close of the war, then there was at once a felt demand for a different class of books and periodicals from those which had characterized the movement in its earlier days.

It is not here affirmed that the war produced the conditions which required this change. All that is claimed is that the war period saw the beginning of the end of the old state of things. Doubtless there had been a growing sentiment for sometime in favor of a forward movement in the character of the literature produced, and this feeling began to find expression during the war and immediately after its close. The Millennial Harbinger was still in the field, though Mr. Campbell had ceased to be its responsible editor. He still wrote for it occasionally, but during those days he contributed very little that may be regarded as of any very special value.

The size of the Harbinger was reduced in 1862, and Isaac Errett was added to its coeditors. He and those associated with him began to give the pages of the Harbinger a little different type. This type indicated the dawn of a somewhat new literature among the Disciples.

At this time the American Christian Review, edited by Benj. Franklin, was the only influential religious weekly published in the interest of the movement. This paper, like nearly all the periodicals of the Disciples, had been chiefly occupied with what were called "first principles;" that is, those primary matters which relate to the preaching of the gospel and the simplest conditions of organic life. The paper was ably conducted from the point of view indicated, and for the uneducated masses it became a powerful influence for good.

However, the conflict between the old and the new, to which attention has been called, made it impossible to perpetuate the type of advocacy to which the Review had committed itself, and from which it refused to depart in the slightest particular whatever. This stubbornness or steadfastness, whichever word may be used compelled a movement whose aim was the establishment of another weekly paper, which would more nearly meet the requirements, of life among the Disciples. This feeling took definite form toward the close of the year 1865, and consequently the prospectus of the Christian Standard was issued early in February of the following year, with Isaac Errett as its editor-in-chief. The first number of the paper did not appear until the following April, but all the arrangements were made for its publication before the death of Mr. Campbell, and consequently I am justified in reckoning it among the signs of the rise of a new literature following near upon the close of the war.

NEW BOOKS DEMANDED.

The books that had been published were practically of the same type as the periodicals. They were excellent in view of the purpose for which they were written, but they certainly had very little in them to meet the conditions of the progressive spirit which was rapidly taking possession of the brotherhood. Perhaps the only books that had been produced up to this time of any real value, as a special contribution to spiritual development, were "The Messiahship, or Great Demonstration," by Walter Scott, and "Communings in the Sanctuary," by Doctor R. Richardson. The former was a singularly strong argument in favor of the Messiahship of Jesus and was well calculated to address powerfully the spiritual nature of Christians as well as to produce conviction in the mind of sinners. With some revisions it could still be made one of the most useful books ever published by the Disciples for both evangelistic work and spiritual development.

From the beginning of our movement we had always taken a deep interest in translations of the New Testament. This feeling was strictly logical in view of our religious position. We magnified the Word of God as no other people did. It was, therefore, all-important that we should possess as far as possible the exact mind of the Holy Spirit in any translation that we might use. We felt that the authorized version, though incomparable in many respects, was nevertheless in some important particulars far from what it ought to be. Mr. Campbell had himself taught us to discredit King James' version, as he had published a version made by George Campbell, Philip Doddridge and others. Consequently, when it was proposed by the American Bible Union to publish a revised edition of the New Testament, the Disciples at once threw themselves into the proposal with a heartiness which did much to assure success, and as Mr. Campbell had been selected to translate the Acts of the Apostles, this fact gave additional interest to what the Disciples already felt in the forthcoming work.

The first edition of this translation was published in 1864. Upon the whole it was not very favorably received by scholars, and especially by those of the brotherhood. Its merits were many, and these were at once distinctly recognized. But it was a disappointment with respect to some important points where we had expected better things. However, the work was accepted as an important step in the right direction, and as such it was hailed with pleasure by the whole body of Disciples.

About the same time a new translation, by H. T. Anderson, appeared. This was a scholarly and valuable contribution to a faithful rendering of the Greek of the New Testament into modern English. It was at once compared by our critics with the work of the Bible Union, and the result reached was generally to the disadvantage of the latter. At the same it was almost universally conceded that even Anderson's translation did not meet the requirements of the whole case. While it claimed to be a new translation, it was after all little more than a revision, and even this revision was not always strictly in harmony with the original.

Nevertheless, both of these translations were very important, as they stimulated interest in the study of God's Word, while at the same time they emphasized the literary tendency already referred to as a characteristic of the period under consideration.

About this time there was a strongly expressed feeling that the hymn book which had been so long in use needed a thorough revision so that the hymnody of the churches could be brought up to the higher literary level which marked the period. The sentiment behind this expression had been growing for some years, but it did not take definite form until the annual meeting of the General Missionary Society in October, 1864. Prior to that time several brethren had been gathering material for a new hymn book. It was apparent that there was a chance for several rival hymn books to appear. This was thought by the wiser brethren very undesirable, and consequently an effort was made to induce Mr. Campbell, who owned the copyright of the old hymn book, to turn his book over to the General Missionary Society, so that this society could provide for a thorough revision, and thus secure what was needed, while at the same time the churches would be supplied with one hymn book instead of a number, that might be regarded as rivals.

This was believed to be an important step in order to preserve that harmony which had always characterized the brotherhood. The writer, perhaps, had as much to do with securing the transfer as any other man, though the task was not difficult for any one, as Mr. Campbell gave his consent readily, as soon as he was approached upon the subject with a clear statement of the whole case. However, it required some correspondence and personal conversation between parties mutually interested, and in all this I had the fullest participation, and consequently speak from personal experience as to the generous manner with which Mr. Campbell treated the request of his brethren.

THE TRUE HISTORY OF THE NEW HYMN BOOK.

The trust was accepted by the General Convention in 1864, and a committee accordingly appointed, consisting of Isaac

Erret, W. K. Pendleton, W. T. Moore, A. S. Hayden and T. M. Allen, to make the necessary revision of the old hymn book, as the changed condition of the churches seemed to demand; and, as there has been some misstatement of the facts as regards the compilation of the book afterward published, it may be well, for the sake of historical accuracy, that I should give a somewhat detailed account of the whole matter, as I certainly have had a perfect understanding of all that took place from the beginning.

At the commencement of the year 1865 I began my ministry with the Jefferson Avenue Church, Detroit, Mich., the church which had been so ably served by Isaac Errett prior to my accepting the pastorate. In my room during the early part of that year the new hymn book was practically made. William Baxter and myself had been for sometime gathering material for a new book, but when the committee was appointed by the General Convention to revise the old book Mr. Baxter generously allowed me the use of his contributions to the material which we had mutually brought together. My wife and myself took all this material, and after reading 20,000 hymns besides those already collected, arranged the principal matter of the new hymn book.

In this arrangement we intentionally put in about 300 hymns more than was thought necessary in order that there might be plenty of room for a wise selection among hymns that were almost equally good.

After this first selection had been made, Mr. Errett and Mr. Hayden came to Detroit and remained several days working with myself and wife in going over every thing we had done, reducing the hymns to about the right number after adding selections of their own. Our united work was then taken by Mr. Errett to Bethany, where he and Mr. Pendleton went over the whole, making such revisions and suggestions as were thought proper. This work was then brought back to Detroit and finally revised by Mr. Errett, Hayden and myself. Mr. Allen never had anything to do with making the book.

I have stated these particulars mainly for the purpose of doing justice to Mr. Hayden. In some of the accounts I have seen of the matter scarcely any of the facts are stated correctly, while practically no credit is given to Mr. Hayden at all in the compilation of the book; whereas, his musical and poetic feeling were of great value in producing what has been declared to be the best book of psalmody in the English language.

Several other books, papers and periodicals besides those already mentioned, might be referred to as the product of the period under review, but as my purpose is not to present an exhaustive treatment, but rather to notice tendencies, I do not deem it necessary to enumerate any further than I have already done.

NEED FOR SPIRITUAL LITERATURE.

Undoubtedly, a new literature had dawned, though the full development of it has not even yet been reached. The hymn book itself was no small contribution to devotional literature, and this was precisely one of the things that was needed among the Disciples of Christ. They had been engaged so much in polemics that there had been little time for the cultivation of the finer graces of the Christian life.

Nevertheless, there was a strong feeling already largely developed, and also a continual growth of this feeling, that something different from the old controversial books and papers was absolutely necessary in order to a higher spiritual development; and, as proof that I do not overstate the case, I may say that G. W. Rice, the publisher of the A. C. Review, told me during the days of which I am writing, that of all the books he sold to the readers of his paper (and he sent by post a great many every week) Hannah More's Prayers equaled perhaps all the other books put together. This certainly shows that our brethren were longing for real spiritual food, for when the readers of the Reveiw, which was intensely combative in its spirit, called for such a book as I have indicated, surely it cannot be doubted that the Disciples of Christ generally were in a mood for a little different kind of literature from what they had been accustomed to during their past history.

Let no one suppose from what has been stated that there is now no special need for the old literature which was the product of the earlier writers of this movement. This literature ought never to become obsolete. In some respects even the Christian Baptist is needed just as much to-day as it was in the days when it was first published. Its able discussions of fundamental principles have never been surpassed in anything that has been written since. Nor is it possible to supersede such works as the "Christian System," "Baptism: Its Antecedents and Consequents," by any modern books. These works have no equals in the matters they are intended to represent. They are simply without rivals.

Nor is it possible for young men who are preparing for the ministry to neglect these books without an irreparable loss in equipment for the great work which is yet to be accomplished. Indeed, it would add much to the strength of the present ministry of the Christian Churches if these great works of Mr. Campbell should be much more carefully and prayerfully studied than I fear is the case with many who imagine they have found all they need in some of the popular authors of the present day. I certainly do not mean that preachers should not have access to the best religious literature of the living age; but all the same, I would have them first become thoroughly grounded in the teachings of such men as Campbell, Scott, Richardson, Pendleton, Errett, etc., before drinking too profusely from the fountains of Dr. Fairburn, Ian MacLaren and Dr. G. A. Gordon. However, when the well-balanced preacher has made himself familiar with the pioneer writers of our movement, he can then afford to read such books as "The Christ in Modern Theology," "The Mind of the Master" and "The Christ of To-day." These last-mentioned are magnificent works, if we have once gained the proper critical point of view from which they may be considered; but whoever rushes into their pages without the necessary antecedent preparation may find out, when it is too late, that he has been building without a scriptural foundation and consequently has been building in vain.

While, therefore, the movement in favor of a new literature was in the right direction, it would have been fatal to the best interests of the churches if this new literature had practically set aside the old. But this was not the intention of those who plead for progress. The whole object was to make the new supplement the old and thus meet a rising need which the old could not supply. The goal has not yet been satisfactorily reached, but there is undoubtedly a rising tide, and the prospect is at least encouraging that a literature not altogether unworthy of the Disciples of Christ is actually in sight.

SOME PHASES OF THE CHRISTIAN UNION DISCUSSION.*

CHAS. M. SHARPE.

(Concluded.)

The more important thing, however, is to establish the second proposition, viz., that the continuance of denominationalism will tremendously hinder the realization of that personal union among all the individual followers of Christ for which he prayed and which he indicated as the supremely convincing argument to the world of his divine mission. This will abundantly appear from the following considerations.

First, the various religious bodies crystallized about principles peculiar to themselves. Their only excuse for existing was that they held something not represented or not sufficiently emphasized by others. It is evident, then, that the prosperity and perpetuity of any religious body will depend upon its loyalty to its peculiarity. Is it not equally evident that they who are laboring for the supremacy of different principles and doctrines must inevitably drift farther and farther asuder? If birds of a feather flock together, will not birds of a different feather flock apart? The interests of Presbyterianism and Episcopacy are not identical. True it is that in so far as they are Christian merely, their interests are identical, but that which makes them Christians is not identical with that which makes them Presbyterian and Episcopal respectively. Whenever their peculiar interests are in the ascendant the motive force is centrifugal—tending to division. When their common interest as Christians, merely, is in the ascendant the impulse is centripetal—tending toward union. But for the preservation of denominationalism peculiar interests must be kept to the front, and the effort necessary to keep them there must inevitably tend to the forcing apart of those for whom the Savior prayed that they might be one as he and his Father are one.

Second, we have all heard the familiar claim that denominationalism is a matter of temperament. It is natural that those of similar tastes and temperament should wish to be together and to exclude uncongenial elements. Since it is natural it is also best. The interests of the kingdom of God will be best subserved by such division. Here again we have the idea of conserving the peculiar. In this case it is peculiar tastes and temperament that are sought to be perpetuated. We would then have in the several great religious bodies peculiar peoples laboring for the supremacy of peculiar principles and sedulously avoiding all associations which might modify their

*Read before the Ministers' Union, Lawrence, Kan.

peculiar temperament. If such conditions would not militate against unity of spirit in any practical sense, I beg to know what conditions would do so. What do our denominational advocates mean by unity of spirit among Christians? The union of Jesus with his Father was such that Jesus could say: "All things that the Father hath are mine" (Jno. 16:15). Upon the basis of the usual denominational pleas, that communal principle is set aside and this one substituted for it: "What I have is mine and I propose to keep it. What thou hast is thine and will thee please keep it to thyself. Lest thine and mine shall become mingled, we had better have as little to do with each other as possible. I will go my way. Go thou thy way and may the blessing of God attend thee." I submit to any fair-minded person that such a sentiment tends not toward unity of any kind, much less such a unity as that for which Christ prayed. There is much to indicate that the above expresses the real thought of those who talk most loudly of spiritual unity while at the same time advocating denominational divisions.

Am I, then, denying the possibility of a real spiritual unity between individuals belonging to different religious bodies? Not at all. I simply affirm that denominationalism seriously hinders such unity. It offers an occasion to the flesh and gives it an unfair advantage over the spirit. My brother in another communion, in so far as the regenerating power of the gospel has transformed him, will entertain for me a real and genuine spiritual affection, but in so far as any part of him has not been fully whelmed in the river of sanctification, he is exposed and vulnerable to the Satanic shafts of envy and malice. Denominationalism is an encouragement to Satan. He who does not see this to be true surely has read history to little purpose.

We turn now from this phase of the discussion and inquire what in fact are the tendencies in the denomidational world. Is the peculiar receiving greatest emphasis? Are certain tastes and temperaments tending to segregate and perpetuate themselves? Are centrifugal, or centripetal forces dominant?

Undoubtedly, peculiarities are not receiving the emphasis they once received. Resemblances are more sought after than contrasts. Polemics are not nearly so fierce. The oral debate has largely gone into disuse, while the discussions still carried on in our religious journals are for the most part so mild and gentle-spirited as scarcely to merit the title of controversy. Once in a great while some obstreperous Doctor or Professor breaks into the arena and rages against his opponents like a veritable "bull of Bashan." He effects nothing except the amusement of those he would destroy. They merely step aside while he in blind fury passes by, and "not a wave of trouble rolls across their peaceful breasts." This transformation in Christian controversy is not due to a loss of moral earnestness, but rather to the perception of two truths, not new, but so old as to be almost forgotten. The first of these, that human knowledge is relative, human thought fallible, is the revelation of our modern scholarship. The second, that "the wrath of man worketh not the righteousness of God" and that gentleness is superior to violence, is merely the familiar teaching of Christianity. We are ready to exclaim with Cromwell: "I beseech you, brethren, in the bowels of the Lord, consider it possible that you may be mistaken;" and with the poet we have come to see that "power itself hath not one half the might of gentleness."

As for the conservation of certain tempermental types of character in the great religious bodies, modern social conditions are all against it. Secular education, which is almost universally homogeneous, is bound to influence successive generations toward resemblance rather than contrast. The Methodist type is not to-day what it was even twenty-five years ago. It tends to become less emotional and more intellectual. While Methodism does not propose to abandon the ground floor of its earthly tabernacle, it proposes to inhabit the upper story also. The new school of Presbyterianism very materially departs from the type of the old. Presbyterianism feels the need of some Armenian heart religion to relieve its Calvinistic congestion of the brain. There are even indications of restiveness in ritualistic churches. Great masses of the people are becoming sick of external form and crave a practical, spiritual content. This is the meaning of that much-mooted thing called "Americanism" in the Catholic Church. It is also the meaning of the sturdy opposition encountered by the Anglican High Churchmen in their attempted march to Rome. On the other hand non-ritualistic churches are coming to see that the value of a good thing is greatly enhanced by being put up in neat attractive packages.

Centripetal forces are dominant. Many voices are crying in the wilderness: "Prepare ye the way of the Lord, make his paths straight." High places are being leveled. Valleys are being exalted and a highway is being formed over which the chariots of the Lord may move to glorious conquest. Our Savior's prayer will be answered; nay, is being answered even now. Just what form the body of Christ will have in that "happy coming day" doth not yet fully appear, but we know it will be a "glorious church, not having spot or wrinkle or any such thing." While I believe there are unmistakable tendencies toward a certain political form and doctrinal content, yet we must remember "how the course of time may swerve, crook and turn upon itself in many a backward streaming curve." W. Boyd Carpenter, the great Bishop of Ripon, expressed the ardent faith of a large portion of Christendom when at the late Church Congress he spoke of the "Religion of the Future" as follows: "The religion of the future will be neither Protestant nor Catholic, but simply Christian. The dogmas of the churches which have separated communion from communion will fall off as autumn leaves before the fresh winds of God. Many views which in the very providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs; they will not think God's world will fall apart because we tear up parchments more or less. The church of God will renew its youth. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent or Westminster or Lambeth or the Vatican to lead it. It will be satisfied with simpler thoughts and a purer faith. It will be satisfied to realize that 'there is one Lord, one faith, one baptism, one God and Father of all.' Meanwhile, above the uncertainty of the clouded future there ever hangs the authoritative ideal of the one family over which Christ is the head and which forever forbids hatred and strife among the people of God. 'One is your Master, even Christ, and all ye are brethren.'"

Lawrence, Kan., March 28, 1899.

SOME BERLIN PROFESSORS.

H. L. WILLETT.

ADOLPH HARNACK.—Perhaps the most interesting figure in the theological institutions of Germany is Professor Harnack, who occupies the chair of Church History in the University of Berlin. He is the leader of a large and influential school of thought which has, to a considerable extent, reached supremacy in the universities of Germany, although by no means without opposition. A man of such positive character and such qualities of leadership is sure to be both strongly loved and hated. He was born in 1851 at Dorpat, a university town on the Russian frontier, in the Baltic territory where the German speech prevails, his father being Professor of Theology in the institution of his native town. Harnack went early to the University of Leipsic, where he took the degrees of Licentiate in Theology and Doctor of Philosophy. He became assistant professor there in 1876, and in 1879 accepted the chair of Church History at Giessen. It was there that he began the great tasks which are chiefly associated with his name, the editions of the "Apostolic Fathers," and "The History of Doctrine." In 1886 he accepted a similar position in Marburg, and in 1889 went to Berlin, where he has gathered around him during the years of his work a body of men profoundly influenced by his spirit and characterized, like him, by enthusiasm in the work of scholarship.

The most notable portions of the immense mass of material which Harnack has produced, partly alone and partly with the help of his students, in recent years, are the later volumes of the "History ef Dogma" and his studies in New Testament literature and early Christiau writings. The number of books, pamphlets and articles that have come from this prolific worker is astonishing. One is amazed as he reads over the list of titles in the catalogue of the Royal Library of Berlin.

Harnack is a striking figure in the class room. He is somewhat above medium height, inclined to spareness in build, his forehead high, receding somewhat in front to the shock of standing hair, slightly sprinkled with gray, through which he frequently runs his fingers in a peculiarly nervous and eager gesture. A mustache hides only partially the firm lines of his mouth and chin. His eyes are particularly penetrating, and the effect of intensity is samewhat heightened by the glasses which he wears perpetually. His voice is clear and vibrant, and his manner in speaking is peculiarly magnetic. He usually comes sweeping into the class room, filled to its utmost capacity with students, and the slamming of the door as he shuts it behind him is the signal for instant attention

throughout the room. He carries the air of one who has no time to lose, and not infrequently begins speaking before the desk is reached. Contrary to the usual custom of German professors, Dr. Harnack always stands as he reads. Indeed, "reads" is hardly the proper word, although it is usually applied to all university lectures. He speaks purely extempore, rarely referring to his notes, which he seems to brings with him purely as a matter of form. His manner throughout the lecture is that of one who is intensely interested in the theme, and this fact always brings the audience to a higher pitch of attention, which not infrequently reaches the point of vigorous applause as some striking or inspiring point is reached. Dr. Harnack is never quiet an instant; now leaning over the little stand in front of him, now half sitting on the arm or back of his chair, now throwing himself carelessly on the corner of the desk with his foot swinging in the air, and sometimes actually descending the steps of his platform in his earnest address, he may be said to assume every possible attitude and cover every available inch of space at his command. His method of work is a commentary upon his plan of getting things done. Every moment is utilized. His classes always meet early in the morning or late in the evening. A class at 8:30 A. M. on winter days in Germany seems hours before daylight. His great lecture courses generally occupy two hours, from 5 to 7 P. M., with a quarter hour intermission at 6. Thus he reserves practically the entire day for his studies. His seminar meets once a week, and in this some subject of church history, usually the careful reading of one of the Fathers,like Turtullian or Origen, is the work of the hour. This seminar is reserved for the men most experienced and trusted, is something of an honor to be admitted. In winter it is held in the Church History seminar room of the University. In summer at the Harnack home, where the wife and daughters add to the pleasure of the preliminary spread and social hour.

Prof. Harnack's type of mind is critical, scientific, and yet reverent. It is often said that one finds little religious feeling in German universities, and this inclines to be true; and yet the elements of moral and spiritual urgency enter into the work of few teachers, and perhaps even preachers, more than into that of the Professor of Church History in Berlin. The mind that is not aroused to a love of truth, a soul that is not quickened into a new spiritual activity, under the influence of this teacher is dull and phlegmatic to a degree. Men differ in the position they occupy theologically, but no one who knows Harnack can withhold from him recognition of his masterful influence over his students for good, an influence growing out of a profoundly religious life and a faith fixed on the great verities of the gospel.

Dr. Harnack is inclined to dissent from the ordinary view, that church history presents a great degeneration in the thought of the church, after the early fathers. He believes rather that there was constant progress in Christian thought. He inclines to give Augustine a larger place in a true system of theology than the Protestantism of the last century has assigned him. Between the Greek and the Latin Fathers, Harnack chooses the latter, and herein differs from the school which Professor Allen so earnestly represents in his "Continuity of Christian Thought." Harnack's view is that Augustine went back from speculation to faith, and that in this lay his most notable contribution to the thought of the church. Harnack's type of theology may in general be called Ritschlian, although it must be remembered that this term does not describe a homogeneous school, but rather certain qualities in common in men who differ widely in details.

He believes in absolute freedom in the application of all critical principles, both in biblical literature and in theology. He has a distrust of the speculative theology of either wing of the church in Germany. He believes that Christianity centers in a religious life and not in a system of knowledge. He places the strongest emphasis upon the divinity of Christ. No stronger assertions could be made on this point by the most enthusiastic Disciple. He believes in the revelation brought by Christ as the final message of God to the world. On the question of miracle he occupies what might be called a medium position; much more friendly to the emphasis upon the miracle than Hermann, of Marburg, but much less insistent upon it than Kaftan, his colleague in Berlin. He believes that the value of miracles lay in their evidencing power in the apostolic age; a power which they no longer possess, and which,as he believes,was always inferior to that of the teachings and character set forth by Christ. One may properly disagree with Harnack at this and many other points without underestimating the value of his positive convictions and teachings. Indeed, it is often true that he seems to discredit things which have been held as essential in the teaching of the church, not because he actually denies them, but because he is concerned to affirm that they ought not to be insisted upon as a test of Christian character. No man could more strongly proclaim salvation as possible only through Christ than he. The opening sentences of his recent lecture on Christianity and History, now widely scattered through this country, set forth this fact in striking terms. Many a student, doubting and troubled, has found heart to pray again after working for a time with this teacher. Such courses as that on the Lord's Prayer, which he gave not long ago as an open lectureship, have had notable results in the lives of the hearers. One always feels in listening to Harnack that he is most at home in the heart of things. While he is profoundly versed in matters of Christian biography and literature, he is at his best in discovering the merits or weakness of some type of thought which the centuries have produced. His constant watchword is the appeal to Christ. He is not content simpls to state a doctrine with absolute fairness to the authors, but he demands that it shall be compared with the standard of truth as disclosed in the life and ministry of the Master. In this he is one of the truest prophets of the time.

His studies in New Testament literature have been noteworthy, and his recent volume on the chronology of the New Testament writings has called forth vigorous discussion. The appearance of the volume and a hasty perusal of the preface led many to believe that it discounted entirely the critical results of recent years. Indeed, several conservatives who had read no further in the book than the preface rushed into print to announce the fact that the critical method had met its fate at last. The reading of the volume itself lends little comfort to such views. Harnack is broad enough to perceive that not a few theories of men who have used the critical method were rash and immature, and one of the most notable of his services is that of pointing out the inadequacy or the extravagant nature of some of these theories; but it must be affirmed, on the other hand, that every leading principle, and indeed every noteworthy result of modern biblical criticism is reaffirmed by him, and one is tempted to dissent from his conclusions at numerous points, such as his reference of the Johannean writings, including the Apocalypse, to the presbyter John rather than the apostles. It is not impossible that we shall discover later on that the presbyter John is a myth, the result of an interpolation in the famous passage in Eusebius.

Whatever may be one's views of Harnack's position, either in biblical criticism or in the study of theology, it is worth while to know something of the man who is so profoundly influencing German thought and the thought of the world in these days, and who exhibits in himself the happy combination of the most critical and scholarly methods of thought, of absolute fearlessness in the search for truth, of uncompromising hostility to all that is purely external and formal in religious life, of deep and abiding faith in the eternal verities of the gospel and of enthusiasm for righteousness which constantly manifests itself in ennobling and enriching Christian character among the men who sit at his feet.

More History, Less Fiction.

I plead for a larger place in college study and private reading for our standard histories. Fiction holds too prominent a place. It is no credit to have read all of Scott and Dickens and Thackeray and Lytton and MacDonald and Hawthorne and Howells. It must mean that they have read little of Hume and Gibbon and Macaulay and Froude and Bancroft and Parkman and Prescott and Fiske and McMaster. You can not nourish lumbermen and ship's pilots on pickles and ice cream, nor produce men and women of vigorous thought and firm purpose on works of fiction.

I note two important results which will follow the intelligent study of history.

1. It will broaden our horizon and enlarge our sympathies. We come to feel that on the march of life we touch elbows with people round the globe; that in a hundred ways we are "heirs of the ages." "I have a better opinion of England than I had," said one of my students after a term of English History. That was inevitable. America is possible because of England's thousand years of history, and the Current Reformation of the nineteenth century owes its being to that of the sixteenth century.

2. It will create a conviction that there is a *plan* of history. It sometimes seems as though there *were* no plan; no guiding hand; no "far-off event toward which all things move." Yet, even in such dark centuries as those that followed the break-up of the Roman Empire, deep down beneath the wild, tumultuous waves there was a *current* setting steadily toward a nobler political and religious life.

I may add that the more I study and the longer I teach the great world-movements, the more clearly I see that Christ is the *key* to history. The supreme lesson of history is this: that behind all laws of national life, above all the phenomena of human progress.

"Standeth God within the shadow,
Keeping watch above his own."

B. S. Dean.

Hiram College.

Our Budget.

—July 2nd is Educational Day.

—Bring our educational interests to the front.

—Emphasize the importance of all our Bible colleges.

—Make known the urgent wants of all our educational institutions.

—Urge upon the churches the necessity of a deeper interest in the welfare of our educational institutions.

—Schools and colleges were made for man, and should be made to meet the demands of the highest type of civilization.

—In order to raise the $65,000 for the immediate needs of Drake University, F. M. Drake has added $7,500 to his former subscription of $25,000. It is hard to keep up with Governor Drake's donations to the cause of education and of missions in these latter days. Would that his spirit of liberality should become contageous with our men and women of wealth. We understand from the Christian Index that the entire amount called for, to wit, $65,000 for the immediate needs of Drake University, is now about all in hand. The University has just closed one of the best years in its history. The attendance in all departments was 891; including the summer school enrollment, 1,259. Drake University students and friends will observe educational day, July 2nd, with unusual interest and enthusiasm. The dissatisfaction over the teachings of Prof. Morgan has been removed by his withdrawal from the faculty of the University.

—Ashley S. Johnson, in the Southern Evangelist, says the last dollar of indebtedness on the school of evangelists, at Kimberlin Heights, Tenn., has been paid. This is good news, and to those who know the conditions upon which the work was undertaken it will be more than good news; it will be an evidence that God does hear and answer the sincere desire of the hearts of his earnest, consecrated servants. The school at Kimberlin Heights can now accommodate 150 preachers, and yet we predict that it will soon be as crowded as ever. An efficient school within the reach of all young men who want to preach the Gospel of Christ will never be other than crowded. We are glad of the success that has crowned the faithful labors of Brother and Sister Johnson at Kimberlin Heights, and wish them continued prosperity in their good work.

—In this paper we present an obituary notice of the recent death of "Father Sweeney," of Paris, Ky., from the Paris Reporter, and a brief of one of the many excellent tributes paid to his memory at his funeral, that of Prof. Graham. The life of "Father Sweeney," as he was called, is a remarkable one in many respects and a beautiful exemplification of the truth of many of the statements of the Holy Book on conditions vital to longevity, prosperity, holiness, and in the end a happy departure for the better world.

—The setting apart of a day for emphasizing the importance of educational interests and institutions, and its general observance on the part of Protestant religious bodies, is a complete refutation of the old criticism from infidels which says that Christianity is the enemy of education and churches the enemy of schools. The schools have no truer friends at heart than the Protestant churches and education no stronger supporters, morally and financially, than believers in the Christian religion. A popular education is not only consistent with the doctrines of the Christian religion, but greatly adorned and enhanced in value by it. Christianity, in fact, furnishes the only substantial basis for a practically operative and useful education—a good moral character, brotherly love and spiritual discernment.

—The likeness of Samuel K. Hoshour, one of the lamented pioneer preachers of Indiana, appears on our first page this week, and an interesting sketch of his life, by F. D. Power, of Washington, D. C., in another part of the paper. It was our pleasure to know this man of sainted memory, both as a preacher of the gospel and as a professor in the old Northwestern Christian University, and we are pleased to bear testimony to the excellency of the tribute to his memory by Bro. Power, to which we have the pleasure of referring our readers, in this paper.

—Any one who can give the address of A. J. Garnett, or that of his wife, Mrs. Hattie L. Garnett, will confer a great favor upon all concerned. Address W. A. Belding, 2141 Fifth Ave., Troy, N. Y.

—The announcement of Hazel Green Academy, Hazel Green, Ky., for 1899-1900 gives the record of a successful school year just closed and the prophecy of a better one for the year to come. This school is under the auspices of the national C. W. B. M.

A neatly printed booklet has been issued by the authorities of Butler College, of the University of Indianapolis, setting forth the basis of the affiliation of that institution of learning with the University of Chicago. Also something of its history, its relation to the University of Indianapolis, its faculty, its students, its libraries and laboratories, its courses of study, and of Butler Bible College.

—The United States Commission is preparing plans for an exhibition of Social Economy at the Paris Exposition of 1900. This exhibit will present a comprehensive picture of our national life, showing characteristic features of the country itself, the people and the typical, industrial and social institutions. A particularly noteworthy feature of this exhibit will be graphic presentations and movements for the betterment of industrial and social conditions and religious movements. To make this exhibit most effective the names and addresses of any clergy who are doing institutional church work, particularly in the country districts, are wanted. All such persons are requested to address W. H. Tolman, Dept. Social Economy, 105 East 22nd St., New York City, N. Y.

—The Disciples of Christ have made reasonable progress, along with other urgent duties, in educational interests and institutions. While we cannot yet boast of an ideal school, college or university, we have not a few whose efficiency has been proven by the men of whom they are the proud alma maters; men who have filled high stations in life; men who are active in the foremost duties of the day; men who have immortalized their names in the ministry of the gospel of Christ. The renewed interest in our schools, colleges and universities is, therefore, most timely and prophetic of their stability and enlarged usefulness. The great necessity which all our institutions of learning are under for larger endowments is not likely to go unheeded. Already are they feeling the impulse and reaping the fruits of this renewed interest, and the day will come when we can boast of self-sustaining institutions of learning, and in time of ideal ones.

—Now that the disposition of men of means to administer upon their own estates prior to their departure is increasing it is well to emphasize the importance of the educational institutions of our country, and especially of the church, as a suitable field for wise and liberal investments. A school well endowed will go on doing good in a way that is inestimable long after the departure of the donor. The world never witnessed more liberal endowments upon colleges and universities than during the last decade and the disposition is strengthening. But this field of usefulness should not be left to millionaires. There are men of smaller fortunes who would do well to imitate the example of their richer brethren, and we have many schools that need their liberality. A gift to educational uses does not have to go into the greatest universities to do the greatest good. There are institutions of learning more accessible to many who otherwise would never have the benefits of an education, and these need support. Let no one fear to leave their estate or gift to any well-located college or university that has proven its right to live.

—The receipts for Foreign Missions for the week ending June 21st amount to $8,689.02; gain, $1,407.25. The gain in the receipts for the first 21 days in June this year amounts to $5,189.80. The total receipts from Oct. 1, 1898, to June 21, 1899, amount to $105,067.60, or a gain over the corresponding time, 1898, of $14,750.13. Remember, we must reach $150,000 by Sept. 30th. This can be done. If we continue to gain during the next three months as we have during the past nine months, we will reach the amount. Let every school and church and friend respond at once. Send to F. M. Rains, Treas., Box 884, Cincinnati, O.

—The Texas Sunday closing law enacted by its last legislature has been declared constitutional and will be enforced. We have not seen a copy of the law, but the papers say that it closes everything on Sunday except drug-stores. We are glad to see Texas going to the front in moral laws and trust that she will set the example of enforcing the same. It is the boast of the saloon that it is law proof on the Sunday question, and we hope that some state will have the moral courage to demonstrate the fallacy of the assertion. That it is an outlaw on general principles cannot be denied, but the day is coming when saloons cannot be run on either general or special privileges as now. They have no right to exist upon any known moral principle.

—We print this week the first of a series of articles from Dr. H. L. Willett, describing some notable theological characters of Berlin, which we are sure will be found interesting and instructive to our readers. The men of whom he will treat in these articles have made a deep impression upon the religious thought of Germany, and are widely known throughout Christendom. The sketch of Professor Harnack, presented in this number of the paper, gives us a very vivid and life-like view of the man who is recognized as perhaps the highest human authority in the department of Church History.

—Detroit, Mich., is preparing for a great convention next month and will not be disappointed. Her lake breeze and other attractions are too inviting at this season of the year in addition to the inherent attractive and elevating powers of a national Christian Endeavor convention.

—While much is said in certain quarters about non-Christian schools, secular education, infidelity in our public schools, etc., it is well to remember that all schools in the United States are more or less under the influence of Christian teaching. While this may not yet be a real Christian nation, Christianity is so prominent everywhere in it that it is impossible to run a school wholly independent of Christian influence. The teachers and scholars of every school are in daily contact with Christianity in various channels and cannot wholly divest themselves of its influence. But this influence can be and is being greatly strengthened by the interest of the churches in the educational interests, institutions and standards of the country. The utterances of the pulpit and religious press generates and conserves the Christian sentiment even in our public schools, notwithstanding the exclusion therefrom of the Bible. But what we want to do is to increase this sentiment, that all educational institutions both of the church and of the state shall by absorbtion at least become more thoroughly Christian in spirit, purpose and common usefulness.

—From the Journal and Messenger, Toronto, we learn that the convention of the Disciples of Christ in Ontario, held in Toronto, June 1-5, was one of the most enthusiastic, helpful conventions in their history. The reports, sermons, addresses, music and all were inspiring. Our missionary secretaries of Cincinnati were there and made stirring missionary addresses. The reports, addresses, resolutions and actions of the conventions indicate that our brethren in Ontario are not only well organized for work and active, but that they are undertaking greater things for the Master in their country, just over the line, and in the cause of missions in general.

—In refusing to accept the gift of a mansion in Wasnington, D. C., which some of the admirers of Admiral Dewey had proposed to purchase for him with popular subscriptions, the Admiral has again displayed the gift of common sense which has so characterized his course since he became a man of fame. He prefers the care of a ship to that of a mansion and probably did not approve of the useless burden of its cost to his countrymen. All the indications are that he does not enjoy being idolized, and if he does not succumb to this tremendous power when he arrives at home he will have displayed greater resisting power than that by which he won his fame at Manila.

—We regret to learn that Dr. B. B. Tyler, of our editorial staff, has been unwell for a time and finds it necessary to take a trip to the Pacific Coast. He has been disabled from his work at Colorado Springs for a week. He expects to be absent on his trip for ten days, which trip, we hope, will restore him to his usual health. While absent he will attend the Washington Christian Endeavor Convention at Seattle. He expects to return to his work by July 2, and in his absence the pulpit will be supplied by J. S. Edwards.

—The type-man last week changed "bearing the heat and the burden of the day," in our budget items, to "having the heat and the burden of the day." We presume he thought to give the expression a more practical application.

—The wisdom of associating Bible schools with state universities, at first undertaken by the C. W. B. M. at Ann Arbor, Mich., is not becoming foolishness in the added light of a few years of experience. The conception is growing in the minds of the brotherhood and the experiment is being repeated in different states. In no place where the effort has been made has there been a failure, but rather an immediate and popular approval of the work. The economical argument in favor of such schools is of the most sensible character and will stand. The objection that such schools will be a detriment to our existing church institutions is more fanciful than real. The field of the annex schools is so nearly exclusive of that of our colleges that there is scarcely any visible friction or interference, and hence without them (the annex schools) these state university fields would go unreached, uncultivated and much-valued strength to the church would thereby be lost.

—The past year has been one of great prosperity with all our church schools. They have generally reported enlarged enrollments, larger faculties and more enthusiastic commencements than for years. While all of our colleges and universities are in great straits for need of larger endowments, a number of them, particularly Hiram, Eureka and Drake, have made large financial additions to their present endowments during the past year. Besides these, other of our schools have raised handsome amounts of money, or come into possessions that will greatly increase their efficiency for the future. But it is not only in these respects that our schools have been prospered within the past year; generally they are in a healthier condition. They have grown in the confidence of the brotherhood and have a stronger moral support probably than ever before. The state conventions held have generally passed resolutions of confidence in them and pledged the brotherhood of the state, in so far as they could do this, to their support. The future of our schools generally, therefore, is brighter and more hopeful than ever before. Even those for whom fears of dissolution were entertained for a season now have hope of meeting their financial obligations and renewing their hold upon life.

—The Interior sometime ago expressed the opinion that religious indifference, now widespread, is spreading wider. That indifference toward certain phases of religion, or rather to certain ecclesiastical doctrines and pulpits, is increasing cannot be doubted; neither should it be lamented; but this is not a full view of the subject. There is, on the other hand, an equally evident increase of interest in other phases of Christianity which are more generic and practical. This is manifest in Bible-school and Endeavor work, in education, in missionary work, in religious literature, in reform movements, in the increasing opposition to oppression, injustice and wrongs of every character. The essential elements of the Christian religion are increasing in their hold upon the people and the nations, rather than decreasing. The kingdom of heaven is now working as leaven in the meal as never before.

—The original poem in our Family Circle, by Grace Pearl Bronaugh, is of a high order and well worth a careful reading. The selected poems this week also have unusual merit.

—E. H. Kellar, in his excellent address on "City Evangelization," before the Texas state convention at Ft. Worth, printed in full in the last Courier, pertinently uses the Religious Telescope's striking distinction between elocution and "yellocution" in the pulpit. "Yelloquence" is not the instrument of a wise master builder.

—In opposing an enemy or a believed-to-be erroneous doctrine it is unwise, unnecessary and unjust to go beyond the facts. The enemy will be sure to seize upon the opportunity to neutralize thereby the force of any real argument put up against it. It seems that some papers, in their zeal in opposing Mormonism, have affirmed the existence of polygamy where it did not exist, and the Desert Evening News takes advantage of the error to weaken the argument against the present teaching and practice of Mormons and to make them appear to be a misrepresented, maligned, persecuted people, and to gain sympathy for them thereby. There are facts and fallacies enough in their system of religion and religious history to convict them without venturing on uncertain and uncertified reports; and the same rule holds good as to the treatment of any false system, religious error or demoralizing custom.

—Twenty thousand people in Russia are reported to be in a starving condition from famine, with seven hundred millions of dollars in gold piled up in the treasury for military purposes. Certainly these are the poles apart in the social conditions of that great empire. If the Peace Conference at the Hague could only find a way to put militarism in the background in Europe, that this pile of gold might go out into the industrial channels of Russia, the effects of a great famine in any part of that great empire would not be so disastrous. But as things now stand but little, comparatively, is being done for the famine-stricken districts of Russia, while every effort possible, we are told, is being made, by loans and otherwise, to increase Russia's stock of gold against the possibilities of war in the future.

—The Orphans' Home excursion had a fine day, a large attendance and a good time, but at the close of the day at the grounds the drowning of one of the number, a young man, threw a gloom over it all. The young man had gone into a creek near by for a swim, and being very warm, and the water very cold, it is supposed he was seized with cramps and sank. The name of the young man was Holmes A. Tilden, an employee at the new Y. M. C. A. building, Franklin and Grand Aves., this city. We are sorry that such a sad event should occur in connection with an excursion by our people, although no blame can be attached to any one, it seems, for the accident.

—At a meeting of the trustees of Drake University it was decided, by a vote of twelve to four to remove Prof. Morgan from the faculty of the University. The Times-Herald says that H. O. Breeden, pastor of the Central Church, opposed his removal on the ground that nothing had been proved sufficient to warrant such an action. The position of the majority of the trustees, expressed by General Drake, as reported in the Times-Herald, was, "No one will criticise us for defending the Bible." All regret with the trustees that the controversy over Prof. Morgan's views got into the papers, or that such an action as they have taken became necessary because of its adverse influence upon the University. But the brethren will generally feel that the trustees are best known to all the facts, and that they have acted in the best interest of the University and of the cause of primitive Christianity. If Prof. Morgan holds views on any fundamental element of the Christian religion not consonant with that held by the brotherhood, he cannot, of course, feel that he is being persecuted by the action of the trustees. At all events, we trust that the unpleasant controversy is now ended.

—Great preparations are being made by the brethren in Cincinnati for the Jubilee Convention. A. M. Harvuot, the chairman of the local central committee is giving the subject much time and careful thought, and he is being seconded heartily by all the churches in and about Cincinnati. The brethren of that city will be prepared for a great convention. All the signs, we learn, point to at least 10,000 delegates.

—The receipts for Foreign Missions for the week ending June 14th were $8,935.69; gain, $44.14.

—C. C. Rowlison, now pastor Third Christian Church, Indianapolis, Ind., successor to B. A. Jenkins, now president of the University of Indianapolis, delivered the annual address before Butler College. The address was so well appreciated that its publication in the CHRISTIAN-EVANGELIST was requested and will appear in two numbers beginning in our next issue.

—One great problem before our brotherhood worthy of the most prayerful attention at this time is the need of larger endowments for our colleges. When we were a weak folk, religiously, in the world, large endowments for our schools could not be and was not expected. But it is different now. We have become a numerous, influential religious force in the land and as such we cannot shrink from the responsibility of our educational interests. We cannot go forward, we cannot even hold our present place as a religious factor in the world's history, without due attention to our educational interests and institutions. There is money enough in the brotherhood now to ably endow several of our well-located schools within a year, and this ought to be done. Not a year ought to pass now, in our history, without seeing one or more of our schools placed upon a financial footing that would guarantee its continuance and increased usefulness. In the very nature of things we will want greater institutions and the future will necessitate them, but before that we should see that those now doing efficient service for the church are put beyond the reach of the sheriff. The church is already under obligation to bestow greater liberality upon our colleges to say nothing of the increasing nature of this obligation as the years go by.

—We publish this week bulletin No. 1 on the Jubilee Convention to be held in Cincinnati in October. In it you will find the things you are wanting to know about that coming greatest convention of our history.

—Receipts to the American Christian Missionary Society for the week ending June 24th, were $2,840.11; gain, $1,723.06. Thirty-three of the 86 churches contributing are churches that did not send in an offering last year. The long looked-for gain has begun to come and churches that have held back their offerings are asked to make collections and send all or part of their offerings at once. The money is needed to meet maturing obligations. Send all remittances to Benj. L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, O.

—Gen. Miles, Rear-Admiral Sampson, Commodore Schley, Gen. Shafter, Capt. Coghlan, Lieut. Hodgson and other prominent officers of the army and navy have all brought trouble upon themselves by a too free use of the tongue when speaking of their experiences in the recent Spanish-American war. A better knowledge and use of the admonitions of the New Testament on the use of the tongue might have saved them many later regrets. Their experiences along this line ought to be a warning to Christians on the danger of inconsiderate, careless talking. Behold how great a fire a little matter kindleth!

—The great need of the Foreign Society at the present time is that of evangelists. It is not easy to get all the money needed, but it is easier to get money than to get workers who are thoroughly equipped. Recently appeals have been sent to nearly all our colleges, but among the graduates there are none ready for the field. It may be that more workers are not forthcoming because the church has not prayed for them as she should pray. We are told that if we agree as touching anything it shall be done of the Father.

A. McLean, Cor. Sec.

—The program of the 15th Annual Illinois Christian Encampment, Eureka, Ill., appears in this paper and merits the careful attention of all encampment and convention going Disciples of Christ. It is a strong program.

—Good laws can be enforced. Here is a word from a town that does it:

For several weeks now all the saloons here have been closed from midnight Saturday to midnight Sunday. All gambling houses have been closed and one slot machine banished. In all this we rejoice. W. F. Turner.
Joplin, Mo.

—The work which the Reform Bureau asks its members and friends to secure speedily is stated in the Twentieth Century Quarterly as follows:

1. Getting corrupt literature out of news room windows at least (p. 6). Let the watchword be, Street news rooms must be as clean as those of the railroads; 2. Cleaning the bill boards by appeal to the Mayor, who controls all shows; 3. Cancellation by him of the license of at least the worst theaters; 4. Confiscation of all gambling slot machines; 5. Suppression of at least the crying of Sunday papers, proved useless by silent sales in New York.

A little systematic work on the part of citizens interested in good government ought to readily secure these reforms in almost every city in the land.

"Better Be Wise Than Rich."

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action—so regulates the entire system as to bring vigorous health.

Hood's Sarsaparilla
Never Disappoints

—The Mt. Auburn Christian, edited by Jas. T. Nichols and published by the church, is an excellent local paper of eight pages.

—A writer in the Preacher's Helper on "What Kind of Preaching is Best Adapted to the Needs of Our Day?" says that it should be "positive," "unctious," "intelligent," "scriptural," "energetic," "commonsense," "personal," "joyful," "attractive." This is a very good summary of the elements of a good sermon for this or any other age. It will bear study, especially by preachers who are troubled over their ineffectiveness in the pulpit.

—Tolstoy is the greatest commoner of Russia, if not of the world, to-day. In an account of this wonderful man in the New Voice, June 17, by J. Montgomery M'Govern, is this quoted statement:

"Tolstoy has no theories that he does not carry into practice. He believes that every one should have an equal amount of work to perform, so he makes his own shoes and boots, and part of each day he devotes to working in a field near his house—not light gardening, but plowing, harrowing, digging—work that even a muzhik of his age would hesitate to attempt. He does not believe in rank or title, so he bids his peasants address him, not by his formal title of 'Illustrious Highnesf,' which his rank as a Russian count entitles him to, but as plain 'Lyoff Nicolaievitch.'

"His own room—the room where he does all his work, whether it be writing or shoemaking—is as plainly furnished and as bare of decoration as a muzhik's hut. It is in this room that he receives the peasants and talks to them, encouraging them and advising them, not as a lord to his servants, but as a father to his children.

"His religion? Ah, Tolstoy does not talk religion to us! He is good to all alike—Jew and Gentile—those that belong to the Russian Church [that is, of course, the Greek Church] and those that do not. 'Be peaceful,' he says, 'do not fight or get drunk, follow the example of the Christ-man, and the rest will take care of itself.'

"Ah," Brum Nelsonelka concluded, "if there were only more men to-day like Tolstoy this world would be a better world; and," she added with a shrug characteristically Russian, "there would be no Russia."

PERSONAL MENTION.

W. A. Foster has become the pastor of the Walnut Hills Church, Cincinnati.

Sherman Hill and his wife are esteemed by the church at Hampton, Iowa, for their work's sake.

At the commencement of Bethany College the degree of M. A. was conferred upon A. O. Garrison.

O. D. Maple, now of Springfield, Ill., has a semi-comical lecture which he is ready to deliver wherever such a lecture is wanted.

J. P. Lichtenberger, pastor of the church in Canton, Ill., delivered the oration at the Odd Fellows' memorial day services, June 18th.

W. H. Hanna has returned from England, and is now at Carnegie, Pa., where he may be addressed by correspondents.

Bro. F. D. Srygley, editor of first page of Gospel Advocate, will begin a meeting at Alton, Oregon County, Mo., July 1st.

Henry F. Davis and his wife are absent on an excursion trip to Klondike. Whether he was attracted thither by golden prospects we know not.

Our very efficient Kansas City agent, Miss Mag. Wilson, leaves July 3rd for Shelbyville, Ky., to spend the summer in the blue grass region.

The sermon preached by J. S. Smith in Carrollton, Ill., June 11th, on "Our Policy in the Philippines" was published in the Patriot of that city.

Perry Thomas Martin, at the close of a pastorate of two and a half years in Brazil, Ind., June 25, will attend summer school at the University of Chicago during July and August.

D. H. Bays, author of a book exposing the fallacies of Mormonism, has now located at Englishville, Mich., and preaches for the church in that place.

B. W. R. Taylor is reported as having preached a forcible sermon in St. John's Episcopal Church, Los Angeles, Cal., recently on the true meaning of the term "Christian."

M. G. E. Bennett has taken work for the church at Clarion, Iowa. Children's Day offering exceeded any previous effort of the kind. His address is now Clarion, instead of DesMoines.

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IS THE BEST.
A pure, cream of tartar powder. Greatest in Leavening Strength. It makes lightest, sweetest, most wholesome food.
ROYAL BAKING POWDER CO., NEW YORK.

H. A. Northcutt is holding a meeting in Deweese, Iowa.

E. W. Thornton, pastor of the South Prospect Christian Church, Kansas City, Mo., recently delivered the memorial address at a union service of the nine lodges of Odd Fellows in that city.

A. M. Hootman, of North Tonawanda, N. Y., delivered the baccalaureate sermon for the Tonawanda High School graduates in the Christian Church at Broadway and Seymore Streets.

G. W. Hamilton, of Roby, Mo., will conclude his work for the church in that place August 1st and desires a field of labor in Southwest Missouri or Eastern Kansas. A country church preferred.

Eugene McFarland, of Stewart Iowa, who has accepted a call from the Fourth Christian Church, this city, and was to have begun his pastorate there on the first Sunday in July, will not arrive until the second Sunday in July.

J. P. Davis, now of Decatur, Ill., can be had by any church in need of a protracted meeting or wanting a pastor. He is an efficient man in either capacity. His address is 1259 West Main St., above city.

W. R. Seystone preached last Lord's day at the close of the Wellington-Dint meeting for the church at Marsville, Ontario, resulting in three confessions. He has been asked to begin a meeting with the Marsville church.

J. E. Lynn, of Springfield, Ill., delivered the baccalaurete sermon at Eureka College, June 11th. His theme was "The Conviction of the Immanence of God as it Affects Human Character."

Very high praise was expressed on the baccalaureate sermon delivered by F. W. Norton to the graduating class of the Niagra Falls High School. Bro. Norton is pastor of the Christian Church at Niagara Falls, N. Y.

H. Elliott Ward, of Pasadena, Cal., where he has labored for the past five years, expects to spend several months in the East this fall and winter, and can be had for evangelistic meetings or pulpit supply while in the East. Address him at Pasadena, Cal.

C. A. Young, our Chicago correspondent, being in this city last week with his wife and his sister, made this office a pleasant visit. He is full of hope concerning the outlook of the Bible Chair work in the hands of the C. W. B. M. and other interests. We are always glad to see Bro. Young and appreciate his pleasing, hopeful conversations.

Prof. C. E. Millard's use of the stereopticon illustrated solos and services as leader of song in his work in the Highlands Church, Denver, Col., is highly spoken of by the brethren of that church and commended to our city churches. Among those endorsing his work are G. K. Lewis, S. B. Moore, F. Payne and B. O. Aylesworth, all of Denver. Bro. Millard's address is Maysville, Mo.

T. Elmore Lucey, who enjoys the unsolicited endorsement of his popular poetical entertainments for Endeavor Societies, Bible-schools, lecture committees, colleges, etc., is a singer of ability and an enthusiastic worker in the church. Some of his poems have appeared in our columns, and have unusual merit. His address is Atlanta, Ga. His entertainments embody the higher and purer popular elements.

Luther Moore, the pastor of the Christian Church at Tuxedo, Mo., presented his resignation to his congregation yesterday, to take effect at once. He has had the matter under consideration for several weeks. The resignation was accepted, and resolutions expressive of the esteem in which Brother and Sister Moore were held by the congregation for their godly example and consecrated work were unanimously adopted. Bro. Moore has not accepted work elsewhere as yet, but for the present his address will be Hope, Ohio.

Walter S. Smith, Arlington, Ind., has composed a song entitled, "Your Mother is Praying for You," which has the promise of popularity. Both music and words are in a popular vein.

IOWA PERSONALS AND ITEMS.

Congressman John F. Lacy, of Oskaloosa, Iowa, delivered the address before the graduating classes of Drake University.

Pastor I. N. McCash, Acting Dean, A. M. Haggard and Pastor T. W. Grafton, of Rock Island, with their families, will spend a month in Cambridge and Boston. The Haggards and Graftons will take in the Detroit convention en route.

C. S. Early, of Drake University, class '99, has been called to Pueblo.

S. J. Carter, of same class, has a call from a good church in Northwest Iowa and another from a strong Nebraska church.

F. C. Aldinger, of Drake University, class '98, and A. M., of '99, has two invitations; one from Northern Iowa and one from the heart of Missouri.

J. B. Holmes, of class '99, so successful at Panora, Iowa, will locate in Kansas.

Lee Ferguson, of same class, will take a vacation in the West and return to his congregation in Northern Missouri, where he is greatly beloved.

L. C. Swan, another of the class of '99, will continue his work in the Iowa field, which he has occupied for a year or more.

Another, D. N. Gillette, wishes a field for all time. He will visit Indianola, Iowa, for part time till an opening occurs for whole time.

T. W. McDonald, of class of '99, has recently located in Jefferson, Iowa.

Edward Wright, of same class, continues his work in Central Iowa.

T. T. Thompson, also of class '99, is pastor of one of the East Des Moines churches.

The Iowa Interdenominational Sunday-school Convention met last week in Oskaloosa. Too few of our brethren were present. Many things invaluable to Sunday-shool workers were present.

I. N. McCash, of Des Moines, called for $550 to wipe out the remainder of a long-standing debt, and of course succeeded.

W. A. Moore, of Webster City, made a telling address on the work of "The Boys' Brigade."

A. M. Haggard conducted the closing consecration service.

Wm. Orr, of Clarinda, was active in counsel and was re-elected on the executive committee, as was also I. N. McCash.

M. Hedge, of Oskaloosa, was re-elected as one of the vice-presidents.

W. B. Clemmer, of Sloan, was helpful in many ways.

Geo. T. Smith, of Albia, Clayton Sanderson, of Eddyville, James Nichols, of Mt. Auburn, J. J. Nicholson, of Washington and Pastor Brown, of New Sharon, were all present.

W. B. Crewdson, of Corning, recently dedicated the new house at Brainard, raising nearly eleven hundred dollars.

B. S. Denny, the Iowa secretary, dedicated two churches in the last three weeks; one at Rockwell City and one at Bartlett.

E. L. Sampson, of Drake University, has taken the work at Volga City, Ia.

Allan B. Philputt, who delivered the excellent baccalaureate sermon at Drake University, on the commencement day following received the degree of Master of Divinity.

N. E. Cory, of Illinois, spent two weeks in Oskaloosa with his son, A. E. Cory.

David Kiser, of Mahaska County, Ia., an aged Disciple, passed to his reward a few days since. A. M. HAGGARD.

CHANGES.

H. D. McAneny, Diamond to Santa Cruz, Cal.
J. B. Holmes, Des Moines, Ia., to Wilmot, Kans.
T. A. Reid, Frankfort, Ky., to Champaign, Ill.
L. D. Hill, Alma to Kell, Ill.
A. B. Moore, Mansfield, Ohio, to St. Louis, Mo.
E. D. Jones, Lexington, Ky., to Newark, Mo.
Clyde Darsie, Chicago to Oregon, Mo.
J. Z. Tyler, Cleveland to Macatawa, Mich.
J. W. Allen, Cleveland to Macatawa Mich.
D. H. Bays, Battle Creek to Englishville, Mich.
J. L. Pinkerton, Fayetteville to Habberton, Ark.
G. N. Stevenson, Lexington, Ky., to Hillsburg, Ontario.

Samuel K. Hoshour.

One of the most interesting of the pioneers, of necessity only touched upon in our sketches, is S. K. Hoshour. He was born in Heidelburg township, York, Pa., Dec. 9, 1803, in a substantial "Pennsylvania Dutch" community, and was the son of a tanner. His father died when he was fourteen and his guardian allowed him to hire out to the neighbors. He received about three months schooling a year, under a Swiss teacher who spent his winters in "teaching and thumping the junior portion of the community," and his summers mending clocks and tin things. Young Hoshour confessed it was more pleasure to him to extract rabbits from their burrows and fishes from their watery deep than roots in the current arithmetics. In the summer of 1819, while in the service of a farmer who also ran a gristmill, his employer finding that his hireling was good at figures had him keep his books. His pay was four dollsrs a month and board. In the meantime, the Swiss teacher having left Heidelburg, and no one offering for the place, the miller suggested "Sammy Hoshour" as one who could read, write and cipher, and was, therefore, competent to teach the young idea how to shoot. He was invested with the ferule, quit hunting 'possums and chopping sausage meat, and gave himself to his new profession. In his new boarding house he found "Pilgrim's Progress" in German and read it—"the first book I ever read through!" "The spirit of the reading," he tells us, "and indeed of religion, became active in me." The following year he became a member of the Lutheran Church and at once aspired to the ministry. His guardian had no sympathy with his desire to improve himself, but through the aid of an uncle he entered "York Academy," where he remained several years.

In 1824 young Hoshour entered the Theological Institute, New Market, Va., and spent two years. He began preaching in both German and English. He taught for a time at New Market and was called to Smithsburg, Washington County, Maryland, in 1828. One of the marked features of his pastorate of three years at this place was the temperance agitation. Three of his principal members owned large distilleries. "Some of the saloonists of that day, members of the church, told me that my career and that of my coadjutors *took the bread out of the mouths of their children.*"

Mr. Hoshour moved to Hagerstown in 1831, where he gave himself to teaching and soon became pastor of tne Luthern Church. He began a course of lectures upon the Bible which ultimately led to his change of views. The Bible in the Theological Seminary was "a book of reference, not properly a text-book." "We studied systematic theology with references to Bible passages which were deemed confirmatory of the dogmas inculcated in the text."

Six miles south of Hagerstown was the settlement of Beaver Creek, a rich and populous community without a church, but where different denominations occupied in turn the schoolhouse. In 1834 came "a proclaimer of the ancient gospel," who, calling attention to many neglected passages in "The Book" made "the Scriptures look almost new to reflecting minds." Soon forty persons were immersed. The "Campbellite proclaimer" made a stir. Rsports became current of his saying "there is no spiritual influence but that of the Word," and of his refusing to ask a blessing at the table, saying: "The blessing is already here, let us give thanks for it," and of his challenges to "sectarian preachers." A Methodist class leader encountered him, was defeated, and finally immersed by him. A leader in the community met Mr. Hoshour, told him of the havoc Webb was doing at Beaver Creek, and said: "You are the man to meet him, for I heard you once preach on baptism, and you made it very clear that sprinkling or pouring is valid."

Hoshour began to study up for the encounter. He had accepted these substitutes because less inconvenient than immersion. "This," he says, "was a theological theory without much biblical substratum." He read Luther's sermon, preached in 1518, where he declares: "Baptism, in the first place, in the Greek language is called *baptismos* and in the Latin tongue *mersio*, as when a person dips something into water until the water closes over it." He consulted Michaeles, who affirms: "The action which Christ commanded in his commission was immersion in water, for so signifies the Greek word *baptizo*, as every one versed in the Greek language must admit." He referred to Mosheim, also a Lutheran, who testifies: "The sacrament of baptism was administered by immersion of the whole body in the baptismal font." He saw that he could not meet the "troubles" of Israel, and he realized further that in sprinkling any one with water, and using the German "*Ich taufe dich*," he uttered a falsehood, seeing the expression means, "I dip you." Nor was it any better to say, "I baptize you," as the Greek has the same meaning. He was in great perplexity. "No one," he declares, "can understand the conflicts of mind I endured." He must either suppress his convictions or follow them; he chose the latter, and in April, 1835, was immersed near Hagerstown.

His wife wept all night when she learned this, thinking he had forever degraded himself. "Hoshour has been ducked!" ran rapidly through Hagerstown. People "looked askance at me as the foulest apostate. None of my old Lutheran friends deigned to recognize me." The Synod asked him to withdraw from it as he taught and practiced contrary to their doctrine and usages. This was done. He preached for a short time near New Market, Va., and in Washington County, Md., and in 1835 went West to Indiana, locating at Centerville, Wayne County, where he taught school, receiving twenty dollars a month for his services. He preached also as opportunity afforded.

Sept. 16, 1839, Mr. Hoshour moved ten miles west to Cambridge. Here he taught and preached and organized a church. "In the eleven years of my teaching, I lost but ten Lord's days that I did not preach, and for all this 'eleven years' preaching I did not get over $500—not $50 a year!" His salary as a Lutheran preacher in Hagerstown way $1,000 a year and a parsonage. Such was his sacrifice for the truth. He closed his work at Cambridge in 1846 and taught for a time at Asbury University, Greencastle, when Bishop Simpson was its president, and in the State University. In 1858 he was chosen president of Northwestern Christian University and served in that capacity and as a professor in the institution seventeen years. He was very inadequately paid as a teacher and tells us, "Seven thousand dollars' worth of my labors are in society in the heads of now available ladies and gentlemen in Indiana. Who will collect the amount? The most irritating phase to laborers of this type and predicament is that when they come into advanced life they are scorned as *shiftless financiers.*" In 1876 Prof. and Mrs. Hoshour celebrated their golden wedding and friends presented them with $560 in gold coin. The fifth Lord's day in August, 1883, Prof. Hoshour preached his last sermon, from 2 Pet. 2 9. Ten days before his 80th anniversary he rested. Among his last words were, "O, the cross! the cross!" "They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

F. D. POWER.

The First Bottle will convince you that it is the very medicine you need. If you are troubled with dyspepsia, rheumatism, liver complaint, or any ailment arising from impure blood, use Dr. Peter's Blood Vitalizer. Not for sale in drug stores. Write for particulars to Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

Correspondence.

New York Letter.

At his request, Dr. James Butchart, our medical missionary to China, was solemnly ordained to the Christian ministry at the church on West 56th St., last Lord's day morning, June 18. Bro. F. H. Moore, who is supplying the pulpit there, conducted the opening services, and short addresses were made by Dr. Butchart and the writer, after which Elders James Carr and Robert Christie and F. H. Moore and S. T. Willis laid their hands on the candidate's head, the latter of the four offering the ordination prayer by which he was solemnly set apart to the work to which God has called him. Dr. Butchart has proven himself an efficient workman on the heathen field, and will return to his work in China in September. His ordination will give him recognition and prestige among many missionaries with whom he comes in touch in his work; for this reason it will be of value to him. The service was held in the 56th St. Church because Bro. Butchart was a member of that congregation while a student in this city.

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At the close of the service the pulpit supply committee recommended to the congregation that Bro. B. Q. Denham, of North Tonawanda, be elected pastor of that church. Action was taken and resulted in a practically unanimous call to Bro. Denham, who will become pastor of the West 56th St. Church October 1 next. According to report, Bro. Denham has done good work at North Tonawanda, and we sincerely hope he may be able to win many souls to the Lord in New York City. It is a good field and demands hurculean strength, great patience and tact, and an inexhaustible supply of mental and spiritual power. Success to Bro. Denham and the 56th St. congregation.

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The New York district of the C. W. B. M. held its quarterly meeting at the 56th St. Church on the afternoon and evening of June 13, when Sister Rummell, the new president of the district, presided in a pleasing manner, and the secretaries of the various auxiliaries made encouraging reports. Mrs. Lindsay, former organizer of New York, and Mrs. S. T. Willis made suggestive talks on the local work of the C. W. B. M., and Mrs. Encell conducted a question box to the delight of all. Tea was served by the ladies between sessions, when all enjoyed an hour of social fellowship. At the evening session Bro. Denham made an address on what he designated "The Trinity of Missions." The services were well attended and inspiring. The woman's work is in good condition.

***

A religious ccmpaign was begun yesterday in several of the parks in Bronx Borough, to continue on Sunday afternoons all summer. They are in the hands of the local pastors, who will conduct their several services according to their own choosing, providing in each instance their own helpers in the services. The services are held at five o'clock in the afternoon in Crotona, Van Cortlandt and Bronx Parks. It is hoped that much good will be done in this way. A four months' campaign was begun yesterday also in a tent at Broadway and 56th St., where services will be held every day except Saturdays. Dr. A. C. Dixon, the famous Baptist evangelist, will take a prominent part in these services. Mr. Moody also will take part in them in July. Christian people should plan to assault Satan in the summer months, for frequently he gets in his best work when Christian activity is at the ebb-tide.

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Bishop F. D. Huntington, of the diocese of Central New York, before a convention of his bishoprio at Oswego recently, attacked Prof. Briggs and Bishop Potter in this language: "An unshrinking attempt by an ordained minister to fix terms of contempt, ridicule, incredulity upon the matchless and singular volume which has declared itself through ages, without effectual dispute, to be the Word of God, which has been handled with awe in the highest seats of law and courts of judgment, which has been pressed with adoring gratitude to the breasts of martyrs, saints, statesmen and seers, which has saturated litanies, missals, prayer books, altar anthems and august obsequies, with its unearthly spirit, and glorified them with its grandeur, could have been only offensive by its impertinence and amazing by its audacity.

"Nothing can persuade me that any bishop of the Church of God can be compelled to lay ordaining hands for the Christian priesthood, by any known law of God or the Church, on any man he deems unworthy of the office and its sanctities—the church continuing to pray at the ember season for all bishops, that they may faithfully and wisely make choice of fit persons to serve in the sacred ministry of the church. What kind of men would accept the office if there were such compulsion?"

***

The congregation on 169th St. had the pleasure of listening to an excellent discourse on Lord's day morning last, from Bro. James Marsden, of England, who is sojourning in New York on business. Bro. Marsden is not a regular minister, but a business man, whose deep interest in the cause of Christ, like his grand old father-in-law, Bro. Timothy Coop, leads him to speak wherever duty calls. I sincerely wish there were many more business men in our churches like Bro. Marsden, ready to speak with acceptance when opportunity might offer. A circle of young man at Pittsburg has been formed under Bro. Latimer to make themselves useful in extending the kingdom of Christ in that city. We need such companies of young business men in all our centers of population.

S. T. Willis.

1281 *Union Ave.*

Chicago Letter.

VIA HEADQUARTERS OF THE C. W. B. M.

Leaving Chicago via the Big Four, I spent one day in Indianapolis en route to Charlottesville, Va. I found Mrs. Burgess, president of the C. W. B. M., who is constantly gaining strength, preparing for a trip to Hiram, where she will be the guest of Mrs. McDairmid. Her sister, Miss Mary Ledgewood, accompanied her. Mrs. Burgess is planning even more vigorously than ever to lead the C. W. B. M. into the accomplishment of larger things for Christ and consecrated womanhood. The new headquarters of the Christian Woman's Board of Missions is much better suited to the growing work of the board than the old location. I found the office force hard at work. Over fifteen hundred letters per month pass through the office. I spent a pleasant night at Irvington, the seat of Butler College, one of the most thoroughly equipped and the best endowed college in our brotherhood. I was the guest of Mr. Van Meter Ames. His parents, Prof. E. A. Ames, and Mrs. Ames assisted in making my visit enjoyable.

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From Indianapolis I went to Charlottesville, Va., where I attended the finals of the University of Virginia, and planned for a large delegation from that point to the Jubilee Convention, over the Chesapeake and Ohio R. R. The C. & O. is one of the finest scenic routes in America and we hope to have one hundred delegates from Virginia alone to our great Jubilee Convention. I was authorized by Mr. Bronson, of the C. & O., to state to our secretaries in Cincinnati that while the C. & O. would be governed by the decision of the Eastern Pass. Ass'n, in regard to rates, the prospects for a one-fare rate for round trip from Virginia points was very bright. The New York and New England delegations will probably join us in Virginia. We are planning to have a special train from Washington to Cincinnati over the C. & O. Let those who expect to attend the Jubilee Convention on the Atlantic Seaboard write S. T. Willis, of New York City, or E. B. Bagby, of Washington, D. C. We must not fail to have ten thousand delegates at the Jubilee Convention.

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CHARLOTTESVILLE AND THE UNIVERSITY OF VIRGINIA.

Reaching Charlottesville in time for the communion service on Lord's day I was very much pleased with the evidences of the growth and prosperity of the University of Virginia. Through the wise fostering care of the late John B. Cary and the generosity of Sister Columbia H. Cary the C. W. B. M. have succeeded in establishing a permanent English Bible Lectureship at the seat of this very important educational center. The success of our Charlottesville Bible work is also largely due to the untiring efforts of Dr. Charles W. Kent, Prof. of English Literature in the Univerity of Virginia. Those who desire to study New Testament Greek or Hebrew, as well as the English Bible, while pursuing their B. A. or M. A. work may do so at the University of Virginia. No tuition in the University is required of students who give satisfactory evidence that they expect to preach the gospel.

***

The Christian brotherhood have every reason to rejoice over the growth of the "Christianity according to Christ" in the capital of our nation. Reaching Washington, D. C., Saturday afternoon, the Bishop of Washington and Bro. Bagby met the Chicago Letter writer at the train. Saturday night I had a conference with brethren Power, Wright and Bagby in regard to the Whitney Avenue Memorial Church. The trustees of this church, holding property worth fully seven thousand five hundred dollars, proposed to turn this property over to the Disciples of Christ on the simple condition that we assume the responsibility of building up the cause of the Master in that part of Washington City. The Christian Woman's Board of Missions will contribute eight hundred dollars per annum to the support of a pastor for this important work. This makes the fourth church in Wathington, D. C. Nothing better illustrates the importance of long pastorates than the "dropping of this ripe plum" into the hands of the Christian Churches of Washington. Twenty-two years ago Bro. F. D. Power dedicated the Whitney Avenue Memorial Union Chapel. Since then the various denominations have kept up a union Sunday-school until the trustees belonging to the Lutheran, Presbyterian and other denominations decided that a more positive Christian work should be accomplished, and they naturally turned to Bro. Power for counsel. This will be our fourth church in Washington, fostered by the wise missionary spirit of F. D. Power.

***

F. D. Power is a graduate of Bethany College. He preached in Charlottesville, Virginia, from January to September, in 1874. He had seventy-five faithful members. In March, 1874, he was married. As he only received thirty-three dollars a month from the Charlottesville church, which was supplemented by preaching one Lord's day each month at Gilboa, he soon run out of funds and had to hold a "protracted meeting" to balance up. Fortunately he held this meeting for the Macedonian church, for which he received what then seemed a munificent sum, amounting to eighty dollars. In 1875 Bro. Power was Professor of Languages in Bethany College. From there he went to Washington, D. C., where he has been preaching for twenty-four years. Then we had about one hundred and fifty members worshiping in the little frame church. Now we have over seventeen hundred members in Washington, three good pastors, property

valued at over one hundred thousand dollars and a fourth church just budding out hansomely. E. B. Bagby went to supplement Bro. Power's work in 1891. He graduated at Lexington, Ky., in 1887, and graduated from the Yale Divinity School in 1890. He spent one year in evangelizing before assuming control of the work on Ninth Street. From a little band of sixty-five members his congregation has grown to seven hundred and fifty strong. They now have a fine church property, valued at thirty-five thousand dollars. Space will not permit me to speak at length of the excellent work of Bro. Wright.

While in Washington Bro. Bagby and I had a conference with some of the officials of the C. & O. R. R. Several of the delegation have already decided upon this route for the Jubilee Convention. In my next letter I shall speak of my visit to Cincinnati and the prospects of our Jubilee Convention. Let us work for one million dollars and ten thousand delegates to report in October.

CHARLES A. YOUNG.

438, 57*th*, *Chicago*, *Ill.*

"The Dash of Sam Dash."

I rejoice that Bro. McGarvey in the CHRISTIAN-EVANGELIST of June 1 has taken notice of my article of May 18. Not because it was "Sam Dash" who wrote it, or Jack Robinson, but because it called attention to some things which I thought needed ventilation, and contained some truths which I considered worthy of reflection. I can congratulate Bro. McGarvey on at least one thing in his notice; and that is, marked humility in one if not in more directions. The bland assumption that the chief part of the readers of the CHRISTIAN-EVANGELIST are ignorant of his writings and their tendency manifests this humility in a remarkable manner. If he really believes this, I am sorry; if it is only some of his dry humor, I am duly amused. Bro. McGarvey may rest assured that if the chief part of the readers of the Standard do not read the CHRISTIAN-EVANGELIST, the chief part of the readers of the CHRISTIAN-EVANGELIST *do* read the Standard, and they are well up on his effusions and their general drift. Besides, Bro. McGarvey's views have been expressed over and over again in the CHRISTIAN-EVANGELIST direct. If I have been guilty of a technical discourtesy in criticizing Bro. McGarvey under a fictitious signature, as he avers, I did it ignorantly and can congratulate myself that this criticism in the main was intended to be favorable and was entirely without malice. If I have spoken in an "oracular way," as Bro. McGarvey asserts, it is because I have read closely after him and supposed he could understand that language, as he evidently has done. I do not care how much I have lost by not signing my own name so long as the cause of truth or good fellowship has gained some, if ever so little. I evidently do not write thus for my own glory. I am glad to have given Bro. McGarvey and the readers of the CHRISTIAN-EVANGELIST an opportunity to become better acquainted, and trust he will no longer "do good by stealth and blush to find it fame," and that he will avail himself of every opportunity to put the readers and himself right on the many substantial as well as the superficial subjects which are now pressing for settlement.

I may add, by way of conclusion (if it is not discourteous), that the doughty professor has confirmed his well-established reputation for Scotch-Irish sagacity and long-headed shrewdness, by silently slipping over the hard points of my article of May 18. I asked him if he endorsed the articles taken from the Standard's editorial columns. He has not answered that question, and now I ask, Why has he not done so? By answering that question he would have put himself in a much better attitude before the thinking brethren than by slashing away at such a nobody as he conceives me in his great humility to be. Since the Standard has dropped the big "D" and taken on the big "I" and little "u," it was hardly to be expected that it would notice my desire for enlightenment as to its "apparent retrogression," but as Bro. McGarvey deigned to notice me it is to be regretted that he has ignored entirely my longing for the truth; personal vindication seeming to be of more importance with him than the vindication of the truth. Attend to your knitting, Professor! The question is, "Do you indorse those Standard articles?" not "Who is Sam Dash?"

SAM DASH.

The Nashville Churches.

When the writer was at the Disciples' Congress in St. Louis, recently, Bro. Frank Merriman remarked that as he passed through our city some months ago he bought a Nashville paper, and on looking at the church announcements he was very agreeably surprised to see more than a dozen places of worship among our people. In the latter part of the third decade of this century, Philip S. Fall came to Nashville as pastor of the Baptist Church. He was not here very long before the church for which he preached became an undenominational Church of Christ—a Christian Church.

There remained only the one congregation in the city, till a little more than twenty years ago, when a few brethren on the east side of of the river, which runs through the city, organized a church there. Not a great while after that another church was formed in the southern end of the city. These three churches have branched out, till now there are at least fourteen congregations, each with a good house of worship. They are as follows:

First Christian Church, on Vine St., for which P. S. Fall, Jesse B. Ferguson, S. A. Kelley, R. C. Cave and R. Lin Cave have preached, and for which W. E. Ellis ministers now; the church on North Spruce St.; the church on Scovel St.; one in West Nashville, for which young Bro. Jackson (a student at the Nashville Bible Shool) preaches; the Line St. Church, L. M. Jackson (brother to the last-named), pastor; there is a church at the Bible School, where they have regular services for people living in that neighborhood; the Green St. Church, J. G. Allen, pastor; College St. Church, T. A. Moore, pastor; Carroll St Church, Highland Avenue Church, Woodland St. Church, T. A. Reynolds, pastor; Foster St. Church, 10th St. Church and 17th St. Church, for which the writer preaches—fourteen in all. In addition to these organizations there are three missions, viz., Buena Vista, Kayne Avenue and Jackson's Hall missions.

As near as I can tell, there are about 3,500 to 4,000 Disciples in Nashville.

Three of these churches, viz., Vine Street, Woodland Street and 17th Street have organs and take collections for missionary enterprises, under the auspices of organized missionary boards. The other eleven are under the influence of brethren who regard organs and missionary societies as sinful, and hence do not have anything to do with these things.

The congregation on 10th Street is just completing a beautiful brick building. They expect to occupy it in a very few weeks.

The following brethren have bean pastors of Woodland Street Church: W. J. Loos, R. M. Giddens, H. S. Earl, W. R. Lloyd and T. A. Reynolds. The latter has just resigned, but will remain till Oct. 1. I understand that Bro. Reynolds has not accepted any other work yet. He recently assisted the writer in a meeting at 17th Street Church, at which there were six added to the Lord by primary obedience.

This is a small suburban church, for which the writer has been pastor for about a year. There were seven members at the time. In a few months, six were added, making what some people regard an unlucky number. But I do not believe it is unlucky to add six souls to the Lord, even if it does make thirteen in all. We did not want to be unlucky, and so in a short time two more were added. Then the six added at the recent meeting made twenty-one, just three times what we began with. We have taken up collections for State, Home and Foreign Missions and do not want a missionary day to come around without making an offering.

The cause is looking up in Nashville, and if I mistake not we are the second people numerically among the Protestant bodies of Nashville. The M. E. Church South outnumbers us.

MICAH COMBS.

Nashville, Tenn.



The little Dutch boy who stopped the leak in the dike with his finger saved his country from overwhelming destruction. You have read about him in your school readers, how he was walking along the dike when he heard a faint sound of trickling water, and knew at once that a leak had sprung in that great embankment which saves Holland from the devastations of the hungry sea. It was early in the night, and no one was near at hand. The leak was small when he found it, but he knew that the action of the water would enlarge it long before morning, and wash away the entire embankment, inundate the country and destroy his own and thousands of homes. So he bravely put his finger in the crevasse, and kept it there all the long night through, until help came and the opening was properly stopped. He had saved his country.

Equally insignificant is the entrance of disease into the human system. The beginnings of the most terrible ailments are so small they can be easily stopped at the start. Your health is a dike which keeps out and stops the inroads of dangerous and devastating disease. Whenever it breaks down, no matter how slightly, there is an opening for disease to enter. If the opening is not watched, it will grow larger, until the sweep of disease overwhelms you, and health and perhaps life is destroyed forever.

Fortify your health with Dr. Pierce's Golden Medical Discovery, and you can defy ill-health. You can make your health so strong a bulwark that disease cannot find a crevice through which it can creep. Taken in time, Dr. Pierce's remedies prevent greater and more serious troubles. Hundreds write daily to Dr. Pierce, telling him how these remedies have saved them and made them strong.

Constipation causes and aggravates many serious diseases. It is speedily cured by Dr. Pierce's Pleasant Pellets.

Bethany College Commencement.

The commencement season at Bethany College this year has been a particularly happy and hopeful one. Model commencement weather has prevailed during the entire week from Sunday on to Thursday, and our friends have even been favored with fine weather to go home in. It is not proposed to give a detailed report this week. The presence of second president of the college, W. K. Pendleton, venerable and gracious, and that of the new president, J. M. Kersey, vigorous, hopeful and inspiring, were notable features of the occasion. We are told that the number of visitors from a distance was larger than for some years past, and it is but expressing the sober truth to say that they went to their homes feeling assured that the future of Bethany College is to be a glorious one under the blessing of God, and that the old college is destined in the coming years in an increasing measure to realize the grand ideas of her founder and to further the great cause which dominated his life and directed his energies.

GEO. MUNRO.

Bethany, West Va., June 17, 1899.

The New England Convention.

The 34th annual convention of the Disciples of Christ in New England was held June 9-11, in Haverhill, Mass., where our young brother, E. M. Flinn, ministers. In many respects it was the best convention we ever held. Never before in the history of our people in New England were there so many delegates present. The church at Haverhill is small. They, however, did their part well. The entertainment of so many guests was no easy task, but it takes Yankees to overcome difficulties. The kindness, hospitality and Christian love of pastor and people were truly appreaciated. We may be lacking now in numbers in the East, but we are full of enthusiasm and zeal (with knowledge, we trust,) in the great work of the restoration of the primitive gospel. Then, too, we believe, we have among us some of the best and most consecrated workers in the world. Our local talent is of the best quality, and we have enough of it to make a convention very interesting. There is Roland A. Nichols, of Worcester, Mass., our president; E. Jay Teagarden, of Danbury, Conn.; E. C. Davis, of Springfield, Mass.; T. G. Picton, of East Machias, Me.; J. H. Mohorter, of Boston, Mass., recently of Cleveland, Ohio; A. L. D. Buxton, of Worcester, Mass.; Harry Minnick, of Lubec, Maine; R. E. Jope, of South Gardner, Me.; E. M. Flinn, of Haverhill, Mass.; R. H. Bolton, of Everett, Mass., editor and publisher of the N. E. Messenger; Wilmer Monroe, of Bridgeport, Conn.; Dr. H. L. McClusky, of Worcester, Mass., and B. N. Tanner, of West Paulet, Vt., all of whom took part in the convention and did their part well. Both Bro, Nichols and Bro. E. Jay Teagarden, who presided at the morning services on Lord's day, during the absence of our president, with grace and dignity. Bro. Minnick read a paper on "The Under Shepherd and his Flock." It was so well liked that it was decided to have it published in tract form for the benefit of the brethren.

I would not fail to make mention of our good sisters, without whom any convention would be a failure. The session of the C. W. B. M., presided over by Mrs. Newton Knox, of Worcester, Mass., was most interesting. The papers read and the addresses made by the different sisters were instructive and helpful.

The reports from the different churches were most encouraging.

Brethren, we have made greater progress during the past year than ever before. With Worcester in the lead, there has been an advance all along the line. Great things have been accomplished, but not without great sacrifices. Ah, to have heard of some of the sacrifices made would have quickened your faith and convinced you, I am sure, that the brotherhood in New England was in earnest. $500 was raised during the meetings by our good brother S. M. Hunt, corresponding secretary of New England. He is one of the "biggest beggars" in the country, yet one of our most loved brethren. His services are indispensable to the work in the Northeast.

Besides our local talent, the convention was blessed by the presence of some of our most worthy brethren from abroad. There was Dr. W. A. Belding, whose counsel is always timely, whose presence is inspiring, whose life is a benediction. He is an annual visitor. He appreciates good things. There was Bro. A. McLean, our esteemed corresponding secretary of the Foreign Missionary Society. He gave two most excellent addresses. It is needless to say that they were highly enjoyed. Bro. McLean has a way of saying things that goes to the very heart of man. Then there was our good Bro. C. C. Smith, of the "Home Board." In the very beginning he gave us to understand that he was neither the son of Raccoon Smith nor the brother of B. L. Smith. That some were disappointed is evident, yet such can console themselves over the fact that he is at least a member of the great Smith family. His address and sermons were very interesting—full of good things. It is a great help for any convention to have two such men as Bro. McLean and Bro. C. C. Smith present. They help "Missions to the front" where they belong.

Moreover, we have with us a real live missionary—Dr. James Butchart, of Lu Cheo Fu, China, who, in a very interesting way, told us his story of seven years of hard work in the land of the Chinaman. His discoveries were greatly appreciated.

The provinces were represented by Bro. W. H. Harding, who delivered a very fine, address on "The Value of Decision Day" in the absence of Bro. Nowton Knox, of Worcester, Mass.

We were especially favored with an address on "Christian Endeavor Ideals" by Mr. Wm. Shaw, of Christian Endeavor fame. This is a good sign. Such recognition is always pleasant.

The following were elected officers of the N. E. C. M. S. for one year: President, Roland A. Nichols, Worcester, Mass.; 1st vice-president, E. Jay Teagarden, Danbury, Conn.; 2nd vice-president, E. C. Davis, Springfield, Mass.; recording secretary, T. G. Picton, East Michias, Me.; corresponding secretary, S. M. Hunt, Springfield, Mass.; treasurer, J. H. Mohorter, Boston, Mass.; auditor, A. L. O. Buxton, Worcester, Mass.; superintendent of C. E., Dr. H. L. McClusky, Worcester, Mass.; Secretary Ministerial Educational Fund, G. A. Reinl, Brockton, Mass.

It was with sorrow we learned of Bro. Minnick's resignation of the Lubec churches. He is one of our best preachers. Has held his pastorate over twelve years, during which time he has done much for our cause, not only in Maine, but for our entire New England work. His people do not want to let him go. He shall be missed by us all when he leaves.

We rejoice, however, in that Bro. J. H. Mohorter, of Cleveland, Ohio, has settled among us as pastor of the Boston church. He is a strong man. His past experience is such, he will be of great help to our work in the East.

G. A. REINL.

Brockton, Mass.

Pres. Graham's Remarks at Father Sweeney's Funeral.

Bro. Graham said in part: The Christian religion is distinguished from all others worthy the name for the clearness of its revelation of a future life and the certainty of its proof. At a time like this when we are confronted with an instance of our mortality, the Prophet of Nazareth alone can minister the consolation our hearts need.

It hath pleased God to close the long and useful career of our dear Father Sweeney in great peace and in full hope of a blissful immortality at the advanced age of 92 years, and in his departure I can see little to be deplored; he had finished his course, he had kept the faith, he has gone home to reap the reward of an able and faithful minister of Jesus Christ, loved by his family and the church and respected by all who knew him.

Still, in severing the ties that bind us to one another in this mortal state, we cannot always restrain our tears, and were it not for the assurance of eternal life beyond the grave our grief would indeed be inconsolable; here it is that our holy religion comes to us with its divine proofs of immortality which reconcile us to our lot and arms us to meet the doubts and fears that shrouded the ancients in despair. They could not gather the support the soul needs in the hour of its dissolution by reasoning upon the few and indistinct intimations of a future life drawn from nature in any or all her glorious works in the mineral, vegetable and animal kingdoms around us, or in the more wonderful constitution of the mental and moral nature within us. The analogies of matter and mind yielded only here and there, and to few superior spirits, a ground of inference; but it was only inference, and that, too, drawn through probable reasonings and deductions on the part of logicians and philosophers. The masses of men were unaffected by them; they had no force, or very little, in the formation of character or the purification of life; this was reserved for him who was God manifested in flesh and who brought life and immortality to light by the gospel.

Neither from *nature* nor from *reason* can those who reject revelation have any well-grounded assurance that death does not end all; and if we turn from these to our moral nature and argue from conscience and the demands of natural justice, we learn but little more to sustain us in the supreme crisis of life. It is true, we have a longing for immortality, and a future life may be necessary to compensate for the hardship and injustice which press so heavily upon millions of our race; still, this also is but an inference, and while it may be reasonable to suppose that our Creator would make provision to satisfy this aspiration of the heart and thus reinforce the teaching of Scripture, it remains for the inspiration of prophets and apostles to reveal and the resurrection of Jesus to demonstrate the reality of the life to come. The first we have in the Living Oracles, the last in the words of him who alone could say, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And again, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, I will come again and receive you to myself, that where I am you may be also."

May this faith that marked the life of this aged servant of God sustain and comfort his friends and relatives in this hour of bereavement, and especially may it be so for you, his three sons here present, who are all preachers of the gospel. You have often ministered its consolations to others in the trying scenes of life; may these consolations now be yours till you, also, be called to the rest that remains for the people of God, where he shall gather you and us to the fellowship of the redeemed in another and brighter world! G. W. S.

The church in Charles City, Iowa, is prospering under the work of its pastor, F. L. Davis.

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Impressions from the Bible-school Convention at Plattsburg, Mo.

When I looked over the vast audiences that assembled day after day in the Plattsburg church and asked myself, Why are they here? and when I realized that all these men and women, representing every district of Missouri, had assembled because they loved the children and hoped to draw them closer to the heart of Jesus, a blur of tears came to my eyes, and looking through that mist all faces became beautiful. It was as if I saw shining through the rain God's rainbow of promise upon the countenances of the delegates. This was my first impression of the Bible-school convention. Perhaps it was because this was the first convention of its kind I had ever attended. But it seems to me that the speeches and papers were all secondary matters; the great fact was that we were together, and if we had only grasped each others' hand and looked into each others' eyes, then gone our separate ways so far apart, but all leading to the same home, the important result would have been produced. And now that we look back it is not the distinctive merits of such discourses as those of S. D. Dutcher, O. W. Lawrence, F. M. Rains, J. H. Wood, J. C. Creel—excellent as these and many others were—that we most vividly recall. It is the throng of loving listeners, their eyes glowing with enthusiasm and their hands ready to applaud every sentiment looking toward the upbuilding of the Bible-school. We had symposiums on "Our Obligation to the Child," "Superintendents and Superintending," "Teachers and Teaching," "Relation between Church and School," "Advance in Christian Endeavor," led by Davis Errett, D. W. Moore, W. F. Richardson, T. S. Ridge. But when Mrs. Conway, of St. Louis, taught an infant class upon the platform, while the beautiful building, crowded to its galleries, looked on, a climax was reached toward which all other events were shaped. The exercises were as simple, as tender and as natural as a little child. And it seemed to me that the thought of the convention then burst into bloom.

I was impressed by the harmony that prevailed, the youth of many of the preachers, the disposition they showed of making little trouble, their gratitude for our treatment of them, the general spirit of happiness that moved them to smiles and laughter. I think no assembly were ever happier and at the same time more in earnest. The convention lasted four days if the Endeavor day is included, beginning June 12th. The great majority sat through every session, they realized that it was not a pleasure outing, and they spent little time in our parks and zoological gardens. And I do not believe they would have done so had we possessed parks and gardens. This is saying a great deal for the assembly, because usually we preachers do not like to listen to other people's papers. C. H. Winders made a graceful and efficient president and C. C. Hill was nominated as a worthy successor. There was an interesting skirmish over the place of the next meeting. California won the day with honors. About $2,000 were raised for state work; over $50 for the sufferes of Kirksville, in whose behalf Simpson Ely made a touching appeal; over $50 for the Mitchell Park Church, of St. Joseph, which owns no building of its own, and is the only organization of our brotherhood in a population of 24,000. W. A. Webster, who helped to start this mission church, presented its needs as the only church ever started and maintained by Christian Endeavorers. His address is 604 Felix Street, St. Joseph, and he hopes our C. E. Societies will take up this work as their first missionary enterprise. S. J. White, in a paper on the Spirituality of Endeavorers, warmly recommended the Bethany C. E. Courses and told the good it had accomplished. Mrs. A. M. Duckworth had a splendid paper on "Recruiting Pupils." She did not devote her time to telling how nice it would be to get more pupils, but in giving her actual experience in getting, and what is much more to the purpose, in keeping them.

Some especially earnest and practical talks on Bible-school work were made by E. B. Redd, R. H. Waggener, W. E. Woodson, E. W. Thornton. Two addresses which produced profound impressions were those of F. M. Rains and H. A. Denton. The speech of the latter was printed in our daily paper; it aroused great enthusiasm. This was unusual, because it was read from the manuscript, and instead of advocating new plans, new societies and fads of any kind, it merely emphasized consecration and fidelity to Christian duty. Until I heard this address I believed that a discourse lost much of its effect when read; I now suspect that it depends a good deal on what is written in the manuscript. Mr. and Mrs. Hockaday gave the lawn in front of their house to the convention, and many availed themselves of the benches and other comforts there offered. I am especially pleased to make a note of this since they are kinfolks. Since this is not an official report, but simply a bundle of impressions, I see no reason why I should not bring myself into it. I was greatly impressed by the fact that nearly all the delegates were reading the children's page in this paper. Many brought me greetings from children whom I have never seen. This indicated to my mind, not especially that the department is a good one, but that the very fact of there being a page just given up to children, pleases all grown-up people. And while I am striking this personal note, why should I not say how pleased I was to meet some of my old friends again? Bro. Haley, my preacher when I lived in St. Louis, and Bro. Procter, whom I knew so well in Independence, were here. It was not only a pleasure to see them among us, but a benefit, for upon their faces shone the light of many triumphs in the cause of Christ. One of the best classified reports was read by Miss Mollie Hughes. Bro. Stutzman led Endeavor Day with zest and ability. The Junior Endeavor Societies of Cameron and Plattsburg gave exercises and won new laurels.

I was impressed by the amount of space the St. Louis people occupied on the program and the number of persons who had to be found to occupy their vacant places on the platform. I was impressed by the almost unanimous determination of the speakers to get in "along this line," somewhere in their discourses, as if they were making a choice of railroads, and how everybody spoke of being "enthused," just as if the word were in the dictionary. I was impressed by the rain several times, but we made a dash for the church building between showers and we had one dry day. Dinner and supper was provided the delegates at a hall down-town; there were 456 delegates. The only regret of the Plattsburg ladies was that it was not a national convention, so they could feed more people and fill more of their homes. They had looked forward for weeks to the meeting (need I say with glee?) and it was even better than they had anticipated. We had splendid singers and leaders with us; Bros. Ely, Millard, Abbott, Errett, Troutman, Kelso, J. H. Wood, of Shelbina (in which town there are two members of the Advance Society), delivered the farewell address and at its close the convention, reluctant to part, lingered to a late hour expressing their delight with Plattsburg homes and their appreciation of the convention. Speaking of the farewell address naturally reminds me of the address of welcome. Of course, it was by my preacher, T. H. Capp, and he delighted his audience. If I should say, "Hurrah for Bro. Capp!" I would merely be expressing, I hope, the feeling of every Christian for his local preacher. Hurrah for Bro. Capp! As to who got the banners and medals, H. F. Davis will have to tell about that. Of course, he was here with one of the friendliest faces and the busiest duties, but never too busy to be friendly. I had not thought of "writing up the convention" until a letter came yesterday requesting me to do so. Had I begun by saying that my time for preparation was inadequate I would have been very much in the fashion. It makes a good way to begin, and it gets your hopes down so low that the least heave will raise them a little. I can only say that this is written on the spur of the moment, without preparation and with many interruptions, among them a piano tuner, and this will explain to you in some measure why this sketch is so good! And in conclusion, and that I may voice the sentiments of the speakers, allow me to add, that my article may be rounded up and sound well—"*Along this line.*"

J. BRECKENRIDGE ELLIS.

Plattsburg, Mo.

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Educational Day and Our Colleges

Educational Day—July 2.

I call attention of preachers and others to matter published by the Board of Education during the year. This is,

(1) The Educational Bulletin containing the address of Pres. E. V. Zollars at the Chattanooga Convention.

(2) The Educational Number of the American Home Missionary.

The space of the June issue has been kindly granted us by Bro. B. L. Smith and the Home Board. It contains the address of Pres. J. H. Hardin at the Congress of Disciples of Christ at St. Louis. These two are the best statements of the college problem among the Disciples of Christ that has come to my notice. I hope they will be read and reread, and their appeal will go home to the hearts of the brethren.

I also call attention to the article, *Leading Facts About our Schools*, found in the June number of the American Home Missionary. This is a short statement by some member of each college faculty, setting forth its history, the graduates it has given the world, its present faculty, its equipment, its financial condition, etc. Here is actual authentic data for preachers to know what our schools have done, what they are able to do and what are their needs in order to fulfill their mission. I have not been able to get statements from all the colleges. I regret their absence. Others came in too late to be inserted in the magazine. These I append below. HIRAM VANKIRK,
Sec'y Board of Education.
Station N, Chicago.

Christian College, Columbia, Mo.

HISTORY.

The first charter ever granted by the Legislature of Missouri for the collegiate education of Protestant women was that which incorporated Christian College, Columbia, Missouri, Jan. 18, 1851.

In November. 1849, Dr. Samuel Hatch and Prof. Henry H. White, of Bacon College, Harrodsburg, Ky., came to Columbia with a view of inaugurating a "Female Collegiate Institute" of the highest grade. They, in connection with D. P. Henderson and James Shannon, LL.D., who was in 1849 elected to the presidency of Missouri University, successfully carried the project into execution and on the recommendation of Dr. Shannon, John Augustus Williams, of Kentucky, was elected the first president of the newly founded institution. A small house in the town was at first used, but so rapidly did the school grow that its friends were encouraged to secure the necessary buildings. The incompleted residence and twenty-nine acres of ground belonging to the estate of Dr. J. S. Bennet were purchased in 1851 and the building was opened for the regular session in September of the same year. To the original structure, designed as a private residence, have been added during the last 46 years improvements and buildings which make the present college edifice one of the most commodious in the West.

Mr. Williams was succeeded as president in 1856 by L. B. Wilkes, the original financial agent. Mr. Wilkes' administration only extended over a period of two years, but during that time he did very much towards putting the college in the forefront among the leading institutions of the West. His successor, President J. K. Rogers, completed the work thus begun and during twenty years governed the institution with wisdom and success. Several times during the war the Union soldiers bivouaced near the college buildings, but whilst other institutions closed their doors President Rogers allowed neither war nor anything else to drive him from his post. He made a name both for himself and Christian College which will live in the annals of the state.

President Rogers was succeeded on his death by Prof. G. S. Bryant, of Independence, Mo., and the latter resigned in 1884 in favor of W. A. Oldham, of Lexington, Ky. President Oldham was succeeded in 1893 by Mrs. Luella Wilcox St. Clair, the first lady president of Christian College and probably the youngest lady president in the United States. Mrs. St. Clair's administration was one of complete success, during which she changed a young ladies' seminary into a high-class college for young women with modern methods and aims. In 1897 she was compelled to resign on account of ill health and she was succeeded by another lady, Mrs. W. T. Moore, the wife of Dr. W. T. Moore, dean of the Bible College of Missouri.

The success of the college has been so great during the two years of Mrs. Moore's administration that many have been turned away for lack of room and Mrs. Moore and Mrs. St. Clair unite their forces in June, 1899, erecting new buildings throughout and carrying on the work together for the future. These two noble women will make the education of our daughters their life work and will provide every facility and equipment morally, mentally and physically.

ALUMNÆ.

Five hundred and forty-two in all.

FACULTY.

Mrs. W. T. Moore, president, and Dr. W. T. Moore, Prof. R. B. Moore, Dr. R. Lee Reid, Miss Lucy K. Laws, Prof. Frederick Pannell, Mrs. Cora B. Elgin-Reid, Miss Annie Mathewson Morse, Miss Calthea Pemberton, etc., etc. In all, 21.

STUDENTS.

Present attendance, 170.

PROPERTY.

Property, not including endowment, (a) grounds, 26 acres; (b) buildings, dormitories, chapel, etc.; (c) library, volumes, 2,000; (d) endowment, none.

FINANCIAL STATUS.

(1) Indebtedness—none.

(2) Pledges outstanding $60,000 for new buildings at once.

OUTLOOK.

Brightest imaginable. More applications than room. When new buildings are completed in 1901, our jubilee anniversary, it will be *the* college for young women in all the great West. Discipline unexcelled. Teachers best obtainable at home and abroad.

SECRETARY CHRISTIAN COLLEGE.

Eugene Divinity School, Eugene, Ore.

HISTORY.

This growing institution, located in the city of Eugene, and adjacent to the campus of the University of Oregon, with which its relations are most cordial, had its inception in the fertile brain of the present dean, E. C. Sanderson, through whose efforts mainly the school has been brought to its present state of efficiency. In the autumn of 1895 articles of incorporation were obtained with J. W. Cowls, W. H. Osborn, J. H. Hawley, J. A. Bushnell, J. D. Matlock, J. T. Callison and P. J. Flint as a board of regents. The school opened October 6th, 1895, in a rented but commodious building, the attendance being very satisfactory. The foundation of a library was laid this year, which has steadily grown until it contains several hundred volumes.

The fourth year, 1898-9, now drawing to a close, has been in every way satisfactory. During the summer of 1896 the opportunity of acquiring a splendid plat of ground adjoining the University campus presented itself and was promptly taken advantage of by the board, upon which has been erected a good building at a cost of over $5,000.

The property now represents about $7,000, and is all paid for.

These things were made possible by the liberal donation of Mrs. L. E. Cowls, widow of the late Judge Cowls, of McMinnville. He was one of the first regents and gave the first financial encouragement to the school. At his death Mrs. Cowls was elected to succeed him as regent, and gave $1,400 toward the new building, one part of which is the "Cowls Memorial Chapel." She has since given an endowment note of $2,500, as a nucleus for the school's permanent endowment. Others have added to this fund. Through bequests and other gifts this fund will continually grow and increase the power of the school in the Lord's work. From this school will go forth in coming years scores of young men fully equipped to preach the pure Word of God.

FACULTY.

Eugene C. Sanderson, Dean; Morton L. Rose, D. C. Kellems, J. J. Handsaker, Harry Benton.

STUDENTS.

Present attendance, 26.

PROPERTY.

(1) Grounds	$1,500
(2) Building	5,500
(3) Library, 676 vols., valued at	800
(4) Endowment	3,600

FIELD.

There is no similar institution of the Christian Church within 600 miles of Eugene. Cut off on the east by lofty mountains, on the north by the Dominion, on the west by the rolling billows, it stands a faithful exponent of Bible theology and primitive Christianity. And without tuition and within one block are all the advantages offered by the University of Oregon. Great cities are already built and many more to be built within this radius. It is an empire erected by nature. Millions of people will till her soil and bring her precious metals from her mountain sides. Thousands will attend her fishing industries. Her splendid climate and productive soil reach out to every land of immigrants. This all tells of work for an educated ministry. The Eugene Divinity School is our means at hand for the drilling of native sons and daughters for the saving of this vast region for the Christ.

W. R. HOLLENBECK.

In a letter recently to hand from Dr. W. T. Moore, Columbia, Mo., he presents the following encouraging outlook for Christian College:

The new building for Christian College is now going up rapidly. Additional room in the dormitory department for sixty young ladies will be ready by Sept. 1, and the whole building will be completed by Jan. 1; so that everything will be ready for the second semester of the next collegiate year. The prospect is most flattering for an overflowing of the boarding department. Indeed, without an early application there is no certainty that room can be secured. We have at least one college which has no reason to complain for want of patronage.

CATARRH AND CONSUMPTION

I have spent nearly fifty years in the treatment of the above named diseases, and believe I have effected more genuine cures than any specialist in the history of medicine. As I must soon retire from active life I will, from this time on, send the means of treatment and cure, as used in my practice, FREE and post-paid to every reader of this paper who suffers from these annoying and dangerous diseases. This is a sincere offer which anyone is free to accept. Address,
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Notes and News.

The Children's Day offering at Mechanicsburg, Ill., June 4, was $17.05.

Children's Day offering at West Lima, Mo., was in all $22. A. Sterling is the pastor.

The second annual meeting of the Western Montana Christian Association was held at Corvalis, June 20-25.

The offering of the church in Nora Springs, Iowa, this year, for Foreign Missions, was more than trebled. All the church activeities are in a healthful state under the pastoral care of W. W. Wharton.

Preachers or congregations uot listed in the "Southern Illinois" list, but who reside or labor within this territory, please notify the writer at once, as we wish to perfect the roll before the annual convention which meets at Flora, Clay Co., July 19-21. Address until convention box 226, Cowden, Ill.

W. BEDALL, Cor. Sec.

An echo from the great meeting at Jacksonville, Fla., confirms the magnitude and stability of the work recently accomglished there. Bro. Martin is held in high esteem as a preacher of ability and the pastor, J. T. Boone, and his wife are loved for their consecrated living and work. There have been 13 additions to the church since the meeting.

H. C. Varner, who has now been six months at St. Francis, Kan., reports the church in a prosperous state. House repaired, a new bell, vestibule and belfrey, and six additions to the membership, are some of the evidences of the healthy state of the church.

The new church at Lewiston, Idaho, was dedicated June 12, by F. B. Sapp, of Tacoma, Wash. The church is a beautiful structure, with a seating capacity of 200 persons and cost about $1,700. J. O. Davis is the pastor. The services were greatly enjoyed by the people and the church is exceedingly proud of its new home.

The Maysville Chautauqua, Maysville, Mo., has published an extensive and attractive program for its season, August 11 to 21 inclusive. The program is made up of addresses, music, etc., of a high order. Send to J. T. Stewart, secretary, for a program or other information.

We have received a copy of the Fountain Park Assembly, Remington, Ind., Aug. 5 to 20, and find the outline of an excellent and profitable season. Some of the noted speakers mentioned for the occasion are F. D. Power, Z. T. Sweeney, Chas. B. Neunau, Burris A. Jenkins, Jno. E. Pounds, Jessie Brown Pounds and a host of others. A new Christian Church is being built in Remington this summer.

The counties of Worth, Cerro Gordo and Floyd, in Iowa, will hold their convention at Nora Springs this week. The program shows that the interests of the convention, the themes for discussion and the activities of the cause of Christ in these counties have been placed in the hands of able speakers and managers, and there is every promise of an excellent and profitable convention.

The elegant church and parsonage at Warren, O., valued at $31,000, is now free from debt. At the tenth anniversary of the dedication of the church the last of the debt was paid, and the occasion was one of great rejoicing. At a reception given in honor of the occasion a fine program of music, speechmaking and literary exercises was rendered, the pastor, J. M. VanHorn, presiding. We are glad to hear of the freedom of this church from debt and its increased prospects for greater usefulness.

N. Rolla Davis, of Burlington Junction, Mo., reports 13 additions since his ministry began at that place. They are to have a county mass meeting the last week in July, including the fifth Lord's day, to be followed by a tent meeting. The Children's Day offering was $21.40, "the best for years." All the signs are encouraging and their growth is manifest.

A letter from Wallace Brockman informs us of the prosperous condition of the church at Jacksonville, Ill, Charles R. Scoville, of Chicago, has been secured to hold a protracted meeting for them in September. Their church enrollment of "ten or twelve hundred names" is to be rewritten with a brief biography added thereto. Louise Kelly was given the prayer-meeting hour for an address on "Christian Womanhood," which is said tc have been very fine. The Children's Day exercises resulted in $80. The pastor, Bro. Snively, is greeted with large audiences at each service.

Concerning the "Institute of St. John," held recentiy at Watseka, Ill., B. S. Ferrall, the pastor, says:

The great professions which the book makes for itself and the vast appreciation it claims is fully borne out in the treatment Bro. Hughes gives it. Tnis is shown by the hold it takes upon common-sense and cultured people. No other attempt to hold the attention of the intelligent people of our town has equaled it since my advent here. The rules and principles of interpretation laid down and the startling lessons relative to the future conditions of the world are destined, I think, to awaken a great and widespread interest.

On Thursday evening, June 15, 1899, at 7 o'clock, in the presence of many brethren and sisters from the other churches of the brotherhood, as well as a large concourse of people from the boroughs, the corner stone of the Bellevue Christian Church, Bellevue, Pa., was laid with appropriate ceremonies, the services being conducted by Joseph H. Craig, the energetic and devoted pastor of the church. A number of ministers, and also those from local churches, occupied the platform and assisted in the services. The opening invocation was offered by J. M. Sweeney, of the Bellevue Methodist Episcopal Church. Addresses were made by Bro. C. L. Thurgood, of the Central Christian Church, Pittsburgh; Bro. J. A. Jayne, of the Observatory Christian Church, Allegheny; Dr. C. E. Wilbur, editor of the Methodist Protestant publications; Bro. W. J. Lhamon, of the First Church, Allegheny, and Bro. T. E. Cramblet, of the East End Christian Church; after which a brief history of the church was read by Bro. J. G. Schmucker, recording secretary of the Bellevue Christian Church.

Payette, Idaho.

Evangelist Lawrence Wright closed a seven weeks' meeting here last Lord's day. Notwithstanding the many obstacles met, our congregation of a few members, brought together by Bro. Clay's and Bro. Pew's preaching last summer, was increased to a membership of 56, 23 of whom were baptized; several came from various other faiths.

Our band is substantially united, and by far the strongest religious working body in the community. The day Bro. Wright left a Christian Bible-school was organized with an enrollment of 76 members. A strong Ladies' Aid was also organized, and they are already doing very efficient work in securing funds to help house ourselves and furnish the necessaries to push our work. We have good prospects for getting a strong hold in Payette. Idaho is a good missionary field, and we hope something special may be done by Eastern brethren to es'ablish the cause of Christ here. If a good house could be built in Payette it would do much to promote the gospel in this country.

Realizing that much credit is due Bro. Wright for the kind of work he has done, we desire to express our thanks for his very efficient labor here, and to recommend him to any church desiring the pure gospel, presented in a plain, forcible, fearless manner, and yet in a Christlike spirit.

GEO. W. LEEK, *et al.*

More Church Debts Paid.

This week we succeeded in paying another thousand dollars on our church debt. In less than two years we have gotten rid of $9,000 of our indebtedness, on the greater part of which we were paying eight per cent. interest. Since Oct. 2nd 68 persons have been added to the congregation. Wednesday evening next we will have a thanksgiving service, to give thanks to God for what he has enabled us to do.

Our church property, as you know, is one of the most valuable in the brotherhood, and we hope to hold it free from debt before many years have passed.

Our people are full of the missionary spirit, but their hands are tied by the heavy burden pressing upon tnem. But you will hear from Broadway not very many days hence.

SAMUEL B. MOORE.

South Broadway Church, Denver, Colorado, June 24.

The Best Education.

The best education will train the hand, open the eye, quicken the ear and purify the fountain of thought. It will perfect the manners, give grace to life and unite the soul to God.

How to lead youth to seek this education is the most far-reaching question of to-day. Its right solution will be the mightiest force on earth to settle all social and political problems wisely and justly. When such an education becomes general there will be no war nor fear of war. Famine among one people will be an occasion for joyous Christian giving among another. Machinery and all national wealth will be used, not to amass fortunes for the few, but to lighten the labors, shorten the hours and bring blessings to the homes of the many.

Every youth, filled with enthusiasm to enter the combat against ignorance and sin, becomes a power to hasten these conditions. But all the high values of the athletics, of intellectual skill in mathematics, the fine balance of the classics, the subtle tests and close logic of metaphysics, will not, alone, bring youth into this noble citizenship and Christian manhood. Neither does this divine education have its crown and glory in the natural sciences.

Man may learn to make the sun his furnace to run the machinery of the world, make its heat-rays tap the ocean and answer the desert's call for water, but the fullest scientific knowledge and the highest intellectual attainments fail to answer man's call for the best education. Such attainments give strength and harmony of parts and are immeasurably valuable for the mind's full growth. But the education which God would have man receive must not only use these; it must go deeper and find its centers in the moral nature. It must fix the heart on that which is good. This is the focal point toward which all effort should be aimed. It is the central aim of every great teachers and constitutes the basis of individual worth. This education develops men who will bravely suffer and nobly do for the good of others. It alone can perpetuate our republic and enable it to give light and liberty to the world.

"The heavens declare the glory of God and the firmament showeth his handiwork;" but his loving-kindness and tender mercies which are to win and save mandkind can only be shown through the truly educated human heart. Any educational effort or plan or ystem, therefore, whose energy does not

draw to this center lacks that element which makes all else valuable.

JOSEPHUS HOPWOOD.

Milligan College, Tenn.

Education and Missions.

The connection between missions and education is becoming so well understood now, that we do not have to pause and explain why the American Christian Missionary Society should have a Board of Education as one of its branches. We are realizing more every day that while "Go preach" comes first in the missionary's marching orders, "Go teach" follows fast after it; and that whenever a church is built, a schoolhouse must soon go up beside it. And we are finding, also, that for the work to be well done and lasting, we must "send forth the best we breed," both as preachers and teachers. The idea that a man who was too untrained and uncultured to be a success at home could go and meet all the needs of foreign missionary work is an exploded one. A missionary of twenty-five years' experience in India told me that there were no keener and more logical minds in the world than those of the educated Hindus, and that missionaries must sooner or later come in contact with them, if not personally, at least with their arguments and influence. He was strongly of the opinion that we needed trained and educated men for mission work in India. I suppose the same is true of China and Japan.

While it is a fact that some of the apostles and first preachers were unlearned and ignorant men, yet they had the training of the greatest of all teachers—"they had been with Jesus." And we find that the one who carried the gospel to the heathen of his day, and whose labors were more abundantly blessed than those of any other, was Paul, the man of "much learning," wise with all that the best schools of his nation could teach him.

Would it not be well for us, as far as possible, to send forth as missionaries men and women, not only of unstained lives and lofty purposes, impelled by love for Christ and for those for whom Christ died, but also those have sat at the feet, not of Gamaliels of dry legalism, but of ripe scholars and Christians, and who are learned in all the best wisdom that the schools of America can teach them?

IDA W. HARRISON.

Some Things in Texas.

A recent short visit to Texas was a revelation to me. I had never been in that state before, and consequently was unprepared for much which I saw and heard.

Texas is really an empire within itself. It possesses possibilities which are beyond any other state in the union. It is doubtful whether a more beautiful and productive garden spot can be found on the earth than that which stretches from Denison to Austin. The contrast between the corn, cotton and wheat fields make a pleasing variety, and one does not tire of the scenery, although most of the land is very level and without woodlands.

I attended the state meeting at Ft. Worth. This was an interesting study to me. Some of the very questions which were discussed 30 years ago in Kentucky and Ohio were vigorously handled by the delegates. I noticed also another striking similarity to the old times of 30 years ago. When a question of parliamentary order was raised, everybody seemed to be ready to take a part in the discussion. However, even on such an exciting matter as parliamentary order the disputants evinced the greatest good humor, and throughout the whole convention the spirit of the proceedings was all that could be desired. I was impressed with the deep earnestness of the Texas brethren and I was also somewhat surprised at their progressive tendency. They have their difficulties to contend with, but they are thoroughly alive to the needs of the cause, and they are trying honestly and bravely to supply these needs.

My visit to Austin was delightfully pleasant. My home was with Bro. J. W. Lowber, who is doing a most excellent work in the capital city. The new church building which has been erected under his direction is a perfect gem of architecture. Indeed, I have seen no more beautiful church any where. It is certainly a marvel of cheapness, considering what has been secured for the investment.

Unless I am greatly mistaken it will not be many years before Texas will be the banner state among those where the Disciples' movement is making the greatest progress.

W. T. MOORE.

Columbia, Mo., June 23, 1899.

Kentucky Notes.

Bro. Jacob H. Fagaley, of the Mt. Olive congregation, in this county, was recently ordained to to the ministry by Bro. B. J. Pinkerton and the writer.

A few weeks ago the Stanford congregation rallied and paid off a debt of long standing, much of the credit for which is due to our good sisters, who did not stop with that, but have handsomely recarpeted the audience room.

We are now raising a fund to erect a monument over the grave of Bro. John Bell Gibson, who ministered to this congregation most acceptably for a number of years, and who died here while yet in the strength of young manhood.

Bro. Joseph Ballou, who years ago ministered to the congregation, and whose home is here, is a wise counselor and a most congenial companion as well as a vigorous thinker and speaker. He and his family hold a deservedly high place in the esteem of all.

I have never heard a finer baccalaureate sermon than was that of Pres. B. J. Pinkerton, of Hustonville, here on the 4th inst., to the graduating class of Stanford Female College.

The Danville Church, only ten miles distant, greatly mourns the loss of Bro. Kendrick, who faithfully ministered there for about eight years. Although several months in his grave, the Danville brethren continue his salary to his widow—a most beautiful and tender attestation of their love for them both.

Bro. David Hanna, an Australian student of the Bible College, Lexington, Ky., and preacher to several congregations in this county, died last week, after a short sickness of typhoid fever. He was a young man of fine promise.

I hope no Missouri preacher will forget or let his congregation forget "Educational Day in Missouri"—the first Lord's day in July. If the congregations will comply with the request of the Educational Convention, and give on an average $1.00 for each member, great and lasting good will be done.

God grant that the institutions so much in need of help and so worthy of it may not be disappointed in the outcome.

The congregation here kindly grants me a month's vacation. In a few days I hope to join my family, now at Columbia, Mo., and shall spend July visiting in various parts of the state. Hope to be able to call on the CHRISTIAN-EVANGELIST in passing through St. Louis. Yours fraternally,

FRANK W. ALLEN.

Stanford, Ky., June 18, 1899.

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CURES WHERE ALL ELSE FAILS.
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OR
The Philosophy of the Christian Endeavor Movement.

BY THOMAS CHALMERS,
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Money and Men.

No statement can be made with greater confidence than that the Bible teaches that the world and all things in it were made for man's use. The first chapter of Genesis makes this no less prominent than the fact that God created the world. To man was entrusted the dominion. This is writ large on every page of Scripture. When Jesus said that "the Sabbath was made for man, not man for the Sabbath," he was not merely laying down a rule for Sabbath observance, but he was enunciating this same principle that all, things in nature and institutions, was to be held in subordination to human life. They are of value only as they contribute to man's need and to his upbuilding. The curse of this commercial age lies in the thought that the things that belong to man, money and social position and honors, are more important than man himself.

The only person whom Jesus called a fool was one who thought that property was to be hoarded instead of used. Because he had goods laid up to meet his own needs for many years, he thought that his obligations to the world were at an end. Jesus does not rebuke him for his dishonest practices in accumulating his wealth. It came in the most legitimate of all ways, the abundant yield of his farm. He might be the chairman of the board of deacons or the leading elder in a modern church, and the pastor would not think it necessary to pass the slightest censure upon him. Yet, to Jesus' way of thinking he was the typical fool. He was rebuked, not for his method of getting property, but for his method of distributing it, or rather because he did not distribute it. We have long preached the gospel of honesty in the accumulation of wealth; but we are just beginning to preach the gospel of honesty in administering it. Yet the one obligation is as imperative as the other, and probably receives even more emphasis in the Bible. The rule of the older economists, that a man is entitled to get all he can and hold all he gets, is opposed both to sound economics and to true religion. It directly contradicts the teaching of Jesus that the highest expression of life is found in service, and to the injuction that the strong are to bear the infirmities of the weak.

What, then, is the Biblical law for the acquisition and the holding of property? If I catch aright the teachings and the spirit of the Bible, it is simply this: all possessions are to be held subordinate to the interests of human life, and he who can administer property so as to serve best the cause of humanity is entitled to it. Not then in the ability to acquire, but in the ability to use, is found the right to the possession of property.

It is on these grounds that our colleges are confidently asking for financial support. They feel that they are doing a work that is absolutely essential, and that there are larger returns on the sums invested in the way of characters formed and lives built up than in almost any other field. This work cannot be done by private enterprise. It is a work for the public, and must be supported by the public. Because the colleges can do more for you and for the world with your money than you can do with it yourself, they ask for your support.

OSCAR T. MORGAN.

A. J. Marshall's "West End" Meeting.

It was an experiment. The church had never had a protracted meeting. Bro. Parsons preached a few evenings soon after our organization four years ago, but was called away by the serious illness of his father, and the meetings were discontinued. Bro. Marshall had never held a protracted meeting in St. Louis. The time of year was considered so unfavorable that none of our other churches were willing to undertake a meeting. There were an unusual number of outside attractions calculated to keep the people away from our services. The weather, most of the time, was extremely hot, and yet I feel that we had one of the best two weeks' meetings held in any of our churches since I came here eleven years ago. The attendance was from two to five times as large in proportion to our membership as I have ever seen in any protracted meeting in any of our St. Louis churches, and I have attended nearly all of them. Bro. Marshall preached only twelve sermons, and gave one talk to the children, and yet there were five excellent additions, with others certain to follow at an early day. There were two human reasons for our splendid success: first, the excellent gospel preached by Bro. Marshall, which in Christlike directness and evident sincerity I think I have never heard surpassed; and, secondly, the perfect unity, spirituality and fidelity of the splendid membership of the West End congregation, which certainly has no superior in these respects in this great city, all of which was manifest in the thoughtful attention, the earnest prayers and the soul-inspiring singing of the congregation.

O. A. BARTHOLOMEW.

1133 *Hamilton Ave., St. Louis, June* 24, '99.

The National Christian Orphans' Home—Its Present Needs.

Dear Brethren:—We have never yet made a special appeal to you and been wholly disappointed, and we come now with confidence that you will not turn a deaf ear to our statement of facts, and our earnest appeal for help to pay the expenses that have come upon us this summer.

Because of the scourge of sickness the Orphans' Home passed through in the spring, and acting under the advice of the city health commissioners, and a corps of some of the finest physicians of St. Louis, we are having the plumbing in the older part of the building changed to the latest and best improved kind. The outside wood-work showed decay from exposure to the weather, and needed both repairs and paint; then the inside must be kalsomined. All this, as you know, will require money. Here are the amounts we will have to pay: Plumbing, $880.00; Painting, $175.00; Roofing and wood-work repairs, $40.00, and kalsomining, $35.00. The street and alley are to be made this summer, too, and that will cost between seven and eight hundred dollars, making a total of about two thousand dollars; hence, brethren and sisters, we make this special appeal to you who have enough and to spare.

By the Year-Book of 1899 we find there are 157,300 Disciples in Missouri, 112,471 in Illinois, 55,953 in Iowa, and in Kansas 45,750. Our plan is to ask in Missouri that

5 of these Disciples give us $50 each—$250.
10 " " " " " 25 " 250.
20 " " " " " 10 " 250.

We ask that in Illinois

4 of these Disciples give us $50 each—$200.
8 " " " " " 25 " 200.
16 " " " " " 10 " 160.

We ask that in Iowa

4 of these Disciples give us $25 each—$100.
8 " " " " " 10 " 80.
20 " " " " " 5 " 100.

We ask that in Kansas

8 of these Disciples give us $10 each— $80.
20 " " " " " 5 " 100.

From all the other states we ask

4 Disciples to give us $25 each—$100.
8 " " " " 10 " 80.
20 " " " " 5 " 100.

Cannot this be done, brethren? Hear our cry and help us. May the Father of the orphan and Giver of all blessings bless you in the giving.

Below we give form of pledge. All amounts sent will be reported in the columns of this paper, also in the Orphan's Cry. Send pledges and money to Mrs. J. K. Hansbrough, Corresponding Secretary, 5018 Cabanne Ave., St. Louis, Mo.

THE PLEDGE.

I.....of.....promise to give to the Benevolent Association of the Christian Church the sum of $....., to be used to pay for the repairs now being made on the National Christian Orphan's Home, located at St. Louis, Mo., the same to be paid on or before ....

Date ....

Sign.....

Address.....

Brethren and sisters, we anxiously await your answers. Send us a pledge, thus enabling us to soon close the account with the state to which you belong.

ROWENA MASON, President.
MRS. J. K. HANSBROUGH, Sec'y.

Dedication.

On Lord's day, June 11, it was our privilege to be with the brethren at the Union Grove Church in Knox County, Ohio, and to preach the opening sermon and dedicate their new and beautiful house of worship. The day was an ideal one. More than 2,000 people were in attendance. The house cost $4,000. There was an indebtedness of $1,100 to provide for. We raised the the full amount. To Bro. Walker, the tireless pastor, is due great credit for the erection of this elegant house. Union Grove Church is an old, strong congregation. God bless them in the good work they are doing. L. L. CARPENTER.

Wabash, Ind.

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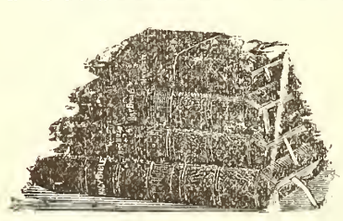
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Family Circle.

The Seekers.

GRACE PEARL BRONAUGH.

A poet was seeking and toiling for truth,
He sought thro' the magical years of youth,
He followed her long,
He followed her wrong,
And found, at the last, things are not as they seem.
Then bitter indeed were the poet's tears.
He cried: "I have wasted the precious years,
It is not what I thought,
It is not what I sought—
The thing I have found is not truth, but a dream."

An artist was seeking both early and late
For Beauty, to make her his soul's true mate,
He found her, they say,
But she vanished away
And left him bereft both of purpose and trust.
Then bitter indeed was his inward strife.
He cried: "I have wasted the best of my life,
What profits the spoil?
Alas for my toil!
'Twas Beauty I sought and behold, it is dust."

A sinner was seeking for pardon and rest,
He aimed at the highest, he aimed at the best,
He prospered but ill,
Yet followed it still
Thro' earth to the grave where all sorrow doth cease.
He won neither riches nor favor nor fame;
He died—there are few who remember his name;
Then what was his gain?
After struggle and pain
The truth of the Spirit has filled him with peace.

He sought and he found what the poet had lost,
He found what the artist unheeding had tossed
Aside in disdain,
As too common and plain
For one who would aim to make beauty his goal.
"What beauty remains to be found?" men insist—
"What is there in life that we seem to have missed?"
Ah, the sinner was meek,
Yet he found all you seek
When the Beauty of Holiness entered his soul!

Fair Haven, Vt., June 15, 1899.

Cheerfulness.

L. E. CHRISTIAN.

It is the key to everybody's happiness, and "the happiest thing in life is doing good according to plan." Doing good to ourself as well as to others. You admire a lady or gentleman who can be young in looks, when they are old in years. How can such an event be brought about? Dr. James F. Clark, a cotemporary of Gladstone, when asked one day how he could keep up the strain of old age, said: "I never worry; I take all the sleep I need; I am always regular in my habits, and I maintain a cheerful disposition." In this the first and last of his life were founded on cheerfulness. Frances Willard tells us that "we must be good-natured as the sunshine," and we are advised to be cheerful.

It is preached from the pulpit, fulminated from the press and drawn from the lives and sayings of all successful characters. We admit that cheerfulness is the panacea for most of life's ills. You say that you can not sit down and call a certain amount of the essence of health and happiness at will, and I agree with you. Cheerfulness must grow, and it requires time. It must be cultivated; only the foolish expect something for nothing. Who are the cheerful? Those who endeavor to smile, to look pleasant, jolly or full of mirth? Ah, no! The funny man who made seven thousand laugh last night may be to-day seeking medical aid because he feels so melancholy—although he is blessed, because he was a blessing to a vast multitude last night. Cheerfulness consists of three distinct divisions. The lowest has its ups and downs, its tears and smiles; but "it holds the even tenor of its way, like a rope of gold amidst a rift of clouds, leading us ever upward and binding the soul of to-day with the God of to-morrow." In the middle course we will find some of the *real* sweetness of life, and the present budding graces of affection and mind.

The third class is happiness of peace and joy which is only found in the citadel of character, and with it the wise say we learn that disease is a sin and poverty is unnecessary; they also say, "Why not lighten your load and shorten your road? for it is as easy to laugh as to cry."

Longfellow says: "Behind the clouds the sun is shining," but if ever you intend to bask in the rays of the sun of cheerfnlness you will have to cultivate cheerfulness, and that not with a slack hand. The amount of cheerfulness you enjoy will be in proportion to the labor you put forth. Do not expect to be able to be successful in your cultivation of cheerfulness if you are careless of what you take into your system in shape of eatables, air and drinks. Properly prepared food, pure air and pure water and the right kind of food to suit your respective physical wants are three great essentials that must be considered. Excessive detrimental habits will have to be abandoned that are draining the mental, nervous, muscular and circulatory systems of the body. It is amazing what effects will be brought about if only one is temperate in all things. We ought to follow the apostle Paul's advice, "This one thing I do," when we intend to cultivate cheerfulness. Pure air is a deadly enemy to most all disease germs, therefore, with all your getting in the world get *glame*, and be sure to take it in through the passages intended by nature that you should take it in through and not *via* the mouth. If you are one who worries, then I have very little hope for you unless you abandon the habit. Worry and discouragement are two deadly enemies to cheerfulness, and they who become their slaves are hopeless cases. The poet on this subject exclaims that the way to be happy is—

"'Tis being and doing and having that make
All the pleasures and pains that men partake—
To be what God pleases, to do a man's best.
And to have a good heart, is the way to be blest."

Give the poet his due, but remember that the vital element to all cheerfulness is found in *glame*, which is the vital essence of all life. You may say there is not such a thing as *glame* and repeat Frances Willard's saying that "the curse of life is that men will insist that their theories are true and impose them on others." Don't condemn a thing till you have proven it false. Glame is a power that will destroy disease. Breathe it in; nothing is more free than it is. The whole question lies with you. Don't doubt, but prove it. Put forth the efforts and see for yourself if the results are not satisfactory. And, as a last sentence, "Cultivate cheerfulness and don't worry."

Alta, Iowa, June 9, 1899.

Wanted—More Daniels.

BY W. P. ROOT.

In a former article I referred to the almost universal use of tobacco by young men and the further fact that total abstinence is considered by most of them to be a "back number." Many things conspire to bring this about. Prominent buildings in our towns and cities blazen forth the virtues of some vile brand of tobacco (they are all vile). One large building, a picture of which is before me, praises the virtues of a stomach-tanning drink in letters, some of which are 87 feet high, and all of them over 60. Our magazines and newspapers show whole pages in praise of some intoxicant. Liquors are prescribed in receipts for pies, and they are mentioned on nearly all fashionable bills of fare. All of the forces of what is called society seem to condone the use of liquor and tobacco, while the press, as if by universal consent, seems to be silent in regard to the dangers of these things. A young man lately told me that his bride, a church member, desired him to smoke, as it is customary, "and no young man is thought anything of unless he does smoke, and drink enough wine to be decent and well-behaved." He admitted the justice of my protest, but confessed he was not a Daniel, and could not stand up for the right if fashion dictated otherwise.

Here we have it in a nutshell—the perfect willingness of men to be slaves to custom and bad habits rather than to live as near God's laws as an average dog does. This is not an isolated nor an extreme case, for I can match it with another one still worse. The error in this case is in supposing that real public opinion does uphold these practices. A light breeze may make the surface of a river seem to run up stream; but the volume of water, nevertheless, is always the other way. So with the seeming indorsement of society in reference to bad habits. No boy will be called for because he smokes at all or drinks moderately; but if he is known to be free from such habits and declares that he has a better use for his head, the odds in his favor are greatly enhanced. I feel that the church is greatly to be blamed for not teaching more plainly the results of rum and nicotine and licentiousness. I feel confident that, if the old practice of signing the temperance pledge were to be renewed, it would meet with no more favor in the church than out. The bibulous habits of at least two large Protestant denominations are proverbial; and in one of them, at least, total abstinence would be deemed contemptible because unfashionable; and in the other it would be laughed at. But the tendency with all is to find a ground where indulgence may be enjoyed (?) without danger of going over the falls.

Just after the above was written I noticed the following ina a Cleveland paper:

"Lima, O., April 27.—A big brewing company, of Cincinnati, has purchased the St Paul's Evangelical Lutheran Church property on Central Avenue and will transform the church into a cold-storage room to supply this part of the state."

While some may think that this is a step downward, I am inclined to think it is an improvement. We now know just what to depend on.

I can't help feeling at times that connection with a religious organization

known as a "church" is regarded by the masses as a sort of fetich against misfortune in the next world, and that nothing more is required. The members are as indifferent to the true welfare of the cause they have espoused as if they had simply taken out an insurance policy. They fold it up and lay it away while the affairs of the company are in the hands of men of whom they know nothing. The denominations are to blame for this largely. With them the matter of members is paramount; and to retain those members a conciliatory policy is often necessary, at least in a negative way, by saying nothing about correct matters of belief or a consistent mode of life. "You pay your money and take your choice" is as true of religious doctrines as of clothes. What may be the result of all this after a few years? I believe it will end in practical infidelity, forging its own wares on the anvil of orthodoxy.

I was once visiting in a neighboring town and a certain woman, a Congregationalist, said she had a grest dislike for one of their members, as he agreed, for business purposes, to be a Congregationalist while his brothers in business would scrape in the ducats from the Methodists. They did so, but soon divided in business. I may be uncharitable, but I feel perfectly sure that ulterior considerations as base as that, perhaps innocently in many cases, constitute the warp and woof of church membership. Surely, Protestantism is a mongrel religion, as the editor has just said.

I am sometimes asked why I do not join in with the people when they have a revival. The truth is, these revivals remind me of the contortions of a dead animal under a galvanic battery — very lifelike, but no real life. They seem to confirm the very evils which make revivals necessary. The Salvation Army men have just been here, and by mere exhortation they had 34 "converts." I went one night, but the Bible on the pulpit was not once opened; not a verse was read from it; no terms of salvation from the book were made known. Come forward and kneel down and pray for the Holy Ghost was all that was said. Now, where is the Spirit promised before we confess Christ and are baptized? In fact, the subject of baptism would have been as much out of place there as the silver question. That is one reason why I do not feel at home in such places. Of course, such methods are good in the slums of large cities where common decency is largely an unknown factor to thousands; but why well-meaning and reasonably intelligent people should be attracted by such methods ismore than I can understand. I do not complain of the remedy, but of the sickness that has made the remedy necessary. What a comment on the pulpit that it has to delegate its particular function to such methods as beating a drum, and vehement and extravagant exhortations to men!

Well, what about the Daniels? We need them on every hand to show the people the right way. We need them to sift right from wrong. We need them to point to the old paths, wherein if a man walk he shall not stumble. We need them to teach people that religion is an inward principle, lifting us upward, and not a mystical influence in the air that is to be evoked by grotesque genuflexions and loud crying.

Medina, O.



Result: Above are samples of "Soft Soap" or "Soap Paste" made with PEARLINE, and with two of the *leading* powders which are claimed to be "Same as" or "Good as" PEARLINE.

The bottle to the right contains a solid mass of pure, white "Soap Paste" or "Soft Soap," made with PEARLINE—thick enough to stand alone.

The bottle in the middle is one of "Same as" and contents is one-quarter poor, thin, mushy soap—balance (three-quarters) discolored water.

The bottle to the left is a poorer "Same as," and contains simply discolored water, with a sediment (not soapy) at bottom. The middle and left-hand bottles are fair samples of the many powders offered in place of PEARLINE. Try the experiment yourself—directions on back of each package.

Some powders are worthless, some inefficient, others dangerous. *Pearline is the standard.* The Millions of Packages of PEARLINE used each year proves

Pearline Best by Test

Note. The difference in price between **Pearline** and the most worthless Soap Powders is nominal. A year's supply would not equal the value of one ordinary garment ruined.

Spooks at an Ingersoll Lecture.

It happened in Brooklyn at the Columbian Theatre shortly before Washington's birthday of this year. Colonel Robert G. Ingersoll was lecturig on Satan, Spooks, Superstition, etc. Suddenly, just as the Colonel called upon Satan to explain some of his tricks, there was heard from around and under the stage deep noises, thumps, bangs, etc.

"Spooks!" shouted one man!

"Ghosts!" shouted another.

"The devil himself!" exclaimed some women.

Ingersoll braced up and went on, but the queer noises grew louder. It was plain that he was getting embarrassed.

"Is it a practical joke?" he inquired.

No one answered. Everybody was too frightened. Then arose a practical engineer, who saw steam oozing out from under the stage. "It's only the steam pipes," he exclaimed, whereat with the aid of ushers and others, the valves were shut off and the noises stopped. But there are still people in Brooklyn who believe they were let in to the secrets of another world that night.

Saturday Evening Post.

The Song of Heaven.

An old English Methodist local preacher, Peter Mackenzie, preaching from the text, "And they sang a new song," said:

Yes, there will be singing in heaven, and when I get there I shall want to have David with his harp, and Peter and Paul, and other saints gather round for a song. And I will announce a hymn from the Wesleyan hymnal:

"Let us sing hymn number 749, 'My God, my Father, while I stray.' "

But some one will say, "That won't do. You are in heaven, Peter, there is no straying here."

And I will say: 'Yes, that is so. Let us sing number 651, 'Though waves and storms go o'er my head.' "

Another saint will say: "Peter, you are in heaven now; you forget that there are no storms here."

"Well, I will try again: Number 21, 'Come on, my partner in distress.' "

"Peter! Peter!" some one will say, "we will put you out unless you stop giving out inappropriate hymns;" and I will ask, "What shall we sing?" and they will say, "Sing the new song—the song of Moses and the Lamb."—*The Church Choir.*

The Ideal Man.

If I possessed the powers of Raphael and Angelo,
I would give the world a picture that would with glory glow—
'Twould be the "Man of Sorrows" as he stood in Judgment Hall;
The incarnation of goodness—the only Friend of all.

He, alone of all, achieved the glory of our nature,
The only Ideal Human—the friend of every creature.
Not a Jew, nor yet a Gentile, neither man nor woman,
Yet possessing the glory of both—this only perfect human.

In his face the fatherly look, gilded with motherly light,
With eyes of tenderest pity, looking on a world of night;
Calling long and tenderly and seeking the lost to save;
Friend of publicans and sinners, for whom his life he gave.

Prince of Peace, Herald of Hope, the Lord of law and love,
Whose life was one of sacrifice, sent from the world above;
Who loved the prodigal son, and the daughter just as well;
With a love so full of pity, greater than earth can tell.

Then I would show this picture to our erring, sinful race,
The unwilling skeptic—drunkard, strange woman—who by grace
Might receive from him the spirit of obedience and love,
That would make this world a heaven, just like the one above.

All hail the spirit of this life that flowed with love for all!
Repent and be converted! O, answer the welcome call!
Light and peace will be your portion, if you harken to his voice.
Oh, heed the call of Jesus—let salvation be your choice.

Come, all who dwell in darkness, in sorrow, woe and sin,
Give your obedience to this King. Come now and look and live.
Ecce Homo! Ecce Deus! My Lord, my God, I can,
I will, look upon this picture, and see the IDEAL MAN!

—*South G. Preston, in the Religious Review of Reviews for June.*

A Talk about Washington Irving.

BY MARY E. WARE.

Washington Irving was the most famous namesake that George Washington ever had. He was born at the close of the Revolutionary War. Everybody was praising Washington because he had gained freedom for this country. The mothers loved him so that they named their babies for him. One sweet little blue-eyed fellow in New York City was called Washington Irving.

New York was the capital of the United States when Washington became the President.

Mr. Irving took his little son to see the President one day and told the "father of his country" that the child was named for him. Washington smiled, and patted the six-year-old child on the head and said, "God bless you, my boy."

Washington Irving's father was born in Scotland. His mother was the granddaughter of an English preacher. His father was a deacon in the Presbyterian Church, and was very strict with his children.

Washington was full of fun and humor, and worried his father by his pranks. His mother loved him very tenderly, and often begged the father not to punish him for his mischief.

He did not like the strict rules of the Presbyterian Church, so he joined his mother's church, the Episcopalian.

He was so good-natured and kind-hearted that everybody loved him. Once the Indians near Lake Champlain went through the ceremony of exchanging names with him. After looking into his bright, smiling face they named him "Vormonte." This means "good to every one."

He was never a strong boy. He spent much of his time in wandering up and down the banks of the Hudson. He loved this beautiful river so dearly, and wrote so much about it in his books, that he made it as famous as the Rhine River. People will cross oceans and continents to see the Hudson, just because Washington Irving has told so much about its beauty.

He loved the Catskills, too. He used to climb the mountains for hours at a time. One of his favorite pastimes was to follow a little stream until he found its source. He would throw himself on the ground and lie nearly a half of a day watching the clouds and sunshine, the birds and the squirrels, and the streams and the flowers.

Some people called him lazy. Oh, no; he was filling his soul with God's beauty. In after years he filled his books with this beautiful spirit. We feel that beauty to-day when we read them.

He used to talk a great deal to the queer old Dutch farmers. He was delighted when they would tell him quaint stories. One day he made up a story about these people and called it "Rip Van Winkle." Perhaps you may have seen Joseph Jefferson play this legend upon the stage.

He collected a great many stories in a book and called it the "History of New York." He told the stories in such a life-like way, that many people believed that it was real history of New York, instead of "make-believe."

When he was a man he spent many years in Europe. Sir Walter Scott and Charles Dickens were two of his most beloved friends. After awhile he got homesick. He wrote to his friends that he longed to be in New York once more. He said, "There is a charm about that little spot of earth, that beautiful city, that has a perfect spell over my imagination. I thank God for having been born in so beautiful a place, and among such beautiful scenery."

When he returned he bought an old-fashioned house just above New York. It was in the village Tarrytown, on the beautiful Hudson. He called his home "Sunnyside." Here his two nieces kept house for him. He never married. He was engaged to marry a lovely young woman. She died when she was eighteen, just before the wedding.

In his library at "Sunnyside" he wrote many books. The two you would most like to read are the "Life of Columbus" and the "Life of Washington."

He died just before our Civil War. Washington Irving was a great man. As long as people read he will be loved for the joy and beauty that were in his soul. Great men make a great country.

Kansas City, Mo.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the CHRISTIAN-EVANGELIST.

Ideal(ism)s.

Blue is a color whereof azure is the dream, and it is light of which that reality makes this ideal.—From the French of Catulle Mendes.

1. Talent is a power whereof genius is the ddeam, and it is work which of that reality makes this ideal.

2. Ambition is a conceit whereof glory is the dream, and it is humility which of that reality makes this ideal.

3. Pleasure is a sensation whereof happiness is the dream, and it is innocence which of that reality makes this ideal.

4. Woman is a creature whereof an angel is the dream, and it is love which of that reality makes this ideal.

5. Earth is a place whereof heaven is the dream, and it is virtue which of that reality makes this ideal.

6. Kindness is a grace whereof charity is the dream, and it is mercy which of this reality makes this ideal. * * *

8. Law is a regulation whereof justice is the dream, and it is conscience which of that reality makes this ideal.

9. Government is a function whereof democracy is the dream, and it is unity which of that reality makes this ideal.

10. Art is a representation whereof beauty is the dream, and it is unity which of that reality makes this ideal.

11. Literature is an expression whereof faith is the dream, and it is truth which of that reality makes this ideal.

12. Life is an essence whereof immortality is the dream, and it is thought which of that reality makes this ideal.

13. Acquaintance is a relation whereof friendship is the dream, and it is loyalty which of that reality makes this ideal.—Clarence Miller Jones in "Mind."—*The Sunny South.*

"One good turn deserves another." Those who have been cured by Hood's Sarsaparilla are glad to tell others about it.

The Message of Peace.

In 1862 Mrs. Julia Ward Howe stirred the nation with her famous "Battle Hymn of the Republic." Thirty-seven years latter, at eighty years of age, Mrs. Howe throws the weight of her influence as strongly in favor of peace as in the former days she made it count for war. She has spoken publicly in Boston in behalf of universal peace, and now she addresses a still larger audience in the following poem printed here by the permission of the Sunday-school Times:

Bid the din of battle cease!
Fold the wings of fire!
Let your courage conquer peac—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love,
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued.
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in Heaven's bright face we look
Let our kindling souls expand;
Let us pledge, on Nature's book,
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law:
Fellowship for all the world!

Short sermons.

The longest sermon on record was by Isaac Barrow, a Puritan preacher of the seventeenth century, who once delivered a sermon in Westminster Abbey lasting three hours and a half; and the shortest sermon ever preached was perhaps the sermon which Dr. Whewell was fond of repeating from the text, "Man is born unto trouble as the sparks fly upward." The sermon occupied barely a minute in delivery. The following is a verbatim report:

"I shall divide the discourse into three heads: 1. Man's ingress into the world; 2. His progress through the world; 3. His egress out of the world.

"Firstly, his ingress into the world is naked and bare; secondly, his progress through the world is trouble and care; thirdly, his egress out of the world is nobody knows where.

"To conclude:

"If we live well here, we shall live well there; and I can tell you no more if I preach for a year."

Then he gave the benediction.

This sermon, however, is not as short as the famous charity sermon of Dean Swift. His text was: "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given he will pay him again."

His sermon was:

"If you are satisfied with the security, down with the dust."—*Christian Leader.*

"Circumstances Alter Cases." In cases of dyspepsia, nervousness, catarrh, rheumatism, eruptions, etc., the circumstances may be altered by purifying and enriching the blood with Hood's Sarsaparilla. Try it.

A BLESSING TO ANY HOME



Bound hand and foot to household drudgery, scrubbing and rubbing day in, day out. Women, why do you do it? Break away from the hard old-fashioned way of doing your cleaning with soap.



GOLD DUST

Washing Powder has proven the emancipation of hundreds of thousands of other women. Why not yours? Let Gold Dust do more of the work, you do more of the play. You will be happier, healthier, save money and many an hour of worry. For greatest economy buy our large package.

The N. K. Fairbank Company CHICAGO ST. LOUIS NEW YORK BOSTON

Great Men's Humble Birth.

Columbus, the discoverer of America, was the son of a weaver.

The eminent French humorist, Francois Rabelais, was the son of an apothecary.

Cervantes, the illustrions Spanish author, was born of an ancient but reduced family. He early entered the military service and served as a common soldier.

The great French dramatist, Molliere, was the son of a tapestry maker.

Terence, the celebrated Roman dramatist, was at one time a slave.

Homer, the most illustrious of poets, was at one time a beggar.

The Greek poet, Hesiod, was a farmer's son.

Demosthenes, the most celebrated orator of antiquity, was a cutler's son.

The great English preacher, George Whitefield, was the son of an innkeeper at Gloucester.

Thomas Wolsey, the English cardinal and statesman, was a butcher's son.

Edmund Halley, the English astronomer and mathematician, was the son of a soap manufacturer.

Virgil, the great Latin epic poet, was the son of a potter.

Horace was a shopkeeper's son.

Plautus, one of the greatest Roman comic poets, was the son of a baker.

The English lexicographer, Dr. Samuel Johnson, was the son of a bookdealer.

Robert Burns, the Scotch poet, was a plowman in Ayrshire.

William Shakespeare, "the chief literary glory of England," was a yeoman's son.

The celebrated American engineer, Robert Fulton, was at one time a jeweler's apprentice.

Daniel Webster was the son of a small farmer.

From the most humble origin Thurlow Weed became one of the leading journalists of the United States and a great political leader.

William Cullen Bryant was the son of a physician.

Abraham Lincoln was the son of a poor farmer.

Thomas Jefferson, the writer of the Declaration of Independence, was a planter's son.

William E. Gladstone, "the Grand Old Man," was a merchant's son.—*Philadelphia Times.*

The Kings of England.

Those who have once learned this jingle, which gives the names of England's kings and queens since the Conquest, have, no doubt, found it very useful. We suggest to teachers especially the helpfulness of such aids to memory as this old rhyme:

First William the Norman, then William his son,
Henry, Stephen and Henry, then Richard and John;
Next, Henry the Third, Edwards, one, two and three;
And again after Richard, three Henrys we see,
Two Edwards, third Richard, if rightly I guess;
Two Henrys, Sixth Edward, Queen Mary, Queen Bess;
Then Jamie the Scotchman, then Charles whom they slew,
Yet received, after Cromwell, another Charles too.
Next, James the Second ascended the throne;
Then good Willian and Mary together came on,
Till Anne, Georges four, and fourth William all past;
God gave us Victoria—May she long be the last!

—*Christian Repository.*

The Unexplored Regions of the World.

There is room enough for pioneer exploring work for years to come. Even the central plateau and the great mountain systems which dominate it afford an ample field for further research, which must be undertaken before they are adequately mapped. The mountain ranges on the east and northeast of Thibet, the magnificent river region which extends northward into the interior from the Indo-Chinese Peninsula, are little known. Much yet remains to be done in the region watered by the Oxus. The great central deserts, as Dr. Sven Hedin has shown, concealed beneath their sandy wastes the rich remains of ancient civilizations. Even the maps of Western Asia contain much hypothetical geography, and the Siberian Coast is still most inaccurately laid down. Southern and Central Arabia is almost unknown and the venturous explorer who succeeded in making his way in a bee-line from Aden to Muscat would perform a feat worthy of the highest recognition. Thus, notwithstanding all that has been accomplished during the century, the occupation of the explorer in Asia will not be gone for generations to come.—*Harper's Magazine.*

With The Children.

CONDUCTED BY

J. BRECKENRIDGE ELLIS, PLATTSBURG, MO.

"The Sunbeam."

As they could not return to Mizzouryville that day, Mr. Weston took Mrs. Shaw to a hotel, where he brought her respectable clothes. These were furnished by the church members at the request of their preacher. Washington found that his mother's eyes were dim because she had no spectacles. They reached Mizzouryville the next morning. The Advance Society were at school, but they did not need any one to meet them, since the little cabins tood near the track. "Sakes alive!" exclaimed Wash, "there's smoke a-coming out of the chimbly. Wonder what that means?"

"Perhaps there is a fire in the stove," suggested Mr. Weston. They went to the back door, since only the rear room had been furnished. Miss Harriet and Mrs. Weston were within; the former was cooking on the coal stove, while Mrs. Weston was setting the table. When the door opened they started forward. They were surprised to see a white-haried woman with a peaceful face and a quaint pride and dignity, her attire scrupulously neat. Mr. Weston introduced them, and there was something so attractive about Mrs. Shaw that the other ladies were drawn to her. Miss Harriet said afterwards that she would never have thought that she could have kissed the robber's mother. While this was going on, Wash stood blinking his eyes and pretending to cough. The kindness of the visitors had overcome him. They put the little woman in the rocking-chair, and she silently took note of the many conveniences about her. The look on her face was beautiful. "Home, and my boy," she whispered.

"It's all through these people," said Wash, giving a gulp, "and George Weston. Mother, you'll have to know that boy. *There's* a feller for you! And if I don't keep straight after this, I'll go and beat my head against a rock!"

"Breakfast is ready now," said Mrs. Weston, "and we will go. But you haven't seen the front room. We will go out that way, and you must come with us." She put her arm about Mrs. Shaw and they went ahead. "The room's bare, said Wash, "but I'm a-going to fix her up soon's I kin." But when he had entered, he stopped amazed. There stood a counter, well supplied with crackers, cheese, hard-boiled ggs, and several boiled hams waiting to be made into sandwiches. In a corner stood a shining coffee-heater, with a spirit-lamp underneath. In the window was a row of red and white and brown sodapop (namely, strawberry, lemon and ginger); while outside could be seen a handsome sign, notifying the public that this was the place to get a HOT LUNCH. Mr. Weston had given orders to have all this done during his absence. Wash tried to thank Mr. Weston, and Mr. Weston tried to get away, looking red and flustered, as if he had done something to be ashamed of. "Nothing to thank me for," cried Mr. Weston, gruffly. "I just sell you these things on credit; I'll expect you to pay me back, yes, every cent! Come on, ladies—their breakfast will all get cold."

Wash led his mother back to the fire. "Here we are, Ma, just you and me," he said. "And here's victuals. Bless my soul if they ain't fried chicken! You see it? Git on your specs! There it is, leg, back, breast—every part in its respective place. And what's this here? Cream! Look at it Ma; it's yaller? Sakes alive! Them's the kind of people that makes you proud to be a man, so you can feel kin to 'em! Ma, I had tramped so long, I didn't think they was any good pints left in me. But these people show me that there was a little spark still in my heart and they roused it up into a light. I reckon most everybody has good in 'em. I wonder why people don't try to find the good? They spends their time—I've been in society, and I know—not a-hunting out the good that's nearly smothered up under a gineral rubbish, but a-running down their pardners what's about as good as theirselves."

At the end of the week, the first page of the Advance Society's monthly had been "set up." "Whenever a "stick" was filled, it was thoroughly soaked with water. Then when the type was drawn out and pushed in columns, it stuck together, and stood alone. When the two columns were "set up," an oblong iron border was placed around it, and blocks of wood were driven between the type and the border, till the border could be lifted up, and the type would raise with it. The process of fastening the type by the blocks was called "locking it up." The iron border, or rim, is called a "chase." When the "chase" had been fastened in the printing press, ink was rolled over the type by the "roller," and a "first impression" was taken upon paper cut in the right size. Different impressions were given to each member of the staff, that they might hunt for mistakes, or, in other words, "correct the proof." They had decided upon *The Sunbeam* for the name of the monthly. The following is the way the first column started out:

"YROTAꞖULVS.

"it is our purposs to condujz a monthly magizine, prima5ily in tye intrist oT Thq AdVA?ch sokiat&. thss Society it ezplaine$ im Anotqre collum. At present it is enough to say—(?$; these qage will de bevobeb tu Literarʃ skitcheS, surreil storiep, Hesterikal essass ɐlso other misselan-$quj matrrr."

In the privacy of her own room, Jennie Weston was chuckling over this mass of errors, and feeling a thrill of pleasure in running her pencil over the page (till it began to resemble a railroad map), when the doorbell rang. Jennie almost held her breath, hoping she could escape company. But presently there was a timid knock at her door. It was Tattie Marsh, who had not been to school that week. Jennie did not look very glad to see her visitor, and she put her pencil behind her ear as if she might need it in a minute or two. But when she noticed that Tattie looked quite cheerless, and that she drew near the stove as if very cold, Jennie softened. Since that first day Tattie had seen her father intoxicated, that franchized citizen had not seen a sober day. Mr. Marsh had been accustomed to take a drink twice a day in the gloomy recesses of a certain drugstore, but at the last election he had started upon a fearful downward path. One of the candidates—and all the candidates were highly respected and moral citizens—had engaged him to hand out liquor to prospective voters. Mr. Marsh had not only handed it out, but he had also strengthened his own patriotism. The candidate, who had caused perhaps fifty men to be made drunk that day, was defeated. The one who was elected had caused at least eighty to reel home to their families. Mr. Marsh had no money saved up, but he took all of his wife's, and treated "the boys." When this was gone, he took her wedding ring, while she slept, and pawned it.

Preserves

—fruits, jellies, pickles or catsup are more easily, more quickly, more healthfully sealed with Refined Paraffine Wax than by any other method. Dozens of other uses will be found for

Refined Paraffine Wax

in every household. It is clean, tasteless and odorless—air, water and acid proof. Get a pound cake of it with a list of its many uses from your druggist or grocer.

Sold everywhere. Made by

STANDARD OIL CO.

"I will tell you why I have come," said Tattie, looking very red, and speaking very fast. "I want to borrow one of your old dresses. You were first to help me, you know, and I couldn't ask any one else. You see these rags? Mother had just saved up to buy me a dress—I had gone as long as I could—because she works so hard. Well, the money has been spent. Now she is sick. I do what I can. But, oh, if there was some way to make money." The two girls put their arms about each other. Both were crying.

"This won't help, though," said Jennie, clearing her throat. "Tattie, there must be *something* you can do. Sure enough—you draw splendidly. You must make an artist of yourself."

"Ah, yes," said Tattie. "But in the meantime? Think of the years of training, and the expense of schools and boarding—and I am so dreadfully young—but now, *now*, Jennie, *this* is the time to think of. I must earn a living for me and mother, at least until she is well again."

Jennie stared fixedly into the fire, and slowly shook her head. "But Tattie, haven't *you* thought of something?"

Tattie's face brightened. "Listen, dear: I will try to tell, although I don't know if I can say what I mean. You see there is no help, except from me and mother. No kinfolks, you understand, to do anything for us; and all the money is gone, and no wood to burn, to-morrow; and there is a trouble every day that you couldn't understand. So I thought, who can help us? And I thought, God. You know he says, He will take care of his own. Well, I believe it. But I am not one of his. That is why I want your dress, so I can go to church to-night, and join. Some think I am too young, but you know Christ blessed the children; won't he do it yet?"

That was the last night of the protracted meeting. Tattie Marsh was the only one in the two weeks who had made the confession. After the congregation was dismissed, Bro. Putt said, "We've had fine sermons, and a large attendance; and only one to join—that Marsh girl. Wonder why the meeting has been such a failure?"

Sunday School.

HERBERT L. WILLETT.

HOSEA'S ENTREATY.*

With the beginning of the second half of the year we return to the Old Testament to study the closing period of the history of God's people under the old dispensation. The books in which we here study are Hosea, Daniel, Ezekiel, Nehemiah, Ezra Zechariah, Psalms, Esther, Proverbs, Isaiah and Malachi. This later history of the Jewish people is perhaps the most obscure, but it is one with which acquaintance is necessary to the understanding of those movements of thought which find expression in the days of Christ.

The Prophet Hosea lived during the reign of Jeroboam II. of Israel (781-740 B. C.) and of the kings who rapidly followed each other in the swiftly moving drama after this period of prosperity. Jeroboam was the most able king Israel had possessed since the days of Ahab. In his reign the Assyrian Empire was compelled to turn its attention eastward, leaving the coast lands unmolested. The king of Israel used this opportunity to extend again his limited dominions until he had pushed his borders far to the south or east (2 Kings 14: 23-29). The nation was prosperous, but indifferent to its highest moral obligations. The religion of the times was a mixture of Jehovah and nature worship, which took on the rites of Baal and Astoreth. This destructive cult produced its legitimate effect upon the people, and sapped the life of the nation until it had no strength to resist the disasters which came when the strong hand of Jeroboam was removed. The period following his death was one in which assassination and confusion prevailed. The story of the kings who followed him is tragic to a degree. Zecariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea ran their brief careers and completed the volume of Israel's decline and fall, ending in the year 721 B. C., when Samaria was destroyed by Sargon of Assyria.

Hosea himself came to his prophetic career through an experience which fitted him to be the representative of God to the nation. The tragic story of his own domestic sorrow is told in the first three chapters of his book, as he in later years looked back upon it and perceived in it a meaning which at first it did not hold for him. A young man apparently of the better class, he married a woman whom he subsequently learned was unfaithful to him. The sensitive and affectionate nature of the man was shocked and distressed by the shattering of his dream of happiness, and the growing certainty that the children born into his home were not his own. The tragedy deepened, until the faithless wife left Hosea's house to live with her lover. Sitting amid the ruins of his happiness, Hosea was able to understand as never before, and perhaps as no other man in Israel could, that love which God had bestowed on the nation, equally faithless and heartless in its infidelity. In such an experience as this the man was fitted to receive the call to prophetic activity. He began to preach to the nation the gospel of forgiveness and return. He spoke out of the fullness of his own broken heart, as he could not have spoken save for his experience. But his very preaching brought a lesson to himself. If God forgave the sinful nation, must he not also forgive his faithless wife? This experience, which first of all fitted him to become a prophet, was now completed by the work of prophetic inspiration in his own soul. He sought out the woman, now reduced to the condition of a slave, and bought her back for a slave's ransom to abide in quietness and discipline in his home, and perhaps merit at some future time the honor which once she had forfeited. It is this story which comes to us in later years, at a time when reflection upon the whole experience had convinced him that his was no ordinary career, but that the divine hand was in it all. Believing as he did, in company with all his nation, that all experiences, good and evil, were dispensations of the divine hand, Hosea perceived that it was the divine will that he should marry this unfaithful woman and thus come to understand the problem of the divine suffering which grew out of the faithlessness of Israel.

If we find it difficult to-day to believe that God deliberately set a prophet to do an unholy thing, it is because we have learned from Jesus a higher standard of moral life than that with which Hosea was acquainted, and are able to see that instead of commanding the prophet to proceed in a course which in itself could not have been other than immoral, the divine purpose rather made use of one peculiarly fitted through his sensitive nature, and by reason of his own tragic suffering, to proclaim the love of God to a suffering and lost people. In this fact lies the unique significance of Hosea's experience. God does not bring suffering upon his people, nor does he cause them to sin. But in the midst of sin and suffering it is his strength by which they are enabled to find redemption and hope. The whole book, from the fourth chapter to the close, is full of earnest pleadings of the prophet to the people to abandon their sins and return to God. He described the evil of the times with masterful skill, and he uses for the first time that significant word adultery—which finds such frequent use later on in describing idolatry and all other forms of faithlessness, the breaking of the most sacred vow that can be made by the soul. The book is full of passionate rebukes, earnest entreaties and confident hopes. The prophet varies from one mood to another, seemingly living over again his own tragedy in his unity of feeling with the suffering life of God. There are those experiences of his own troubled years, when hope and fear, joy and utter despair mingled in his passionate nature, wavering as the conduct of his wife gave him hope of better things or plunged him again into the misery of blighted affection.

Such are the considerations which enable us in some measure to understand this closing chapter of the book. It is thrown into the form of a dialogue or colloquy in which the prophet, the people and God are consecutive speakers. The prophet first appeals to the people to give up that sin which had ruined them, and return to the Lord, telling him the whole sad story of their lives, and promising to render no longer simply offerings of slain beasts, but rather of true devotion. They would no longer depend upon the armies of Assyria, nor upon the strength which came with the horses and chariots of Egypt. They would no longer put trust in those creations of their own hands which they misnamed gods, for Jehovah alone could help. God responds to this appeal. He will heal their infirmities and love them as before. His anger will cease. Upon the sinful and barren life of Israel he will be as dew, and that soil shall blossom into lilies and grow trees of righteousness like the trees of Lebanon. The people once more respond that they will have nothing more to do with idols. The Lord replies, "I have answered, and will satisfy him." But the people, conscious of their past failures, say: "We are like a green fir tree, we have produced no fruit." But once more the divine voice is heard saying, "With me is thy fruit found." The prophet closes with words of reflection. In obedience to God lies the secret of prosperity and power. No nation can be great that is not righteous. To forget God is to bring down upon oneself the curse of barrenness and death.

The University of Chicago.

*Sunday-school Lesson for July 2, 1899—Gracious Invitations (Hos. 14:1-9). Golden Text—Come and let us return unto the Lord (Hos. 6:1). Lesson Outline—1. The Prophet's Appeal (1-3); 2. The Divine Promise (4-7); 3. The Fruit of Righteousness (8-9).

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
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SUGAR is not improved by the addition of sand; neither is White Lead improved by the addition of Zinc and Barytes, yet there are hundreds of such mixtures branded and sold as "White Lead," "Pure White Lead," etc.

You can avoid these by making sure that the brand is right. Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

About Washing Compounds.

In calling the reader's attention to the Pearline advertisement on page 825 of this issue, let us quote the renowned Mrs. S. T. Rorer on the subject of Washing Compounds. The following is from Table Talk, Philadelphia, Pa.:

The art of washing has not progressed as rapidly as other household employments, and if the introduction of a *good* washing powder will in any way ameliorate the conditions of our domestics and make *washing* a pleasure, I should be glad to see such enter *every* house in the land. It is a well-known fact that two tablespoonsful of washing powder will do more good work in one hour than a strong woman and board in three. Many housekeepers object to these "quiet workers" on the plea that they rot the clothing. This is, of course, not true, unless you purchase cheap powders, and even then I doubt if the "everlasting" rubbing, which one can hear to the very top of the house, does not do by far greater injury.

ORGANS

For nearly fifty years the Standard of the World. New styles of parlor and church organs just introduced. Also large assortment of slightly used pianos and organs.

SOLD ON INSTALMENTS, Rented and Exchanged.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JULY 9.

"A GOOD VACATION."

(Mark 6:7, 12, 13, 30-32.)

Vacations are important. We Americans need more of them than we ever take. "Frequent and short vacations" is a good prescription for longevity. The American people work too much, and all work and no play has made brother Jonathan a nervous boy. Other nations do not work so much as we. They most of them work from nine o'clock in the morning until four o'clock in the afternoon, and then they rest, play, sing, read, and grow. If we worked less, and had more vacations, it would be better for us.

Hence our topic is an important one. A vacation is something one should get the most possible out of, and do the most possible with. In a vacation, one should get new nerve force, fresh breath and breathing power, new gray matter for the brain, new power for the soul. One should drink deep, for a couple of days, a week or a month, as the case may be, of pure air, clear water, sunsets, moonlights and meditation. And not only in getting should the time be spent; there is giving to be done. The vacation time need not be a slice of life thrown into the surf. There are things to be imparted, too.

So, this matter of a vacation is a matter of responsibility. Beware what you do with your vacation. Many take the vacation as a time in which the tight strings of morality may be slacked a bit. Away from home, out of the usual environment of restraint, where no one will know, why may we not do as we please? Let's go in for a good time. Or one may fly to the other extreme and be so burdened with a sense of responsibility for making the most of his vacation as to destroy all rest in attempt to absorb too much. All sorts of summer schools and summer assemblies have done much for the world, but they must answer for many shattered nerves as well.

Certainly, a good way for Endeavorers to spend their vacation this year is to go to Detroit, to the great international convention. If you fear the whole thing may be too much for you, go for a few days or a few sessions, taste the inspiration of it and spend a few more days at some cool resort near by, meditating. The convention will leave some Endeavorers fagged out who try to take it all in. If you *must* take notes, let them be very brief. Do *not* try to hear every address that's made. Make up your mind that you will hear only one-fourth of all that is said, and then you'll not be disappointed when you hear friends say, "Did you hear this or that?" Make up your mind that of all you hear you will absorb only one-fourth, then you will not be disappointed when, on your return home, you cannot remember more than one sixteenth of all that was said in that great convention, if that much. Let it be for you indeed a "season of refreshing." It is only those whose work it is to make that convention, who should come out of it tired. Make of it a vacation indeed.

Hollins Institute, Virginia.

Hollins Institute, six miles from the city of Roanoke, is one of the educational institutions that have made Virginia famous in the field of learning. It was founded in 1842, and has steadily grown in capacity, scope and reputation. To-day it ranks with those schools for young women which command the entire confidence of parents. Since 1870 the school has grown too large to be limited to Virginia patronage, so that all parts of the Union are now represented by pupils. Besides the thorough educational work accomplished by means of ten courses from which the student chooses, the institute has unusual natural and acquired advantages. It is in the Valley of Virginia, a region possessing a climate unexcelled for healthfulness, and mineral springs of famous health-giving powers are on the grounds. There are 300 acres of land surrounding the buildings which are utilized for outdoor sports. The fifty-seventh session will begin Sept. 13, '99

THE C. E. READING COURSES.

[There are three courses: The Bible, Missions and the Disciples. The three handbooks for the *first* year are: "A Guide to Bible Study," "Handbook of Missions" and "Concerning the Disciples." The three handbooks for the *second* year are: "Life and Teachings of Jesus," "Missionary Fields and Forces of the Disciples" and "Sketches of our Pioneers." Three handbooks and the Bethany C. E. Bulletin, quarterly, sent to any address for one dollar. All orders should be addressed to the Bethany C. E. Company, 798 Republic St., Cleveland, O. Each course has a director: H. L. Willett is director of Bible study; W. J. Lhamon is director of studies in Missions; F. D. Power is director of studies Concerning the Disciples. This column is set apart to the use of these directors.]

The Christian Study of Other Religions.

By W. J. Lhamon, *Director*.

The study of religions as compared with one another has received much stimulus from missionary enterprise. Our contact with other peoples has compelled us to know their teachings, especially when we have gone to them with an offering of something that we esteem better. Not only Christian missionaries, but Christian scholars have engaged in the study of the great religions of the East, that they might know them and be just to them. A few (but probably none of the really great) students of these religions have been carried away with admiration for them, and have presumed to tell us that they are equal to or even superior to Christianity. Maxims of Confucius have been compared with those of Christ, and the mercy of Buddha with that of Jesus, implying the equality of these teachers with or even their superiority to Christ. In the minds of a few, mainly those calling themselves Theosophists, Hindu philosophy has usurped the place of Christian revelation.

There are a few severe tests of the value of religions that should be known and applied by the students of the Bethany Reading Courses, and they are suggested here, not only as an aid in the study of the last chapters of the handbook, but as a guide in all such studies.

1. A true religion must present to us a personal God; that is, one who thinks and loves and designs and executes. Pantheism deprives God of personality and exalts a substance or a principle to the supreme place. A principle or a substance cannot love me, or be my father or my friend. Here is where Hinduism falls short of Judaism and Christianity. All through the Old Testament this same Person is presented as our Father and our Friend, the One upon whom we are exhorted to cast our care because he cares for us.

2. A true religion must present to us a righteous God. Righteousness may be attributed to personality, but not to principles or substances, and therefore this follows logically upon the above. Pantheism can have no moral attributes. Nor can Polytheism. How can a stick or a stone, a cow, a monkey or a crocodile be called good? Are there any virtues in a vulture to be emulated, or in a dragon, or a snake, or a toad, or a tree?

All through the Old Testament God is presented as a righteous being, and all through the New Testament his righteousness is mingled with fatherliness, and Jesus, our sinless Brother, is his highest representative.

3. A true religion, presenting to us a holy God, must therefore give due recognition to our unholiness. It must enforce the sinfulness of sin, and present a way of escape. It must bring the sinful child back to the sinless Father. There must be in it atonement, some way of repentance, some assurance of forgiveness, some means of reconciliation between man and God. All this Christianity has, but the religions of the East have it not. Buddhism, Brahminism and Confucianism do not emphasize the sinfulness of sin, do not demand repentance and prayer, do not promise forgiveness and do not offer the hope of heaven. Confucianism is but a system of morals; Buddhism and Brahminism teach the doctrine of the Karma, or consequences, or fatalism, and with it reincarnation.

4. It has already been implied that a true religion must present to us not many gods, but one God, who is over all, and through all, and in all. The unity of God implies the oneness of the human race, or the brotherhood of man. This doctrine is not taught in Hinduism, for instance, and it is inimical to the castes of India and to the race prejudices of many lands. From the doctrine of the brotherhood of man there flow many corollaries, such as the Golden Rule, the substance of the Sermon on the Mount and the whole body of the teaching of Jesus, a body of altruistic teaching, in the main foreign to other religions.

5. A true religion must not leave us in doubt as to the future. It must not leave us with vague guess work as to a multitude of rebirths reaching through countless ages, and a final subsidence into infinite nothingness. It must say to us positively that death does not end all, that the spirit lives and loves and knows and acts, though the body falls away from it, and that there is prepared by a loving Savior a desirable home for the living spirit after the body has crumbled back to dust. All this we have, not alone in the promises of Jesus, but in the fact of his resurrection.

6. A true religion must bear the test of time and bring forth worthy fruits. It has been finely said, "Religions are to be judged, not by the men that make them, but by the men they make." Compare China, India, Thibet and Japan with Germany, England and America, and let the comparison, or rather the contrast, decide which is the more wholesome, Christianity or its Eastern rivals. The religion that works itself out into great civilizations, the exaltation of womanhood, the protection and education of childhood, charitable providence for the poor, the sick and the deficient; that defends the purity and integrity of the home, seeks the peace and stability of the state and inspires to international good will—the religion that does all this must be a good religion. The religion that fails must be deficient. "By their fruits ye shall know them."

Constipation Is the Cause

of most of the ills that affect humanity. Its neglect is a serious matter. The system becomes clogged, thus retaining the germs of disease. Expel the impurities from the body promptly and easily by using

Dr. Peter's Blood Vitalizer

A 100-year-old Swiss-German remedy—the discovery of a wise German physician of the olden times. Pure roots and herbs and nothing else.

It is not a violent cathartic. It gently regulates the bowels, strengthens the digestive organs, and by purifying the blood gives tone and vigor to the entire system.

No Drug-Store Medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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Use Horsford's Acid Phosphate.

Dr. J. Fourness-Brice, of S. S. *Teutonic*, says: "I have prescribed it among the passengers traveling to and from Europe, and am satisfied that if taken in time, it will, in a great many cases, prevent seasickness."

Evangelistic.

MICHIGAN.

Hartford, June 22.—One confession at prayer-meeting last night.—GARRY L. COOK.

ARKANSAS.

Hebron, June 24.—One addition at Arkadelphia by baptism last Lord's day.—E. S. ALLHANDS.

OREGON.

Farmington.—Four additions here in May; one from the Congregationalists. — BRUCE WOLVERTON.

OHIO.

Cleveland, June 26.—Two confessions yesterday; one a week ago at Ætna St. Church. —AUSTIN HUNTER, pastor.

FLORIDA.

Jacksonville, June 19.—Seven additions yesterday, six by confession; six young men and one young lady.—J. T. BOONE.

PENNSYLVANIA.

Dunmore (Scranton).—Two confessions and baptisms June 16th; husband and wife.—R. R. BULGIN.

KANSAS.

Reserve, June 23-—Our offering for Children's Day amounted $100.60. Three have been added since my last report by letter.—MELANCTHON MOORE.

NEW YORK.

Lancaster. — Recently we immersed three boys that came forward in a union meeting of the churches here. They have not taken membership with any church as yet; meanwhile we claim them.—R. C. LUTTON, pastor North Lancaster Church of Christ.

TEXAS.

Texarkana, June 19.—Four additions to this congregation recently; three by confession. Our work is moving on very harmoniously in all departments. Children's Day collection about $10. Nothing like anti-ism exists any where in this part of Texas. Neither can it. Sand Creek does not empty in here.—T. F. WEAVER.

MASSACHUSETTS.

Chelsea, June 19th.—Yesterday we baptized three believers in Christ, in the Mystic River, at East Boston, two of whom had been Presbyterians, and one a captain of the volunteer army.—R. H. BOLTON.

Brockton, June 19.—Three additions yesterday.—G. A. REVIL.

VIRGINIA.

A few days ago I closed a short meeting at Cold Harbor school house, on the site of the famous battle of Cold Harbor, with ten confessions, eight of whom took membership with Gethsemane church. We have recently lost from our number, by death, Bro. Thomas M. Dillard, one of our deacons and clerk of the church. Bro. Dillard was a quiet, God-fearing man, and faithful in the performance of every duty. Third church, Richmond, has closed their tabernacle meeting with 35 additions. Evangelist DeVol, of Iowa, did the preaching.—ALFRED BRUNK, Newman's, June 19, 1899.

ILLINOIS.

Rushville, June 19.—Two added yesterday; both from the M. E. Church.—W. A. MELOAN.

Charleston, June 19.—Four added here yesterday; seven since last report, two baptisms.—F. W. BURNHAM.

Macomb, June 20.—Brethren, since last report we have had six additions here; two by confession. Bro. Goodwin preached the baccalaureate sermon for the high school and memorial sermons for the following lodges: Modern Woodmen and Knight Templers, Macomb, and I. O. O. F. at Bardolph and Bushnell each. The Fourth-of-July oration at Bardolph will also be delivered by L. D. Goodwin, Ph. D., of Macomb.—WILL H. JOHNSON.

Decatur, Ill., June 20.—Last night closed our tent meeting at Sangamon, Ill. During our three weeks' stay there the interest was good and 18 came out on the Lord's side, in spite of the Universalist doctrine taught them for so many years.—GUY B. WILLIAMS, singing evangelist.

Normal, June 24.—Two added by letter yesterday.—E. B. BARNES.

Vurden, June 26.—Two added here yesterday; one by letter one, one by statement.—PAUL H. CASTLE.

Sullivan, June 26.—Ten confessions at regular worship. We are now pushing the building of our elegant new church; will dedicate in November, and will follow with a meeting.—E. W. BRICKERT, pastor.

Blandinsville, June 26.—Two additions to the Old Bedford Church yesterday at our regular services.—A. R. ADAMS, pastor.

INDIANA.

Shelbyville, June 15.—Two additions at Kent this week.—O. W. MAPLE.

NEBRASKA.

Murray, June 16.—We observed Children's Day Lord's day evening. Our Birthday Offering and collection amounted to $12.00 At the closing of the exercises another noble young man was baptized.—GEO. M. REED, Pastor.

MISSOURI.

Joplin, June 19.—Six additions yesterday, five by letter and one confession; 200 in the Bible-school.—W. F. TURNER.

Cameron, June 19.—Two additions at our morning service yesterday. The rally by our Bible-school at 9:30 A. M., was the best one it has ever held, the attendance being 818, and nearly 200 persons turned away, unable to obtain seats. Mattie Burgess will speak for us July 2.—S. J. WHITE.

Urbana, June 20.—Two additions at Cross Timbers last Lord's day; one from the M. E. Church and one restored. We are holding a meeting at Urbana now with Bro. Edmund Wilkes as preacher. There is a fair interest manifested already and the meeting has just begun.—S. E. HENDRICKSON.

Marriages.

PARISH—IDSARDI.—At the residence of the bride's parents in Lancaster, N. Y., Mr. James Parish, Jr., of Tonawanda, N. Y., and Miss Ruth N. Idsardi were united in marriage; R. C. Lutton officiating, assisted by A. M. Hootman, pastor of the Tonawanda Church of Christ.

Obituaries.

[One hundred words will be inserted free. Above one hundred words, one cent a word. Please send amount with each notice.]

SHORT.

Jas. W. Short was born near Louisville, Ky., Dec. 30, 1817, died in LeRoy, Kan., at 4:30 P. M., April 21, 1899, aged 81 years, three months and 21 days. In 1842 he moved to Illinois, where he married Savilla A. Harbert. He came to Kansas in 1855, where he lived till his death. He leaves a wife and seven children to mourn their loss. Jas. W. Short was a private of Co. H., 9th Kansas Cavalry, enlisting Sept. 7, 1861 and discharged July 27, 1864, and a member of the G. A. R. United with the Christian Church when about 15 years of age and has ever since been an active and faithful Christian. His kind words and good deeds will live on, though his face no more we see. Bro. J. T. Perrat, of Crandall, conducted the funeral service. J. S. ROWE.

SWEENEY.

Rev. E. G. Sweeney died in this city at 9 o'clock Tuesday night, May 23, at the advanced age of 92 years, having been born in 1807. Father Sweeney, as he was called, came of stalwart Scotch-Irish stock and stood among men a giant in physical and mental power. He came of a long-lived race, his father having attained the age of 100 years. Elder Sweeney began his ministerial work at about 21 years of age and was ordained as a Baptist minister. He, however, soon espoused the cause of reform or restoration begun by Alexander Campbell, Barton W. Stone, John T. Johnston and others and was a great power in that young but growing body of Christians.

He was once married, his wife having died many years ago, and was the father of nine children—four sons and five daughters. The sons, all ministers, are William G. Sweeney, of Dubuque, Ia., now dead; John Steele Sweeney, of this city; George W. Sweeney, of Oakland, Cal., and Z. T. Sweeney, of Columbus, Ind. His daughters, like the sons, are zealous Christian women.

Father Sweeney's life was an ideal, strong in body, inflexible of purpose, vigorous in intellect, trained to thoughtfulness and study, with lofty purposes and God controlled ambition he served his generation well and died in the glorious hope of the Christ to whose cause he had devoted his life and its rich endowments.

A mighty oak that defied the storms of nearly a century has fallen the and we bow our heads in the presence of his sacred ashes. He realized in his long life promises made by the great Father to his brave and righteous children.—*Paris (Ky.) Reporter.*

The funeral services were held May 25 at the Christian Church, Rev. J. T. Sharrard, Rev. R. Lin Cave, Prof. J. W. McGarvey, Prof. Robert Graham and Pres. C. L. Loos participating. S. W. S.

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SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

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Publishers' Notes.

NOW READY.

H. W. Everest's new work, "The Science and Pedagogy of Ethics," is now ready for delivery. Prof. Everest's former work, "The Divine Demonstration," has been exceedingly popular and those who will take the opportunity to read his latest work will find the same manifestation of the author's scholarship in it as was shown in the former production. The subject is treated under these three heads: Theoretical Ethics, Practical Ethics and Pedagogical Ethics. The price is $1.50, postpaid.

"Aunt Maria's Saturday Talk Series" are just the books that should go into the hands of the young. They are short and *true* stories of the lives of kings, queens, presidents, generals, orators and statesmen. The series is composed of six books, each book is handsomely bound in cloth and the price is 50 cents per volume or $2.50 for the six volumes. Send 50 cents for one of the books, and when your child has read one it will want to know the contents of the others.

Several of the Sunday-school lessons for the third quarter are found in the book of Daniel. Those who want to understand Daniel will be greatly benefited by reading "The Exiled Prophet," by I. G. Encell. About 80 pages in the first of this book is devoted to an explanation of the prophecy of Daniel and was written by Dr. D. R. Dungan. This part of the book should be especially interesting to Sunday-school teachers and will prepare them to teach the lessons of the third quarter to much better advantage. The price of "The Exiled Prophet" is $1.25, postpaid.

"MEN OF YESTERDAY."

The Rev. T. W. Grafton, pastor of the Memorial Christian Church, Rock Island, lately published another biographical work, in line with his volume on Alexander Campbell, whose teachings bore fruit in the organization of the body of earnest worshipers known as the Disciples of Christ. In this new issue Mr. Grafton treats of Walter Scott, Barton W. Stone, John Smith, Isaac Errett, Barton W. Johnson and Otis A. Burgess, giving a life sketch of five or six chapters on each, and writing discriminatingly on the mental qualities which distinguished the different men and gave their labors originality and force. Mr. Grafton has a happy faculty of proceeding to the heart of his subject without prolixity or waste of space. He seeks that which illustrates the special character of a man's mission, and the lines of his life drape harmoniously about it. The story thus becomes an essay, sometimes an epic, and the reader feels that the work has been well done. The title is "Men of Yesterday, a Series of Character Sketches of Prominent Men Among the Disciples of Christ."—*Rock Island Daily Union, Rock Island, Ill.*

Jubilee Convention Notes.

Surely, the Year of Jubilee has come. If large numbers make you rejoice, your heart will be glad in October. Our largest mail came the past week, and was full of enthusiasm. Bro. J. A. Lord and the writer spent two hours on Monday with the four Cincinnati secretaries planning some convention work. They are all happy and hopeful—yes, enthusiastic, and ready for any work that will help the convention and raise a million dollars for missions.

Bro. C. C. Smith lately returned from an Eastern trip, and reports that Bro. S. T. Willis, of Brooklyn, expects to bring a car load from New York City, and has already secured half-fare. Chas. J. Tanner, of Akron, Ohio, expects a car load from that district. One is expected from Fort Wayne, and one from Angola, Ind. Bro. Rains, fresh from the state Sunday-school meeting in Missouri, tells us to expect at least one thousand from that state. I have a letter from Bro. W. H. McClain, excursion manager for Eastern Missouri, and the names of his committee and the plan of his work ensure us that he will find his half of them. He asks us now for hotel accommodations for three hundred. G. W. Muckley is excursion manager for the western half, and the two together have joined hands with all the West and will bring one immense train load here. It will pay you to send to Bro. Muckley for a sample copy of his paper, Business in Christianity, just to read his article on this excursion. Think of it! It starts at Pasadena, California, and ends at Central Church, Cincinnati, and keeps increasing all the way. Bro. M. has been considerate enough of his own interests to pledge the California delegation to feed the entire delegation on "twelve manner of fruits." Bro. Muckley, if you'll save us some fruit we'll let you taste our watermelons, since a brother in Oklahoma has promised to send one hundred for the preachers of the convention.

Prof. Chas. Young passed through the city to-day, after a trip through Virginia, where he has been working up the convention, and and promises that there shall be fifty from the vicinity of Charlottesville, Va.

Yes, brethren, they are coming from the North, South, East and West—coming to a sweet fellowship; coming to help and to be helped; coming to plan larger things for the kingdom of God. Will you be here? We are planning to give you a glad welcome. Bro. J. H. Green, of the assignment committee, is especially busy these days, planning to put you in the best homes in our city. Bro. J. S. Lawrence stands ready to do anything he can for you with the hotels. Large delegations who desire to keep their people close together, should write very soon, that we may do our best for them.

FIFTIETH ANNIVERSARY:

JUBILEE CONVENTIONS

MISSIONARY SOCIETIES OF OUR CHURCHES

Cincinnati, O., October 13-20, 1899.

Address all communications to Geo. A. Miller, Sec., P. O. Box 304, Cincinnati, O.

Our first five thousand Bulletins of Information have already been called for, and another five thousand will be printed at once. If you want them to enclose in your letters, write to our secretary, Geo. A. Miller, P. O. Box 304, Cincinnati, Ohio, and tell him how many you can use, and you shall have them at once.

Who will be the first to make a canvass of his church, and write me how many are likely to come?

A. M. HARVUOT,
Chairman Jubilee Committee.
617 *Richmond St., Cincinnati, Ohio.*

One Thousand Delegates.

It is expected that at least one thousand delegates from Missouri will attend the Jubilee Convention, to be held in Cincinnati next October.

W. H. McClain, of St. Louis, president of our state committee, is pushing the work in his characteristic way. He has appointed local committees in a number of the principal towns throughout the state. During the Bible-school convention at Plattsburg, Bro. McClain banqueted a number of brethren at the Laclede Hotel. Among the number were W. F. Richardson, R. H. Waggener, T. A. Abbott, B. F. Clay, H. A. Denton, J. T. Ogle. It was unanimously decided that the Jubilee Convention is to be the greatest gathering so far in the history of our people.

Bro. McClain has in charge and will arrange the hotel headquarters for the Missouri delegation, also railroad transportation. Address him 1312-1316 Chemical Building, St. Louis, Mo. Bulletin No. 1 of the Cincinnati local committee is before us. They are making great arrangements for a great convention. Let us give them all they can do.

S. D. DUTCHER.

Another House Dedicated.

The chapel at Brainard, Iowa, was dedicated Lord's day, June 11th. W. B. Crewdson, of Corning, was master of ceremonies. Nearly $1,100 in cash and pledges was raised to meet the deficit. Large crowds greeted the speaker both morning and evening.

Much praise is due the citizens of Brainard for their liberality. Without the help of Bro. Joseph Patterson there would have been no congregation, much less a house in which to meet. May God bless and prosper them.

SAM B. ROSS.

Oelwein, Ia., June 16th, 1899.

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